

The Church in Mission

Perspectives of Global Mennonite Brethren
on Mission in the 21st Century

The Church in Mission

Perspectives of Global Mennonite Brethren
on Mission in the 21st Century

Edited by Victor Wiens
Foreword by Elmer A. Martens

Winnipeg, MB



Goessel, KS

Copyright © 2015 MB Mission of Abbotsford, British Columbia, Canada

All rights reserved. With the exception of brief excerpts for reviews, no part of this publication may be reproduced, stored in a retrieval system or transmitted, in whole or in part, in any form by any means, electronic, mechanical, photocopying, recording, or otherwise without written permission of MB Mission.

Published simultaneously by Kindred Productions, Winnipeg, Manitoba R3M 3Z6 and Kindred Productions, Goessel, Kansas 67053

Cover Design: Darcy Scholes, MB Mission

Cover Photo: Phil Davis, MB Mission

Book layout: Kate Regier, Kindred Productions

Printed in Winnipeg, Manitoba, Canada by Hignell Book Printing

Library and Archives Canada Cataloguing in Publication

The church in mission : perspectives of global Mennonite Brethren on mission in the 21st century / Victor Wiens, editor.

ISBN 978-1-894791-42-7 (paperback)

1. Mennonite Brethren Church--Missions. 2. Mennonites--Missions.

I. Wiens, Victor, 1956-, editor

BV2545.C49 2015

266'.97

C2015-903603-8

International Standard Book Number: 978-1-894791-42-7

Visit our website: kindredproductions.com

Contents

Foreword (Elmer Martens)	1
Editor's Preface	3
Introduction (Victor Wiens)	7

A. Biblical/Theological Perspectives

1. Mission in the Old Testament <i>Pierre Gilbert</i>	17
2. Jesus' Inaugural Sermon: Clues to a Theology of Mission in the Gospels <i>E. D. Solomon</i>	37
3. Missionary Theology and the New Testament <i>George W. Peters</i>	51
4. Biblical Theologies of Mission: An Overview <i>Johannes Reimer</i>	67
5. Anabaptist Theologies of Mission: An Overview <i>Alfred Neufeld</i>	83
6. Evangelical Missiology: An Overview <i>Juan Francisco Martinez</i>	99
7. Toward a Global Mennonite Brethren Theology of Mission: An Agency Proposal <i>Ray Harms-Wiebe</i>	109

B. Historical Perspectives

8. The Anabaptist Approach to Mission <i>Hans Kasdorf (reprint)</i>	123
9. Mennonite Brethren Missions in Europe <i>Heinrich Klassen; Victor Wiens</i>	145

10. Mennonite Brethren Missions in North America <i>Peggy Goertzen; Bruce L. Guenther; Erika M. McAuley</i>	163
11. Mennonite Brethren Missions in Asia <i>I. P. Asheervadam; Victor Wiens; Junichi Fujino; Ray Harms-Wiebe</i>	195
12. Mennonite Brethren Missions in Africa <i>Nzuzi Mukawa; Mvwala Katshinga; Lutiniko Landu Miguel Pedro; Victor Wiens</i>	223
13. Mennonite Brethren Missions in Latin America <i>Victor Wall; Victor Wiens</i>	239
14. Mennonite Brethren Women in Mission <i>Doug Heidebrecht (compiler)</i>	259
15. Church Planting Lessons from the Anabaptist– Mennonite Journey <i>James R. Nikkel</i>	271

C. Cultural Perspectives

16. The Gospel: Its Content and Communication <i>Jacob A. Loewen (reprint)</i>	291
17. The Bicultural Bridge <i>Paul Hiebert (reprint)</i>	305
18. Church Pews and Drunk Shepherds: The Precedents, Functions, and Principles of Contextualization <i>Darren Duerksen</i>	319
19. Engaging Worldviews <i>Pierre Gilbert</i>	333
20. Some Leaves are Kept for Later: Adventures in Missionary Anthropology <i>Phillip A. Bergen</i>	351

21. Immigrant Witness in Germany <i>Heinrich Klassen (reprint)</i>	363
22. Pastoral, Evangelistic, and Missionary Discourse <i>Jacob A. Loewen (reprint)</i>	377
23. Mission in Postmodern Contexts <i>Arthur Dück</i>	385

D. Strategic Perspectives

24. Spiritual Authority and Mission <i>Randy Friesen</i>	401
25. Missionary Formation through Non-formal Training <i>Rob Penner</i>	417
26. Missionary Formation through Formal Education <i>Elmer Martens; Nzash Lumeya</i>	429
27. Personal Evangelism and Discipleship <i>Phil Harris</i>	443
28. Short-Term Missions <i>Randy Friesen</i>	459
29. The “Tentmaker” Missionary <i>Jonathan P. Lewis</i>	475
30. Healthy Missional Church Leadership Teams <i>Ed Boschman</i>	487
31. The Call to the World’s Least Reached: An MB Mission Response <i>Ray Harms-Wiebe</i>	497
32. The Bible Translation Strategy for Evangelism: From Vision to Call, One Mennonite’s Experience <i>Phillip A. Bergen</i>	513

33. Mission to Animists	
<i>Robert and Anne Thiessen</i>	521
34. Mission to Buddhists	
<i>Andy Owen; Phone Keo Keovilay</i>	535
35. Mission to Hindus	
<i>John Sankara Rao</i>	547
36. Making Disciples for Jesus from among Muslims	
<i>Gordon Nickel</i>	563
37. Mission to Nominal Christians	
<i>Andreas Isaak</i>	575
38. Perspectives on Social Ministries and Community Development	
<i>Jamie Munday; Murray Nickel</i>	589
39. Peaceable Witness in Contexts of Conflict	
<i>Lutiniko Landu Miguel Pedro,</i> <i>with David Wiebe</i>	605
40. Sharing the Gospel Using Mass Media	
<i>A Servant from North Africa</i>	617
41. Mission and Service through Education: A Paraguayan Case Study	
<i>Heinz Dieter Giesbrecht</i>	625
42. Mission to University Students	
<i>James Pankratz</i>	637
43. Mission through Christian Universities	
<i>Marlene Wall (reprint)</i>	651
44. Mission Capacity Building	
<i>Victor Wiens</i>	661
45. Global Partnerships	
<i>David Wiebe; César García</i>	673
Afterword (David Wiebe)	689

Foreword

The claim has been made, perhaps presumptuously, that part of the Mennonite Brethren make-up (their DNA) is mission. Soon after the spiritual renewal movement in the Ukraine which birthed the Mennonite Brethren (MB) church in 1860, there was a desire to obey the Great Commission by sharing the gospel. The mission activity of this group over the decades is documented in this volume and elsewhere.

This note is written in India where I am currently assisting in the Mennonite Brethren Centenary Bible College, a school that is celebrating its 25th anniversary of training Christian workers in English medium. Earlier training in Telugu medium generated scores of Church Extension Workers (CEWs) who pioneered in village evangelism. By the Lord's grace the Indian conference of churches is now the largest in the denomination.

Within the last months, a Mission Board of MB Churches of India has been established under the auspices of the Governing Council. A. J. Yesu, a pastor in Hyderabad with advanced training in New Testament (India and USA), is the executive director. In addressing a pastors' seminar in February, Yesu announced plans for the first missionary couple under the new organization to be on the field in Myanmar by June 1, 2015. Thankfully the Holy Spirit's impulse for missionary outreach continues.

But while documentation of missionary advances is laudable, and God-glorifying, the hard work of reflecting and assessing the strategies, the theological understandings, and the motivations for Christian mission is ongoing. Churches and mission personnel have a need to ensure that God's directives are heard and followed.

This volume is both a mirror and a map. With a careful reading both of Scripture and history under the Spirit's guidance there can emerge a map showing what paths might best be taken.

The earlier volume by a similar title also served as mirror and map. The visionary leadership of its editor, A. J. Klassen, needs to be celebrated. And so does the vision and effort of Victor Wiens, editor of the current volume. Here is both information and inspiration. The Mennonite Brethren conference, not to mention the wider evangelical circle, is in their debt. Thanks be to God!

Elmer A. Martens

President Emeritus, Mennonite Brethren Biblical Seminary
(now Fresno Pacific Biblical Seminary)

Editor's Preface

The seed for this compilation was planted at the 150-year anniversary gathering of the International Community of Mennonite Brethren (ICOMB) church leaders in Lemgo, Germany, 2010. In his final report, Victor Wall, outgoing Executive Secretary of ICOMB, mentioned some pending assignments. Among these were to strengthen the mission capacities of MB conferences worldwide, and shortly after, a comment about literature that caught my eye. Victor indicated that we had worked hard at developing the ICOMB Confession of Faith and later its study guide, and just that year the historical volume was being released. Now, noted Victor, "We need a new missiology text!"

Of course, many excellent missiological texts had been written and published by MBs in the last forty years. However, not since A.J. Klassen's *The Church in Mission* (1967) had a multi-perspective, multi-authored compilation been gathered and published. Converging with that duly-noted thought, was the recent release (2009) of the fourth edition of Ralph Winter and Steven Hawthorne's mammoth reader *Perspectives on the World Christian Movement*. This particular volume in its previous editions had an enormously positive impact on evangelicals in general and MBs in particular. The editor recalls an adjunct teaching assignment at Fresno Pacific University back in 1988 using this reader as his main text. The stated need and the useful model converged into a proposal that was presented and approved by both MB Mission and ICOMB.

The rationale offered for this text is summarized as follows: 1) To provide a common missiological base for global MBs in this new era of "mission from everywhere to everywhere," 2) to offer a uniquely Anabaptist/MB contribution of recent missiology to the larger Christian community, 3) to update with 21st century and global perspectives the previous text of a similar nature, now 48 years old (A.J. Klassen, ed., *The Church in Mission*, 1967), and 4) to respond to ICOMB's suggestion for a missiology text, offering the same from the perspective of an MB agency that has global credibility and is actively engaged in global mission

(albeit inviting other contributions from schools, churches, professionals, etc.). The nature of the compilation is that of a textbook, and the target audience is the university-level reader.

Similar to the original volume with the same primary title, the perspectives are aligned (biblical, historical, cultural and strategic). The writers come from the church, the academy, the mission agency and the mission field. In contrast to the original text, the present volume has become larger than originally intended, in part due to a larger number of contributions in the cultural and especially the strategic sections. Also in contrast, while the 1967 text was one of the first (if not the first) attempts by MBs to compile missiological reflections into one reader, over the ensuing decades the MB family has been graced with some outstanding missiologists and prolific writers (George W. Peters, Jacob A. Loewen, Paul Hiebert, and Hans Kasdorf, among others). The ministry of missiological reflection has developed well over recent decades.

A final contrast refers to the origins of the writers, then entirely North American, and today a “dream team” selection of writers from east and west, north and south. This kind of selection naturally leads to a diversity of writing styles. This is by design and without apology. Some contributions are more academic while others more practical. Some are more conceptual while others are more experiential. Some have written in English, while others were translated and (we hope) retain some of that flavor. Our one lament is the limited number of female writers. At least five more were invited to contribute, however for a variety of legitimate reasons, were unable to accept.

Acknowledgments

The directors and staff of the two sponsors, MB Mission and ICOMB, have been both generous and supportive. Their moral and monetary sponsorship has been essential to complete this task.

Early on in the project, an editorial council was formed composed of David Wiebe, Elmer Martens, Abe Dueck and the editor. Each has provided encouragement, counsel and editorial expertise along the journey. Randy Friesen and Ray Harms-Wiebe (MB Mission) have provided consultation and encouragement, in addition to contributing excellent chapters.

My sincerest gratitude is again expressed to each of the forty living writers. In addition to your ministry and academic qualifications, your love for the church

and its mission comes through in each page of your contributions. Moreover, it was expressed in accepting this assignment on top of numerous other assignments and schedule demands.

Editorial assistance with eagle eyes was graciously offered by Robert and Anne Thiessen, David Wiebe, David Thiessen, Greg Ouellette and Mark Klassen. Ernst Thielman provided German-English translation services. Darcy Scholes, in addition to developing an attractive cover, selected many of the photographs from MB Mission collections and improved the quality of others. Bud Webb selected continental maps and shaded in countries of current MB missional engagement.

To work with Elenore Doerksen and Kate Regier at Kindred Productions has brought both re-assurance and professional expertise to this project—my sincere appreciation.

A final word of appreciation is entirely in order and necessary for Marty, my companion in life and mission, for her encouragement, her understanding, and her patience with an often absent husband during the final stages of preparation.

Introduction

Victor Wiens

“**W**e live in the most amazing time in the history of humanity when it comes to fulfilling Christ’s Commission to make disciples of all nations!” That’s quite a statement—is it true?

Consider: ... never before has our missionary God used so many resources through so many Christ-followers from so many churches in so many lands! The resources available today for global mission—such as well-informed intercession, multiple technologies, facility of travel, and global wealth—are simply unprecedented. The number of those who consider themselves followers of Jesus (some may not use the term “Christian”) is also unprecedented; however, what really is amazing is the outstanding growth of those committed to obeying the Great Commission, spreading the evangel, and making disciples. Some call these Great Commission Christians, others call them born-again believers, and still others simply evangelicals.¹ The promise Jesus made to his disciples, “I will build my church ...” is more fulfilled today than ever before, yet his church is built with a creativity of styles and structures heretofore unknown. From secret cells of believers in small Chinese homes, to fully functional church



Victor Wiens (M.Div., Mennonite Brethren Biblical Seminary; Ph.D. Intercultural Studies, Fuller Theological Seminary) with his wife Marty, served as a missionary in Brazil for 25 years. He was active in church planting, leadership development, and MB conference mission ministries. Since 2009 he serves as Mission Capacity Building coordinator for MB Mission in Abbotsford, Canada. He has taught young church and mission leaders in most MB conferences, in both formal and non-formal settings.

assemblies within Paraguayan prison walls, to singing congregations under African trees, to storefront meetings in Western cities—these too are the church of Christ in the twenty-first century. In years past there were efforts to list denominations, at least by country. In our day, that would be a useless effort in many countries, since by the time the census was finished, a dozen more Churches will have emerged. Furthermore, these resources, Christ-followers and churches are present in all lands. “There is no country without a Christian witness or fellowship of indigenous believers (although in a very few cases, they must remain secretive).”² Indeed, this is an amazing time to be alive and active in mission.

Yet before we drift toward a false triumphalism, we do well to consider some other sobering realities. While we can be confident that Christ is indeed building his church, we can also be sure that “the night is coming” and “the days are evil.” The paradox of generations past is also the paradox of our generation: While it is “sunrise in world mission,”³ there are storm clouds on the horizon! The wars and rumors of war appear to be not only endless, but increasing. International terrorism, usually hostile to Christians, occupies our daily news. Thirty million people, mostly women and children, live in slavery. One in six people lacks access to safe drinking water. Within the larger Christian community, historical convictions such as the uniqueness of Christ for salvation and the authority of Scripture are being debated, if not denied. While some used to speak of nominal Catholics and Protestants, we must now also speak of nominal evangelicals (a chapter is devoted to this matter).⁴

As to our mandate to make disciples of all nations, we also dare not relax into an immobilizing triumphalism. Nearly one in four people on this planet has not had the good news of Jesus presented to them in a way that they could truly comprehend and respond to (almost two billion people). World religions, especially Islam, Hinduism and Buddhism, are growing as fast as or faster than general Christianity. Roughly forty percent (6,645 in 2010) of the known ethno-linguistic people groups are considered unreached, that is, there is no viable indigenous community of Christians able to evangelize their own people without outside assistance.⁵ Truly our task is unfinished.

Within this paradox of mission realities the global Mennonite Brethren Church seeks to be faithful, to enter God’s open doors, and to join with all true believers in completing the unfinished task. The Mennonite Brethren are a renewal movement with origins in the Anabaptist renewal of sixteenth-century Europe. One tributary of the Anabaptist river, the Mennonites, by the nineteenth century found themselves spread far and wide from North America to Russia, even while a substantial population remained in western Europe. Not unlike the dispersion of Acts 8, the Mennonites relocated due to religious persecution. As is usually the case with renewal movements, over time the temperature cools, institutionalism becomes the norm, and

mission turns to maintenance. In the case of the Mennonites, they became known as “the quiet in the land.” This was also the story of the Russian Mennonites who began immigration to Russia from Prussia (modern Poland) in 1789 upon Empress Catherine the Great’s invitation to them. The generous invitation was offered to the Mennonites (and other German-speaking peoples) so they would develop farmland recently regained in the Russo-Turkish War in the region northwest of the Sea of Azov near the Dnieper River (modern Ukraine).

By the mid-nineteenth century the Russian Mennonites enjoyed a relatively peaceful and prosperous existence. Yet overall their spiritual condition was at a low ebb. At this time winds of spiritual renewal were blowing elsewhere in Europe. Especially influential among German populations in southern Russia, including some Mennonites, was German Pietism. Elements of Pietism, such as personal conversion, a sincere discipleship, holy living, prayer, Bible reading, evangelism and even foreign mission festivals were highly attractive to some Mennonites desirous of renewal. For a time, the renewed Mennonites attempted to remain in fellowship with the “old church.” Upon being denied in their request of an elder to have separate and more frequent commemorations of the Lord’s Supper, they went ahead and conducted this ceremony on their own. Although their intentions were pure and without intent to rebel, their understanding of the implications of this act was limited. They were forced to leave the old church and on January 6, 1860 eighteen family heads drew up a “document of secession”⁶ and at once formally left the old church and began a new one which came to be called Mennonite Brethren.⁷ In it they declared their loyalty to God, to Scripture, Anabaptist principles, and to Menno Simons.

A new Anabaptist stream had emerged, one characterized by renewal and mission. Over the last 150 years these “personality traits” have been evidenced time and again (albeit imperfectly to be sure), but also have been the focus of self-examination and reflection.⁸ Given the missiological nature of this volume, we shall focus hereafter more on the Mennonite Brethren (MB) as a missionary movement.

Evidences of the outworking of this inner DNA were soon noted. In Russia, already in 1862, some MB leaders were called before Russian courts facing charges of attempting to convert their Russian laborers. Their motto became “every MB a witness.” In 1872, at their first conference assembly, a main concern was mission (i.e. the selection, support and sending of itinerant preachers). By 1889, after continuously supporting local mission workers and workers in foreign lands through other agencies, the small 1,800-member MB Church sent their first foreign missionary to India (see the section on India in the Asia chapter). Similar evidences came through in North America following a wave of immigration in the 1870s. In their first assembly (1879), specific resolutions were passed to express their commitment to missions (i.e. weekly offerings, missions committees, itinerant evangelists). At the 1882 conference

assembly in Kansas, one third of the love offering was designated for missions in India. When the conference was legally registered in 1900, it was called the American Mennonite Brethren Mission Union – the rallying point was worldwide missions.⁹

Further evidences came forth on other continents. In the direst circumstances in the Paraguayan Chaco, within five years of their arrival, MB and other Mennonite immigrants had organized a mission structure to bring the love of Christ and the message of salvation to their indigenous neighbors (see Paraguay section in the Latin America chapter). Similarly in Brazil, within seventeen years after their arrival the MBs in Brazil were working with North American missionaries to begin an orphanage to reach out to their Latin neighbors. Many church plants would soon follow. In Africa, early setbacks tested both the missionaries' and their sending churches' missionary resolve. Of the first team that went to Cameroons, three of four died within two years on the field—the fourth had already left. The first MB missionary husband to the Belgian Congo, Aaron Janzen, buried his only two children and his first wife, Ernestina, on the mission field. Their service began in 1912; however, their support was irregular, thus requiring them to often be self-sustaining (the MB Conference finally adopted this field in 1943). Janzen once declared: "It is necessary for us to go; it is not necessary for us to come back."¹⁰

In light of these evidences and many other stories that follow in this anthology, not a few have reflected on the MB Church as a missionary movement. Among these are:

- J.B. Toews: "The Mennonite Brethren Church was especially called into existence, from among the larger Mennonite community, as a missionary church."¹¹
- Paul Hiebert: "To be sure, matters of theology, church polity, education and publications have united the churches in concerted action, but none of these has so encapsulated the vision and the energies of the Mennonite Brethren as has mission."¹²
- G. W. Peters: "This group ... became the seedbed for a missions enterprise that soon germinated, then grew and flourished with surprising vigor"; "... Mennonite Brethren missions was an attitude, a way of life, a product of the general biblicism of the brotherhood ... far from being a 'department,' missions was a central motivation of prime importance."¹³
- Hans Kasdorf: "As the product of a revival movement within the larger Mennonite community, the Mennonite Brethren have from the very beginning in 1860 sensed a missionary responsibility towards the world."¹⁴

As mentioned in the Editor's Preface, the present volume is a continuation of sorts of an earlier compilation from 1967.¹⁵ Mission for MBs looked very different

at that time than it does now. Primary leadership in most fields still came from the missionaries. Organized conferences of churches existed in five or six countries; today there is an International Community of Mennonite Brethren Churches (ICOMB) composed of twenty-one conferences. MB Mission missionaries then were serving in ten countries; today they serve in about thirty countries. Issues in focus then were the global tensions of the Cold War, the changes coming in recently emancipated colonies, the impact of the western social revolutions on missions, and the primacy of evangelism over social ministries. The concept of least-reached people groups was hardly known, communication via cell phones or internet was unheard of, and no one was speaking of postmodernism or “post-Christian” countries. Some of the challenges we face today are introduced above in the third and fourth paragraphs. Of course there are many more.¹⁶ Yet there are very encouraging developments in our world, in the world of missions, and in MB mission efforts worldwide. In sum, a new generation requires a new set of reflections, even as they value and build on the former. To that end the present compilation is offered. The title points to, we hope, a merger of the earlier missional reflections and those required for a new generation of mission workers in a new century.

The Church. Mennonite Brethren understand that the *missio dei* is carried out primarily by the *missio ecclesiae*; it is God’s mission and it is God who sends the church to accomplish his mission. The church only sends because she has been sent. The primary agent of the kingdom of God is the church of God. Someone has popularized this by saying that the church are God’s hands and feet in this world. In this they are aligned with an Anabaptist understanding of church-centered mission.

Far beyond the notion of a denomination on a mission, MBs understand themselves as a church within the universal church on God’s mission. We are a movement that is part of a much larger world Christian movement, a stream flowing into a river. From our beginnings, MBs have been more eclectic than exclusive in terms of evangelical influences. We are beneficiaries of Anabaptism, of German Pietism, of North American Evangelicalism and of aspects of the charismatic movement. MBs have also contributed to other “churches in mission” and to the larger world Christian movement by sharing gifts that they have received so that the *missio dei* could be accomplished. Some of those gifts are writers in this volume.

In Mission. Each generation of Christians must understand and embrace the mission of God and the mission to which it has been called for its time. What is non-negotiable is that we are called to be a people on a mission. The outworking of that mission will have different applications according to each generation, but the essence remains the same since Abraham’s call (Gen. 12:1-3). God is about restoring humanity from the Fall; about blessing the nations; about seeking and saving the lost; about redeeming the enslaved; about healing broken lives; about reconciling the

estranged to himself, to each other, and to his creation. The people of God are called to the same mission ... “As the Father has sent me, I am sending you” (John 20:21). The well-known catchphrase of Emil Brunner bears repeating: The church exists by mission as fire exists by burning!

Perspectives. Following the model of the enormously influential *Perspectives* reader (now in its fourth edition),¹⁷ this reader also presents four perspectives: 1) Biblical/Theological, 2) Historical, 3) Cultural, and 4) Strategic. These perspectives are also near and dear to who the MBs are as a global family. We are a “people of the Book”; we are a people who want to learn the lessons of history, our own and that of others, on the way to a brighter future; we are a people with ethnic origins, who have broken down barriers, embraced other cultures and languages, yet still need anthropological insights for the missionary journey; we are a people of practice who are always in search of better means and methods to accomplish our God-given tasks (the number of chapters in the Strategic section may well be indicative of who the editor is as much as who the MBs are).

Global. This is perhaps the most welcome feature to this sequential volume. The new reality for Christians in general and MBs in particular is that the church is global, the majority church is once again non-Western, and a new generation of global church and mission leaders has been raised up to serve at all levels. The cross-cultural missionary force is increasingly non-Western.¹⁸ How exciting! How challenging! If we are to walk and work together in mission, we need to listen to and understand each other’s perspective. Every attempt has been made to call writers from the global MB family.

Mennonite Brethren. As mentioned above in comments under *The Church*, the MB family highly values the larger world Christian movement of the global church of Christ. We also sense the need to have a “family conversation.” Yet we want to have this conversation publicly so that we can both share our story and lessons with others, but also receive input and critique from friends and families beyond this particular denomination. Thus, this is a round-table discussion from and for MBs, but with the door wide open and chairs available for others to join us.

21st Century. With the exception of the writer of the Foreword, Elmer Martens, all the writers in this compilation are absent from the original compilation of 1967. That is by design. In the following pages are perspectives *of* this generation and *for* this generation (and hopefully the next). As with the men of Issachar who joined David in his mission, our prayer is that the men and women who have contributed to this band are those who “... understood the times and knew what Israel should do” (I Chr. 12:32).

That said, it would be altogether presumptuous to leave out a smaller band who mentored us and taught us to love God, his church and his mission. We really do

stand on the shoulders of giants. Therefore, we have included reprints of a small group of MB missiologists that have had an enormous impact within and beyond the MB family. They have passed on to their eternal reward, yet their voices still speak to us today.

The following perspectives are then offered as an instrument to be used globally, in formal and non-formal training settings, for workers in training, for missionaries, mission leaders, and for all who embrace the missional call of God; also for all who embrace the family of God and long to see further global advance of the church in mission.

Notes

- ¹ “Evangelical” is used here according to the following definition: “All who emphasize and adhere to all four of the following: The Lord Jesus Christ is the sole source of salvation through faith in Him, as validated by His crucifixion and resurrection. Personal faith and conversion with regeneration by the Holy Spirit. Recognition of the inspired Word of God as the ultimate basis and authority for faith and Christian living. Commitment to biblical witness, evangelism and mission that brings others to faith in Christ.” From Jason Mandryk, *Operation World: The Definitive Prayer Guide to Every Nation*, 7th Edition (Colorado Springs: Biblica Publishing, 2010), 958.
- ² Ibid., 21.
- ³ The title of a vision-casting booklet written by a mentor in mission, Hans Kasdorf. *It's sunrise in world mission: A vision statement from the Mennonite Brethren Biblical Seminary* (Fresno, CA: Mennonite Brethren Biblical Seminary, 1984).
- ⁴ These disturbing global trends, and many others, are listed in Mandryk, *Operation World*, 10-18.
- ⁵ Ibid., 21-27.
- ⁶ “Document of Secession (Mennonite Brethren Church, 1860),” accessed February 6, 2015, http://gameo.org/index.php?title=Document_of_Secession_%28Mennonite_Brethren_Church,_1860%29#Secession_Document
- ⁷ A recent and fuller summary of this history is in John B. Toews and Abe Dueck, “Mennonite Brethren Beginnings,” in *The Mennonite Brethren Church Around the World: Celebrating 150 Years*, ed. Abe J. Dueck (Winnipeg and Kitchener: Pandora Press and Kindred Productions, 2010), 13-30.
- ⁸ The recent 150-year anniversary produced considerable conversation around these themes, some of which is contained in a compilation of reflections found in Abe Dueck, Bruce Guenther, Doug Heidebrecht, eds., *Renewing Identity and Mission: Mennonite Brethren Reflections After 150 Years* (Winnipeg: Kindred Productions, 2011).