

ABSTRACT

ALIVE INSIDE OUT: CHALLENGES AND PATTERNS OF SPIRITUAL FORMATION OF CHRISTIAN PROFESSIONALS IN A CREATIVE ACCESS

CONTEXT

by

Matthew GH Koh

Christian professionals serving in creative access mission face many challenges, not only those common in every workplace, but also those unique to cross cultural mission. Spiritual disciplines through a “rule of life” is life-giving through the means of grace, so that ministry flows from the large and deep reservoir of the love of God. In fellowship of the Gospel, God calls us into participation with *missio-Dei*, His redemptive work in the world. Mission agencies, seminaries, and churches struggle to train, support, care for, and enable Trinitarian shaped missional life for its workers that avoids burnout but flourishes in transformational discipleship and hence missional church planting. Resurgence in interest in patterns of spiritual formation calls for integrative studies and helpful psychometric tools to enable missionary care and research.

This study used quantitative and qualitative methods through an online survey questionnaire of 54 workers, strengthened by 25 face to face semi-structured interviews. These were done for a cohort of OMF workers serving in a creative East Asia context. This pre-interventional study aimed at using a combination of tested psychometric tools with researcher designed tools to assess spiritual disciplines and investigate patterns and challenges of spiritual formation. The goal was to improve ways of missionary

mentorship for missional formation, not only to prevent burnout, but to sustain a lifelong, cross-shaped missional life in dependence of the Triune God to transformative ministry.

This study found that the challenges in creative access mission provide a means of grace for formation. Emotional and psychological health has a critical role in spiritual life and can be assessed through easily administered empirical tools. The person of the missionary is God's first mission field. The transformative mission work affects the professional's identity, integrity and security and thus transforms relationships with neighbors, God's created order, and, ultimately, mission-*Dei*.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled

**ALIVE INSIDE OUT: CHALLENGES AND PATTERNS OF SPIRITUAL
FORMATION OF CHRISTIAN PROFESSIONALS IN A CREATIVE ACCESS
CONTEXT**

presented by

Matthew Koh

has been accepted towards fulfillment

of the requirements for the

DOCTOR OF MINISTRY degree at

Asbury Theological Seminary

Dissertation Coach

Date

Director, Doctor of Ministry Program

Date

Dean of the Beeson Center

Date

ALIVE INSIDE OUT:
CHALLENGES AND PATTERNS OF SPIRITUAL FORMATION OF CHRISTIAN
PROFESSIONALS IN A CREATIVE ACCESS CONTEXT

A Dissertation
Presented to the Faculty of
Asbury Theological Seminary

In Partial Fulfillment
Of the Requirements for the Degree
Doctor of Ministry

by
Matthew Koh
May 2018

© 2018

Matthew Koh

ALL RIGHTS RESERVED

TABLE OF CONTENTS

	Page
LIST OF TABLES	vii
LIST OF FIGURES	viii
ACKNOWLEDGEMENTS	ix
CHAPTER 1 NATURE OF THE PROJECT	1
Overview of the Chapter	1
Personal Introduction	1
Statement of the Problem	4
Purpose of the Project	5
Research Questions	5
Research Question #1	6
Research Question #2	6
Research Question #3	7
Rationale for the Project	8
Definition of Key Terms	10
Delimitations	13
Review of Relevant Literature	15
Research Methodology	16
Type of Research	17
Participants	17
Instrumentation	17

Data Collection	18
Data Analysis	19
Generalizability	19
Project Overview	20
CHAPTER 2 LITERATURE REVIEW FOR THE PROJECT.....	21
Overview of the Chapter.....	21
Biblical Foundations	25
The Bible and Spiritual Formation	25
Spiritual Formation in Old Testament	27
Spiritual Formation in New Testament.....	30
Theological Foundations.....	32
Theological and Missiological Perspectives	32
Historical Perspectives of Spiritual Formation	38
Defining Biblical Spirituality and Spiritual Formation	44
Call to Intentional Spiritual Disciplines.....	51
A Synthesis: Integral Spiritual Theology.....	52
Interdisciplinary and Multidimensional Aspects of Spiritual Formation ..	53
Theological Education and Spiritual Formation	59
Bridging Spiritual Formation and Mission Strategy.....	71
Creative Access Mission (CAM).....	71
Your Life is the Message: In all the Vocations.....	81
Re-Discovering the Mission of God	84
<i>Missio Dei</i> in CAM.....	87

Research Design Literature	91
Summary of Literature	96
CHAPTER 3 RESEARCH METHODOLOGY FOR THE PROJECT	
Overview of the Chapter	
Nature and Purpose of the Project	99
Research Questions	100
Research Question #1	
Research Question #2	
Research Question #3	
Ministry Context(s).....	102
Participants	104
Criteria for Selection	104
Description of Participants	105
Ethical Considerations	105
Instrumentation	107
Expert Review Team.....	115
Reliability & Validity of Project Design	116
Data Collection	118
Data Analysis	119
CHAPTER 4 EVIDENCE FOR THE PROJECT	
Overview of the Chapter	123
Participants	123
Research Question #1: Description of Evidence	125

Research Question #2: Description of Evidence	137
Research Question #3: Description of Evidence	147
Summary of Major Findings.....	156
CHAPTER 5 LEARNING REPORT FOR THE PROJECT	159
Overview of the Chapter	159
Major Findings.....	160
Use of Psychometric Test Instruments.....	160
Self-Reflection and Mutual Encouragement	163
Spiritual Disciplines	166
The “Affect” and Relationship with God	168
Means of Grace in Spiritual Formation	174
Ministry Implications of the Findings.....	176
Limitations of the Study.....	177
Unexpected Observations	181
Recommandations.....	183
Postscript	187
APPENDIXES	
A. Survey Questionnaires	189
B. Semi-structured Interview Questions.....	198
C. Ethical Considerations Worksheet	199
Consent Forms	199
Confidentiality Agreement.....	202
WORKS CITED	203

LIST OF TABLES

	Page
Table 2.1 Typology for Spiritual Formation by WEF	60
Table 2.2 Challenges and Gaps in Experience of Spiritual Formation.....	69
Table 2.3. Summary of Platforms in CAM.....	86
Table 4.1. Summary Statistic for the DSES Across Three Sites Compared with Study Population: Items Means, Standard Deviations.....	127
Table 4.2. Means, Standard Deviations, and Ranges for Major Study Variables.....	138
Table 4.3. Francis Burnout Inventory Scale Properties: Research participants (N=54) and Original Author's (N=744) Contrasted.....	139

LIST OF CHARTS

	Page
CHART 4.1. Distribution of “God Support” (QI scores)	126
CHART 4.2. Improving QI Score Charted Against QE (SEEM and SIMS), QS (spiritual Disciplines) and “Sin Index”	132
CHART 4.3. Incremental QS Related in Each Person’s “Sin” Index, Relationships and Integrity Perception.....	134
CHART 4.4. Distribution of SIMS verses SEEMS	141
CHART 4.5. Emotional Satisfaction in Relationships with Sense of Integrity, Exhaustion and Ordering of Sesires (Sin Index).....	143
CHART 4.6. Satisfaction in Ministry (SIMS) Plotted Against Statistically Significant Variables	145
CHART 4.7. Total QS (Spiritual Disciplines Indicator) Raw Score	148
CHART 4.8. QS – Spiritual Disciplines and Variables	150
CHART 4.9. Spiritual Disciplines Plotted against QI (God Support) and QE (Francis Burnout Inventory).....	151

ACKNOWLEDGEMENTS

Many of my dear friends, church, ministry teams, colleagues, coaches, and seminary have been part of my journey in the DMin. Program. It is the graciousness, support, encouragement, and friendship that has made this journey truly a blessed one. If I were to list names, I do not know where to start nor where to end. I suspect that all of you who have so significantly contributed to this small project, from design, coaching, supervision, interviews, data collection, analysis, inputs in reviews, expert suggestions and advice, mentoring, journey partners, and fellow DMin cohort travelers, would rather not have specific names given special credits.

It is only by the grace of God and His mercy to allow even such blob of dung as myself to complete this. All Glory goes to Him.

The acknowledgements are best not in this written format but, God willing, that I can continue to participate in lives of those He brings me to and where I find grace to serve with.

CHAPTER 1

Overview of the Chapter

Chapter One provides an overall framework for this ministry research project for a pre-interventional descriptive study of the distinctive challenges faced by Christian professionals serving with a mission agency in creative access mission. Three research questions investigated the patterns and factors that shaped the spiritual life of these missionaries. The selective literature survey is described, which provided the outline for the direction taken so as to provide a biblical and theological foundation for this study. The basis of the study is also explained along with the combined quantitative and qualitative method of analysis of spiritual formation for this selected cohort of professionals. This is all grounded in a review of the literature. Finally, a summary of the study is provided which includes an outline of the data gleaned from this short analysis and concluding suggestions for the mission agency.

Personal Introduction

Reading the bible as a first-generation believer led me to be convicted that God's call for His people in his great commission is not for the selected few but for all believers. I became fascinated with missionaries' lives through their biographies. A sense of romanticism took over in my early years as a Christian, and I began to pursue mission almost as a personal ambition. Hudson Taylor, founder of China Inland Mission (CIM), is a hero in the Chinese churches in Asia. The stories of CIM workers provided a fascination for missions to the unreached and inland areas through health, education,

development, and church planting. Hence, quite naively, since coming to faith in Christ in my teenage years, I worked to be a medical missionary.

I studied medicine and surgery as if it were in worship to the Lord, though without grasp of much of a biblical theology of the work or an understanding of an integrative or holistic mission. I had a simple desire, to be used. Later, the professional pursuit of a career, modern educational system's scholasticism, worldviews of success and professionalism crept in. I became captive to the world's system of seeking a career path, of looking for suitable occupations instead of a vocational life. I pursued medical mission even more bent on achieving a life goal. Romanticism, careerism, scholasticism, you name it, I caught all the diseases of the life of an ambitious young missionary ready to face the world after equipping myself with the tools of both "trades:" surgery and bible studies.

Two decades later, with a bit of white hair but not yet much wisdom, I grew in the ranks from a medical projects manager to medical director, to president of a not-for-profit professional service organization. I also remained a surgeon and advanced in the positions from medical officer to registrar, to consultant and associate professor of surgery. My family was the first "tentmaker" missionary (which meant at that time "non church-planter") sent from our fundamental bible based Presbyterian Church through an interdenominational agency. My church journeyed with me to undergo some rethinking into mission methods, strategy, and teams as the world's context changed and the concepts of tent-making evolved.

There were many challenges faced in my journey. With my fellow missionaries and professionals, we struggled to make sense of our schizophrenic identity: to work in a

creative access nation (CAN) situation and to collaborate with people from all sorts of mission theologies, from church planting mission to holistic mission and to all forms of distortions in missiological thinking, known or unknown to us. How to resolve the tensions in so-called bi-vocational mission? How best to prepare, train, enable, and pastor professionals in mission? How to enable professional training and gifts to be applied in the church and in mission context with grace? Mission has changed from the “from here to there” conception to “from everywhere to everyone.” What roles and how best can Christian professionals serve? What forms the motivations and attitudes of professionals? These and many other questions were raised by myself and by team members from different theological and professional backgrounds as we journeyed as Christian professionals in very dynamic creative access mission situations and the tides of politics and the social and economic scene evolved. Ethnolinguistic issues in mission were no longer the primary challenges; the postmodern professional life, globalization, nationalism, sociopolitical, and economic issues were.

The evangelical world, through the recent Lausanne Covenant and conferences, also underwent substantive global discussions on the roles of professionals and the recovery of holistic approaches to mission. Through this journey, I discover graces in the deep intimacy of God and my desire for union in Christ beyond all the purposes of mission. I found that I can only receive with open arms God’s means of grace in the challenges of life, ministry, and in community. Our calling is far richer than participation in the vision and mission of the mission agencies that brings us together. It is also the submission to God’s design and intention as He shaped us and our communities in our life’s contexts and circumstances. Reading spiritual formation as an “afterthought”

allowed me grace to grow deeper in my relationship with the Triune God of grace in His *missio dei*.

The group investigated in this research are in cross-cultural mission with contexts particular to creative access. Arising from my personal journey and experience of His grace and mercy, this research aimed to study the spiritual formation for this subgroup of Christian professionals who shared very similar backgrounds with me.

Statement of the Problem

The commission from the Lord Jesus to preach the good news in all Judea, and Samaria, and to the ends of the earth (Acts 1:8)¹ has been empowered by the Spirit and displayed movements across centuries accomplishing what God purposed for His creation. Yet reflecting on the history of the church, the church has often too dangerously made it an enterprise of its own. Over and over again the church has slipped dangerously into the modes of triumphalism, accomplishment, and achievement orientation or allowed selfish motivations, personal drive, managerial missiology, or raw passions to misdirect followers. Beyond the work of proclaiming the Good News of Christ, the Spirit is forming a people who will humbly come to Him to worship. The Kingdom of God is His people in worship of the King. In the God given task of world evangelization is the Spirit's task of transformation and thus formation of a people in Christ's image. This "*imitatio-Christi*" demands sacrifice of worship, a sacramental life and community, and hence evangelization. The missionary is God's first mission field.

¹ Unless otherwise stated, all biblical citations are from *New Revised Standard Bible*. World Bible Publishers, 1997.

The problem is when the mission or its members, while focusing on the work of God, misses the love of God. Many studies had indicated significant burnout (Francis and James), missionary attrition (Jacobson), issues for the missionary family and children (Andrews) as well as psychological trauma (Hall; Cousineau et al.) and maladjustments in re-entry (Kimber 2012; Kimber 2010; Nichols). Much effort and renewal in mission agencies has taken place. However, there has still not been consensus on appropriate tools for the assessment of the spiritual well-being of missionaries.

Spiritual formation is foundational to God's work through his people, regardless of their ministry through a mission agency, a business, or a non-profit. Christian discipleship is cruciform in nature, molded through service and suffering and built in community. The missionary's spiritual life is fundamental to the ministry and affects the spiritual health of the church they serve with. The world's ways of competition, professionalism, fragmentation, and technology too easily mislead from the central place of spiritual disciplines, prayerful lives, intimacy with the Triune God, and serving from an overflowing reservoir of the love of God.

Purpose of the Project

The purpose of this research was to explore the challenges and patterns of spiritual formation among Christian professionals serving full time with OMF International in East Asia. This study assumed that the challenges in the contexts in creative access mission influenced and modified the distinctive application of personal and corporate spiritual disciplines. The study investigated what sustains lifelong ministry and growth for this group of professionals in mission.

Research Questions

Three research questions explored the challenges to spiritual formation among this selected group of professionals.

Research Question #1

What are the patterns of spiritual formation among OMF Christian professionals as missionaries?

The question explored where the foundations, source of strength, and sustenance for life long ministry came from for professionals in mission. Ministry flows from relationship in Christ and is sustained by grace alone. Spiritual formation is often unnoticed but is fundamental amid the competing demands of ministerial roles and professional responsibilities. The study described some observable patterns of spiritual formation for the study cohort and highlighted possible distinctive challenges faced by professionals.

Research Question #2

How were the emotional and psychological well-being of Christian professionals related to their experience of God and spiritual formation?

Calling, motivation and passion are very mixed and complex (Guinness). It is no simple task to discern a general calling or specific calling in missions, personally or corporately (Smith, *Courage & Calling*). Professionals who joined mission agencies often took several years for their calling to be better clarified and for God to work through their motivations and passions as they matured in and through Christian ministry.

Spiritual maturity and emotional maturity go hand in hand (Smith, *Called to Be Saints*). Being broken and fallen people, all missionaries have baggage through their lives of different degrees or severity that impact their spiritual life and ministry (Scazzero, *Emotionally Healthy Spirituality*; Seamands). Each person's starting point and family of origin are different. Those who came from professional backgrounds, as opposed to a church related ministry background, wrestled with specific challenges that are dependent on their spiritual foundation and formation of calling, character, and competence built upon their spiritual life.

This research question explored the impact of spiritual disciplines or stagnation in spiritual growth on the psychological and emotional wellbeing of the study population. The continuity and reasons for lack of continuity or stagnation in spiritual formation in the midst of challenging context in creative access mission impacted the experience of God.

Research Question #3

How have the context of creative access mission and professional service shaped the lives of these missionaries?

This question explored how the creative access and professional work contexts shaped the spiritual life of the professional worker. The study revealed specific challenges in integrity, identity, and security present in the cross-cultural contexts that led to work differences compared to the relative security of home country or open access mission.

This pre-interventional study explored possible ways to strengthen spiritual formation and hence a grounded and deepening relationship in Christ for professionals serving in OMF international.

Assumptions

Professionals who join OMF International to serve in creative access situations mostly came from a work world outside full-time church employment or ministry. A primary influence of their life and vocational formation came from secular institutions and companies. Unlike traditional missionaries and church planters that may have received training from theological institutions or churches, these professionals needed to give specific attention to their spiritual disciplines as the foundations for lifelong ministries. Just as there are distinctive spiritualities characteristic of the major traditions of faith, there are distinctive elements in spirituality formed among professionals. The challenges professionals faced in creative access mission is God's means of grace in spiritual formation.

Rationale for the Project

Christian mission is being alive in Christ. At the heart is the formation of communities whose lives are constantly renewed and shaped in the Spirit by nourishment in the Word that flows out as ministry, engaging God's world as a people belonging to Him. Mission is the fruit of that relationship in God that flows from deep rootedness in Jesus and thus overflowing thankfulness. This relationship deals with the deepest issue of being and belonging to Christ in a person that shapes the person's doing and thus all activities of mission.

Spiritual formation is foundational for ministry to every believer. Being alive in Christ is to be “alive from the inside out.” Plueddemann’s plea for a paradigm shift in world mission from a dominant “mechanistic missiology” to attention to spiritual formation by the means of grace reflects the urgency for the work of spiritual formation in missions (Moreau et al. 902). The current proliferation of literature on the subject of spirituality indicates a global hunger for meaning and deeper spiritual life. The frequency which the term spirituality appears more likely reflects a pathology rather than health (Peterson et al. 32). It is a symptom of the increased sense of restlessness and disconnectedness despite being more “connected” in the age of technology and social media. Current literature resources do not adequately address the deeper spiritual formation needs for missionaries (Jacobson). The spirituality of mission is only a recent discussion in evangelical circles as well (Reilly, *Spirituality for Mission*). There has not been specific study of spiritual formation under the challenges of creative access mission on top of the challenges of marketplace mission.

This study investigates the challenges, processes, and character of spiritual formation for a select group of Christian professionals who are called to full-time service in cross-cultural mission where their public identity is not or cannot be missionary but must remain predominantly occupational. The purpose of study is to explore the need for communal formation unique for professionals in these isolated situations. This research was exploratory and sought to provide information relevant for mission agencies in attention to the spiritual formation of its members, such as member care and member development.

Definition of Key Terms

Definitions used in this study provided the contextual approach, method, and objectives for spiritual formation for Christian professionals in their specific contexts defined below.

Spiritual Formation: Spiritual formation is a continuing intentional process which fosters the capacity, orientation, and discipline of living in union with Christ through the work of the Holy Spirit, in response to the reality of God’s grace shaping people in “God gifted personalized contexts”² in the community of faith, for the sake of the world (Willard; Smith, *Called to Be Saints*; Greenman and Kalantzis).

Chapter 2 surveys the breath and perspectives of definitions of spiritual formation to synthesize this research’s distinctive definition of spiritual formation grounded biblically and theologically for the context of its research. The definition used in this study guided the method of research, the approach, and expectations in spiritual formation.

Biblical spirituality: Biblical spirituality is the radiance in a fulfilling and authentic experience of the Christian faith, in the quest of a loving, intimate relationship with the Trinity, and in a grace filled, transfigured life, redeemed from evil and freed from death, a life in Christ characterized both as kinship and communion in the charism of the Spirit with the people of God (Kannengiesser and Bright; Holder; Alister E. McGrath).

This synthetic definition is a work in progress for this research, necessary to give it shape because, as a new academic discipline (Dreyer and Burrows), there is still an

² This is this researcher’s edition to reflect the purposes of focus one CAM context as the formative means of grace in the study. The remaining parts are an integration of the key elements and hence approach to spiritual formation synthesized from literature search.

ongoing difficulty getting the term right (Cunningham, “The Way and the Ways”). There is a distinctive biblical spirituality in each unique disciple of Christ in worship of the Trinity. Communally, one can discover distinctive biblical spirituality in and through each profession lived as true confessionals of faith.

Creative Access Mission (CAM): CAM is the evangelization of those in need in the context of various restrictions. Creative ways of gaining access are needed to obtain long term visa or residential status whether in national boundaries or with a restricted access social or ethnic people group.

Professionals: Someone whose public identity is a secular person, employed or volunteering based on expertise in a field of work or credentialing, rather than as a religious or missionary identity. The term Christian professional is used in the widest sense to include health care, economic development, business, education, youth development, agriculture, or social work. The word professionals applied in this study is not limited to academic credentialing.

Burnout Syndrome: A syndrome of emotional exhaustion, depersonalization, and reduced personal accomplishment that can occur among individuals who do “people work” of some kind (G. Sanders).

Residential CAM Christian Professional: A residential CAM Christian professional is one who sought the evangelization of those in a creative access context through residency. Permit or visa is in a situation where the public identity is a professional.

Mission Dei: *Missio Dei* is a Latin theological term brought back to favor through the Willingen Conference of 1952. It refers to “the mission of God” or the “sending of God” (*Missio Dei Revisited*). There have been “missional church networks in North America

that have taken up the term and expanded a mission-purposed ecclesiology as response to the mission of God (“What Is Missional?”). Van Engen’s summary is quite comprehensive in the shift in the meaning of the term mission:

Gods mission works primarily through Jesus Christ sending the people of God to intentionally cross barriers from church to non-church, faith to non-faith, to proclaim by word and deed the coming of the kingdom of God in Jesus Christ through the Church’s participation in Gods mission of reconciling people to God, to themselves, to one another, and to the world and gathering them into the church, through repentance and faith in Jesus Christ, by the work of the Holy Spirit, with a view to the transformation of the world, as a sign of the coming of the kingdom in Jesus Christ. (Hesselgrave 27)

Use of the term *mission dei* in this document refers to the mission of the Triune God, personally, at the institutional level, and in society and cultures, bringing about the shalom of God in redemption, reconciliation, and transformation. The semantics around popular or churchy use of the terms “mission” and “missions” (in light of *mission dei*) is not clarified through academic definitions. The practical outflow of mission in participation with the Triune God’s redemptive work in the world called here *mission dei*.

Holistic Gospel: A statement of faith (“The Lausanne Covenant”) affirmed by members of the churches worldwide (from 150 nations in the 1974 Lausanne Congress) and still a work in progress of the *Theology Work Group* (Dayton) of this association of churches. It describes the working the scope of the “whole gospel, by the whole church to the whole world.” To add a prefix “holistic” to “gospel” is redundant as the gospel is always full-orbed, comprehensive, and encompassing of all spheres of life and society. This

discussion on the fullness of the gospel is indeed a work in progress as the Cape Town Commitment suggests while Christians worldwide continues to make sense of the proclamation of the implications of the good news by all parts of the church to all nations and every aspect of life.

This research based its theological and missiological foundations as put together in the “commitment of faith and the call to action,” articulated from the Lausanne congresses on the working meanings and applications of a whole gospel (Wright).

Integral Mission: Integral (or holistic) mission is a term used to describe mission carried out with the integrations of all aspects of the human life and hence the church’s relationships with it in evangelization that embodies the fullness of the gospel.

Integral mission includes services in health care, education, development, business, justice, politics, poverty, migration, creation care, agriculture, and the environment. The term was popularized in Latin America (Padilla). The use of this term in this research does not digress into the whole aspect of liberation theology and social activism or political theology in close association to the discussions.

Delimitations

Christian professionals working full time with OMF for the intentional evangelization through holistic ministries are included. These included health care, education, youth work, social services, business, agriculture and workers associated with community development. Adults, regardless of marital status or gender, role within the organization or institution, and with a duration of service greater than 11 months are included in the study population.

Professionals working also with OMF whose self-identity were primarily direct church planters or whose primary vocation was teaching, preaching the word of God, or primarily in theological education were excluded from the study. Professionals serving for a period less than one year³ were arbitrarily excluded so as to manage the size of the study population within the constraints of time in this research.

This population was studied in accordance to the trends in mission sending. In the recent decades globalization and the growth of Christianity have shifted the trend for mission out of a “from here to there” (sending centers and mission fields) perspective to include a “from everywhere to everyone” philosophy (Escobar). Restrictions for traditional mission methods have also seen a multiplication of Christian professionals joining mission agencies full-time while actively serving in and through their vocations. Christian professionals have gone from everywhere to everywhere be it intentionally, in responds to a mission calling, or simply as job opportunities arise, planned or unplanned. This study only included those professionals with a stated intention to evangelization as the primary motivation for working in a country and did not include other professionals in different levels of formal or informal partnerships with OMF.

While recognizing the immense opportunity and need for partnerships across the spectrum of Christian professionals and also between mission agencies and the local church, this study’s limit only provides a focus for manageable research. As a pre-

³ One year was used in accordance with OMF’s personnel policy of grouping those who served less than a year as “serve Asia workers” while those who served eleven months or more as members. Out of administrative necessity, OMF have various categories of relationships defined by duration of service or levels of financial and time commitment and association. The research included those who served 3 years or more as an arbitrary way to capture those whose intention was career missions. The 3-year criteria also gave a considered time frame to have had enough engagement into the challenges of the context.

interventional study its limits provide a possible entry to further studies to the intersection of different roles of professionals in the mission. The study researches only Christian professionals intentionally sent (and supported) by sending or local churches with a full-time missional intent in their work cross-culturally to East Asia associated with OMF as the mission agency under study.

These full-time missionaries with OMF have a similar baseline in screening, selection, and pre-field orientation. Hence the study allows for a compatible “entrance measurement” or assessment of the spirituality and calling of the candidate. Selection from a single agency also pre-selects missionaries who share the same vision, mission, and values which drives their purposes in the mission field.

Review of Relevant Literature

Literature research is focused to survey the intersection of two spheres. The first sphere is of spiritual formation. Thus, the literature review includes the current conversations on the popular subject, including both references to spirituality (the state and outcome), as well as spiritual formation (the process of transformation in Christ). Emphasis was placed on the process (formation). The perspective of research assumed the dynamic interaction and relationships in spiritual formation for Christians whether in the church, in theological institutions, or in mission agencies. The literature first traces the biblical, theological, and historical foundations.

The second sphere is Creative Access Missions (CAM) with a focus on missionary spiritual formation for professionals serving in their specific contexts. An assumption is that there are distinctive challenges in the contexts of mission specific to CAM whereby attention is needed. A re-orientation in the perspective of *missio dei*, the

mission of God, and hence synthesis, from a Trinitarian outlook, to spiritual formation in community within the context of mission is also offered.

There are only few publications on biblical spirituality specific to creative access mission. In addition to published texts, this study explored significant recent journal articles, theses, and dissertations in this subject. The review aimed to survey recent research done on the subject to analyze findings aimed at concluding observations and recommendations for the mission agency.

Research Methodology

The process of spiritual formation is difficult to capture, categorize, or describe adequately. On top of this, the security challenges of the context of ministry restrict the participant's sense of safety or freedom to permit digging deeper into issues. Spiritual formation is personal and in community and expressed and exercised as Christian service. Authentic ministry service is thus the expressed outflow of worship from an inner life in relationship with God and His created order. This study observed the inner life and how it is expressed outwardly. The analytic framework included empirical data collection and subjective qualitative observations. This data is largely descriptive, compared at an intrapersonal level and in community relationships.

A mixed quantitative and qualitative study was chosen to capture the best of both methods and to gather thicker data in combination. Survey questionnaires guided the purposive sampling for semi-structured interviews. The framework is designed to gather data on the professional's inner life in prayer and scripture and as expressed in fellowship and in community. The overall framework of analysis was the explicit visible expressions of the spiritual life as it met with the challenges in the ministry context, service in the

church, and the world. The dynamic interrelationships of inner and outer disciplines are thus observed in relationships.

Type of Research

This is a descriptive, pre-interventional study using mixed methods. It utilized two tested instruments and one researcher-designed instrument in conjunction with semi-structured interviews to analyze the study population.

Participants

Participants were Christian professionals who were members of OMF international serving full-time within the context of a country in East Asia. OMF members serving within two subgroups accessible to the researcher were invited to voluntarily participate. The study was not extended to all members of OMF in the country due to the limitation of time and resources.

Instrumentation

A combination of a qualitative tool using a semi-structured interview (see appendix B) and an online questionnaire composed of a combination of tested and researcher-designed quantitative tools (see appendix A) was used. Empirical study using well tested psychometric tools (appendix A, QI, and QE) and researcher-designed tools (appendix A, QS) were synthesized along with findings from interviews.

Data Collection

Data collection was done through an online survey tool and face-to-face interviews by the single researcher. To keep the research within a manageable time frame

and budget, most of the research was conducted during the agency's annual conference where workers were gathered at one secure, safe, and more comfortable location, mostly away from their regular day-to-day activities in the field locations. The quantitative and qualitative parts of the research were done simultaneously. The researcher was blind to the online survey results prior to the interviews in order to reduce interviewer biases that may impact the interview findings.

The online survey was completely voluntary. In addition to those who volunteered to be interviewed, the researcher also approached members of the agency to inquire if they were willing to be part of the research project. There was no financial or project-related benefit to the interviewee in the study. All data collection was completed in the six months from January 2016 to June 2016 so as to achieve a level of relatively similar context and comparability for the study.

The online questionnaire consisted of an eight-page survey (see appendix A, QI, QE, QS) done online while outside the CAN through Google forms with mostly Likert scales and a handful of free-flowing text responses. The interviews were semi-structured with four questions (appendix B) linked and directed in exploring the research questions that gave space for more spontaneous narratives.

Data Analysis

Data analysis was done primarily by the researcher with statistical analysis assisted by a statistician who also helped design the online survey form. Empirical and demographic data of the fifty-four individuals who completed the quantitative survey were collected, cross checked for entry accuracy, and reviewed. Results were tabulated on Excel and Word formats and charted and reviewed from various angles and at

different occasions. Multiple statistical methods were used to test consistency, significance, and correlations.

Twenty-nine interviews were voice-recorded and all conducted within the six month time frame. Only twenty-five interviews fit the delimitations criteria. Despite continued interest, the interviews were closed, and no further interview data collected, so as to achieve a consistency of the contexts at time of study. Tapes were reviewed and selected transcriptions of the narratives were done in line with the interview questions. Patterns that emerged from the study was triangulated with the online survey findings.

Due to the limitation of time, further explorations to probe findings that arose from the interplay of the online and interview findings could not be achieved and was outside the scope of this descriptive, observational study.

Generalizability

This project was important to OMF during these years of ministry challenges of sustainable access in mission. There were more and more professionals engaging ministry in OMF in the recent decades, especially with the interests in marketplace mission. The study was conducted within two subsections but was generalizable to all the different teams or approaches to mission in creative access mission contexts.

The same study could also be repeated with other agencies working within any range of creative access mission anywhere in the world though the results would need to be reinterpreted through the different lenses of the influencing socio-political or cultural contexts, especially on the value placed on work and professionalism.

Project Overview

This mission field-based, pre-interventional research project was done in response to the need to support Christian professionals serving in the context of creative access mission as they face challenges from cross-cultural ministry in addition to the temptations and issues in professional life. The goal was to study how spiritual disciplines, ordering of desires, and emotional and psychological health interacted and affected the professional's relationship at work and his experience of God in mission in order to search for means to enable lifelong ministry and missional formation. Chapter 2 provides a glimpse into the current literature on spiritual formation as it relates to professionals serving in creative access mission. Chapter 3 describes the combined qualitative and quantitative tools used to investigate the challenges in spiritual formation for a cohort of workers and this study of their inner lives as well as community relationships. Chapter 4 summarizes major findings achieved in the empirical psychometric tools used and further strengthened in the twenty-five semi-structured interviews for this group of about seventy workers. In Chapter 5, conclusions from findings from the three research questions are drawn and major findings analyzed with several recommendations made for mission agencies in provision of member development and care for workers in creative access mission.

CHAPTER 2

LITERATURE REVIEW FOR THE PROJECT

Overview of the Chapter

This chapter aims to provide a bird's eye view of the biblical and theological foundations on the subject of spiritual formation, particularly for the challenges and strategic issues of mission in creative access nations (CAN). The goal is to focus research on the overlap between spiritual formation and missiological considerations in creative access mission. This chapter surveys the current literature, discussions, and conversations around missional spirituality and includes historical perspectives and processes of spiritual formation in theological education in order to provide the working definition of biblical Spirituality and spiritual formation that is used for this research project.

The aim was to survey literature on the current interest of spirituality in mission. The issue is a work in progress that hopes to articulate an interdisciplinary, multi-dimensional, and integrative spirituality of mission in context of CAN. The goal is to build a foundation for praxis of a Trinitarian spiritual theology of marketplace mission in CAN in light of discussions on *missio dei* and church planting and evangelization strategies.

A description of various methods of measurement and assessments of spiritual formation, with an overview of psychometric tools available for the study of religion and spirituality, is given. Particular attention was given to instruments measuring emotional and psychological health related to spiritual formation in creative access context. This addresses the problem of research into patterns and challenges in spiritual formation for professionals serving in creative access mission. It prepares the basis for the author's

design and use of a combined quantitative and qualitative study and the formulation of new tools to research spiritual disciplines and the emotional and psychological health of missionaries in a creative access mission.

Churches, Mission Agencies, and Seminaries

Spiritual formation has gained immense interests in evangelical circles in recent years. Churches, seminaries, and mission agencies are all involved. Local churches, in response to the call to discipleship, maturity in Christ, and a transformation of the believer, sought to pursue formation for the church both personally and corporately. Seminaries gave attention to ministerial formation, counteracting a purely professional or academic theological education. These institutions seek a spiritually formative and theologically robust training that enable their graduates for life-long ministry. Mission organizations that have largely focused on the tasks of outreach, church planting, and the mission of the church in the world have also, in recent decades, begun to emphasize the spirituality of missions. All three parts of the expressions of Kingdom mission; churches, seminaries, and agencies interact in the formation of Christian professionals serving in creative access missions (CAM). Perspectives from these three angles and an integration focused on formative practice for ministry in mission agencies are referred to in this research.

Scope and Perspectives in Literature Survey

This research surveys the intersection of two spheres. First of *spiritual formation*, thus, it surveys the current conversations on the subject, including references to spirituality (the state and outcome), as well as spiritual formation (the process of transformation in Christ), with emphasis placed on the process (formation). The

perspective of research assumes the dynamic interaction and relationships in spiritual formation for Christians regardless whether in the church, in theological institutions, or in mission agencies. The literature search first traces the biblical, theological, and historical foundations of spiritual formation.

The second sphere is *Creative Access Missions (CAM)* with a focus on missionary spiritual formation for professionals serving in this specific context. An assumption is that there are distinctive challenges in the context of mission specific to CAM where attention is needed. A reorientation is sought from the perspective of *missio dei*, the mission of God, and hence synthesis from a Trinitarian outlook to spiritual formation in community within the context of mission.

The survey aims to prepare the ground, the biblical, theological (missiological), and historical overview, thus the basis and outlook for a field research on the spiritual formation of members of the church who are Christian professionals engaged in East Asia in workplace contexts through OMF International. Conclusions drawn from the literature will be analyzed together with this combined qualitative and quantitative research. Synthesis is aimed. The literature survey does not seek to be exhaustive but to listen in to specific biblical, theological, historical, and contemporary conversations to address the challenges in the realm of formation of Christian professionals serving in creative access with mission agencies. This survey thus gains insights and practical suggestions for the intentional spiritual formation for those serving in the context of OMF International in Asia.

Integrative Spiritual Theology and Formation

Spiritual formation has been widely studied and appeared in publications among contemporary English writers under various terminologies. Terms used by some recent authors included biblical spirituality (Schneiders, *Biblical Spirituality*; Schneiders, *Exploring Christian Spirituality*), Christian spirituality (McGrath), true spirituality (Schaeffer), holiness (Merton; Brengle), true godliness (Teellinck), sanctification (Finney; D. Alexander), Christian perfection (Wesley, *Christian Perfection*), radical discipleship (Stott), and authentic spirituality (Callen). The survey sought to provide a bird's eye view on missional perspectives in spiritual formation. A brief overview in the Catholic tradition with an abbreviated exploration of Protestant views of spiritual formation was done, so as to ground biblically and theologically for a robust spiritual theology specific for creative access mission for this study. Space limitation gave boundary to the depth or width of this literature survey.

A synthesis of the resources is gathered for a contextual application in spiritual formation. The goal is intentionally integral and holistic. The mission of God is the basis and meta-narrative for the forming of God's people in worship. Examples of people from the business, health care, and educational fields and their spiritual lives were analyzed. The survey of literature is selective to these objectives so as to work towards an integrative spiritual theology of creative access mission as basis for the project. With the field research, the project sought to stir reflection towards a robust grounded spiritual theology and practical applications for OMF's member care, development, and spiritual leadership.

Biblical Foundations

The Bible and Spiritual Formation

Authority and Basis. The bible is God's word and thus the only authoritative and reliable basis for spiritual formation for every believer. Various authors refer to formative reading of scripture (Peterson; Demarest; Toon; Mulholland). Scripture speaks both personally and corporately as the word of God is read and studied in community (1 Corinthians 1:2). The Spirit who inspired the word (2 Timothy 3:16) also illuminates it for the believer (Psalm 119:105), not only informing but also transforming the heart (Romans 12:1, 2; 2 Corinthians 3:18) and thus leading the disciple in Christlikeness. The bible is the primary guide on the use of spiritual disciplines. Many illustrative models of spiritual formation such as Abraham, Moses, King David, Esther, Ruth, Daniel, Apostle Peter, Paul, and Timothy can be found and studied in scripture.

Definitive Text across Time, Place, and People. The bible as the definitive text for spiritual formation can be found in writings from all the streams of Christian faith across times, geographies, and cultures. In a subsequent survey in this study, a very abbreviated review in the mainstreams of Christian traditions, the spread of Christianity validates the bible as definitive text. The diversity of expressions of biblical interpretation in spiritual formation across cultures and Christian traditions illustrates the breadth and depth of scripture in forming the believer in the journey of Christian faith.

God's Word as Means of Grace for Formation Through Worship. The text of Scripture is not what is worshipped, but it reveals the Holy Triune God. The *Shema* of Deuteronomy 6 begins with the proclamation that the Lord is one, centering worship in the One Holy Trinity, and that believers are to love Him with all of their heart, soul, and

strength. Jesus then draws on the *Shema* in the great commandments to love God and love thy neighbor (Matthew 22:40). Drawing from the law, the prophets, and wisdom literature and onwards fulfilled in the Gospels, letters, and apocalypse, the whole counsel of scripture reveals God's word as an instrument and means of grace for the formation of believers in and through worship of the Triune God.

This literature survey did not seek to cover the breadth or depth of biblical foundations in spiritual formation but highlighted several models in the bible for formation. The emphasis was for God's people who are not serving in a "directly" church related ministry but in what would be called a vocational role in a missional context. Indeed, the bible does not separate vocations into spiritual or secular but illustrates powerfully the Spirit's work in the lives of His people regardless of their profession or context of mission. The whole people of God witness the whole counsel of God in the whole of God's created order.

A Transformative Hermeneutic. To describe the biblical basis and foundations for spiritual formation makes the assumption of hermeneutics that is transformative. The word of God is studied and should be investigated carefully in all the rigor of historical-grammatical approaches to exegesis, so as to be faithful to listen to the historical truth communicated by the Spirit-inspired author. To speak of the bible as the formative text for the Christian reader demands these components: an attitude of openness, serious historical investigation, an involvement of the Holy Spirit, and contextualization of the text (Hardin). Greenman helpfully raised the contemporary challenges in evangelicalism including biblicism, and warns against "word processing" the bible in a mechanical way (Greenman and Kalantzis 28). Transformative hermeneutic lives out the vision that

inspired the Israelites recitation of the great commandment to love Yahweh in the *Shema* (Deut. 6) and embodies the response to the apostle Paul's appeal, urging Christians to live whole lives as worship, transformed by the renewing of their minds, to discern the good, acceptable and perfect will of God (Rom. 12:1,2) with world transformative consequences.

The majority of Christian professionals who sought to serve God through their daily work did not have the privilege of time for a thorough study of exegesis, linguistics, grammar, or syntax of the Hebrew and Greek bible. While seminary text books like Berkhof's *Principles of Biblical Interpretation*, Fee and Stuart's *How to Read the Bible for All its Worth*, or works by biblical literary scholars such as Tremper Longman III are helpfully formative in biblical interpretation, they are less widely used by professionals who were primarily concerned with application and crossing the hermeneutical bridge to personal and communal formative reading of the bible for the contexts they engage daily. Hence the literature survey and citations aimed at resourcing materials more accessible to Christian professionals who may not have had much background into the historical-grammatical criticism and seeks to avoid too much theological jargon so as to provide help for the context of ministry.

Spiritual Formation in Old Testament

Yahweh's intent in forming a people for Himself is evident throughout the Old Testament. From the Torah, to the prophets, and in the writings and wisdom books, the Old Testament is full of narratives of God's dealings with humanity, the consequences of sin, and the joys of obedience and faithfulness of Yahweh despite the rebellion of the people of God. God's hand in forming a people who will not bow down to Baal but who

are singularly given to worship the God of Isaac, Jacob, and Joseph, right through the reign of kings and the divided kingdoms and in captivity shows God's passion for His people and the formative consequences of disobedience.

The Old Testament is richly diverse and does much more than telling the story of God's formative work of calling and shaping a people to Himself for His glory. Scholars across history have studied the biblical story of God's relationship with His people. The attempt to trace more exhaustively the spiritual formation of God's people as shown in the Old Testament is the subject of many authors. One example is Barbara Green in "Old Testament Christian Spirituality" (Holder, 37-53). She used the small book of Jonah and surveyed how this Old Testament book shaped the formation of Christians through writings across antiquity, the middle ages, renaissance, and modernity. She demonstrated that the insight of one era is useful for the reflection of later interpreters, that the Old Testament is rich, reliable, and valuable. The bible shapes, drives, originates, and culminates in, "an ongoing transformation into the life of the Triune God within the ecclesiastical community" (51). She helps to point out the canonical factor, how the Old and New Testaments work together, yet how Christians share in the "text which are still shared by Jewish community is massively significant" (52). The overlap with the Catholic bible and common historical persons and their spiritual formation described even in the Quran and some extra-biblical texts become points of contact for evangelization. The breadth and extent of the Old Testament and its stories, themes, literature, and wisdom across cultures and civilizations in calling and shaping Kingdom people to worship Yahweh is beyond the grasp or any attempt at one comprehensive, all-inclusive overview.

Another select author that explores the formative character of many Old Testament texts is the renowned spiritual theologian, Eugene Peterson. From the narratives of kings, mothers, prophets, soldiers, and earthly man, Peterson opens up the formative power of biblical stories in *Leap Over A Wall*, in which he captures formative spiritual forces in human relationships (E. Peterson, *Leap over a Wall*). Prayer life is conceived as having a meal with the most important person in your life. Peterson puts together an anatomy of faith through the life of Jeremiah (E. Peterson, *Run with the Horses*). Here he deals with identity, purpose, and vulnerability before God, leading to persistence in life's challenges. He shows how people can be misled through deceptive teachings and words, how their choices can thwart God's purposes for them, and the significance of persevering through life's challenges because God's ways and purposes often seem to contradict what is seen and known in the world. Not only using the genre of narrative theology, Peterson also masterfully engages praying the psalms (E. Peterson, *Answering God*). Here he helps deal with formation not only in laments or celebrations but also in liturgies and poetry. Peterson shows the Leader in the *Long Obedience in the same Direction* through meditations on the Songs of Ascents (Psalm 120-134). Through these songs Peterson finds encouragement for modern pilgrims as they learn to grow in worship, service, joy, work, happiness, humility, community, and blessing.

The strands of studies through narrative theology, biblical theology, historical theology, and wisdom literatures illustrate wonderful and marvelous formative means of grace. Any one perspective or approach to spiritual formation is but a limited glimpse of God's grace, mercy, and extensive sovereignty of rule over His people and expression of His *Hessed*, calling people ultimately to fulfilment of His purposes in all things.

Spiritual Formation in New Testament

Continuity and Fulfillment. The New Testament is not only a collection of letters, gospel narratives, or apocalypse literature. It talks about the human experience of God mediated by the person Jesus Christ. It traces the human experience intimately with Christ by an inner circle of men and women, the disciples and apostles, and the early missionary bands. It also conveys the formative experience of the early church as it faced trials, persecutions, and the events around martyrdom. God's intent in forming the early church was to send the Holy Spirit. In Christ, the continuity of His purpose is evident from the Old Testament and promises to the patriarchs and prophets give fulfillment to the final eschaton of a people ruled by the King in God's new created order.

According to Bonnie Thurston in "The New Testament in Christian Spirituality" (Holder 55-70), the New Testament is the inspired records: the "considered reflection on the experience of meeting Jesus, the historical Jesus of Nazareth and/or the risen Jesus Christ" (55). Thurston points out the importance of recognizing the different cosmology in the first century worldview. Both the descriptive (narratives) and personal approaches (of a particular New Testament writer) is God's means of grace to contemporary readers of God's formative works, both dynamically in the lives of the people of the first century and of modern readers, albeit with changing contexts. Thurston picks Acts 2:42-7 to model approach of spiritual formation demonstrated in the New Testament. She highlights what Mary Mckenna calls a pivotal text, Acts 2, showing that the spirituality of the Jerusalem church is "built around precedents from the life of Jesus (healing, prayers, fellowship meals)" and had "wholistic implications that are attractive to outside communities" (67). This community, according to Luke Timothy Johnson, is the

“experience of God’s transforming power through the resurrection of Jesus” (Johnson 185).

Johannine Spirituality. Sandra Schneider, a prominent Jesuit theologian, has published numerous works on spirituality. Beginning with her dissertation in 1975, (Schneiders, “The Johannine Resurrection Narrative: An Exegetical and Theological Study of John 20 as a Synthesis of Johannine Spirituality”), she went on to write and speak copiously on spirituality as interpreted from the resurrection narratives. This was the period of time that other protestant theologians began to gain interest in spirituality studies.

Peterson also picked up on Johannine spirituality. In addition to the Good News, *The Revelation of John* awakens our intellect and imagination with a powerful call to worship, prayer, and witness (E. Peterson, *Reversed Thunder: The Revelation of John and the Praying Imagination*). Peterson is a master teacher of spiritual theology, deeply engaging the soul of the reader in prolific work on Christian Spirituality such as *Telling it Slant*.

Pauline Corpus and Spiritual Formation. Copious literature abounds in New Testament studies on this important theme showing the Apostle Paul as the leading theologian and “founder” of mission to the Gentiles. Attention is given here because interpretation of Paul’s missionary methods has significant bearing on the theology of creative access mission important to the basis of this research. Berding’s article, “*At the Intersection of Mission and the Spiritual Formation in the Letters,*” summarizes this well. Pauline studies illuminate New Testament spirituality in similar persecuted and creative situations in first century Christianity. Pauline letters richly illustrated Paul’s emotional and psychological health as he related his trails, journeys (including rich onlooker

narratives also through Luke-Acts), persecutions, and formative relationships from individual persons to communities. Studies of the psychological and emotional health of leadership models in the bible from Jesus to Paul, Barnabas, Peter and integrative reflections of Old Testament characters alike gave rich formative illustrations for all of our work, ministry, and leadership challenges. The whole canon is God's primary means of grace for the formation of persons and communities.

Theological Foundations

Theological and Missiological Perspectives

Missional and Formational Conversations. Since the 1990s, a “missional church” movement arising largely from North American circles began to stir enthusiasm and hopefulness among patterns of institutionalized church life stuck in a rut and increasingly disconnected from a changing world (Guder; Van Gelder). This movement marked a new emphasis in mission perspectives. Guder refers to a constellation of themes including *missio dei*, Trinitarian missiology, that sought to overcome the dichotomy of ecclesiology and missiology. Like in all corrective movements, the missional conversation movement became subject to critical reflection, and there began another perspective of mission from the lenses of spiritual formation. These are a few examples: *Missional Spirituality: Embodying God's Love from the Inside Out* (Gallagher), *Cultivating Sent Communities: Missional Spiritual Formation* (Zscheile), and *Subversive Spirituality : Transforming Mission Through the Collapse of Space and Time* (L. P. Jensen). These represent the continued conversation on the importance of spiritual formation adding to the missional church conversation. This survey only touches on some of these resources and current conversations.

In evangelical circles, the theological contours holding a thoroughly missional outlook in spiritual formation is still (and always) taking shape. Graham suggested, Theology can establish and clarify the framework within which the spiritual maturing process takes place. It helps to anchor the spiritual development of believers in the larger picture of God's redemptive plan to keep reminding us that spiritual formation is not about prowess but about participation. Theology that bears faithful witness to its subject remains open to imaginative, Spirit inspired, and Spirit guided outbreaks of new ways of engaging and forming our whole being. (Graham 177)

A theological framework for missional formation is not only Spirit led but fully Trinitarian. The intersection of missional and formational conversations has taken shape and moved clearly in the direction of participation in the *missio dei*.

There is a wealth of recent books aimed at a comprehensive overview (Dreyer and Burrows; Howard), and journals such as *Spiritus* and the *Journal of Spiritual Formation and Soul Care* are dedicated to spiritual formation as a new academic discipline. These two journals give a comprehensive coverage of the theological perspectives in discussions. *Spiritus* is broad based and ecumenical while the latter comes solidly from the reformed tradition. The academic discipline perhaps suitably called "evangelical spiritual theology" is relatively new, thus recent research papers have aimed at overviews and major theological foundations. Articles or books with a specific missiological outlook and a particular attention on aspects of formative challenges for creative access mission is still lacking.

Integrative Theological Perspectives on Spiritual Formation. Placing spiritual formation, theology, and missiology together demands the necessary integration of thinking holistically in these spheres. Greenman declares simply in conclusion that theology is inherently spiritual, addressing the whole person, and that “the chief purpose of theology is whole person *formation for mission*” (Greenman and Kalantzis 35, emphasis added). He concludes his chapter on the contemporary challenges to *Spiritual Formation in Theological Perspective* by turning the process “right side up” so that formation does not serve theology by seeking “biblical basis or theological underpinnings,” neither does he relegate missiology as a step child of theology. He points towards a “theologically defined spiritual formation for mission” and a “spiritually oriented definition of theology” that guides and nurtures the church’s fundamental vocation in mission of the Triune God (23-35).

This subsequent literature survey only sought to get a glimpse at contours from soteriology, Trinitarian mission, and pneumatology.

Issues from Soteriology. Soteriology is the next important topic. Dallas Willard names what he terms an almost insurmountable barrier to transformation of professing Christians to Christlikeness. Willard says that the whole concept of being “saved” and hence being Christian has no conceptual or practical connection with transformation (Greenman and Kalantzis). Willard named a sacred cow in evangelical soteriology. For spiritual formation to take deep and lasting roots in its theological influence, Willard claims that the barrier is in a basic assumption is that “justification is the entirety of salvation” (Willard, “Spiritual Formation as Natural Part of Salvation” 48). Based on this unhelpful assumption, when a Christian saw “salvation as the same as justification and

that forgiveness of sins and assurance of heaven is based upon it then he cannot see spiritual formation as a natural part of salvation” (49). Missionaries growing up in these forms of evangelical soteriology have a compelling call to save souls but with disconnected discipleship and salvation.

Perhaps a significant part of mission agencies’ overemphasis on salvation and their poor effort to build grounded faith and to nurture deep discipleship stems from this disconnect in salvation and sanctification. Saving lives is seen as the primary agenda of church planting and hence as the mission’s pioneering and most important effort. The desire to disciple the church to maturity of faith in Christ is read as “teaching them all that Christ commanded,” and they are hence locked into enlightenment’s knowledge based pursuit of information of the faith. Christian professionals modeling faith’s transformative work and process in continuity *after* salvation in their own lives through joys, pains, and suffering becomes the means of grace for the neighbors that surround them in the context of mission.

But Willard helped to point out that “regeneration,” prominently fleshed out in history and scripture, has transformation as a natural part or outgrowth of salvation. This theological concept calls believers to enter into a new type of life, and this passage from death to life is prominently featured in scripture (Eph. 3:20; 2 Tim. 2:1). Regeneration is thus a natural consequence of salvation and naturally “what comes next” is apprenticeship with Jesus in Kingdom living. With a life in process of regeneration in Christian pilgrimage, transformation thus is a dynamic process in *creative* ministry and *access* to mission entry is not seen as a tool. Attention to spiritual formation of the missionary will thus avoid making what Willard calls “vampire Christians” that use

Jesus' blood to be clean of sin but not to be formed by Jesus. Instead, living in the status as Christ's disciple is a natural part of the progression in spiritual formation in Christlikeness. Obedience to Christ thus leads to "living the public life- from the inside out" (Greenman and Kalantzis 58). This theological outlook on soteriology fleshes out Willard's definition of spiritual formation to include his final phrase, "...for the sake of the world" (11). This theological underpinning with continuity of salvation and sanctification as inseparable and nonexclusive of each other, lead naturally to a missional spirituality.

Trinitarian Theology of Mission and Formation in Mission. As the Trinitarian basis of mission is being renewed, Trinitarian missional formation is a natural emphasis.

Hjalmarson summarized succinctly the tensions and hope for an integrative spirituality:

The *via contemplativa* and the *via activa* have been seen as two parallel tracks in spirituality. The separation is inevitable without a rich Trinitarian anchor. Uniting the Western, substantive view of God and the Eastern, relational view offers the hope of an integrative spirituality: the coming together of Mary and Martha, the active and the contemplative life. The high-priestly prayer of Jesus in the garden offers a similar vision of integration: Intimacy and fruitfulness are possible through a mutual indwelling empowered by the Holy Spirit. We feed on the living bread so that the life of Christ is manifest in the world. At the table hostility becomes hospitality. Missional spirituality is founded on a single movement of Godself into the world: mission as the self-unfolding of contemplation.

(Hjalmarson)

The Trinity is indeed the anchor, source, and ends of a rich spiritual formation for people and communities of faith. From the western reading that tends to emphasize the single divine substance of God ending in the functionally monistic way of imagining God's engagement with the world, it is also helpful to take in the Eastern tradition beginning in the relationality of the three divine Persons, in their perichoresis, or mutual indwelling (Van Gelder 103). Living out of the deep reservoir of divine love of the Holy Trinity and embraced in the shalom of the perfect inter-Trinitarian relationship of love, hospitality can become formative for the whole person in God's mission to the world.

Pneumatology in the Formative Paradigm in Mission. The Father and the Son sends the Holy Spirit. Mission is empowered by the Spirit and the very basis of sending is enabled by the Spirit. "God is spirit, and those who worship him must worship in spirit and in truth" (Jn 4: 24). *Ruach* is the root word for spirit in Hebrew, as *Pnuema* in Greek, which the Latin word, *spiritus* derives from: meaning to breath. *Neshamah* is a close Old Testament term used in "a milder manner to refer to the fact that breath is in all forms of life. It is concerned with the physiological concept of breath with a primary emphasis on breath as a principle of life. By contrast, *ruach* refers more to the force of breath in the extreme experiences of life, judgment, and death" (Potts 236–237). *Pneúma* in the Greek has connotation as a vital force like wind, breath that is a sign of life, the principle of life, a transferred spirit in a sense that it blows in interpersonal relations (Kittel, Friedrich, and Bromiley 876). Massive literature is available in the studies of *ruach* and *pneuma* which can be helpful in biblical reflection which the traditions draw from in understanding spiritual formation in mission.

Historical Perspectives of Spiritual Formation: A Short Survey of the Christian Traditions

Exploration within any one major tradition alone reveals massive literature. In obedience to the God of the bible, Yahweh of the Old Testament has begun in forming a people for Himself, in the New Testament, in the new covenant, continuing in the first century church, and through the history of God's one, holy, catholic and apostolic church in history. Study of spiritual theology and spiritual formation is in spiritual continuity with God's people past and to come. This section merely touches the surface and only seeks to introduce the sources and current conversations and their implications for mission.

“From the Porch to the Cross” sums up superbly ancient Christian approaches to spiritual formation (Kalantzis). The author begins with a holistic way of life described as Asceticism, a concept older than Christianity (66). He manages to cover from martyrdom as imitation Christi, to monasticism, to the ascent of praxis, theoria and gnosis and also charity and the solitary life. Kalantzis sounds the warning from Basil on isolationism and individualism, or the focus on self. He sets a platform for a series of essays by a team well versed in the story and theology of spiritual formation to focus on “the caritas of God to turn to the neighbor in love” (81).

Catholic Perspectives

To explore the broad country on the post reformation catholic church and its perspectives on spiritual formation is far beyond the scope of this work. It is essential to recognize the immense depth and continuity of resources the Roman Catholic faith has provided in spiritual formation. Reflective protestant Christians will find the breadth and

extent of Catholic writings on spiritual formation grounded richly in the history of the church as well as responding to contemporary issues in the world. Thoughtful protestant believers will be familiar with books from Church fathers, patristics, St. John of the Cross, Theresa of Avilla, and others.

One contemporary author that has widely influenced Christians in protestant circles is Henri Nouwen. Nouwen's tale in *Return of the Prodigal Son* describes his personal spiritual progression, from seeing himself only as the "prodigal son" to recognizing himself as the "elder brother," and finally to recognizing God's desire that he become "the father" describes the "journey home" to which God's calls all His children. For Nouwen, it is a journey of anguish as he wrestles with the God that formed him, in the world that confines him; he struggled to a fuller understanding of self, and, in the process, a fuller understanding of God.

In the *Way of the Heart*, Nouwen clears before us a spiritual path consisting of three stepping-stones: Solitude (learning not to be alone but to be alone with God), Silence (the discipline by which the inner fire of God is tended and kept alive), and Prayer (standing in the presence of God with the mind in the heart). In the *Wounded Healer*, Nouwen urges his readers not to let their wounds go down to their hearts. Then they can live through them and discover that they will not be destroyed by them. He testifies, "your heart is greater than your wounds."

Then Nouwen encourages the pilgrims in *Reaching Out*, recognizing the Christian life in three movements. The first, from loneliness to solitude, focuses on the spiritual life as it relates to the experience of each individual, alone. The second, from hostility to hospitality, deals with spiritual life as a life for others. The final movement, from illusion

to prayer, offers penetrating thoughts on the most mysterious relationship of all: an individual's relationship to God. Throughout, Nouwen emphasizes that the more people understand (and not simply deny) their inner struggles, the more fully they will be able to embrace a prayerful and genuine life that is also open to others' needs. Nouwen's perspective of spirituality is thoroughly missional and Christocentric.

A second contemporary writer is Ashbrook in *Mansions of the Heart*. Here, Thomas Ashbrook uses seven stages to help readers develop a mapping tool for spiritual formation. Using the work of John of the Cross and Theresa of Avilla, he shows people honoring the dignity of work and play and the mysteries of prayer.

Protestant Perspectives

John Calvin on Spiritual Formation. Mention John Calvin, and the first reaction for many is the major work on Institutes for Religion. Indeed, Calvin's 1200 page systematic theology allocates barely ten pages to the question of the character and contours of the Christian life (Smith 116). The name Calvin evokes for some Christians polarized reactions and is rarely considered from the perspective of spiritual formation. Many people's initial reaction of the institute is the seemingly rigid, cold doctrinal, and theological ideas, overlooking the fundamentally formative purposes of Christian doctrine: to form disciples into an ever-deepening communion with Jesus Christ. It is noted however that Calvin's section on prayer in the Institutes (3.20) is the longest. Admittedly, those within the Wesleyan and Methodist traditions tend to devote more time and space to sanctification, but sanctification is more than only a Wesleyan concern. Boulton wrote a helpful study on the aspects of Calvin's "practical formation" entitling

his book “Life IN God.” Boulton uses the texts of the Institutes to illustrate that doctrine is not heartless, callous, or even primarily cerebral but fundamentally formational.

Though Calvin’s biblical commentaries and preaching are important accompaniment to the major work of the Institutes, Calvin described the Institutes as his summary on the Christian life in God. His 1536 full title introduction to the Institutes described it as “embracing nearly an entire summary of piety and what is necessary to know the doctrine of salvation: a work most worthy to be read by all those zealous for piety.” It is thus not only a summary of doctrine, but also a summary of piety. In recognizing that the spiritual formation in Calvin’s work begins in identifying *pietas* as a centerpiece in Calvin’s theology and that piety and doctrine are mutually and organically related (Boulton 46), Calvin envisaged discipleship as *paideia* (22), “formative education” in which Christians are restored to full humanity. While he rejects monasticism’s spiritual elitism (15), he supports a “monkhood for all believers” whereby spiritual disciplines are for all believers (*Institutes* 4.13.12).

When one rereads the institutes in light of spiritual formation, it is clear that the many doctrinal teachings of Calvin, including creation, providence, sin, scripture, Christology, prayer and the Lord’s Supper, all serve the final purposes of union with God. The most controversial doctrine of predestination seeks to form Christians in the posture of humility, the Christian life is thus not about attaining holiness but of “receiving from God, responding with God, and so living in God” (Boulton 145). This doxological gratefulness and posture of humility before God may not be the first picture of predestination but for Calvin is of primary importance in the formation of the spiritual life in discipleship.

Wesleyan Paradigm. The Wesleyan doctrine of holiness integrates in its teachings on spiritual formation. “Saving grace makes spiritual formation possible, sanctifying grace makes the potential for growth in Christlikeness as broad as the horizon and as deep as the sea” (35). “The essence of the Wesleyan doctrine of holiness has to do with the restoration of the image of God in humanity expressed in Christlikeness, and the goal of spiritual formation is to bring the believer to such Christlikeness that it is appropriate to speak of Christ being formed in the believer's heart” (9).

Wesley’s conviction is that a life of holiness is formed and nurtured through communion with the Triune God in Christian community. He saw the possibility for man to seek “perfection in Christ” through life in community disciplined in what he described in the prudential and instituted means of grace. In many ways OMF in its formative roots was significantly influenced by Wesleyan theology through its founder, Hudson Taylor. Wesley’s interpretation of holiness was practical and ethical as well as biblical and theological. He stripped the concept of any merely sentimental and unduly pietistic trappings in order to reach the hard core of moral substance. It is significant that a series of thirteen expositions of the Sermon on the Mount was included in the standard collection of forty-four sermons chosen to represent his major emphases (Wesley, *Wesley’s Sermons* 1.315–542; 2.9–36.). Wesley believed that it was the purpose of the Lord’s discourse “to give us a full prospect of Christianity; to describe at large the nature of that holiness without which no man shall see the Lord” (World Evangelical Fellowship. Theological Commission).

One and a half century later, the emphasis on holiness in the life of the missionary cannot be understated, yet it was difficult to enable a deep level of fellowship and mutual

accountability among OMF workers as proposed and lived out by Wesley's methodical discipleship bands and class meetings. Without excursion into a description of Wesleyan theology and its emphasis on disciplines, it is important to highlight here two major aspects from Wesley's theology that not only influenced this research but perhaps ought to be formative traits deep in the DNA of OMF.

Wesley's theology of life is rather theology of love that attends to Scripture, reason, tradition, and also *Christian experience*. In the experience of Christian life, Wesley was in full agreement with Edwards' masterpiece *The Religious Affections*, in which Edwards suggested that "True religion, in great part, consists in the affections." One of the marks of Christian maturity is increasingly strong emotional responses to God and a stronger grasp of the fact that to be holy is to be happy (F. Sanders). The relationship of holiness and Christian experience is difficult to articulate but would be expressed in the ordered emotions or "religious affections." Wesley, in his emphasis on spiritual disciplines, is in fact implying that a natural outflow of that disciplined life in love is characterized by ordered desires and hence joy as the mark of Christian experience. Perhaps the fear of using post enlightenment reasoning in psychology or utilizing social studies in missions and concerns of hyped "emotional" and "experienced" based Christianity in extreme charismatic experience has prevented listening deeply to the religious affect or emotional life in ministry. The study thus sought to investigate the roles of emotional and psychological health in missional formation.

At the heart of Methodism's success was its method of class meetings, discipleship bands, and daily disciplined Christian living in pursuit of holiness: personal, communal, and social. In 1729, while a student at Oxford, with his brother Charles

Wesley, he started what was nicknamed “Holy Club” by some of his collegians. Club members held each other to mutual accountability and rigorously self-examined themselves by asking each other twenty-two questions. This grew on to be the basis and the “secret” of success of the discipleship bands in Methodism. The spiritual disciplines or the call to a life in holiness is not in isolated personal relationship with God but, as Wesley described it for Methodism, ought to be true in the DNA for OMF too in teams of mutual accountability in love.

At the center of Wesley’s system is love (Wynkoop). The first movement outward from that circle is the most important: love of God and man will manifest itself in “holy tempers,” among which Wesley lists fruits of the Spirit. No doubt he would also insist on the “train of affections” and emotions as well, but here he leaves out things like joy in favor of emphasizing the most peaceable of the tempers (“the mind that was in Christ”) (F. Sanders). Wesley lists prayer, Bible study, and the Lord’s Supper as the three chief means of grace; he lumps together two things that are normally put in the category of “spiritual disciplines” (prayer and Bible study) and one thing that would be put in the category of “sacrament” or “church ordinance” (the Lord’s Supper). It would thus appear most reasonable to form a system of assessment of spiritual disciplines as it related to the Christian experience of the means of grace.

Defining Biblical Spirituality and Spiritual Formation

Christian and Hence Only Biblical Spirituality

Spirituality as a state of being is used broadly by contemporary writers to include some aspects of the human life which are seen by other subjects, or interpreted by observers, as intentionally related to that which holds unrestricted value. In this very

broad regards, as early as the 1980s, it can describe as a phenomenon not even considered religious (J. Alexander), or, worse, “spiritual” can be reduced to whatever is immaterial: the soul or spirit. Utilitarian spirituality of all kinds mushroom in a consumer oriented, narcissistic, and market driven society. Called variously “pastiche spirituality” in self-obsessive prayer (Roof), self-improvement spirituality (Wuthnow), entertainment theology in new-age and technologies (Taylor), or popular spiritualities of all kinds.

While the society has become increasingly pluralistic and secular, the hunger for spirituality can be seen in the increasing references to the spiritual dimension in the media, among social commentators, and witnessed in its invasion in consumer culture as evidenced in modern advertisements and in discussions from gardening to fashion (Ballard). The seemingly boundlessness of spirituality is infinitely prone to human distortions. Demarest helps by beginning with some key boundaries to define spirituality: Christ centered orthodoxy, commitment to community, practice of spiritual disciplines, leading others to the presence of God, honoring the place and work of the Holy Spirit, and connected with the classic understandings of Christian spirituality (Demarest 21-41).

By reviewing literature describing “Christian spirituality” and uncompromising in its defined biblical scope is to be unashamedly Christocentric and grounded on the fullness of the gospel as communicated through the Spirit by the grace of the Father. Recognition of the contemporary context of the hunger for things spiritual in what David Tacey calls the “emergence of the sacred as a leading force in contemporary society” (Tacey), attention to authentic Christian spirituality and spiritual formation provides a common ground in the work world that allows an entryway for Christian professionals in evangelization in this pluralistic and secular society. Wise, authentic, sincere, and loving

expression of true biblical spirituality is not only engaging in interfaith dialogue but can be attractive to the world as it counters the presumed fundamentalism of religion. The world's pursuit for things mystical calls for a biblically and theologically grounded Christian spirituality, and hence the journey of spiritual formation can be deeply engaging and transformative not only for Christian communities but also for evangelistic approaches towards indigenous spiritualities and the society that is engaged.

There is a rich Christian tradition and a myriad of expressions of authentic faith across time and cultures. The diversity of definitions of biblical spirituality does not represent confusion but rather exhibits the variety and unpredictability of life in the Spirit (Galatians 5), the beauty and majesty of God (Colossians 1), and the length, depth, breadth, and heights of the love of God (Ephesians 3). Included here is a simple tabulation of the unity in diversity with which the Spirit of the Living God communicates to man and of Spirit inspired responds of His people, not ordered in any sense of time, accuracy, completeness, or meanings:

- Christian spirituality concerns the quest for a fulfilled and authentic religious life, involving the bringing together of the fundamental ideas of Christianity and the whole experience of living on the basis of and within the scope of the Christian faith (Alister E. McGrath).
- A way to God and of living in relationship with God (Gerald O' Collins, Chapter 2, "The Origins and Scope of Biblical Spirituality" (Tyler)).
- The loving intimate relationship between God's Holy Spirit and the spirit of believers; a relationship that can be characterized both as kinship and as communion (Holder, introduction).

- The lived experience of Christian faith and discipleship (Holder).
- The basic, practical, existential attitude of people which is the consequence and expression of the way in which they understand existence and the meaning of reality. It is the way they act or react habitually throughout life according to ultimate objectives, which flow, from worldview (Reilly 24).
- Christian spirituality “reflects the radiance of Christian faith in my daily life. It implies theology and calls for ascetism but has its own definition.” It is the charism (of gift) of the Holy Spirit and its aim is “a life transfigured, redeemed from evil and freed from death, a life in God” (Kannengiesser and Bright).
- A conscious involvement in the project of life integration through self-transcendence toward the ultimate value one perceives (McClendon).
- Authentic spirituality is growth in godliness and piety that is distinctively Trinitarian, revelational, Christ-centered, creational, salvational, individual, and corporate and pneumatic (Demarest 70-72).
- These three themes have foundations in the Old Testament and run through into the New Testament for the Christian life. First there is the work of the Holy Spirit in the human spirit, occupying, empowering, and reshaping people and their lives from the inside out. Second, the Holy Spirit works to build people into local communities of faith in which He dwells and in which they have fellowship with one another. Third, the Holy Spirit makes people into prophets and prophetic communities that

stand out in the world showing forth God's glory and attracting others to Him. This biblical theology motivates the following definition of "spiritual formation:" the ministry through which people seek to stimulate and support the ongoing spiritually transforming work of the Holy Spirit in and through their personal lives, relationships, and ministries of genuine believers so that they all progressively become more conformed to the image of Christ according to the will of God the Father (Romans 8:26–30) (Averbeck).

Any human definitions have their advantages and also limitations by language, culture, or interpretation of the reader. Indeed, Gordon Smith in *Evangelical Dictionary of World Missions* does not seek to define spirituality but describes Christian mission as "an extension of and an authentic expression of Christian spirituality" (Scott Moreau, Netland, and Engen 904). Smith then goes on to explain the critical intersection of spirituality and mission: spirituality of the church sustaining mission and mission as calling the church in the world to true spirituality. When the collections of definitions serve to stimulate critical thinking, theological and biblical reflection, and a growing intimacy with the Holy Triune God, then they would have served their purpose.

Distinctive Biblical Spirituality

To explore a "missionary spirituality" and become even more specific in a biblical spirituality for Christian professionals in CAM is to state that while a true, authentic, or biblical spirituality applies to all Christians, there is no such thing as a generic spirituality, just as the uniqueness of the way God's creative spirit works in each believer. While all believers are priests of God (2 Peter 2:5) and Christ has removed all dividing

walls (Eph. 2) that separate people, the Spirit has created in each a unique fingerprint and a beautiful image individually perfected in Christ. Gemingnani, in the context of contrasting lay and clergy spirituality, makes the point that “our spirituality is unique; it defines our individual relationship with and our personal search for God. A generic spirituality that suits everyone is no spirituality at all” (Gemignani 122).

To review a Catholic, orthodox, or streams in evangelical traditions’ spiritualities is to identify their unique identities. Simon Chan helps to distinguish spiritualities that are organized around different theological emphases and ways of living out the Christian life. He gives the examples that Jesuit spirituality has a strong emphasis on work and is more “active,” Carmelite more “contemplative,” and Protestant spirituality more “dynamically personal.” Some emphasized individual’s experience with God, some the corporate life. Some are more sacramental, others more enthusiastic (Chan 20). This study will go on to explore the distinctive spiritualities and their formation for professionals in CAM.

Definitions of Spiritual Formation

Dallas Willard and Richard Foster are probably the two most cited authors in the last few decades in conversations among evangelical Christians on the subject of spiritual formation. Elane O’Rourke introduces spiritual formation literally and simply as forming and shaping of one’s spirit (O’Rourke). This simplicity, though attractive, is dangerously fuzzy and invites syncretism in the context of the pluralism of religions. Thus, it is important to flesh out with biblical and theological foundations, the clarity of what defines Christian spiritual formation. A comprehensive understanding of spiritual formation includes the process, the approach, the methods, the styles, the orientation, and defines the goal theologically.

The process of spiritual formation is “reclaiming all our elements for the Kingdom of God” (O’Rourke 257), and the goal is transformation by God with full participation in intention and spiritual discipline. Smith’s *Called to be Saints* is helpful in the approaches to spiritual formation (Smith 58-62). The myriad of books published demonstrate the intense need, confusion, and consumer demand for a definition of spiritual formation. These definitions are helpful in considering spiritual formation for professionals in mission contexts:

- 1) Spiritual formation in Christ is the intentional process to shape a person’s inner being to be like the inner being of Christ: God-connected, self-denying, joyful, and easily obedient. Spiritual formation for the Christian basically refers to the Spirit-driven process of forming the inner world of the human self in such a way that it becomes like the inner being of Christ himself (Willard 22). Willard’s definition is comprehensive and emphasizes the intentional process, Spirit-led and Christ-centered. Greenman is similar in emphasizing that this is not self-generated (22) but reflects the biblical logic of divine grace.
- 2) Spiritual formation means fostering the capacity, the orientation, and the discipline of living in union with Christ (Smith 58). Smith’s definition is succinct and pays attention to the responsibility and discipline on the part of the Christian.
- 3) Spiritual formation is a continuing response to the reality of God’s grace shaping individuals into the likeness of Jesus Christ, through the work of the Holy Spirit, in the community of faith, for the sake of the world (Greenman 11). This definition is intentionally theologically oriented so that it may address some of the

characteristic strengths and limitations of evangelicalism with a goal in Greenman's words to offer a "spiritually oriented" definition of theology.

- 4) Spiritual formation refers to "the intentional and semi-intentional processes by which believers become more fully confirmed and united to Christ, especially with regard to maturity of life and calling." As a field of study, spiritual formation explores particularly the means by which growth toward maturity is fostered in Christian life (Howard 472).
- 5) Spiritual formation is the Spirit empowered and directed process of forming human beings, God's flawed, cracked, beloved image bearers (Gen 1:26), ever more fully and more deeply into the image of Christ, who himself is "the image of the invisible God" (Col. 1:15) (Hall).

Call to Intentional Spiritual Disciplines

God's grace is always primary, but it is equally axiomatic in Scripture (e.g., Luke 9:23; 2 Tim. 2:3–7) that spiritual discipline is essential to growth in grace. The importance of the work of the Spirit in the life of the Christian and the church cannot be overstated, and yet it is *misstated* whenever this affirmation of the priority of grace erases any call to spiritual practice, by which is meant the intentional and focused appropriation of God's grace.

The grace of God transforms; it purifies and makes all things new. Through it one can experience forgiveness. The whole of the Christian life flows from this headwater. Atonement and forgiveness cannot be earned or merited. They are gracious acts of God to be received. Yet the grace of God is not only about forgiveness. The grace God offers is not merely the gift of a status change in God's eyes but the gift of God's own self. Grace

then has a remarkable content, substance, and purpose; it is the actual life of the Triune God provided for the renewal of human beings. Thus the church and the Christian want nothing more than to know this transforming grace, to know the power of God, in Christ, by which the Spirit renews and restores the creation. Yet what is clear from the Scriptures and affirmed historically by the church is that the appropriation of the grace of God calls for human responsibility and action. Grace is never earned, but the only acceptable responses to its reception are obedience and disciplined intent. While all is of grace—even the desire and will to appropriate this grace are God’s gifts—there is a persistent call in Scripture to the simple and disciplined acts of the Christian, and of the church, in receiving this gift (G. T. Smith, “Grace and Spiritual Disciplines”).

A Synthesis: Integral Spiritual Theology and Definition of Spiritual Formation

Failure of human language to communicate holistically and comprehensively results in a double oxymoron because biblical theology is always spiritual and integrated, holistic, and comprehensive. The goal in this section is a synthesis and working biblical theological definition of spiritual formation for this research. This requires a perspective of how the context shapes the formation of people in their communities of ministry. It places the text above the context to speak into the challenges faced and how it provides as God’s means of grace in drawing people towards union with Christ. The working definition of spiritual formation of this subgroup will embrace the following aspects as reviewed from the study of Christian spirituality and definitions of spiritual formation:

- Reality of God’s grace and hence means of grace through work, suffering, service, and community.
- Christocentric: walks in a journey towards intimacy and union with Christ.

- Spirit-led and hence not self-centered by always self-giving in community.
- For the world – missional.
- Fostering capacity and discipline in the tensions of ministry in all spheres; spirit-led creative tensions that forms Christ image.
- In continuity with the community of saints, temporal and spatial; also in dynamic relation and mutuality with the people of God called primarily in service to the world outside the organized activities in the church.

For this research, in a synthesis for the purposes of this study, the definition is as follows: *Spiritual formation is a continuing intentional process, fostering the capacity, orientation, and discipline of living in union with Christ, through the work of the Holy Spirit, in responds to the reality of God’s grace shaping people in their “God gifted personalized contexts”⁴ in the community of faith, for the sake of the world.* This working definition draws from several sources, including these key authors listed: Willard, *Renovation of the Heart: Putting on the Character of Christ*; G. Smith, *Called to Be Saints: An Invitation to Christian Maturity*; Greenman and Kalantzis.

Interdisciplinary and Multidimensional Aspects of Spiritual Formation

Literature across disciplines of psychology, theology, mental health, sociology, neuroscience, and many other disciplines intersect in spirituality and spiritual formation. While this study keeps its focus on Christian spiritual formation among this narrow study group, the breadth and extent of interdisciplinary literature demonstrates the multiple

⁴ This is the author’s addition to reflect the purposes of focus one CAM context as the formative means of grace in the study. The remaining parts are an integration of the key elements and hence are an approach to spiritual formation synthesized from the literature search.

dimensions that interact in spiritual formation that is encompassed in many dimensions of life and crosses disciplines of study. *The Blackwell Companion to Christian Spirituality* provides a good interdisciplinary dialogue across social, psychological, and natural sciences as well as aesthetics, feminist, and ritual studies and theology of religions (Holder). *The Bloomsbury Guide to Christian Spirituality* gives an introduction to the dimensions of engagement including politics, other faiths, and contemporary issues (Tyler).

One study gathered data over three decades of mentoring people-centered spiritual maturation with university students. It investigated their growth as professionals to become socially responsible citizens. Research in the psychology of religion and spirituality has followed Carl Rogers, a disillusioned seminary student that turned his efforts to the realm of psychology and education. Psychological studies identified five dimensions of self: behavioral, cognitive, social–emotional, contemplative, and an integrative (resilient worldview-building) function (Rogers). In Kass’s study, the maturational process of these professionals was observed. It studied behavioral self-regulation through mindfulness, cognitive understanding of humanity’s chain of pain that supports social justice, social–emotional development that repairs broken attachment templates and promotes compassionate attunement to self and others, contemplative practice that strengthens secure existential attachment and taps the human capacity for unconditional altruistic love, the formation of a resilient worldview, and confidence in life and self that helps people confront life’s existential, interpersonal, and intergroup tensions with sufficient internal composure to derive maturational growth (Jared D Kass).

Spiritual Formation and Discipleship. John Stott, the prolific writer and powerful preacher, was one of the key influencers not only of the Anglican church but of worldwide evangelical churches. His final book entitled, *“Radical Discipleship”* demonstrated the central place of discipleship in his illustrative life formed where being a disciple of Christ takes central stage. Looking at discipleship as theme in spiritual formation, Bonhoeffer’s *“Cost of Discipleship”* is a key demonstrative hallmark. Dahill puts together discipleship and spiritual formation in the life of Bonhoeffer in *“Readings from the Underside of Selfhood: Bonhoeffer and Spiritual Formation.”* The relationship with Jesus inspired two conversions for Bonhoeffer: 1) The theologian becoming a Christian, and 2) the Christian theologian becoming contemporary, engaged in sufferings and contradictions of the secular world. In *Cost of Discipleship*, Bonhoeffer described Christ’s call, His gaze, attachment to Jesus, obedience, the need to break from formal life, and discipleship. Dahill noted the central theme of discipleship in Bonhoeffer that is radical is forming his life in relation to the church. Dahill writes, “For the church context he was addressing as he perceived it, this urgency of the Gospel, far from being in a crushing demand, was a lifeline of grace. It meant that God in Jesus Christ was powerful enough to break through all the self-erected barriers of personal ambition and control, all the theological dithering and suspicion of works-righteousness, all the political capitulation of a frightened and beleaguered church” (Dahill 78).

Dahill’s insights is filtered through her psychologically informed and feminist analysis that Bonhoeffer’s blind spots were conditioned by his gender and class, which prevented him from honoring the self in a theological and spiritual analysis. She suggests that Bonhoeffer had a will-centered anthropology that believed that encounters with a

community that forms people always involved a conflict with the self's needs and desires which were a reality to overcome. For early Bonhoeffer, this dissolution, utter effacement, and even extinguishment of the self constituted liberation from an imprisoned ego. The sense of self and responses to ego in Christian discipleship is remarkably formative as highlighted through Bonhoeffer's journey.

Spiritual Formation and Deepening Relationship with Christ. A popular cliché of the 1990s said, "I am not religious, I just love the Lord." The postmodern generations (1990s, millennial or post-millennial, as otherwise broadly categorized), with an emphasis on relationships and the experiential are perhaps drawn towards a more relational approach to their faith. This is, of course, not new. The Asian and Islamic contexts (much of the CAM situations) are culturally inclined towards relationships at a deeper level in human experience. "Relationship is everything" suggests Chinese businessmen, which, while maybe an overstatement, does point towards the instinctive value of deeper relationships over cognitive appreciation of the tenets of faith as a Christian.

One helpful expression speaking to spiritual formation as relationship with Christ is Bonhoeffer. Bonhoeffer spoke of his relationship with Jesus Christ that inspired his two conversions. First, the theologian becomes a Christian, and second the Christian theologian becoming contemporary, by which he meant totally engaged with the sufferings and contradictions of the secular world. In *Discipleship*, Bonhoeffer writes of Christ's call (*Ruf*), his gaze (*Blick*), attachment to Jesus (*Bindung an Jesus*), obedience to him (*Gehorsam*), the necessary break with one's former life (*Bruch*), and discipleship (*Nachfolge*). Here Bonhoeffer merges discipleship and relationship with Jesus.

Spiritual Formation and Mental and Emotional Health. Job burnout has been the focus of research in clinical, social, and industrial organizational psychology in the recent few decades (Maslach; Schubert). This area has been largely the study of mental health and psychology specialists until more recent integrative studies and investigations within the fields of theological and biblical studies. Maslach had been a pioneer researcher starting from the medical realm to investigate emotional health and burnout within the service vocations. Francis modified the Maslach burnout inventory and applied it to clergy. Perceived support from God has been shown to be positively linked to psychological functioning in a variety of cultural contexts (Fiala, Bjorck, & Gorsuch, 2002; Lazar & Bjorck, 2008). Therefore, the perception of support from one's relationship with God is included in the investigation as a unique source of support for workers in a faith-based agency.

The study of mental and emotional health in the formation by the word of Truth demands attention. Eckman puts it nicely, “emotions do not authenticate the truth, but emotions do authenticate our understanding and integration of truth” (Eckman, *Becoming Who God Intended*).

Spiritual Formation in Suffering. The way of Jesus is in following in His cruciform life. This must not be mistaken as some form of stoicism or going about with a false humility in a cloak of hopelessness or helplessness. Instead, the joy of the disciple is in self-denial, taking up his cross daily and following Jesus (Mat. 16:24).

Thomas A Kempis devoted chapters to “the value of adversity (Book I, chapter 12),” “the sorrow of heart,” “royal road of the cross (Book II, chapter 13),” and “true

patience in suffering (Book III, chapter 19),” and his work asserts that the formation of the Christian is clearly in imitation of Christ’s posture in the face of suffering (Thomas).

He wrote:

When a man of good will is afflicted, tempted, and tormented by evil thoughts, he realizes clearly that his greatest need is God, without Whom he can do no good. Saddened by his miseries and sufferings, he laments and prays. He wearies of living longer and wishes for death that he might be dissolved and be with Christ. Then he understands fully that perfect security and complete peace cannot be found on earth. For the truly patient man does not consider from whom the suffering comes, whether from a superior, an equal or an inferior, whether from a good and holy person or from a perverse and unworthy one; but no matter how great an adversity befalls him, no matter how often it comes or from whom it comes, he accepts it gratefully from the hand of God, and counts it a great gain. For with God nothing that is suffered for His sake, no matter how small, can pass without reward. My child, this is the disposition which you should have if you wish to walk with Me. You should be as ready to suffer as to enjoy. You should as willingly be destitute and poor as rich and satisfied (133).

There is little doubt, from the first century church and church Fathers to modern day writers, that God’s permissive will allowed suffering as one of His key formative tools in the life of His disciples. Spiritual formation and discipleship takes place in service, in community, in suffering, and in the joys and pains in ministry to draw us towards Christlikeness and union in Christ. This Chapter covers many aspects but cannot completely cover the myriad ways that the Lord shapes His people for His glory and

purposes. The next section will address the realm of theological education and spiritual formation.

Theological Education and Spiritual Formation

In the face of challenges in spiritual formation for the church, missions, and seminaries, the International Council for Evangelical Theological Education recommended that “Evangelical theological education, as a whole today needs earnestly to pursue and recover a thorough going theology of theological education” (“Manifesto on the Renewal of Evangelical Theological Education”). Arthur Holder noted that Christian spirituality has also emerged as a distinct academic discipline in universities (Holder).

Pedagogical Typology of Spiritual Formation. Discussions on methods of formation including theological education in seminaries and in universities dynamically influences formation ideology in secular schools, institutions, and organizations. Formation is not a process that starts there but a process that began before a candidate enters the academic institution or after exiting with a degree to serve in any organization, faith based or not. The recent heated discussion among theological academia on ministerial spiritual formation (Mayes) reflects the disintegration of academic credentials and skills training to instead form the person holistically: heart, head, hands, feet, attitudes, motivation, character, and morals. Secular institutions are equally concerned about producing graduates that not only have the rights skills but also a soul for governments, corporations, institutions, or the marketplace. The dynamic interaction in pedagogical perspectives highlights the foundational importance of spiritual formation in mission and as an effective means of grace. The theological commission of the World Evangelical

Fellowship (WEF) provided a helpful typology for spiritual formation in education by which this discussion proceeds (“Manifesto on the Renewal of Evangelical Theological Education”).

Table 2.1 Typology for Spiritual Formation by WEF

Symbol	Athens	Berlin	Geneva	Jerusalem
Model	Classical	Vocational	Confessional	Missional
Context	Academy. It is public education. Individually based yet it requires a communal atmosphere. It is a shared task.	University. It is public education. It takes place in association with the church. It requires an open, scholarly community.	Seminary. It is a specifically ecclesial education usually undertaken in the context of a coherent, believing community	Community. It is mission education and it takes place in the context of mission, the wider community
Goal/ purpose	Transforming the individual. The goal is <i>paedia</i> —character formation—the cultivation of excellence or knowing the good (God). It is the development of the virtues.	Strengthening the church. Training of leaders for the church, those able to apply theory to the life of the church. Practical thinkers, reflective practitioners needed.	Knowing God. A way of life expressing the life of the believer in God. Objective knowledge of God combined with subjective union with God.	Converting the world. Mission—discipleship. Theological education is a dimension of mission and has a special mission context.
Emphasis	Personal formation. Disposition. Knowing who...	Interpretive skills. Functional. Knowing how...	In-formation. En-culturation. Knowing what...	Mission. Partnership. Knowing for...
Scope	Whole church—spiritual guides	Clergy—skilled leaders	Clergy—teachers.	Whole church missionaries/ministers.

Formation	It began, in Greek context, as something for the public good but became individualized and focused on inner, personal, moral and religious transformation.	The task of theology is to clarify vocational identity as the basis for Christian practice.	Discursive analysis, comparison and synthesis of beliefs.	Learning has to have reference to all dimensions of life, family, friendships, work and neighborhood.
Theology	Theology is the knowledge of God, not about God. It is wisdom that is intuited.	Theology is a way of thinking, applying theory to life. Theology is applied: spiritual, missiological, vocational.	Theology is knowing God through a specific tradition.	Missiology is the mother of theology. It involves action—mission.
Source of authority	Searching inquiry into texts. It starts with an assumption of their authority (antiquity is good) based on revelation. Theology is the queen of the sciences. It is theology from above.	Radical critical inquiry into texts. It begins with a search for justification of authority and is much more self-conscious about method. Authority based on reason. It is theology from below.	Analysis, systematization, application of confessional texts—scriptural, historical and contemporary. It is theology from the past.	The mission of Jesus, his disciples making ministry. It is theology for the future church.
Teacher	Provider: of indirect assistance through intellectual and moral disciplines to help the students undergo formation. The teacher is also searching and models the process.	Professor: the teacher is a researcher whom the students assist. Teacher qualities: researcher and able to develop research abilities in others.	Priest: knowledge of the tradition. Lives and exemplifies it as well as knows it.	Practitioner/missionary: the teacher is not removed from practice. Discipled, involved. Teaching involves sharing lives as well as truth.

Student	<i>Theologia</i> cultivates the individual's spirit, character and mind to develop a disposition (<i>habitus</i>).	Becomes theoretician able to apply theory to practice.	Initiated into the tradition, the beliefs, the vocation, the ministry	Discipled to become disciple-maker
----------------	--	--	---	------------------------------------

All four of the models, classical, vocational, confessional, and missional, can be applied holistically and intersect in the spiritual life journey of a Christian professional from birth, through schooling, life in Christian communities, academia, the work world, and in the missions context. Interviews with experienced missionaries that have seen the lifespan of fellow colleagues over the natural human developmental stages confirms this perspective. A few go further to imply that the mission agencies are a “theological school on the road.” In global networks, apart from Lausanne, the WEF, and many others, Chinese evangelical networks bring church, seminary, and mission leadership together on a regular basis to address the integration and challenge of God’s people in world evangelization efforts. These platforms provide the continuum to see the spiritual formation needs of missionaries in their contexts of service.

Using the lenses from educational formation, Hjalmarson pointedly asked the basic central questions on formation: “Why do we love what we love?” (Hjalmarson 98). The motivations, desires, and passions of love forms each individual. Smith in *Desiring the Kingdom* helps to illuminate education’s possible “wrongheadedness,” Smith challenges this notion of only targeting the minds as the way to shape our worldviews. He calls evangelicals to look beyond informational understandings of discipleship to a worship-centered view of discipleship, one that demonstrates how liturgies form individuals into the people of God. Smith describes the “liturgies” of contemporary life that are played out in churches and also in shopping malls, sports arenas, and the ad

industry and then re-imagines the Christian university as a place where students learn to properly love the world and not just think about it (J. Smith, *Desiring the Kingdom*).

Towards Mission Spirituality. Andrew Murray, in the classic record of the thoughts suggested by the report of the ecumenical missionary conference (Murray) held in 1900, commented that “there is need for great revival of spiritual life, true fervent devotion to our Lord Jesus, of entire consecration to His service.” Murray issued a passionate call to obedience that still resounds today. It is evident that the mission movement in the last two hundred years is carried in deeply formed biblical spirituality that has continued from the Moravians to the holiness movement that spurred the likes of Moody, Wesley, Carey, Taylor, and Livingstone as well as many unnamed servants of the Lord. Another classic that continued to be reprinted is Roland Allen’s *Missionary Methods*. Allen believed that imitating Paul’s method would enhance the mission work of his day. Allen did not only emphasize indigenous churches but also belief in profound reliance on the Holy Spirit in both the missionary and the churches planted. Mission has always been reliant on the Holy Spirit since the Pentecost. Mission spirituality is thus in truth a misnomer, as mission is always a work of the Spirit, and the Spirit is always in mission. Plummer and Terry helpfully put together a collection of essays to answer the question of whether Paul had a mission strategy, and if so, how it can be appropriated in today’s context).

Distinctive Mission Spirituality. Reilly is among the first few catholic theologians that reintroduce the concept of distinctive mission spirituality. He puts it simply that the essence of missionary spirituality lies in the fact that "the interior life of the missionary and his life style are oriented to non-believers" (Reilly, *Spirituality for Mission* 180).

Having earlier defended the place of distinctive spiritualities, there are already

several sources that study forms of missionary spirituality. In the 1970s Reilly identified that "missionary qualities" in the Index of Subjects gives a telling summary: "asceticism, courage, dialogue, discernment, fidelity, gratitude, holiness, hope, humility, imitation of Christ, joy, love of God, service, trust in God, witness" (Reilly *Spirituality for Mission* 253). Reilly suggests that missionary spirituality can also be considered one tradition among the various schools of Christian spirituality because the missionary life-style is a unique way of living one's faith (Reilly, "Developing a Missionary Spirituality" 434). Vatican II describes the missions as the special undertakings in which preachers of the Gospel, sent by the Church, and going into the whole world, carry out the work of preaching the Gospel and implanting the Church among people who do not yet believe in Christ (Paul VI Pope Ad Gentes, No 6). Missionary spirituality, in the concrete, is the life-style of those called and sent on mission to share Christ with others who do not believe or fully accept Him, and in the abstract it is the theory and inspiration which informs this calling and life-style.

David Bosch, in his final lecture on "The Courage to be Weak," spoke of a penetrating reflection on the significance of the cross for a missionary's spirituality. Since then, many evangelicals have joined the discussions around missionary spirituality. Lynn Samaan in her thesis researched "Images of Missionary Spirituality" studying their spiritual formation validates its distinctive. Helland and Hjalmarson's *Missional Spirituality* sought an "on the road" approach yet integrated some historical sources as basis for spiritual formation, from the classics in spiritual disciplines to a thorough going missional spirituality. The little book effectively described a model for "embodying God's love from the inside out" (Helland and Hjalmarson). It is evident that the interior

life of a Christian, and hence his purposeful lifestyle in response to a calling to reach out to non-believers, disciplining in a cross cultural context, shapes a distinctive character that, when maturing, becomes an attraction for others towards Christ.

Ignatian Spirituality for Mission. Matteo Ricci and the Jesuits in China in the 15th century left a significant mark on the formation of Catholics and Protestants in China. Ricci did not enter China on the pretext of a creative access using education or the arts or sciences, however the Jesuits self-understanding on the centrality of evangelization (196) using world-engaging approaches leaves an important model to study. The Jesuits are chosen to be summarized here as a representative Catholic stream to highlight in the survey of historical streams of spirituality related to creative access mission because of this distinction.

John O'Malley characterizes their pastoral program as the triad: word-sacrament-works, three inter-related ministries (O Malley 91-104). Ministry of the word refers to preaching, not in an intellectual style but in one that moves the listener towards a conversion of the will and heart before a conversion of the intellect (Deslandres 263-265). The Jesuits ministry of works is world embracing and includes caring for the poor, sick, and marginalized, living the gospel by example. This threefold integrative approach would perhaps be called holistic mission in evangelical circles today. Mission for the Jesuits refers broadly to "being sent out" like the apostles to do ministry. This encompasses the full orb of range of word-sacrament-work. Mooney uses the single rubric of "apostolic mission" to describe the comprehensive tasks simply described as "helping souls."

Six Ignatian principles of mission spirituality were summarized according to Mooney. First, simply that grace and prayer are prior to all mission. Thus, following the *Exercises*, the experience of God's merciful love as a personal relationship before electing a way to serve Him is foundational. Second is the recognition of the Christian's place within God's creation and creation itself within the loving gaze of the Trinitarian God. Mooney terms this as "macro-view" in maintaining proper perspective to mission work, embraced by the mysterious and large God and yet, paradoxically, intimately close. God, who bursts forth in creation, enters through incarnation, yet chooses to continue in the mission-dei through the lives of Christians. Third, instead of a world that denies Christianity, which is characteristic of medieval Christianity and in churches today that are described as "so holy that are of no earthly good," Ignatian spirituality was decidedly world affirming in mission in every sphere of life. It sought to touch everything including the basics of education in order to impact all aspects of society.

Fourth is the priority of God's grace, finding God in all things. Fifth, equally deceptively simple, is the simple advice to go where needed. Sixth, a commitment to discipleship and people as agents of their own growth. Towards a holistic theology, in participation in the *missio dei*, this style of mission is described to be spiritually-rooted in and fed by God, personally motivated by love of God and all creation, and strategically-oriented toward pastoral action.

Mission Spirituality of John Wesley. At the heart of Wesley's system is love. Most interestingly, Wesley transitions in this system of a theology of love to a direct path from what he calls "holy tempers" to works of mercy. Wesley's concept of "holy tempers" in today's language would refer to ordered desires or emotional health management. One

might expect Wesley to move from “holy tempers” to spirituality, but instead he goes to works of service: “In an exterior circle are all the works of mercy, whether to the souls or bodies of men.”

Wesley must have in mind the traditional medieval lists of the “corporal works of mercy” (feed the hungry, clothe the naked, visit the sick, bury the dead, etc.) and the “spiritual works of mercy” (instruct the ignorant, forgive offenses, comfort the afflicted, pray for others). Wesley, somewhat unusually, called them “real means of grace,” since by these actions people “exercise all holy tempers” and “continually improve them.” The works of mercy are outlets for the necessary self-expression of the holy tempers that arise from a heart transformed by love (F. Sanders). For Wesley, a heart renewed by love moves out in mission. Wesley preached,

In a circle near the throne are all holy tempers; —longsuffering, gentleness, meekness, fidelity, temperance; and if any other were comprised in “the mind which was in Christ Jesus.” In an exterior circle are all the works of mercy, whether to the souls or bodies of men. By these we exercise all holy tempers—by these we continually improve them, so that all these are real means of grace, although this is not commonly adverted to. Next to these are those that are usually termed works of piety—reading and hearing the word, public, family, private prayer, receiving the Lord’s supper, fasting or abstinence. Lastly, that his followers may the more effectually provoke one another to love, holy tempers, and good works, our blessed Lord has united them together in one body, the church, dispersed all over the earth—a little emblem of which, of the church

universal, we have in every particular Christian congregation. (Wesley, “Sermon 117, ‘On Zeal’”)

It is evident from Wesley’s preaching and writings that emotional health or ordered desires, that he called “holy tempers,” which his predecessor Edwards termed as “*religious affections*,” were directly manifested in what he called works of mercy and works of piety and the outward expression of a missional spirituality.

Mission Spirituality of Hudson Taylor. A research project on mission spirituality as it was experienced by OMF workers would be incomplete without mentioning significance of the mission spirituality of its founding father. CIM was one organization that exercised priesthood of all believers in not only sending clergy or ordained ministers to its fields but also Christian professionals, in particular medical professionals, educators, and social workers in the context of needs in the 18th and 19th century. Several sources are helpful in documenting aspects of missional spirituality of CIM and Hudson Taylor.

Mission Spirituality: Contemporary Authors. Moving away from a church planting object driven mission and managerial missiology, with a growing emphasis on holistic mission and the mission of God, mission spirituality has become increasingly integrated into seminary curriculum. Mission agencies have also increasingly recognized the central role of spiritual formation and mission.

One research illustrating this shift is by Kimber. Based on theoretical, theological, and empirical support, Kimber hypothesized that there would be a significant relationship between missionaries’ relationships with God and cultural adaptation to the host country, acculturation to both home and host cultures, awareness of transition change, reentry preparedness, and reentry distress. In a study involving six protestant evangelical mission

agencies comprising 252 long-term missionaries, Kimber confirmed that the key spiritual indicators for “effectiveness” in mission or reentry are a growing awareness of the presence of God, secure relationship in God, and practice of spiritual disciplines.

Another researcher, Copland, ventured to assess spiritual formation for a group of ten Canadian Inter-Varsity workers qualitatively. Her conclusions were revealing:

Table 2.2 Challenges and Gaps in Experience of Spiritual Formation (Copland 159)

Resources Not Seen as Helpful	Attitudes that Block Good Spiritual Transformation	Spiritual Hungers Not Yet Met
Church experienced as: -Hard to understand -Another place to work	-pride - no needs -all together -self-protection -avoid hard questions -presuppositions	Grow in trusting God Will God do what is best Does God love me? Do I earn God's love
Daily quiet time- -provoked guilt, -sense of duty and judgment	Brokenness - childhood pain, Lack of trust; fear. Question of belonging	Time Management – how to do life and ministry in the power and presence of God; not squeeze out God

The experience of spiritual formation for these Inter-Varsity missionaries occurred, not surprisingly, largely through manuscript bible studies and in their seminary theological education. The church was experienced as a place to work and significant deeper spiritual needs were left unmet there, even in the missionary community. Copland identified that formation took place “as they engage with God in their daily life and ministry, as His ‘Word’ and Spirit sees, loves and believes in them for the vision of life and freedom God is bringing to themselves and those they mentor” (163). The significance absence of a “rule of life” and patterned regular practice of spiritual disciplines (168) evidently leads to an unmet spiritual hunger and desire for God as reflected in the table. The significant absence of the centrality of the cross⁵ appearing in the interviews (179) on spiritual transformation is revealing. It is not surprising to find the author concluding that the participants indicating the need to know deeply that they were being loved by God (176, 189).

The cross is the icon that communicates this kenotic love of Christ for believers personally, even to death. The cruxiform shape of ministry, a term more often used in Catholic circles was profoundly missing among more fundamental evangelicals, as demonstrated in this excellent study. It is encouraging to note, from Copland’s conclusion, that there is hope for future leaders in intimate relationship with the Triune God.

Patterns of spiritual formation come from several perspectives: the history of the church, the models seen from selected spiritual leaders of movements such as Hudson Taylor or John Wesley, and authors on spiritual formation in the recent decades. These all

⁵ Comment on the need to work on brokenness, addiction issues, and the absence of suffering in Christ as a key feature appearing in the research indicates a weak theology of the cross.

point towards the central importance of emotional health. It is recognized that missionaries face significant challenges from the context, cultural adjustments, ministry conflicts, and challenges that affect emotional wellbeing. This study thus sought to investigate the impact of emotional health on spiritual formation in a creative access context. This literature review thus moves on here to missional strategy in creative access mission.

Bridging Spiritual Formation and Mission Strategy

The body of knowledge around spiritual formation speaks into missiological considerations. The first section of this literature review provided a “birds eye” view of the conversations around spiritual formation as it related to mission spirituality. The field of missiology continues to march towards new paradigms as it meets with challenges of its context. Pertinent to this project is the strategic advances on creative access mission, which is the second relevant major body of literature, which this section will review. The critical contribution to the integrative thinking on the overlap of spiritual formation and creative access mission is the subject matter that requires a return to Trinitarian theology and biblical foundations of mission and missional formation that this study sought to probe into.

Creative Access Mission (CAM)

It is beyond the scope of this study to explore literature on this important mission strategy and its grounding biblical and theological foundations. This section attempts a bird’s eye view of the key concerns as it is focused on spiritual formation of the missionary. The goal here is to provide some current trends, concepts, and common

terminologies used in CAM. These aid to identify issues related to approaches or the scope of CAM that affect the self-identity and sense of integrity or security in the workplace (hence impacting spiritual formation) for Christian professionals. This overview prepares the ground for integrative discussions for the research project. The section does not aim to provide a literature review on issues of strategy for CAM.

Terminologies and an Overview of Creative Access Mission Theology

The following definitions listed below are used in the OMF international's context. Similar definitions are used across OMF areas of ministry. These definitions are listed here so that some consistency in language can be applied in the single mission agency. The criteria are applied in other related papers and research in OMF so as to allow for standardization of terms (Prescott). Other mission agencies, seminaries, or churches have different terminologies, some stemming from significantly different missiological approaches and concepts of *missio dei*, church planting, and missions in general, which at this stage make communication on strategic partnerships sometimes complicated. The strategic space for Creative Access Mission needs a common language to facilitate discussions and research

Creative Access Nation (CAN): A country where there is a political barrier to missionary entry and missionary service. In particular, where the government denies entry to those identified as “missionaries.” The accessibility fluctuates with the geopolitics, hence CAN is a dynamic status in missional identification.

Open Access Nation (OAN): A country that allows entry to those publicly and identified by authorities and governing officials as missionaries. In specific contexts, the visa

provided may be missionary, but a restriction may be placed on the type of work allowable, which may be only “social outreach” of religious entities.

Restricted Access People (RAP): An ethnic, religious, or social strata grouping of people that resists or opposes overt missionary service among them, although they may be in a country where missionaries are free to enter from a political perspective (eg. In OAN).

Evangelization: All activities directed toward the realization of OMF International’s vision of “an indigenous biblical church movement in each people group of East Asia, evangelizing their own people and reaching out in mission to other peoples.” (OMF International, 1997 vision statement)

Approaches and Scope of CAM

Since the first century church, evangelization has encountered persecutions of Christians and opposition to the faith, as evidenced in New Testament writings. Paul and his team’s missionary journeys were neither smooth sailing nor were they usually held in the familiar location of the synagogue. The approaches and location in proclamation of the Good News has been creative since the beginning. The marketplace and the economic, political, and social realms were all included in Paul’s missionary intent. Paul addressed not only the religious sphere; he targeted more than the religious leaders of his times. His ministry team composed of all kinds of people and vocations and was not limited to those gifted in the preaching and teaching of the word. Evidence from the early church tells us that mission has always been creative by the Spirit of God, regardless of the strategic plans of men. Mission also accesses all parts of life and society and is not limited to activities within the confines of programs or projects of the church.

Approaches to CAM is diverse, cover all realms of life, and have a scope as wide as the span of all vocations.

God's Creative Mission. The whole bible can be said to be a description of creative access mission. From the Old Testament, one sees Abraham sent down to Egypt to bring God's people to live among pagans, and Joseph prepared and sent to communicate Yahweh's sovereignty and grace from prison to pharaoh's palace. Joseph rose to political leadership to declare the goodness and greatness of Yahweh. Later he was followed by Daniel in the court of King Nebuchadnezzar. Esther was placed strategically for "such a time as this" (Esther 4:14). The prophets spoke out against societal ills and proclaimed the righteousness of God against the selfishness and wickedness of men. God's creative mission is evidenced in the Testaments and in history.

It does not take much scrutiny to find the finger of God shaping the lives of men and women placed voluntarily or by circumstances in so called "creative places" of ministry. The transforming work of the Holy Spirit is seen in the lives of Abraham, Isaac or Jacob; Moses, Elijah or Hosea; Joseph, Daniel or David; Peter, Paul or Mary, and Onesimus, Titus or Philemon. The history of the Spirit's formation of men and women into His likeness to declare the purposes of God continues in what the contemporary mission movement describes as creative access mission.

Missions Today. Recent mission history took us from our prideful declaration of "from the west to the rest" (Ogbu Uke and Vethanayagamony) to mission "from everywhere to everyone" (Escobar; Ott and Strauss). The church and the mission fields are both here and there.

Every region of the world has a Christian center and every region of the world encompasses people groups without the gospel. Removing the emphasis on unreached people groups from its long standing captivity to geographic paradigms should serve to heighten, not diminish, our burden for crossing the remaining frontiers that separate thousands of people from a viable church witness. (Tennent 494)

There has also been a shift of the center of gravity to the global south. Tennent explains, that,

Missionary discourse, even in the post-Lausanne period, has been dominated by so many geographic, territorially driven paradigms, our ability to recognize many of the most challenging frontiers that face Christians in the 21st century has been hampered. Many of the frontiers are intellectual, social, and epistemological and defy the normal geographic parameters. ...the church must mobilize not only to cross the traditional geographic and ethnic barriers, but also to cross the intellectual and epistemological barriers ... (495)

Emphasis on the role of professionals, holistic missions or approaches, and business as mission has become trendy. Conceptions of Christian mission have broadened to include a wider variety of social concerns, with “the whole gospel for the whole person” increasingly central. Dissertations from the ICS program at the Fuller Theological Seminary no longer focus almost exclusively on church growth but on everything from children at risk to human trafficking, racial reconciliation, and poverty alleviation. Regardless of the trends and shifting contexts, the fundamentals of ministry in

prayerful dependence on God and serving out of the overflow of thanksgiving in the grace of God remains key to a lifelong growing ministry in Christ.

Today the global missionary cohort is very diverse and consists of people familiar and trained in church planting, preaching, theological education, and clerical vocations but also those in educational, health care, social sciences, and economic development vocations. Prohibition for missionary activities, stricter control of organized religious practices, or direct oppression of Christians has resulted in the growth and development of mission theology in the realm of creative access missions. This “new” way of doing mission is not yet sharply defined (Cook 50). After two millenniums from the Christ event, people are still “*Discovering the Mission of God*” (Barnett).

Tentmakers, Bivocationalists and Kingdom Professionals

The passion of responding to God’s commandment and call to proclaim the Good News (Matthew 28) to all Judea, Samaria, and uttermost part of the world (Acts 1:8) led Christians to creatively find innovative approaches to access cultures, social strata, or countries that place limitation on proselytizing. The missiological use of the term “creative access mission” is an invention by various mission theorists and strategists (Pocock, “Innovation in Mission Operations: Creative Access Platforms”; Prescott; Lai) in the last few decades as a method to enter regions under communism, Islamic control, or where longer term residence of missionaries is not permitted, be it by governments or the socio-religious norms of the geographic area. The myriad of terminologies used and the varied theologies within each term used, including tentmakers, bivocationalists, or Kingdom professionals, reflect the diversity in mission thinking and approaches. “Lay

apostolate” (Arinze) is used mainly in Catholic circles, perhaps due to its emphasis on hierarchy.

The multiplicity of terms reflects the non-uniformity to the theories and strategies behind these approaches. This study merely highlights the many different mission theologies in the scope of creative access mission. The implications include first the extent and depth of tensions faced in their jobs. Second, the “style” of ministry formation prior to entry to mission service impacts the attitudes to spiritual formation while in service. The term “Christian professionals” is chosen for this study to include all of the categories above. The commonly used terms of *Christian* and *professionals* are preferred in this study so as to relate as closely as possible to the culturally accepted meanings in society of the identity of a person in cross-cultural mission.

Tentmaking – The Challenge of Mission Strategy: Towards Identity and Integrity.

“Tentmaker” became a popular concept in the 1990s, using the apostle Paul as the representative evangelist, missionary, and church planter. Paul’s occasional vocation of making tents became the watchword used to describe this strategic approach. The concept of tentmaking as a mission strategy in order to be self-sufficient financially and have access to a geography or people group misses Paul’s intention for making tents and his relationship with churches in that context. Tentmaking as a concept of mission strategy, and occupations as a means for access can miss key missiological reflections about partnerships, interdependence, and financial stewardship. Because of the rather weak biblical and theological justification of Paul’s intention to “use” making tents as means to gain access for mission, only a few books circulated in the 1990s and into early 2000s that used this conception of mission. These include *Tentmakers Speak* (Hamilton),

Working Your Way to the Nations (Lewis), and Exploring New Horizons in Missions and Service (I. Hill). Recognizing the trappings of tentmaking as a mission strategy brought books such as *Avoiding the Tentmaker Trap* (Gibson). The popularity of “tentmaking” as a strategic term hence began to lose favor.

It is recognized that missionaries trained in the 1990s era who had not been able to work through their distorted theology of work struggle profoundly with integrity in creative access mission contexts. Pocock recognized that issues will arise from accessibility, legitimacy, strategic viability, and integrity (Pocock, “Innovation in Mission Operations”). These challenges impose significant psychological stress and opens questions to personal identity of the Christian professional. The greater the religious persecution or heightened socio-political pressures, whether from a national security, ethnic, or religious stance, the larger the identity and integrity crisis that is faced by the professional. This has major implications to the research.

Bivocationals – The Challenge of Missionary Integration: Towards Authenticity and Love. Bivocationals became a popular term used in North America largely referring to part-time clergy or pastors of smaller churches where the pastor holds two or more jobs, including part-time pastoring. This is often by choice, and there are two or more authentically related vocations that call for time management and a balance of life’s priorities (Bickers). This need was significant enough to have a journal (“*The Bivocational Beacon*”) dedicated to it, and a Baptist National Council on Bi-Vocational Ministries. It is worth considering whether Christian professionals actually have two separate vocations.

Taken in a cross-cultural context, the risk of incorrectly conceiving of Paul's missionary method in a dualistic way by separating his so-called secular vocation (of making tents) and his spiritual vocation as apostle of the gospel, leads to the risk of leading converts to interpret that vocations in the world are of secondary significance to the holy ambition of evangelization. Dualism already acculturated from the missionary's culture or present in the ethnic or religious culture of the host people continues to propagate. The result is a church that receives a distorted gospel plagued by dualism both introduced by the missionary and continued subversively from its host culture or continuing Platonism.

The challenge to live in authenticity and love with the whole of one's lives, in all spheres from home to church, community to society, and country to global citizenship caring for God's good creation widens the expanse of God's mission. Paul's exaltation in 1 Corinthians 13 on the excellence of love holds the integrity of spiritual gifts (1 Cor. 12 and 14) and unity of the body of Christ (1 Cor. 12: 12-30) in its diversity of gifts (12:1-11, 14: 1-25) for worship (14: 26-40). The challenge to live unified authentic vocations as worship and the pursuit of shalom of integral life in love is remarkably formative.

Integrity challenges as a Christian professional or corporate witness of the teams, NGOs, or businesses comes head on for these professionals, and they must look to the Lord and search the scriptures as they face increasing discordance in inner life or fight a sense of hypocrisy in service. This is remarkably formative for the soul when spiritual disciplines are practiced.

Kingdom Professionals- Challenge of Missionary Skills, towards Humility and Service. The world defines the professional through credentialing: having some form of

technical or specialized training not generally common to the masses. The title of a specific professional implies elitism or powers over others without the expertise. To be invited as a “foreign expert” or talent demands the performance of specific tasks or achievement of defined results. This secular criterion of professionalism encourages elitism and can separate and fragmentize life, placing performance as the central measuring criteria for success even in mission or its organizational tasks.

In the selection of missionaries, while mission agencies are well aware of the centrality of worship, prayer, and the spiritual life of the applicants, these things are qualitatively difficult to measure or assess in short periods of times. The paperwork of professional certification, credentials, performance assessments by employers, colleges, or even church becomes the few key assessed areas. It is possible to assess the softer skills of communication, teamwork, relationships, cross-cultural competencies, and conflict management. It is much more difficult to measure a professional’s capacity of compassion, humility, and service or their spiritual life.

Yet central to being a Kingdom professional is the “being” (a child of God, a Kingdom representative) and “belonging” (in Christ, enabled by the Holy Spirit). The application processes of agencies tend to measure the “doing.” The receiving employers, including the host governments of institutions or businesses they sought to serve, also measures the visible results from “doing.” Thus Christian professionals who do not continue to grow in maturity in Christ and in depth of relationship with the Triune God, struggle with a sense of insecurity and growing disconnect between the performance demands of the world and the mission or church and with their deeper needs of being in

Christ and secure in the Lord's loving embrace. A true professional is a true amateur.
That is serving in love.

Your Life is the Message: In All the Vocations

“Your life is the message” communicates simply and quite adequately that the gospel is carried by the lives of His people in and through every sphere of their lives, family, work, and recreation. It speaks of communicating the good news in all ways and of a life that is congruent in the fullness of the gospel of God's transforming grace and the eager anticipation of Christ's coming again in the renewal of all things. This is the motto for MSI (“MSI Professional Services | Your Life Is The Message”), that sounds out a call for Christian professionals to serve with the whole of their lives, as different parts of a whole church, with the good news that impacts the whole world. As the tentmaker, bivocational, or Kingdom professional approaches grow in creative access mission, organizations similar to what is described of MSI develop and wrestle though a robust theology of work, hence integral mission. International NGOs, local non-profits, businesses, and various educational, development, or health care projects in CAN wrestles with the same challenges.

Business as Mission: Following the Fashion?

More recently there has been a strategic trend towards business as mission. Patrick Lai's *Tentmaking: Business as Missions* (Lai) gives a good balanced overview that avoids “platformizing” businesses along with the distortion of the past of using tentmaking as a strategic concept in the 1990s. Many resources that superseded Tentmaking as a strategy blossomed when business as mission came along (Yamamori;

Geer and Bynes). Many books taking the same title *Doing Business God's Way* (Reynolds; Zemek; Peacocke; Geer and Bynes; Tsukahira) show how desperate Christian businesses are in a world imprisoned by the idolatry of wealth and prosperity.

Having learned from the mistakes of the past that created the identity and integrity traps of overly using occupations as a means to an ends, several think tanks and discussion platforms (“BAM Think Tank”; “Business 4 Blessing | Welcome!”; “Home - Business as Mission”) grew in mission circles to address the lack of integrity or dualism that accompanies business *for* mission or business *as* mission. Most mission agencies began to pay attention to the Christian ethics and authentic missional approaches of business *is* mission. One must not forget the biblical basis of the economic order and *Wealth of the Nations* (A. Smith, *An Inquiry into the Nature and Causes of the Wealth of Nations*) and be reminded of *Business as a Calling* (Novak) to examine the theology of work and life. *Business by the Book* (Burkett) allows one to seek biblical principles in the workplace, and faith and public business can integrate devotionally in *Doing God's Business* (Stevens, *Doing God's Business : Meaning and Motivation for the Marketplace*). Whether in a cross cultural mission context or at home in an Islamic or Hindu world, each individual can thus do *Business for the Glory of God* (Grudem).

The recent spate of resources on business and mission all point towards a common malaise in a world drugged by the pursuit of success, money, and personal satisfaction. The literature listed above call for a deeper spirituality of work and business. The spiritual formation of a God-fearing business person, likened to the noble wife of Proverbs 30 or the business generosity of Priscilla and Aquilla, should be the goal.

Health Care as Mission: Renewing the Heart

Among various vocations in mission, the health care arena is the most researched and practiced across the recent history of cross-cultural mission. Nevertheless, the dichotomy of church planting versus the energy and resources poured into humanitarian care in medicine persists. While theological concepts may be clarified, challenges continue to affect strategies, team dynamics, leadership, approaches, and priorities in mission. Without a long detour to discuss issues of spiritual formation for health care professionals in CAM, this literature outline simply call out the need to continually renew hearts in health care mission.

Education as Mission: Nothing New Under the Sun

Beginning with literacy and basic education, Christian education (“Overview of Opportunities - TeachBeyond”), and specific theological education, the realm of education remains a key cornerstone in mission projects (“About — Christian Educators Association”; “ELIC | Home”) regardless of the stage of the evangelization or economic, social, and political development or maturity of the church. An informal survey among first-year master students in the China Graduate School of Theology demonstrated that more than half of the group of theological students graduated from Christian education in some period of their educational formation (Koh). Even with strategic theories in CAM, missionaries in the arena of education and learning setting up tertiary Christian education and associations for theological educators do well to listen to sages and experience from the past.

Re-Discovering the Mission of God

For Karl Barth, foreign missions occur as a consequence of the ministry of the Christian community. According to Barth, there is only one ministry of service, “the church’s mission is not an addition to its being, it is as it is sent, and active in its mission. It builds up itself for the sake of its mission and in relation to it” (Barth IV/3 724-725). It has been and will be the same for the Christian community throughout this age. He describes a one-and-only mission of the church documented first in Matthew 28:18-20 (IV/3 830-901). Karl Hartenson picked up Barth’s distinctly Trinitarian theology of mission and during the 1952 Willingen conference “resurrected” the term *missio dei* for evangelical circles (Matthey). At Willingen, the focus shifted from the mission of the church (ecclesiology) to the mission of God. Bosh’s summary, drawing from Aagaard and Moltmann, is precise and often cited as the classic concise statement on the *missio dei* concept:

In the new image mission is not primarily an activity of the church, but an attribute of God. God is a missionary God (Aagaard). It is not the church that has a mission of salvation to fulfill in the world; it is the mission of the Son and the Spirit through the Father that includes the church (Moltmann 64). Mission is thereby seen as a movement from God to the world; There is church because there is mission, not vice versa. To participate in mission is to participate in the movement of God’s love toward people, since God is a fountain of sending love. (Bosch 390)

Hjalmarson noted that there are extensive mission conversations in the last two decades, from Barth to Catholic theologian Karl Rahner who significantly influenced

Vatican II documents, on the mission of God. His personal journey led him to make “a connection that the modalistic tendencies in much theological discourse reinforced the dualism discovered in spiritual practice: if Christology held the center, then Trinitarian theology receded, and it became difficult to renew an integrative practice. Doing and being travelled together, yet separately as parallel modes in spiritual life” (Hjalmarson 94).

The spiritual formation for people of varied vocations socially defined as “non-religious” lacks attention. There have been no specific books but only sporadic articles specifically addressing the spiritual formational needs this cohort of missionaries.

Whether based on the biblical foundations or historical insights from God’s mission in the world, the new strategic approach to modern missions using creative approaches is in fashion. Mission agencies, churches, and all kinds of para-church organizations and networks have arisen in recent years in responds to a “new found” strategy to meet the challenges for the mission of the church. An online search on creative access mission has hundreds of hits and reveals that practically every major English speaking world agency and mega-church have a web page or more dedicated to creative access mission (“Creative Access Nations”; “Missions In Creative Access Countries | Training for World Evangelism”; “SEND Creative Access - Reaching Muslims and Chinese with the Gospel | SEND International”).

A collection of essays by many well know contemporary missiologists and church planters was put together in *Discovering the Mission of God: Best Missional Practices for the 21st Century* (Barnett). The emphasis to do mission creatively in restrictive countries and cultures is demonstrated in the preface by Jerry Rankin, president emeritus

of the Southern Baptist Convention, “modern day missionaries are undeterred by closed doors, government restrictions, antagonistic religious worldviews, and hostility toward a Christian witness.” Another recent book, *The Changing Face of World Missions* dedicates chapter eight to creative access platforms as *Innovation in Mission Operations* (Pocock, *The Changing Face of World Missions*). Perhaps as one studies the Holy Spirit’s creative work in mission carefully, each individual can *re-discover* the mission of God, co-operate with the *Lord’s best practices* better, discover the *unchanging face of Jesus in the changing contexts*, to *follow the innovation of the Spirit* better. Pocock summarized a taxonomy of contemporary mission terms, “church planting movement,” “restricted access,” “creative access,” and “platform development.” By breaking down the different needs of a status or platform, Pocock helps with this summary (Pocock 240).

Table 2.3 Summary of Platforms in CAM

Why Platforms?	Strategic Advantage	Answers the Question
Accessibility	Reason for entering	Why are you here?
Legitimacy	Reason for staying	What do you do here?
Identity	Right to be heard	Who are you?
Strategic Viability	Basis for relationship	What do you have for me?
Integrity	Witness for discipling	What person follows Christ?

These helpful creative access mission concepts are endorsed widely (Yamamori; *Kingdom Calling: Vocational Stewardship for the Common Good; The Kingdom Driven Entrepreneur: Doing Business God’s Way*) and deserve careful biblical theological reflection, paying attention also to the spiritual formation for the missionary inherent in

the process of seeking access, legitimacy, identity, strategic viability, and integrity. One must beware of being caught up in techniques in mission without careful deliberation on the all-important basis of mission, which first, flows out of love, as a deep response to the overwhelming constraining love of God, second, contains dependence on the grace of God and not on the techniques or divineness of man, and third, exemplifies prayerful reliance on the power of the Holy Spirit that is the only source of both *creativity* in approaches or *access* to a person's heart.

***Missio Dei* in CAM**

Trinitarian Spiritual Formation in CAM

Missio dei is the shorthand way of linking the sovereign, prior action of God to the life, ministry, and work of the church (Tennent 487). A divine dance in participation with the Triune God's mission in the world is remarkably formative of the person in Christ. This formation takes a unique shape in CAM context. It calls one to become alive from the inside out in order to journey towards a life in integrative spirituality. The Agency of Mission is the Spirit, in Christ and through the love of the Father; hence spiritual formation in mission is in participation in the divine dance in and with the Trinity. People are Christocentric at the center but tend to neglect the formative powers of the Spirit in the gifts and the exercise of faith in the embodied presence of God in evangelistic liturgies. Holistic mission in creative access context is fully formative of the gifts in participation with the fullness of the Holy Trinity that gives mission its full-orbed character and graces.

Distinctive Challenges in Spiritual Formation for Creative Access Mission

The mission world is always struggling to integrate the contemplative life and the active life from two parallel tracks. Integrative missional spirituality aims toward an integration built upon the rich Trinitarian anchor Hjalmarson. Together with Helland, Hjalmarson explored the intersection of mission-Dei and spiritual formation, seeking to embody God's love from the inside out (Helland and Hjalmarson). Working towards this integration involves not only articulating but integrating Trinitarian spirituality of mission. Hjalmarson's thesis and desire is that church is missional and monastic (*Introduction to a Missional Spirituality*).

The challenges faced in the contexts met by Christian professionals in their situations include those of identity crisis and security challenges. Multiple roles can lead toward an integrative spirituality rooted in the Godself. *Missio dei* indicates that there is both communion and sending within God's Triune life. Thus, the church as a body of Christ is always inward and outward oriented with relationality unified by love. This is animated by the perichloretic dance of the Trinity in the Divine law of love (Bernard, *Bernard of Clairvau : Selected Works*). Love and perichoresis in the Divine Law was described by Bernard of Clairvaux. Saint Bernard's degrees of love are not only depths of intimacy of love in the Godhead but a description of entering in the pericloresis in the Trinity's love. The Cistercian monk not only draw one into the essence of God as love in his classic sermons on the Song of Songs, but points to a relational Trinitarian lens to discern in spiritual formation, a mutuality, dynamism and always self-giving life, flowing from the fullness of a reservoir and not trying to be more generous than God (Bernard, *Saint Bernard on the Love of God*).

Thomas Merton reflected in his private journal several times the tension between his vocation as a monk and his role as a writer. He recalled that as a young monk, he was tempted many times to give up his writing in order to seek a “higher spirituality” (Cunningham, *Christian Spirituality : Themes from the Tradition*). Merton soon saw this as a false step and had the privilege of support of the Trappist community by being both an authentic monk and a writer. Cunningham suggests that “to oppose the two roles is to have a false sense of the relationship between nature and grace” (5). Even with less of the clericalism that tended to divide the monks from the laity within Catholicism, Protestants today struggle with similar tensions of identity and callings.

Discernment and prayerful support of the Christian community with spiritual direction is needed to guide missionaries facing similar tensions in vocations and the spiritual life. Recognition of the multiple dimensions of one’s callings and changes in life stages helps makes these tensions become a means of grace and richly formative as one grows in reliance on Christ. At the time of this dissertation, there had yet to be books that address “integrative spirituality” (short of a better word), that at the same time recognize the tensions in identity, security, discernment, and stages in vocational formation and development, while also dealing with the external stresses of success, secularism, and materialism in a missionary’s life journey. This section surveys the available resources in English that addresses the formative challenges for missionaries who are not primarily in a pastoral, preaching, or teaching vocation.

Among contemporary authors, Cannon, in *Just Spirituality*, wrote an easily accessible book describing how faith practices of seven well-known social activists fuel their service in the world beyond the bounds of the church activities. This is as close as

one gets in recent publications on the spiritual lives of significant change agents in recent history (Cannon). It looks into the spiritual lives of these people, focusing on spiritual disciplines of silence, prayer, discipleship, study, community, worship, Sabbath, and submission, and how their spiritually-forming habits enabled and sustained the ministry God called them to. What helps is to see how the practices of spiritual disciplines led to pious lives that are socially engaging and shaping movements. Cannon's readable work with captivating stories of well-known recent heroes such as Mother Theresa, Martin Luther King, and Desmond Tutu points towards possible models of biblical spirituality grounded in a Christian faith that does not distort activism (see warnings on activism in J.Greenman and Kalantzis, 30). The Spirit fuels energetic service by the renewing transformation in worship of the Trinity.

Several contemporary resources addressed the different dimensions of work in descriptions of spirituality in work. Volf rejects the traditional protestant understanding of work as vocation and argues for a doctrine of work as cooperation with God (Volf, *Work in the Spirit : Toward a Theology of Work*). Volf takes a stance on public theology that sees the workplace as a place to observe religious pluralism (Volf, *A Public Faith* 121, 122). Stevens speaks of a Kingdom perspective towards work (Stevens, *Work Matters* 5). His approach towards Kingdom theology shaped a solidly grounded marketplace spirituality (Stevens and Green; Stevens and Ung; Stevens, *Down-to-Earth Spirituality*). Witherington III also urges a Kingdom perspective on labor where work is neither the curse nor the cure of human life but, rather, is something good that God has given people to do (Witherington). These contemporary authors addresses an area that occupies six days of weekly life (Stevens, *The Other Six Days*; Stevens, *Liberating the*

Laity), regardless of missional call, geography, or culture. A continual biblical and theological reflection on the nature, meaning, and purpose of work in the lives of missionaries and their ministry experience is foundational to a missional spirituality. Having reviewed current literature on the intersection of spiritual formation and creative access mission, the next section moves on to a review of literature on suitable resources to investigate the patterns of spiritual formation and emotional health of this study cohort in order to aid study design.

Research Design Literature: Measurements and Assessments of Mission Spirituality

Spiritual formation for mission prevents missionaries from seeing mission as something they do, rather than the mission of God whereby formation is a work of the Spirit (Breidenthal). It is wholly God's means of grace in the mission field (inclusive of the churches planted and the local communities), the mission community, their sending churches, and also in the personal life of the missionary. However, one could seek to measure the accuracy, efficacy, and degree of human responsibility in participation in God's activities.

Hence, to speak of assessments and measurements, one is not speaking of measuring spiritual lives qualitatively or quantitatively, which would assume that God's grace and work of the Spirit can be measured in human terms only. Rather measurement is through various psychology and sociology based scores that assesses one's cultural adaptation, disappointment and stressors handling ability, reentry distress, cross-cultural transitions or degrees of instability, among other things. The Spiritual Assessment Inventory (SAI) with five cultural adaptation and transition scales, Reentry Distress Scale, and the SAI Disappointment and Instability scales are examples used in large-scale

interdenominational studies in North America (Kimber, “The Role of Spiritual and Psychological Development in the Cross-Cultural Adjustment of Missionaries”). Deeper psychosocial and cultural issues have also been investigated. Kimber’s study on missionary adjustment gives an excellent summary of recent qualitative studies with implications on the missionary’s spirituality.⁶ These measurements give clues to the challenges in spiritual formation in the distinctive contexts of the missionaries regardless in the field, during furlough, or on reentry.

Hall found that spiritual development in missionaries is positively related to psychological development and other aspects of sociocultural adjustment (Hall). Hall confirms what Ignatius had long suggested: people do not mature spiritually until they mature emotionally (McManamon). Hall’s research found that missionaries with lower levels of psychological development might be more vulnerable to the effects of spiritual difficulties during cross-cultural adjustment. Pointing to the central role of spiritual formation, Andrews found that missionaries who regularly practice spiritual disciplines have a clear sense of call and tend to experience greater satisfaction in the field (Andrews). Conversely, those who exhibit lower levels of spiritual development are more prone to having difficulties while overseas (Barnett, Duvall, Edwards & Hall, 2005).

Theory Informing This Study

The theoretical and theological background is first grounded in the praxis and theology of spiritual formation from the biblical foundation, thus the streams and

⁶ Kimber cited these related studies: Identity and multiculturalism (Onwumechili, Chuka ; Nwosu, Peter O. ; Jackson, Ronald L. ; James-Hughes), sociocultural and psychological adaptation (Ward & Kennedy, 1993), relationships (Martin, 1986), communication (Cox, 2004), multiple reacculturation (Onwumechili et al., 2003), grief (Butcher, 2002), changes in worldview (Butcher, 2002) and cultural identity (Sussman, 2000).

traditions of the Christian church on the transformation of the believer towards Christlikeness and growth in spiritual maturity. Second, as the social sciences and psychology are a gift of God to investigate one's mental capacities, this study aimed to use "secular" tools (sacredly for study) so that it yields a report accessible and communicable to the world beyond the church walls. Third, the theology, theory, and practice of mission inform the perspective and emphasis of the study. This will be reflected in the attention towards member care, support, development, and spiritual maturity of the missionary.

Measuring Religion and Spirituality

To facilitate the study of spiritual formation, it would be ideal to be able to measure spirituality holistically. As it is unlikely to have measurements that satisfactorily assess spirituality comprehensively or objectively, it remains difficult to study the impact of spiritual formation on important variables such as emotional and psychological health. Measuring the impact of contexts and stressors from professional work demands on missionaries also becomes more challenging. With the recent growing interest in spirituality, researchers reviewed existing methods (Hood; P. Hill), and hundreds of survey tools were invented. This plethora demonstrates the lack of consensus among experts and gaps in reliable and repeatable assessments. Researchers acknowledge that *Measures of Religiosity* (P. Hill), the only compendium available does not provide consistent help and more work is needed. While social and medical sciences flourished in psychometric assessments, there have not been widely accepted reliable tools applied in missionary contexts. There is an acute need for repeatable tools to assess spiritual health

of missionaries. This list of some scales and inventories is summarized from Measures of Religiosity⁷:

- The Christian Orthodoxy Scale (Fullerton & Hunsberger, 1982, Hunsberger 1989)
- The LAM Scales (“literal,” “anti-literal,” and “mythological” interpretive styles) (Hunt, 1972)
- Omnibus Personality Inventory—Religious Orientation Scale (Heist & Yonge, 1968)
- Structure of Prayer Scale (Luckow et al., unpublished)
- What I Believe (WIB) Scale (Gill & Thornton, 1989)
- Attitudes Towards Christian Women Scale (Postovoit, 1990)
- Religious Maturity Scale (Dudley & Cruise, 1990)
- Christian Experience Inventory (Alter, 1986, 1989)
- Faith Development Interview Guide (Fowler, 1981)
- Faith Maturity Scale (Benson, Donahue, & Erickson, 1993)
- Spiritual Maturity Index (Ellison, 1983)
- Religious Commitment Scale (Pfeifer & Waelty, 1995)
- Character Assessment Scale (Schmidt, 1987)
- Missionary Kids’ Values Scale (Sharp, 1988, 1990)
- Spiritual Leadership Qualities Inventory (Wichem, 1980)
- Theological Index (Hoge, 1976)
- Religious Coping Activities Scale (Paragament, et. al., 1990)

⁷ The authors indicated that a companion volume on measures of spirituality is in progress (P. Hill).

- Religious Problem-solving Scale (Paragament, et. al., 1988)
- Spiritual Assessment Inventory (Hall & Edwards, 1996)
- Spiritual Well-being Questionnaire (Moberg, 1984)
- Spiritual Well-being Scale (Paloutzian & Ellison, 1982; Ellison, 1983)
- God Image Inventory (Lawrence, 1991)
- Loving and Controlling God Scales (Benson & Spilka, 1976)
- Forgiveness Scale (Wade, 1989)

The issues with such a myriad of tools is not merely a lack of precision but questions on reliability due to at least these factors: illusory spiritual health (Shedler), ceiling effects (Bufford), social desirability⁸, and bias (Hall and McMinn chapters 17 and 18) which skews or distorts assessments. A more widely used tool for the general population is Spiritual Assessment Inventory (SAI) (Hall and Edwards 1996; 2002) which uses integrated theological and psychological constructs and notions of relationships. The tool is long (fifty-four self-report items) and some items measuring grandiosity, instability, and realistic acceptance are suited to a general Christian audience but less helpful in the context of missions in creative access because of security concerns, in addition to the cross-cultural context. Missionaries in CAM also face more uncertain social acceptance in the community in the first place. The more uncertain social and political context would affect the scoring comparability or reliability. To explore a suitable generic, easily administered tool, this investigator reviewed the currently

⁸Two main factors that affect this important area in missionary's spiritual health assessments are self-deceptive positivity and self-esteem/ sense of capability which are particularly important factors in this cohort considering the need to raise financial support. Social scientists used a social desirability scale (Nance) and measurements of impression management (Fisher).

available and more widely used tools in order to provide an easily available and repeatable tool that will also encourage missionaries' self-reflection and fulfill the purpose of this research. Simplicity of instrument design was difficult to achieve in the aim to study the broad diversity of Christian spirituality.

Hall in recent years redesigned the tool ("Spiritual Transformation Inventory", STI) suited for Christian colleges and seminaries. On the perspective that the mission field is a "school of practical theology," it appears that tested instruments used by seminaries are a good start. The STI inventory consists of twenty-two subscales that are grouped into five domains including spiritual meaning and vitality, spiritual commitment, spiritual community, and quality of relationship with God. The STI survey provides an individual report feature that offers feedback based on norms from the Council of Christian colleges. STI Inventory testing is rooted in relational spirituality, attachment theories, and family systems to investigate connection to self and others: God; spiritual community, and God's Kingdom (Sarazin). These principles are helpful in missionary context, but the STI tool is not widely available and is also more laborious and too complex to interpret ("Council for Christian Colleges & Universities - The CCCU and Spiritual Development of Their Students: A Review of Research").

Summary of Literature

This exploration of literature on the historical development, traditions, and current conversations on the subject of spiritual formation found a wide scope for the subject with multidimensional aspects and perspectives from seminary education to formative practices for the church aimed to inform mission strategies, including the challenges in creative access mission. This body of knowledge strengthens the biblical and theological

foundations to enable a movement towards a robust integrative missional strategy for professionals serving through vocational roles.

The bible as the definitive text for spiritual formation can be found in writings from all the streams from Christian faith across times, geographies, and cultures. However, biblical scholars tended to sway towards academia while practitioners in creative access mission specializes in missional strategies. A working definition of spiritual formation for this study, listening to the voices of scholars like Willard, Smith, Greenman, McGrath, Stott and others, is: “Spiritual formation is a continuing intentional process, fostering the capacity, orientation and discipline of living in union with Christ, through the work of the Holy Spirit, in responds to the reality of God’s grace shaping us in our ‘God gifted personalized contexts’⁹ in the community of faith, for the sake of the world” (Willard, *Renovation of the Heart : Putting on the Character of Christ*; G. Smith, *Called to Be Saints: An Invitation to Christian Maturity*; Greenman and Kalantzis). Definitions stay dry and anemic till exercised in faithful missional practice.

Gordon Smith does not define spirituality but helpfully describes Christian mission as “an extension of and an authentic expression of Christian spirituality” (Scott Moreau, Netland, and Engen 904). Smith then goes on to explain the critical intersection of Spirituality and mission: spirituality of the church sustaining mission and mission as calling the church in the world to true spirituality.

The literature survey found that the intersection of spiritual formation discussions with *missio dei* demands a robust Trinitarian spiritual theology of mission. It has to

⁹ This is my edition to reflect the purposes of focus one CAM context as the formative means of grace in the study. The remaining parts are an integration of the key elements and hence approach to spiritual formation synthesized from literature search.

provide a solid biblical and theological foundation for missional formation. This Trinitarian spiritual theology for mission is in sacramental spiritual practices through the means of grace habituating intentional spiritual disciplines. It flows out of participation with the *missio dei* in the context of creative access mission. This thus provide the necessary foundations for spiritual practices of the church and hence mission to the world. Call it embodying God's love from the inside out (Helland and Hjalmarson), or "your life is the message" or Alive inside out. It remains a work in progress towards this integration that involves not only articulating but also an understanding of Trinitarian spirituality of mission. Hjalmarson's thesis and desire is that church is missional and monastic (*Introduction to a Missional Spirituality*).

Spiritual development in missionaries is positively related to psychological development and other aspects of sociocultural adjustment (Hall). Hall confirms what Ignatius and others have long suggested that people do not mature spiritually until they mature emotionally (McManamon). The literature survey showed the need for reliable, easily accessible and administered tools to measure the spiritual, emotional, and psychological health of missionaries. Spiritual vitality is an outcome of a sacramental life in imitation of Christ, identifying in His life, death and resurrection, yet little research has looked into how spiritual discipline or the lack of it manifests disordered desires and burnout. Emotional health and ordering of desires are indicators that have a close association of relationship with God and spiritual vitality though exercising the means of grace.

CHAPTER 3

RESEARCH METHODOLOGY FOR THE PROJECT

Overview of the Chapter

Research on spirituality has seen much renewed interests in recent decades with methods remaining predominantly subjective and descriptive. This study aimed at strengthening the descriptive study of spiritual formation supplemented with empirical data. This chapter described a mixed qualitative tool. The study initially used and expanded on two tested psychometric assessment survey instruments and followed those with a quantitative tool used to further investigate the study cohort. The basis for a researcher-designed component added to the quantitative tool is elaborated in this chapter. This chapter will also give an overview of the rationale for selection of the specific quantitative tools (psychometric assessments) and procedures used in combination with qualitative analysis. Specifics of the ministry context that influenced the design of the study and methodology are also explained. Alongside the procedures for data collection and analysis, this chapter gives the basis of validity and reliability for the project design and possible areas of deficiency.

Nature and Purpose of the Project

The purpose of this research was to explore the challenges and patterns of spiritual formation among Christian professionals serving full time with OMF International in East Asia. This study assumed that the challenges in the contexts in creative access mission influenced and modified the distinctive application of personal

and corporate spiritual disciplines. The study investigated what sustains lifelong ministry and growth for this group of professionals in mission.

Research Questions

Research Question #1. What are the patterns of spiritual formation among OMF Christian professionals serving in Creative Access situations?

There will be as many varied patterns of spiritual formation as there are Christians, and the patterns will develop and change over time, context, and circumstances. This study sought to describe in order to see consistent patterns developing. Both the survey questionnaire¹⁰ and the interview are sources of this data. The quantitative part of the survey on spiritual disciplines used intrapersonal regression analysis against the two tested tools of FBI (QE Scales) and DSES (QI scale). The quantitative values within this category of spiritual disciplines (QS, see appendix) are not taken as an indicator of spiritual maturity, as many studies have demonstrated the unreliability of using empirical measures of spirituality.

Despite the limitations, the free response questions, questions 9 (prayer), 12 (scriptures), 19, 20, and 21 gave an overview of the patterns and approaches to spiritual disciplines for the study population. Further descriptive patterns of spiritual formation and personal narratives were derived from interview data and the written reporting in the questionnaire. This data was compared with descriptions of the spiritual formation of missionaries from available literature. The data was treated by inductive process, organizing into categories to recognize any patterns and relationships.

¹⁰ Earl Babbie's discussions on use of questionnaire is evidence in basis of using this method (Babbie).

Research Question #2. How are the emotional and psychological well-being of Christian professionals related to their experience of God and spiritual formation?

RQ 2 allowed for the most integration using social sciences studies and tools. Research aimed at compatible tools within the social sciences was done. Two standardized scales were used here. DSES is a simple tool of 16 questions on a Likert scale. While the original studies have several sub-scales, this study used only the total score in a single item for measurement. The FBI used the balanced affect and measures two scales, the total SEEM and SIMS. These two measures of daily experience of God and emotional well-being provided the index overall emotional and psychological well-being of the study population. Some indications may be suggested from the relationships between the different scales used.

Research Question #3. How have the contexts of creative access mission and professional service shaped the lives of these missionaries?

To investigate this RQ, context was viewed from its challenges, threats, and the opportunity for spiritual formation in the lives of missionaries and their communities. Very often, the missionary's training and talents may not find an opportunity for use within the limitations or constraints in the missionary context, such as no suitable professional role within the site of ministry or in the team. This can also be because of the unavailability of visa or placement due to multiple possibilities. The boundaries between spiritual gifts, talents, and natural abilities may not be as distinct and often, lack of opportunities causes significant stress from a sense of identity or accomplishment. The free text open-ended question section of the questionnaire, complemented by the interviews attempted to draw qualitative findings for RQ 3 in a descriptive manner.

Ministry Context(s)

The research participants all served in a single nation that does not welcome foreign religious workers. Religion is considered first of all a political matter before a spiritual one. In order to protect the safety and continuity of ministry at these locations, the subsequent descriptions of the ministry context are kept generic. Study participants included professionals from various backgrounds and nationalities. They all sought to serve in an Asian context dominated by one major culture with a long history of control and centralized decision-making process. There has been major economic development over the last few decades that resulted in a breakneck speed modernization to post-modernism. Professionalization and technologization with a pragmatic capitalism defined the economy and growth. Religious policy is restrictive to the internal propagation of religion. Any form of recognizable evangelism or “Christian activity” led or organized by foreign entities can be considered infiltration and interference with sovereign rights of the nation, its culture, or development. However, execution and application of policies is highly dependent on relationships: how and when and where and who interprets or exercises the rules. The situation is very dynamic and highly dependent on current political climate; local, regional, national and geopolitical events, and relationships with officials and who is in authority. It is also dependent on the quality, continuity, representation, and history of the teams as they seek to serve in the country.

Empirical Research on Spiritual Formation for Mission

As empirical research, the study investigates the interplay of sociological, political, and psychological factors that impacts or is impacted by a missionary’s self-perception. The sense of identity is closely linked to spiritual formation. The missionary’s

spiritual life, and hence spiritual formation, affects personal emotional wellbeing and is an expression of relationship with God. Spiritual formation is difficult to study empirically or to measure. The challenge in studies of spiritual formation is greater than the combined deficiencies of various tools or approaches; developmental, psychometric or phenomenological approaches¹¹ are all included. Empirical studies are helpful pointers but can only study religion as a psychosocial phenomenon. The spiritual life as lived experience in relationship to God and all His creation remain larger, wider, and deeper than just measurable data or description.

The study population of professionals with some form of academic training in health care, education, or community development often speaks of “SMART” objectives: Specific; Measurable; Achievable; Relevant, and Time-bound, described as recipe for success. While the researcher or study population may all agree to the spiritual goals as far larger and more important than significance or success in ministry, a research strategy that takes into account the tendency towards more scientific and objective orientation of the members is necessary. Thus, a combined integrative approach is aimed for despite the greater complexity in designing the research tool.

¹¹ The phenomenological perspective is a qualitative research strategy that seeks to reveal the meaning of a lived experience from the perspective of the participant. Lived experiences are the everyday human experiences that are real to the individuals who experience them. Phenomenology seeks to achieve a deep understanding of the phenomenon being studied through a rigorous, systematic examination. Its purpose is to describe the essences of lived experiences. Essences are elements related to the true meaning of something that gives common understanding to the phenomenon under study. It is the phenomenologist’s role to uncover and convey the true meaning or essence to the experience through the use of descriptive language.” (see Jackson 161).

Participants

Criteria for Selection

The study was conducted within two segments of the agency serving in country (invitations to other segments were sent but responses came in too late in the data collection period and were excluded from the reporting). The total population of “full-time workers” within the spectrum of relationships in OMF in these two segments was about 120. About 70 of the estimated 120 met the delimitation criteria for the study, selection aimed at a meaningful descriptive study for these estimated 70 members.

To achieve representative coverage among this group of professionals within the two segments, the study was conducted at a location and situation convenient and unthreatening to the participants. Hence the off-site annual conference gathering offered the best opportunity. With support of the subgroups’ leadership, time at the annual conference was allotted to explain the study purpose, aims, and methods, and consent was obtained in the all members’ meeting. Subsequently, all members (regardless if they fit the criteria) were invited to take the online survey done through Google documents. The online survey was done on a voluntary basis and did not exclude members that did not match the selection criteria so as to achieve a level of hospitality towards the study and a sense of welcome for anyone at the conferences to volunteer for the interviews that took place alongside and in the few weeks following the conferences. This was done so that the research contributed to the overall purposes of the ministry conference and built up the teams.

Description of Participants

Participants were adults aged over thirty-five, of both genders, singles and married, and with or without children. Married couples who both voluntarily took the research were regarded as two units of analysis. All were members of OMF or identified fully with the vision and mission of OMF, serving within teams organized by OMF. This enabled a similar baseline of purpose, motivation, and drive for the ministry. There were Christian professionals from a broad range of vocations, including health care, education, social, agriculture, business, engineers, legal, and other development workers. All were educated, and the majority had significant work and life experience of more than a few years.

Ethical Considerations

Participants were invited as volunteers to participate in this research. Their identities, except during semi-structured interviews, were kept blind to researcher, data entry team, and reviewers, and statistician. A consent form was used that outlined the purpose of the research and the confidentiality policy. This first consent was obtained online. A second consent was obtained for the face-to-face semi-structured interviews. Participants were approached for the interviews and some voluntarily approached the researcher for interview time. No one was excluded who wanted time for conversations, and everyone was treated in the same way regardless if they matched the survey criteria or not.

All documents and raw data are not accessible to anyone other than the researcher and are destroyed six months after completion of the project. The online survey was password coded and used a secure email address. A written consent of confidentiality was prepared for the two translators, two transcribers, a statistician, and anyone who was to be involved in the research administration, directly or indirectly. Apart from the statistician, no

other administrator held paper or soft copy raw results of the research. The statistician (unknown to OMF and who had no prior history of engagement with the participants in any way) was personally briefed on the confidentiality requirement and his computer purged of the raw data from the analysis. The raw data for the online survey contained a two-tiered coding system for participants to prevent tracing of participation to the person. The researcher's computer was encrypted. Online participation while in country could only be done through VPN, and it was encouraged that the survey be completed in the five-day period of the conference held outside the country.

Survey outcomes were confidential and raw data not disclosed to seminaries in the United States or elsewhere. Final analysis of the broad survey observations without reference to any particular participant was discussed with leadership of OMF. At no time did the researcher divulge personal information from the survey without request or permission given by the interviewee. Written permission was sought and obtained from the authors of the two tested instruments, DSES scale and the FBI scale. The authors were gracious to grant free use of the tools. A Chinese translation of DSES by Siu-Mun Ng was provided by Dr Lynn Underwood (see appendix). Chinese translations of FBI and the researcher designed instruments were done by the researcher with help from one OMF colleague and two bicultural PRC Chinese.

A semi-structured interview involving about twenty participants was done using a snowballing method. Participants were invited to one to two hour recorded interview with the researcher at a comfortable, convenient time and place suitable for the participant. The researcher predominantly did the traveling. If the participant chose to travel to a different location other than the place of regular ministry, the travel and other necessary

costs were reimbursed from the research project budget allocated to the researcher, according to OMF ministry standards and protocols. A consent form was used prior to participation in the interview, and participants were informed of their freedom to stop participation at any time. If they felt uncomfortable during or after the interview, or had any related questions, they were given the contact of two specialist member care providers at the mission agency.

The researcher was accountable to IRB of Asbury Theological Seminary and the Doctor of Ministry program administration and supervisors for the designated requirements for research standards, safety, and confidentiality. The researcher was accountable to his ministry leadership team in his appointment as a member of OMF, in particular related role with ministry research team. He was accountable for protecting the confidentiality of his interviewees and engaged in appropriate discussion and follow up with ministry leadership for this ministry transformation project. The researcher sought to be accountable to God in this research, not as a social-cultural activity, but to actively engage in humility as a sinner saved by grace, to invite the whole person in with spiritual friendship through interviews. As such the process was and continued to be spiritually transformative in his own life.

Instrumentation

This study in two parts utilized four instruments: two standardized psychometric tool, one researcher designed quantitative tool, and face-to-face interviews to strengthen the data.

Four Instruments:

- (1) Daily Spiritual Experience Scale (DSES, QI).

- (2) Francis Burnout Inventory (FBI, QE).
- (3) Researcher designed survey questionnaire to help assess spiritual disciplines.
- (4) Semi-structured interviews to gather in-depth insight on selected participants.

The first three instruments were combined and conducted using Google forms, which also gathered demographic data. The final instrument required researcher-conducted interviews through snowball sampling, building on some of the results from the first three instruments.

Instrument 1: Assessing Patterns of Spiritual Formation

Patterns of spiritual formation are diverse and descriptive and change in time and context. One easily repeatable tool was chosen. The Daily Spiritual Experience Scale (DSES) (L. Underwood 2011) is a sixteen-item self-report measure that assesses ordinary daily experiences in connection with God (See Appendix). It began originally in health studies (longitudinal health studies) and is applied widely in the social sciences (U.S. General Social Survey). This allows the use of this tool as an integrative comparable measure with society as a whole, regardless of faith backgrounds. The psychometric validity has been tested in more than twenty languages, reported in over seventy published studies. The Chinese version of DSES was placed alongside the English one in the survey questionnaire using validated translation (Fong). The key to research using this scale is its simplicity, tested validity for generic daily spiritual experiences, and easy repeatability for future comparability with general professional populations not of a missionary nature. “Intimacy Quotient”: QI was used as short hand for the DSES measure.

Instrument 2: indicators of Spiritual affections, Burnout and Spiritual Formation

An important component for working professionals in full-time mission in particular is the heavy job demands and stressors similar to “secular” work while trying to be clearly focused on missional purposes. Burnout syndrome has been documented and studied in serving professions (Todaro-Franceschi; Bakker). Christian professionals in CAM contexts face stressors consistent among expatriate humanitarian aid workers¹², exposing them to popular professionalized work cultures which include traumatic and occupational stress and put them at risk for burnout. An ideal burnout inventory well tested and repeated is the Maslach Burnout Inventory. It has been administered over multinational populations with verified internal consistencies, and Maslach and her colleagues have operationalized job related burnout into three separate but related constructs: Emotional Exhaustion, Depersonalization, and Reduced Sense of Accomplishment (Maslach 1996; 1997). Unfortunately, like the Spiritual Transformation Inventory, Maslach’s Burnout Inventory is also not yet in the public domain.

A tool that built on Maslach’s helpful construct and was modified for use in the ministerial realm is the Francis Burnout Inventory (FBI) (Francis, Leslie J; James; Francis et al.; Piedmont). This tool had also been tested among clergy in England. FBI instrument used the classic model of balanced affect and is composed of positive affect (Satisfaction in Ministry Scale, SIMS) and negative affect (Scale of Emotional Exhaustion, SEEM). Measuring affect is an important criterion, given the theological grounding dating as far back as Jonathan Edwards and well-studied among Christian psychologists, therapists, and psychiatrists (Brenner; Kimber, “The Role of Spiritual and Psychological Development in the Cross-Cultural Reentry Adjustment of Missionaries”;

¹² Burnout has also been identified in cross-cultural workers and missions literature as a major contributor for missions attrition (See O’Donnell; Foyle).

Edwards). Francis found important correlations with personality types, especially neuroticism and extraversion. Together with the balanced affects, it provides an important insight into the nature and origin of individual differences in work-related psychological health (Francis et al. 12). Contextual and personality factors both provide important clues to risks of burnout. Without digressing into personalities and other psychological profiles, this research on contextual challenges and burnout measures pointed to further investigations on the roles and impact of spiritual disciplines on spiritual and therefore emotional health. “Spiritual Emotions Quotient”: QE was used as short hand for the two measures of emotional exhaustion and satisfaction.

The combination of DSES (QI, measuring intimacy with God) with FBI (QE, measuring the balanced effect emotions as indicator of Christian affections) allowed for utilization of repeatable and tested psychometric tools. DSES provided an instrument of measuring inner affections to God, and FBI provided one measure of outer expression of Christian affections. Putting together the DSES scale and FBI with a researcher-designed spiritual disciplines measurement gave opportunity to correlate the challenges and impact of ministry stressors on the experience of God, affections, and practice of spiritual disciplines.

Instrument 3: Researcher Modified Wesley’s Questions for Measuring Instituted and Prudential Means of Grace

The practice of spiritual disciplines in this study cohort was investigated using a tool derived from the framework in Wesley’s class meetings. Wesley listed prayer, Bible study, and the Lord’s Supper as the three chief means of grace. For Wesley, spiritual

disciplines was framed as a main means of grace (F. Sanders).¹³ Wesley asked, “But are there any ordinances now, since life and immortality were brought to light by the gospel? Are there, under the Christian dispensation, any means ordained of God, as the usual channels of his grace?” (Wesley sermon 16, *Means of Grace*). The disciplines were seen as channels of grace, hence indispensable and fundamental to Christian experience and maturity. Thus, using Wesley’s institutional and prudential means of grace gave a firmly grounded and theologically tested foundation for measurement of a missionary’s relationship with God and man.

The source and structure of the original Wesleyan theological foundation applied in this research was not disclosed to survey participants prior to completion of the questionnaires and interviews in order to reduce biases from a various theological “backgrounds” of participants. The term “means of grace” will be only be introduced in the debriefs and discussions on research findings with relevant groups so that study populations were as far as possible given the survey at the face value and meanings of each survey question rather than questioning its source or theology. QS: “Quotient for Spiritual Disciplines” was the shorthand name used for this indicator affecting spiritual formation.

In order to obtain a broader perspective of the various facets in spiritual formation, additional abbreviated researcher designed tools (see Appendix, questionnaire

¹³ Methodism received its name because of its methodical spiritual practices. Founded by brothers John and Charles Wesley in the early 18th century, Methodism began as a “holy club” for undergraduates on the campus of Oxford University. Members gathered for regular practices of Bible study, theological reflection, prayer, and accountability. Eventually they began to address social injustice as part of their discipline. The backbone of Methodist spirituality was the structure of class, band, and societies, and the General Rules that John Wesley established to guide Methodists. The goal of Methodism was to “spread scriptural holiness across the land” in order to transform society (see Scorgie on Methodist Spirituality).

QS) were used as “mini probes” that aimed at gaining some insights into three specific aspects particularly relevant for workers in creative access mission context:

- 1) Ordering of desires (“sin index”) using a modification of a list of desires of the heart modified using the list of sins described by the apostle Paul in Colossians 3 and Galatians 5.
- 2) Personal sense of identity, authenticity, integrity, and security as these aspects of struggles feature significantly among workers in CAM.
- 3) Relationships with the family, the ministry team, local believers, and nationals which feature significantly in places of isolation, difficult challenges in evangelism, and access to wider fellowship of Christian community.

Instrument 4: Semi-Structured Interviews

Qualitative data in the interviews gave further clues towards the research questions. Interviews gave room for concrete illustrations and personal narratives that gave depth and personal life to the research findings. Internal triangulation allowed descriptive comparison of outcomes within the four research instruments. Wesley’s questions in the means of grace were in this study modified intentionally to address this particular research. Quantitative data was interpreted on the strength of its correlation with the axis of measurements of DSES (intimacy with God indicator) and indicators of affect: SIMS and SEEM (balance of emotions, Christian affections indicator).

Integrative Analysis through Combination of Instruments

The three quantitative instruments were correlated in an attempt at integrative analysis. This quantitative tool of three dimensions 1) Intimacy with God, QI; 2)

Religious affections, QE and 3) Spiritual disciplines, QS were analyzed independently and in its relationships.

A summary of the three dimensions measured are tabulated:

- 1: QI (I for intimacy) score-estimates intimacy with God, DSES.
- 2: QE (E for emotion, religious affections) score measures emotional health, FBI.
- 3: QS (S for spiritual disciplines) score – spiritual disciplines using Wesley’s Institutional and Prudential Means of Grace.

This combined quantitative tool was arbitrary and only subjective (based on self-evaluation and perception). The estimated measurement was also indicative of mental and emotional state of those surveyed when the study was done. It is possible that the same survey done in different mental states or stressors would have yielded some variation in results. This deficit was taken into consideration.

Formulation of this tool required investigation of existing tested, reliable, and repeatable instruments to allow for comparison with norms. More significantly, it introduced the participants to the subject and allowed for self-reflection that could be explored further in the follow-up interviews. The relative objectivity of this tool also met the expectation of the more pragmatic results and measurement orientations of the study population.

Combination Instrumentation: Adding Qualitative Tool Through Interviews

A qualitative tool was used to investigate the population through semi-structured interviews so as to gather thicker data to demonstrate distinctive challenges or patterns in spiritual formation within the study group. Missionaries who are committed to the purposes, vision, and mission of the organization attend an annual conference. Purposive

sampling using a snowball method is chosen as the most suitable way of identifying select participants for more in-depth study (Biernacki and Waldorf). This method of non-probability sampling is purposeful in identifying patterns this research sought to reveal.

Inward spiritual disciplines tended to be a relatively private matter and a sensitive issue if it is discussed like a performance or scale. Personal character and humility may not let the spiritually disciplined become apparent except to the few in close circles with a deeper personal relationship with the respondent. Thus a referral system was chosen, starting with recommendations by ministry leaders. The limitations and pitfalls of this non-probability method are acknowledged. It depends upon participants' discernment in referring other members whom may be hidden and may offer important insights to contribute to this research, which may be missed in randomization, as the study population is small. Those who fit the survey criteria and delimitations were then invited to participate in a one-hour semi-structured interview. About ten interviews were planned in order to see patterns emerge. During the interviews, questions from the qualitative study was explored and clarified further.

Through the use of these interviews¹⁴, the experiences of the participants in the study were bracketed in order to let the personal perspectives, insights, and interpretations of the participants have a voice while conventional wisdom is temporarily silenced.¹⁵ Epistemologically, this phenomenological approach is rooted in

¹⁴ See Seidman for through discussion on the validity of using interviews to collect thick data (Seidman).

¹⁵ Qualitative component here allows more "reflective inquiry," contributing to a greater understanding of perceptions, attitudes, and processes (see Mason) to flush out the patterns of spiritual formation in more details.

existentialism, stressing the personal experience of the here and now. Its special usefulness lies in its ability to frame a paradigm of personal knowledge and subjectivity. Critical realism (Hiebert) guides the objective and subjective description forming a map for this study. The interviews provided narratives and concrete illustration that gave life to the study.

Expert Review Team

Expert opinion and review were sought prior to conducting the research in order to gather from available expertise in the field and maximize the collective wisdom from specialists in various subject matter. Two retired seminary professors who were experts in their fields and taught spiritual formation for doctoral students were sought out intentionally as part of an expert panel. Two Asians, one a PhD in Spiritual Theology from a European Catholic institution with a specialty in the spirituality of Asian women, and the other, a seasoned missionary leader and CEO of a large mission agency, were also part of the advisory group. They were all given copies of drafts of the survey instruments. The researcher met them face to face (for the Asians) or by email (the two Western colleagues), and feedback and advice were sought out actively in order to design the instruments suitable to the context, appropriate for its objectives, and valid and reliable as indicators of the areas under study. Two IT experts and statisticians, both professors in their fields of expertise, studied the feasibility of the design and suitability of statistical methods. They also assisted in designing the online survey tools and security mechanisms to facilitate the analysis and data mining. Two PhD graduates in religious studies from Chinese universities were also enlisted to review the contextual language used in the survey tools and to advise on the reproducibility of the study in a future

Chinese context. An adjunct professor teaching DMin students in an Asian seminary was sought for advice on research methodology through three face-to-face meetings. This expert review team shaped the survey method and progress of the study. Dr Lynn Underwood (DSES tool) and Dr. Leslie Francis (FBI tool) offered assistance through email, however, due to the inconvenience, inadequate contextual explanation, and lack of personal connection, their offer was not taken up.

Reliability & Validity of Project Design

The research methodology combined qualitative and quantitative information to allow substantive triangulation in method as well as perspectives from three key angles:

- A) Daily experience of God (QI), tool measuring intimacy with God, also one of the several ways to empirically observe patterns in spiritual formation.
- B) Emotional-psychological health (QE), tool assessing emotional and psychological health in coping with ministry stresses.
- C) Practice of spiritual disciplines (QS), also used as a tool to describe spiritual formation in study population.

While the quantitative data yielded results of limited inter-group or inter-individual comparability, it was used here intra-personally (looking at correlations of QI, QE, and QS in each person) as indicators. As independent parts of the study tools, QI and QE's reliability could be verified with comparisons with historical studies. Variables and

multiple regression statistical studies were applied with confirmation of internal reliability using Cronbach's alpha¹⁶ co-efficient (Millsap).

Cronbach's alpha is a reliability indicator that will generally increase as the inter-correlations among test items increase. As an internal consistency estimate of reliability of test scores, it served to analyze the correlation of the three quantitative tools of intimacy with God (QI), emotional health (QE), and spiritual disciplines (QS). Because the inter-relationships among indicator items were maximized when all items measured the same construct, Cronbach's alpha was used to indirectly indicate the degree to which the set of items in the tested tools and the researcher designed tool, QS (spiritual disciplines) measured a single unidimensional latent construct (refer to Millsap which reports new developments in psychometric analysis in psychology). While the QI and QE scales had well-validated alpha coefficients, the researcher designed QS scale did not. As alpha Cronbach measured a similar unidimensional latent construct, the same test of internal consistency between QI, QE, and QS scales was applied.

Reliability of the study was strengthened through narrative data investigating the findings gleaned from the online survey and vice versa, where appropriate. No effort was made to regulate the timing or sequence of the online survey and the face-to-face interview. Findings obtained from interviews served to build on the consistency of the findings and as proof of internal reliability on the correlations between the factors.

¹⁶ Cronbach's alpha is a measure of internal consistency, that is, how closely related a set of items are as a group. It is considered to be a measure of scale reliability. A "high" value for alpha does not imply that the measure is unidimensional. If, in addition to measuring internal consistency, one wish to provide evidence that the scale in question is unidimensional, additional analyses can be performed. Exploratory factor analysis is one method of checking dimensionality. Technically speaking, Cronbach's alpha is not a statistical test - it is a coefficient of reliability or consistency ("Introduction to SAS. UCLA: Statistical Consulting Group.").

QI (indicator of intimacy with God) and QS (indicator of spiritual disciplines) aligned with research question #1 (RQ1). Findings for RQ1 were further strengthened by subsections in the online questionnaire that gave indications of subjects' interpersonal relationships and addressing sin in their lives.

QE, the Francis Burnt-out Inventory, provided a widely-tested tool used in other social science studies and applied specifically for clergy. This research was the first use in a missionary and creative access context but the nature of the questions measuring balanced effect of emotional exhaustion and satisfaction is reliably applicable across different situations. Interviews provided the ideal way of narrative and thick data necessary for RQ3. The validity was substantiated through the quantitative data that served to cross-relate with findings from QI, QE, and QS.

If the study were to be repeated using the same set of tools with some specific contextual modifications, it would be easily repeatable with evidence gained from the triangulation across the three axes (QI, QE, QS) and empirical data from repeatable, researcher independent quantitative tools. The support and narrative evidence gained from the interviews may be somewhat determined by the relationships of trust the researcher has with the interviewees and the cultural and language proficiencies.

Data Collection

The empirical portion of the data was collected through the online survey done during the annual field conferences and in the immediate three months after the end of the two conferences. Qualitative information was also collected in the Google Docs survey forms through free text inputs. Members who did not want to use the online method were given a hard copy of the survey form. Face-to-face tape-recorded interviews

were done by the single researcher in English, Mandarin, and/or Cantonese according to the comfort of the interviewee. Interviews were transcribed, reviewed by the surveyor, and studied for patterns. The qualitative approach followed phenomenology with participants describing a personal point of view, lived experience, and narrative analysis. Section I of the online survey forms included collection of basic demographic information of the population.

Data Analysis

Data collected from each of the four instruments were analyzed separately in the first instance, so that findings from each instrument was given ample analysis independent of other instruments to draw findings from. Tested tools of DSES, QI scores and sub-scores, and the Francis Burnout Inventory, QE Scores (sub scales of SEEM and SIMS), were contrasted with historical studies done by the authors of these independent instruments. This served as reference or index scores for comparison as well as an indication of validity.

Data collected from the spiritual disciplines section of the instrument was more complex as findings could be grouped and categorized in a myriad of ways. It is considered unhelpful to place weightage or relative emphasis on the aspects of scripture reading, prayer, community life or service, hence the QS tool was scored arbitrarily as a single score for each participant. The validity of the score was referenced across the equivalent “place on the chart” of QI and QE as a whole study group, validating QE score’s reliability using Cronbach alpha tests for internal consistency.

To thicken data related to spirituality of the missionary in the context of stresses of ministry, three additional sets of arbitrary quantitative score were gathered from the

online survey. There were grouped as “related stressor variables,” including the categories of:

1. Relationships – to give a very incomplete but indication of quality of relationships with the team, family, and local believers.
2. Sin Index – as an estimation and self-assessment indicative of the “ordering of desires” which is a direct consequence of a God-fearing discipling life.
3. Integrity Struggle – as direct self-assessment indicator of the degree of struggle living and serving in a creative access situation.

It was recognized that these additional sets of data gathered were not reliable as instruments in themselves as the data was too thin here and the study population small. However, it provided a helpful grouping to aid collection of information for analysis, which divided quantitative data into three major variables affecting patterns of spiritual formation and challenges faced while in a creative access situation. The variables were grouped into these three:

1. Personal Support Variables – which for this study, consisted of spiritual disciplines (QS score) and “God support.” Intimacy with God: QI score, was used as a proxy indicator.
2. Stressors of Ministry Variables – this grouped ‘relationships’ in general (expressions of community life), ‘sin index’ (ordering of desires), and ‘integrity struggle’ (expression of impact of working in creative access situation).
3. Emotional and Psychological Variables – using the exact same instrument of FBI, this measured reliably the balanced effect of satisfaction in ministry and

indicators of emotional exhaustion. These variables are an indirect indicator/proxy of the impact on the “affect” during ministry.

Duration in the ministry and team size provided suitable components for the analysis comparisons. Pearson’s two tailed correlations of these study variables and sub variables were analyzed and level of statistical significance within the study variables computed with the aid of SPSS. An expert statistician provided invaluable input to the use and application of various mathematical tools to test internal reliability within each set of instruments and multiple regression analysis.

The plan was to select highly significant findings within the study variables to be orthogonalized and hierarchical canonical analysis to be attempted. However, as the study population was too small for this level of statistical analysis, which would have potentially led to over interpretation using statistical methods, hierarchical canonical analysis findings were not taken into consideration in the final reporting.

The free response section of the online survey was tabulated and printed out to look for repeating themes and patterns in spiritual formation and challenges faced in ministry. Attention was paid to the written texts of respondents at the extreme ends of scores in each of the variables of QS, QI, and QE to determine if there were observable patterns for an unusually high or low score in any of the sections.

The semi- structured interviews took about three months to complete and consisted of variable lengths and episodes to complete each set of interviews by the same researcher. In the short study period, it was not possible to approach colleagues for interviews based on results of the online survey. Thus, unfortunately, it was not possible to dig for thicker data based on the online survey findings. However, the face-to-face

interviews provided quantitative data that clarified or confirmed the findings gleaned from the QI, QE, and QS scores.

The interview format was intentionally informal and as unrestrictive as possible to give respondents ample time to share their spiritual journey and hence stories of their journey. The interview questions served mainly as a guide. The Line diagram of spiritual life journey provided a starting conversation on most interviews.

CHAPTER 4

EVIDENCE FOR THE PROJECT

Overview of the Chapter

Patterns of spiritual formation and challenges faced by workers in creative access mission context were analyzed using the study tools. These selected and designed quantitative instruments coupled with interviews provided some answers for the three research questions. The purpose of this chapter is to describe evidences from data collected that gave an indication of spiritual formation that sustains lifelong ministry.

Evidences collected based on research questions that related to spiritual formation are presented here in tables and graphical and descriptive forms. The format of presentation allowed for interaction across the three aspects directly related to spiritual formation, which were measured using quantitative tools: QI (instrumented indicator of intimacy with God), QE (instrumented indicator for emotional and psychological health), and QS (instrumented indicator for spiritual disciplines). These were investigated simultaneously and interactions described. Evidence gathered from patterns and stories gleaned from interviews were also described to illustrate and substantiate the findings. Major findings were grouped into five major areas that addressed evidence gained from the research to the challenges in the spiritual journeys of the study cohort.

Participants

Of the estimated seventy candidates within the study criteria, the online survey responds yielded fifty-two respondents. In addition, two members completed a hard copy of the survey questionnaire, giving a total of fifty-four questionnaire responses, a 77% responds rate for the quantitative instruments. There were nineteen males and thirty-five

females, which was similar to the population demographic of the study group. Twenty-eight respondents were married, and twenty-six were single. Fifteen were health care related workers; eleven were in education field, and the rest were of various vocations including development, social worker, and business. The surveyed population was generally reflective of the wide spectrum of professions represented in the study. Respondents included Overseas Chinese, Hong Kong and Taiwanese, Americans, Australians, Canadians, Japanese, Koreans, British, Germans, Indonesians, Malaysians, Philippine and Singaporeans. No attention was given to patterns arising from nationality or ethnicity of the study population though it is recognized that more than 70% of the study population consisted of overseas Chinese, Taiwan, and Hong Kong residents. The predominant heritage and cultural characteristic of these similar backgrounds were considered in the bilingual design of the tools used. Interviews were preferred sources of data for workers that did not use English or Chinese as one of their primary languages of communication.

It seemed unwise to keep to the planned rolling sampling methodology to select candidates for the semi-structured interviews. This was because at the field conferences all members in the two sectors involved were informed of the study project and the online survey tool. It was then decided to interview anyone present at the conferences who volunteered, regardless of the delimitation criteria in order to be hospitable to all and provide a “safe” place for personal conversations with anyone interested in spiritual formation. Many of the interviewed had many years of personal friendship with the researcher, who was involved in leadership over twenty years. The interview sessions

turned out to be times of excellent discovery and a catharsis of the life and ministry experience for some, including the researcher.

A total of twenty-nine face-to-face interviews were done, these included four who were interviewed but excluded from the reporting because they did not fit the research criteria. All the interviews went smoothly, as evidenced from the verbal feedback of those interviewed as well as organizers of the annual conferences. The interviews were much appreciated as it reinforced some of the intended objectives of the annual spiritual retreat aspect of the conferences. A total of twenty-five interviews that fit the study criteria were evaluated (husbands and wives were considered as two separate respondents with personal and different feedbacks). As the study population was small and backgrounds of the respondents largely known to the interviewer, interviews conducted were in-depth and provided good opportunities for informal, relaxed conversations around the study parameters. The delimitation to workers that served three years or more ensured that all interviewed had a reasonable command of one of the three languages used in interviews. There was thus minimal language, culture, or communications issues to hinder the interview processes conducted.

Research Question #1: Description of Evidence

What are the patterns of spiritual formation among OMF Christian professionals as missionaries?

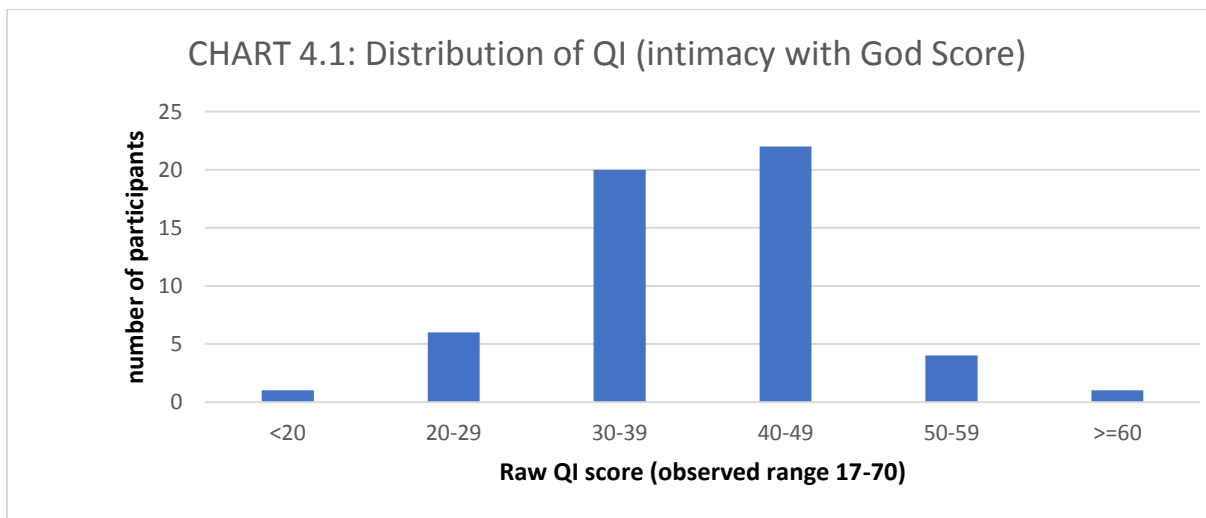
A description of the findings from the standardized tool QI (DSES) and the researcher designed tool QS (spiritual disciplines) is presented. The patterns discussed here are a reflection of patterns of spiritual formation among the study cohort.

Patterns Evidenced from QI (Intimacy) Measure Tool

The study observed directly the pattern of relationship with God among this population using operationalized indicators of the DSES. The instrument designer indicated the suitability of DSES as a useful proxy for spirituality (Underwood, “The Daily Spiritual Experience Scale: Overview and Results” 2). Chart 1 here showed the distribution findings of DSES raw scores in the study group. Subsequent researchers (Kimber, “The Role of Spiritual and Psychological Development in the Cross-Cultural Adjustment of Missionaries”; Berding) and those using Underwood’s DSES tool (Jared D. Kass; Skarupski et al.) utilized an arbitrary indicative name of “God Support.” This research adopted the term “God Support” as a general empirical indicator of daily experience of intimacy with God.

CHART 4.1

Distribution of “God Support” (QI scores)



Distribution of raw scores for QI displayed a normal curve. Study results indicated suitability of using the normalised total DSES score as an arbitrary indicator of sense of “intimacy with God.” For purposes of this report, this measure, the total DSES,

score QI (“I” for intimacy) is used as a proxy indicator tool of the worker’s sense of “God support.” Despite its limitations and rather crude means of an empirical measure of “God support” the patterns within the test questions were analysed and the total raw score measured against other study tools.

Using description of patterns by Underwood, Terresi, and various other authors that investigated the DSES tool (Flores, Sandra L, Green, Mark T., Duncan, Phyllis, Carmody-Bubb; Skarupski et al.), summary statistics of this study population was placed alongside equivalent historical studies. Findings suggested broadly a pattern of deeper pursuit of God and closer sense of intimacy in relationship with God. The tabulation below lays out the comparison of this cohort with published historical indicators.

TABLE 4.1

Summary Statistic for the DSES across Three Sites Compared with Study
Population: Items Means, Standard Deviations

	<i>Study</i>		Chicago		Loyola	
	<i>Participants</i>		Swan		University	
	<i>MEA</i>	<i>SD</i>	ME	SD	ME	SD
	<i>N</i>		AN		AN	
1. I feel God’s presence.	2.13	1.09	2.76	1.66	3.00	1.35
2. I experience a connection to all of life.	2.72	1.33	2.96	1.48	3.03	1.17
3. During worship, or at other times when connecting with God, I feel joy which lifts	2.69	0.96	3.48	1.64	3.39	1.22

me out of my daily concerns.					
4. I find strength in my religion or spirituality.	2.00	0.77	2.76	1.54	2.94 1.31
5. I find comfort in my religion or spirituality.	2.04	0.74	2.79	1.51	2.83 1.32
6. I feel deep inner peace or harmony.	2.43	0.95	3.22	1.47	3.38 1.00
7. I ask for God's help in the midst of daily activities.	1.78*	0.76	2.91	1.70	3.39 1.39
8. I feel guided by God in the midst of daily activities.	2.52	1.03	3.22	1.73	3.60 1.26
9. I feel God's love for me directly.	2.41	0.95	3.06	1.74	3.33 1.37
10. I feel God's love for me through others.	2.91	0.97	3.03	1.57	3.22 1.28
11. I am spiritually touched by the beauty of creation.	3.09	1.38	2.58	1.34	2.51 1.26
12. I feel thankful for my blessings	1.81	0.67	1.97	1.01	2.27 1.08
13. I feel a selfless caring for others.	3.20	0.89	2.94	1.26	2.80 1.05
14. I accept others even when they do things I think are wrong.	3.11	0.76	2.85	0.99	2.70 1.04

15. I desire to be closer to God or in union with God.	2.06	0.62	2.63	1.50	2.75	1.35
16. In general, how close do you feel to God?	2.17	0.54	2.69	0.89	2.24	0.97

Notes: Tabulated for comparison with index studies

- 1) SWAN: "Study of Women Across the Nation" conducted by Rush-Presbyterian–St. Luke's Medical Center, Chicago; a multisite, multi-ethnic, multi-factorial study of midlife. L. Shahabi & L. Powell, cited by Underwood and Teresi. "The Daily Spiritual Experience Scale: Development, Theoretical Description, Reliability, Exploratory Factor Analysis, and Preliminary Construct Validity Using Health-Related Data." *Annals of Behavioural Medicine*. 24.1 (2002): 22-33. Print.
- 2) Loyola University Study of 122 individuals, 49% Catholic; 58% full time students, from university of Chicago area in 1999 by J. Zechmeister. Cited by Underwood, Lynn, and Jeanne Teresi.

Internal Consistency Reliability

The internal consistency reliability estimates with Cronbach's alpha were very high, 0.94 and 0.95 for the selected index¹⁷ (SWAN Study and Loyola University), the sixteen item DSES study. Internal consistency using Cronbach's alpha for study participants reached 0.91 suggesting comparable internal consistency reliability for this researched population to allow for using DSES to correlate with other tools in the study.

¹⁷ Underwood's well researched papers established the use of DSES, data norms were available for US populations. Though studies in Chinese populations (Fong) are available, US studies provided a larger reference indicator for this research.

The mean scores for male and female were both 39 in the study further indicative of an absence of significant gender biases to the paraphrasing/meanings of the question subsets used for the study.

Comparison of Questionnaire QI with Indexes

Research participants also had consistently lower mean scores across the DSES questionnaire (QI) compared with index studies. This is generally indicative of a closer sense of God's intimacy and relationship with God compared to general populations. Question 7: "I ask for God's help in the midst of daily activities," reached statistical significance indicating a better intimacy score compared with indexes in this particular sub-scale. It suggested a higher reliance on God and prayer.

Significant exceptions with poorer "God support" scores included both questions in the mercy items (Underwood, "The Daily Spiritual Experience Scale: Overview and Results" 35) with higher mean scores than indexes:

Question 11: "I am spiritually touched by the beauty of creation."

Question 13: "I feel a selfless caring for others" (with also a significant narrower standard deviation, indicating consistent deviation from index across the research participants).

Question 14: "I accept others even when they do things I think are wrong."

Questions 13 and 14 (mercy items), according to Underwood's research, expressed compassionate love, selfless caring, and acceptance of others. Consistently higher DSES subscale score for participants suggested higher self-expectations in participants than the norm for mercy and compassion. Other studies had utilized these

particular sub-scores in studies of altruism and self-giving behaviours, particularly where motivations are of interest (Fehr, Sprecher, and Underwood). The “poorer” scores indicated here across all other subsections of the questionnaire, despite a higher sense of intimacy with God, is not a surprise but rather is indicative of the more intense spiritual motivations of these professionals serving in a challenging context and living daily where the demand for mercy and compassion is persistent.

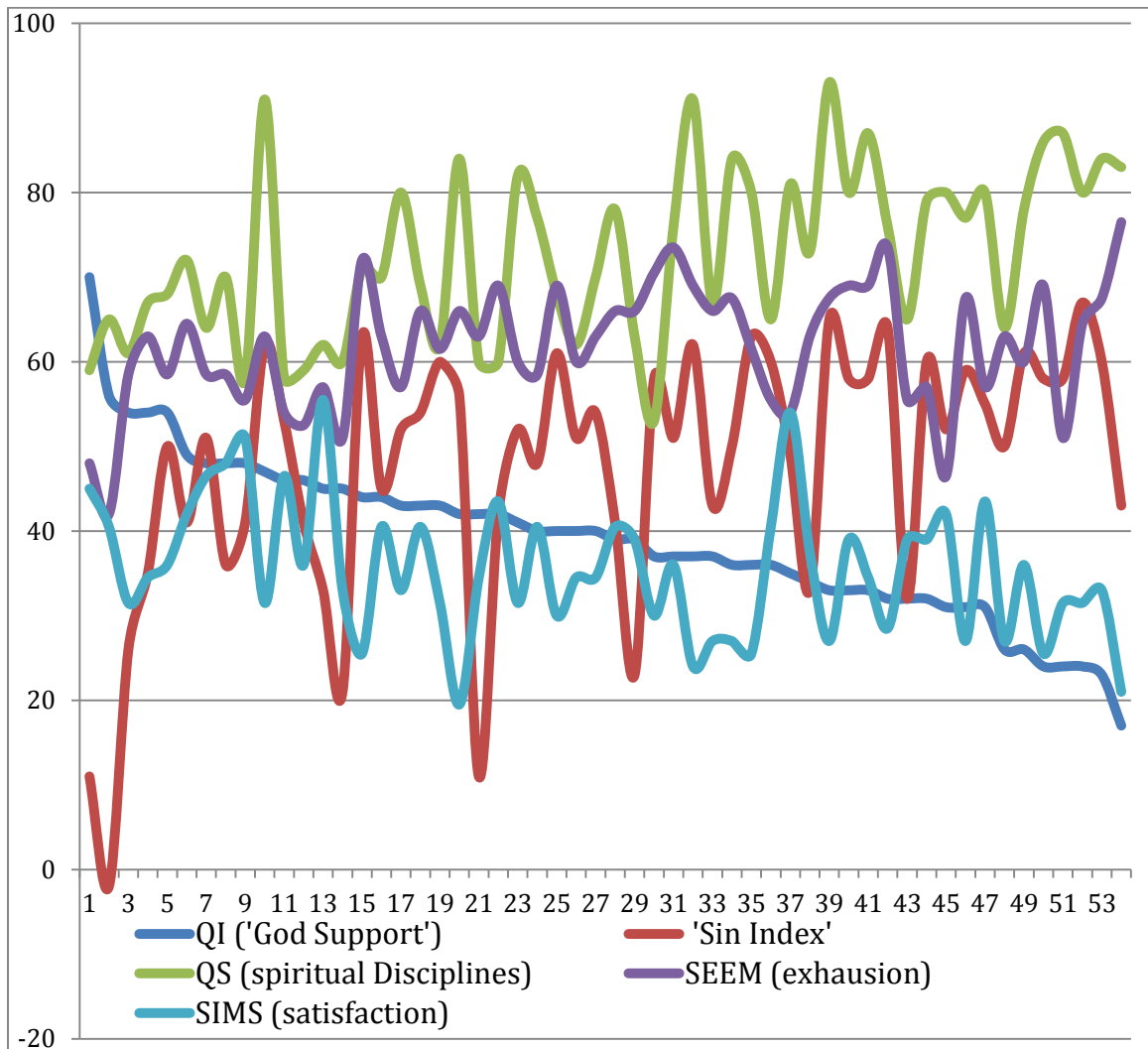
QI scale (“God support”) was used as a proxy for a personal sense of relationship with God. QI scores showed patterns very significantly (** $p < 0.005$) related to both measures of SIMS and SEEM in the Francis Burnout inventory. It was also highly significantly (***) $p < 0.0005$) related to both the “sin index” (the mini probe used) and the QE (spiritual disciplines) score.

CHART here plotted the relationships between an improving personal perception of intimacy with God, as measured by a lower QI, DSES score, and other variables that showed a pattern of interaction and statistical significance in correlation. A higher sense of closer relationship with God was accompanied by a better QS (spiritual disciplines) raw score. At the same time the evidence also pointed that improved “God support” was accompanied with a better “ordering of desires,” as showed by an improvement in the “sin index” score. The Francis Burnout Inventory showed the expected divergence in SIMS (satisfaction) and SEEM (exhaustion) which were very significantly inversely related to “God support,” QI score.

CHART 4.2:

Improving QI Score Charted against

QE (SEEM and SIMS), QS (spiritual Disciplines), and ‘Sin Index’



Patterns demonstrated from QS (spiritual disciplines) Tool

Questions used in the QS score were modified using Wesley’s Instituted and Prudential Means of Grace and reframed to more specifically address the research questions. The group of questions sought to address the similar aspects of questions Wesley used in his twenty-two questions such as universal obedience, keeping the commands, fellowship, and scripture reading.

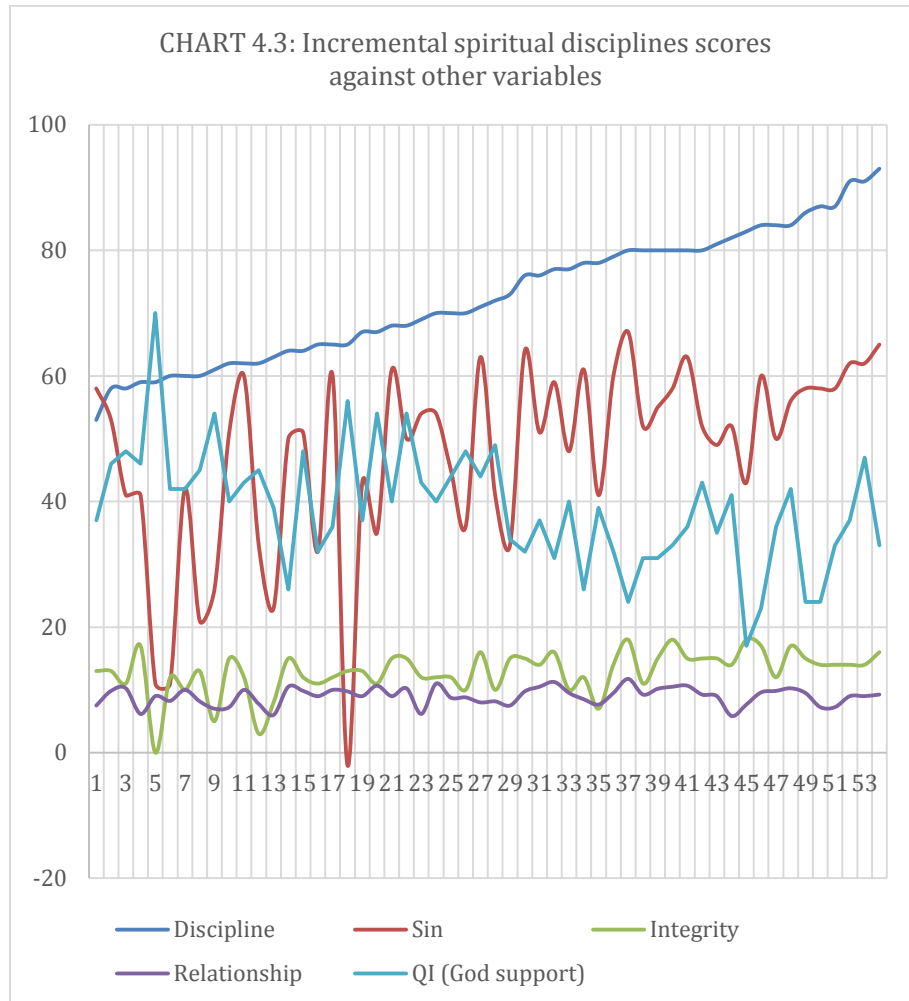
To evaluate the dimensions of spiritual formation in a creative access context, several additional “probes” were added to the spiritual disciplines section of the questionnaire. Ordering of desires, “sin scale;” sense of integrity (due to the unique security threats in CAM), and relationships with self, family, team and nationals. There were too few questions in these “mini-probes” to evaluate the raw scores of these scores independently. The mini-probes were used in analysis as “stressor variables,” “Relationships” scores did not reach statistical significance in any of the variables studied, the Cronbach alpha was low. Hence, “relationships,” though an important parameter in spiritual formation, was thus excluded in the subsequent statistical analysis.

For each study subject, at an intrapersonal level, the aggregated scores can be charted to relate each person’s scores of QI, QE, QS, “Sin Index,” and “integrity.” CHART 3 here placed the raw score of QS (disciplines) against the scores in “sin index,” “integrity,” and relationships for a display of the intrapersonal level score relationship.

CHART 4.3:

Raw Scores of QS Related in Each Person’s “Sin” Index, Relationships and Integrity

Perception



Despite the small study, a pattern emerged that as the spiritual disciplines index went up, the better the ordering of desires (sin index). The variability was higher at the lower spiritual disciplines scores, but as the worker became more shaped by the word, soaked in prayer, and in a growing relationship with God, there was improved ordering of desires with evidence of more consistency (less variability) and statistically highly significant better ordering of desires (sin index), the higher the spiritual disciplines

scores. The patterns in the spiritual life began to emerge that workers with higher QS (spiritual disciplines) had consistently described deeper reliance on God. Descriptions included:

- “Enriched Christian lives, knowing God in depth, life is full of excitement.”
- “God is real. Since coming to the field, this is a fact that is repeated over and over.”
- “Deeper understanding of the importance of being rather than doing; the zeal of the Lord will accomplish it! Growing sense of what it means to rest in the Lord, of letting God accomplish his purposes in his time and way. Deeper awareness of my identity in Christ, the wonder of his love and amazing grace. Growing understanding of the unity in diversity that we have in Christ as well as what it means to see past/present as his Kingdom into eternity.”
- “I have grown more conscious of my relationship with God.”
- “I have been greatly encouraged by my fellow co-workers.”
- “Fulfilling and challenging.”
- “I have got friendship and trusted relationships to share.”
- “Jesus became my most significant friend and shepherd throughout my time in the field, even more so than while I was serving in my home country. Perhaps the reality that my dependence for every need cannot be put on my team but rather on Christ is more pertinent in the field. I come face to face with many external barriers, as well as my own personal limitations and the team's human weaknesses that I quickly discovered that He is the only one (and all I need) to bring about breakthroughs and open or close doors. Because I depend on Him more daily, I

see more of His provision, grace and faithfulness to do more than I can ever think or imagine. It truly is only by His grace that any one of us can stay and persevere in the field and serve His cause wholeheartedly and faithfully for years and years.”

- “I experienced God's power and authority that I have to trust Him in all circumstances.”
- “I have experienced God's love and faithfulness so many times that there is very little doubt in my mind of the Bible's truth”

While on the opposite end of the QS score, there are patterns of more hesitation, confusion, and disorientation:

- “It has been difficult to have quality time of QT because all most always thinking about the work-related things.”
- “I think I have to depend on Him more than I did in my home country, so in some ways I feel closer to the Lord.”
- “No spiritual mentor around. Lack of good bible study and prayer groups round.”
- More open to have fellowship with people from different country & background.
- More chance to equip myself with different courses provided by "O."
- More chance to travel to different places for meetings or service.
- G made me by working with different people (different culture....).
- More introvert to more extrovert, more self-centered to loving others.”
- “I have small team and heavy responsibility.”

Patterns of spiritual formation showed generally heightened attention to inward aspects of prayer and scri work. Busyness, especially with multiple projects such as short-term teams, was one of

the consistent feature described in the interviews. The study participants that scored higher on “God support” (QI) of spiritual disciplines (QS) consistently verbalized dependence on God, passions in ministry, deeper spiritual friendships, and closer relationships. Participants that had poorer QS scores had consistently less sense of support, felt the heavy weight of responsibility, and a lack of time to study the bible or have consistent devotional times.

Research Question #2: Description of Evidence

How were the emotional and psychological well-being of Christian professionals related to their experience of God and spiritual formation?

Research instruments QI (using DSES, the daily spiritual experience scale), QE (using the Francis burnout inventory, the balanced effect of emotional exhaustion and emotional satisfaction), and QS (using modified Wesley’s means of grace questionnaire formulated for spiritual disciplines) provided a direct indicator that observed the interaction and correlation of the variables of emotional and psychological well-being with experience of God and spiritual formation.

TABLE 4.2 below divided study variables into three categories: **“Personal Support Variables”** of QS and QI; **“Related Stressor Variables”** of “sin index,” “integrity” challenges, and “relationships,” and **“Emotional Health Variables”** of SEEM and SIMS. Means, standard deviations, and observed and potential ranges are tabulated:

TABLE 4.2

Means, Standard Deviations, and Ranges for Major Study Variables

Variable	Mean	Standard Deviation	Observed Range	Potential Range
PERSONAL SUPPORT VARIABLES				
Spiritual Disciplines (QS)	72.6	10.1	53 to 93	16-98
“God support”(QI) using DSES index	39.0	9.5	17 to 70	16-94
RELATED STRESSOR VARIABLES				
Relationships	9.0	1.4	5.8 to 11.75	1-12
Sin Index	+47.8	14.9	-2 to +67	-72 to +72
Integrity struggle	12.9	3.5	0 to +18	-15 to +18
EMOTIONAL HEALTH VARIABLES				
Emotional Exhaustion (SEEM)	41.2	4.8	28-51	11-55
Personal Accomplishment (SIMS)	23.7	5.3	13-37	11-55

Raw scores obtained from these study variables are not meaningful in and of themselves, analysis was done for trends and patterns in relationships of scores within each study unit. Internal consistency was tested on Cronbach alpha.

Evidence Collected from SEEM and SIMS Scales

Data gathered from SIMS and SEEMS scales are first tabulated to provide a description of findings from this study and referenced against the original authors' findings.

TABLE 4.3

Francis Burnout Inventory Scale Properties:

Research Participants (N=54) and Original Author's (N=744) Contrasted

	Scale	Cronbach's Alpha	Male		Female	
			Mean	SD	Mean	SD
Presbyterian	SEEM	0.82	27.41	7.90	28.79	7.94
Church clergy study	SIMS	0.80	44.56	5.70	44.16	5.79
Participants	SEEM	0.84**	22.95	5.08	24.17	5.32
	SIMS	0.66*	42.63	4.64	40.46	4.66

*Cronbach alpha for SIMS score for study population is just below acceptable (0.7) consistency range for study participants, likely due to the small study population.

**Cronbach alpha for SEEM in study group achieved good internal consistency.

Operationalized Indicators for Work Related Emotional and Psychological Health

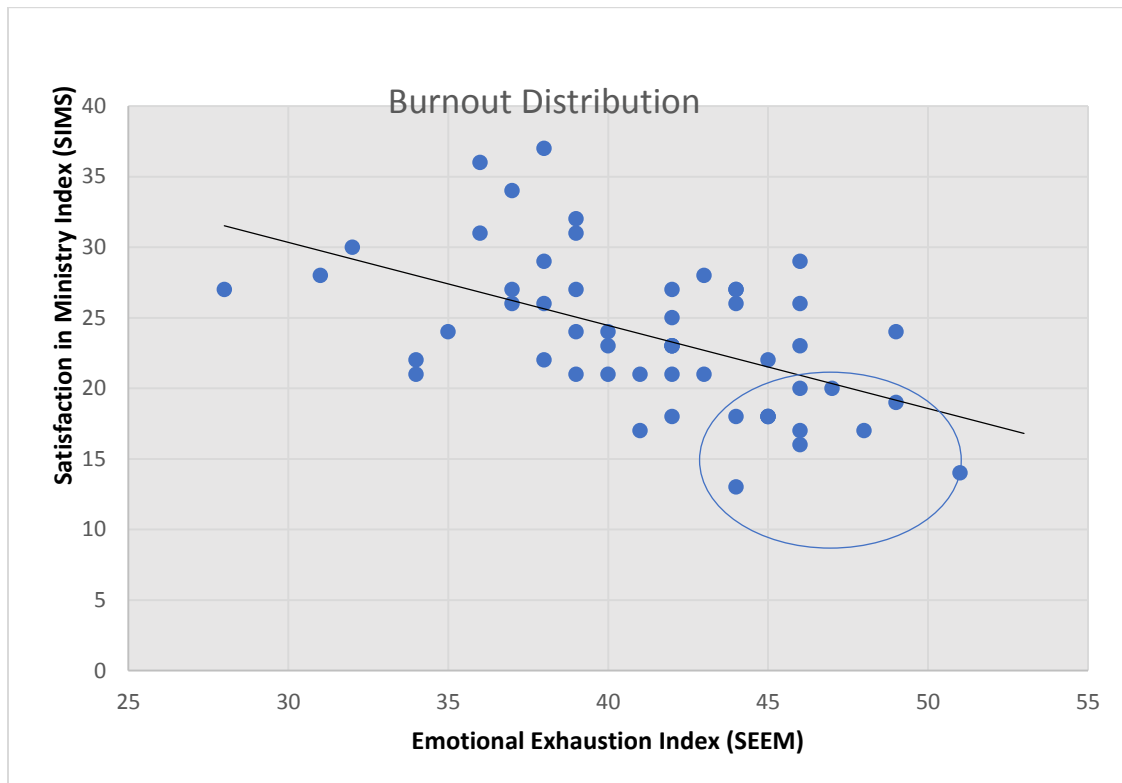
Test scores for study participants were placed alongside the original author's study on use of the FBI (Francis Burnout Inventory). Dr Francis' research from conceptualization to operationalization and measurement on a study cohort of 744 clergy

of the Presbyterian Church of USA provided a useful index to assess the consistency and reliability within this research using the same tool. TABLE 3 demonstrated that the mean and standard deviation (SD) scores for both males and females within study participants closely approximated the large-scale study undertaken by Francis on a similar group of religious workers.

The reliability is further strengthened by Cronbach's alpha reaching good internal consistency for SEEM (Scale of Emotional Exhaustion) even in this small study population of fifty-four participants. The alpha of SIMS (Satisfaction in Ministry Scale) below the acceptable internal consistency range suggested that within the study cohort there was more inconsistent internal variance in the scores that measured satisfaction in ministry. The combined SEEM and SIMS reached an alpha of 0.69, just borderline below acceptable internal consistency. As the study size is small, a few distortions from individual interpretation or completion of online study could potentially influence the final results. For this to be investigated further, the researcher would have to interview the participants at either end of SIMS to place empirical measurements with interviews and other means of thicker data confirmation.

CHART 4.4

Distribution of SIMS Versus SEEMS

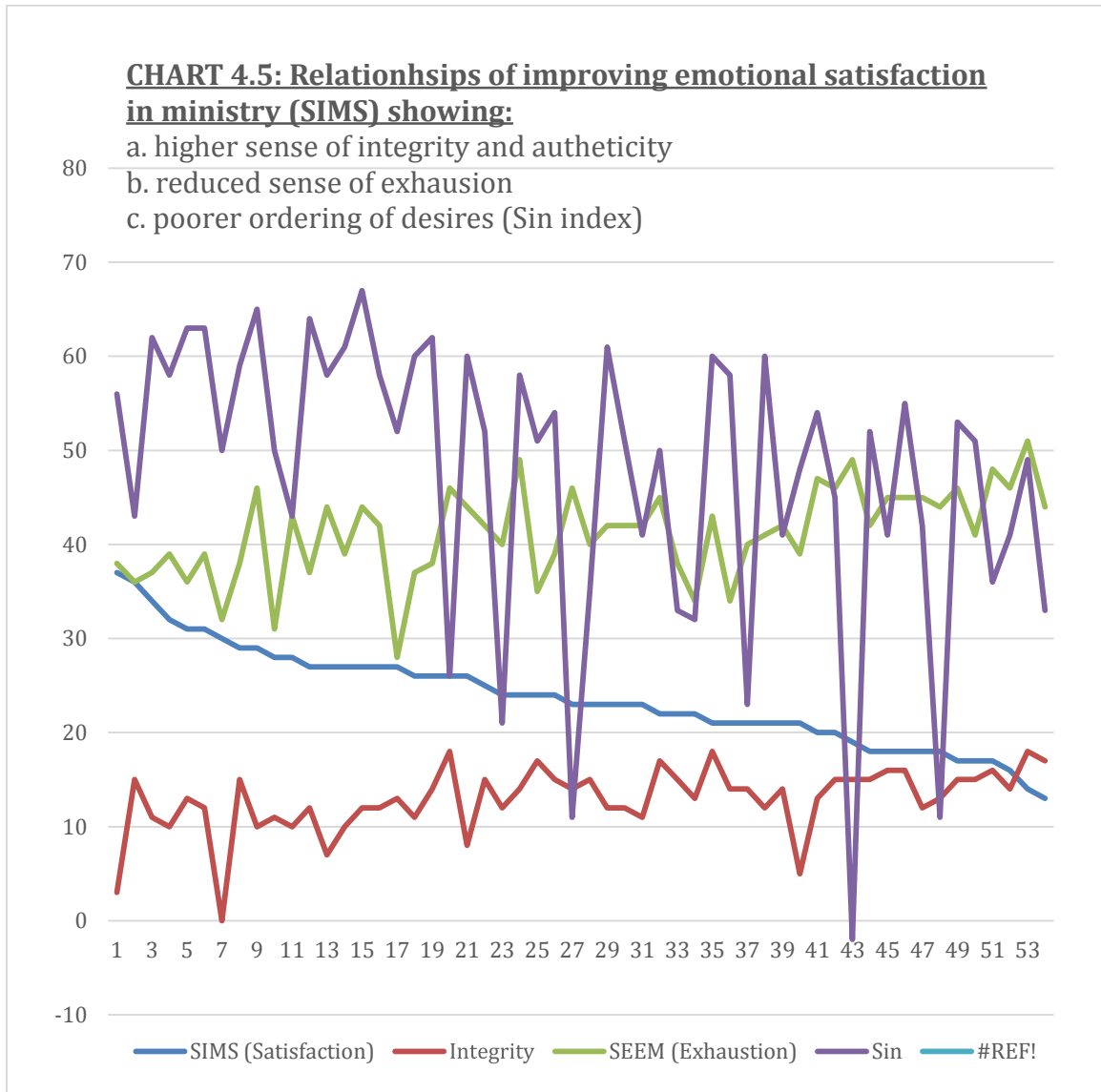


The distribution chart of SIMS against SEEMS demonstrated the balanced effect, as suggested by Dr Francis. The chart showed that lower SEEM scores (low exhaustion) tended to high SIMS (satisfaction score). Similarly, higher exhaustion scores tended to have lower satisfaction scores. This merely suggested the reliability of this tool as an empirical measurement tool. With the balanced effect, as proposed by Francis, high exhaustion scores accompanied by high satisfaction scores sustained the worker on the job somewhat effectively too. Ideally with the study plotted on this graph, further enquiry through interviews and sessions with the group in the highest risk (circled) group would have potentially been preventive of missionary burnout.

Evidence from this research suggested that work related psychological health measurements corresponded to the historical study of a similar cohort. This tool employed could thus be used as a reasonable indicator to operationalize empirical measurements of burnout using the Francis Burnout Inventory. This tool used on its own achieved the desired estimations of satisfaction and exhaustion in ministry. However, the individualised score can become meaningless unless correlated with spiritual formation through spiritual disciplines and the assessments of the challenges posted by the external context in creative access mission. The test scores normalized could thus be used to measure correlations with other study variables in this research. A balanced effect operated between SIMS and SEEM, while higher SEEM tended to lower SIMS, and vice versa, measuring the difference in score of SIMS and SEEM only partly reflected the burnout stressors in ministry. This study calculated the ratio of SIMS over SEEM to further evaluate the co-relationships with other study variables.

CHART 4.5

Emotional Satisfaction in Relationships with Sense of Integrity, Exhaustion and Ordering of Desires (Sin Index)



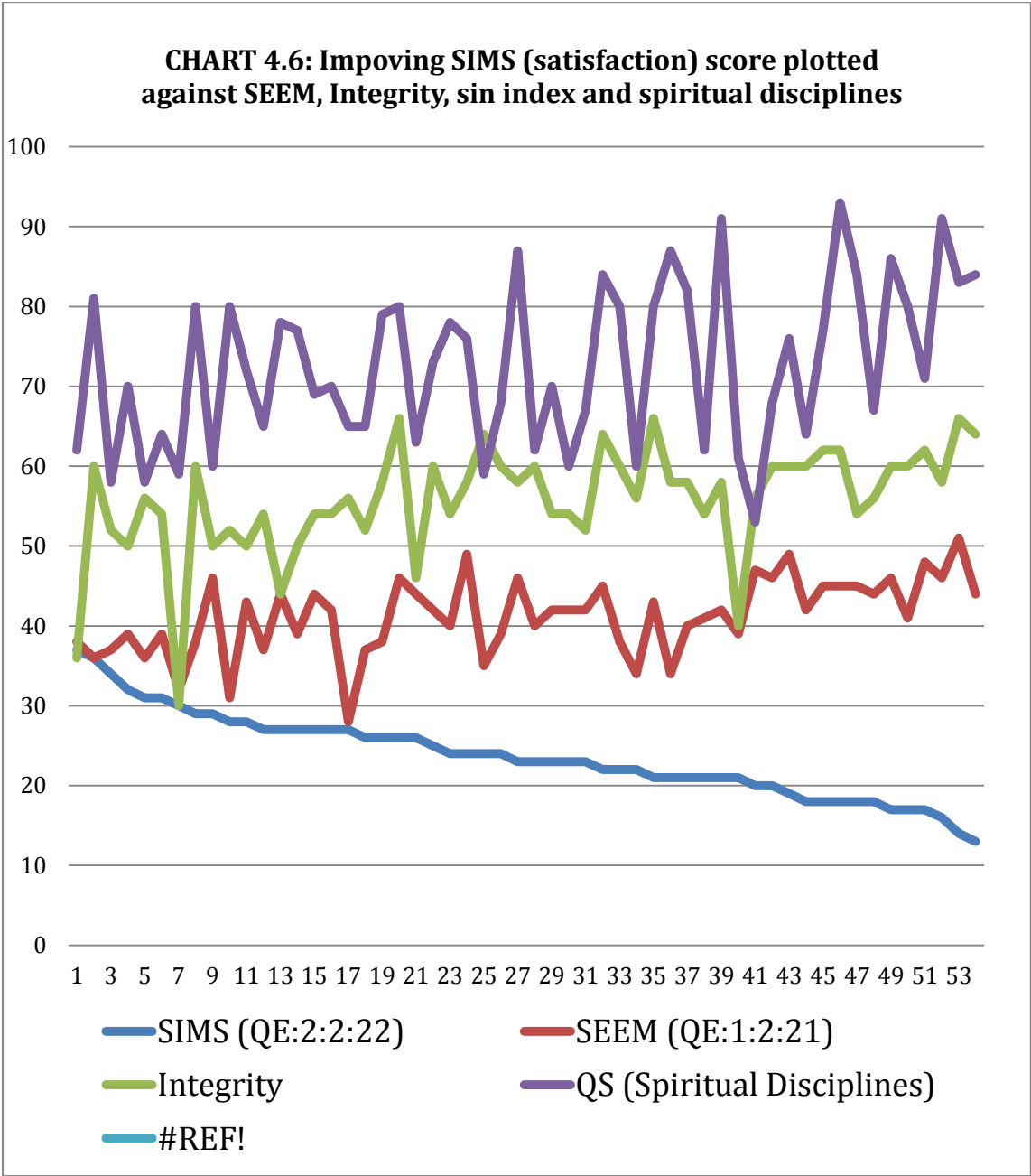
The emotional and psychological well-being of workers was empirically analyzable using the simple tool provided by Francis Burnout Inventory (FBI, SEEM, and SIMS scores). The SEEM and SIMS scores were inversely related, as was expected. The balanced effect of SEEM and SIMS was verified in the study cohort. Better spiritual

discipline was accompanied by a deeper sense of emotional satisfaction in ministry and was demonstrated to affect the “affect” of the workers, resulting in a lower sense of exhaustion with a better “ordering of desires” and sense of integrity in life, work, and closeness to God.

Composite testing of SEEM and SIMS in its balanced effect using ratios of satisfaction over exhaustion or multiplication of SIMS with SEEM did not reveal any patterns with QI or QS. Hence composite testing was not done. The study results also showed too small a study population for meaningful canonical analysis which was thus not carried out. The study evidences were thus best presented graphically.

CHART 4.6

Satisfaction in Ministry (SIMS) Plotted against Statistically Significant Variables



Descriptions of life journey and stresses in the mission field gave narrative evidences of severe stresses encountered by the cohort of study and stories of intense spiritual battle and learning to rely on God. Growing passions in ministry and experience

of God while serving was expressed in terms that can be described as emotional and psychological health. Through the interviews, some examples of intense emotional and psychological turmoil were described:

- “...there was a phase of intense darkness- pressures...oppression. God gave me Psalms 24....”
- I had doubts. Became depressed. I was unable to raise my head...how did I become so downcast. The Psalm spoke directly with me.
- God showed me the “real shepherd” and I am not an employee.
- “There was a light that led and followed me, I knelt in prayer.”
- “There was no one I could talk to. I had no choice but to learn to pray 5 times a day, like how the people in my context does.”
- “...had a period with my life, I sat with bible, unable to open it, there was deep spiritual struggle...., it was words from spiritual songs that helped me, testimonies of how God worked in other's lives that helped me.”
- “I lost my sense of identity, I felt loss and rejected”
- “...in the first 2 years, people asked me what am I am doing, I struggled for an answer... looking for a business, I said that for more than 2 years! One young, unemployed man of 28 said to me: ‘you are really useless, you are good for nothing and so fearful, looking around for so long and you cannot even find a job!’ It made me feel really bad.... My identity is part of the problem.”

Several workers described periods of deep “darkness,” despite knowing the grace and goodness and deep reliance on God through the personal interviews. These were powerful and intensive periods in formation directly related to stressors both external and

internal. The quantitative tools of SEEM and SIMS were too generic and punctular to be able to capture these periods. These deeply formative periods were described as personal narratives and not measured on any of the scales used.

Research Question #3: Description of Evidence

How have the context of creative access mission and professional service shaped the lives of these missionaries?

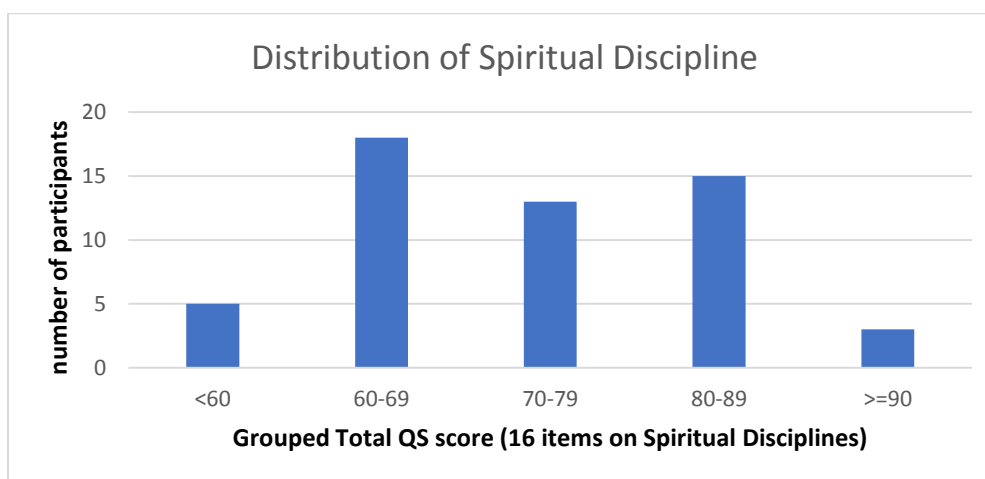
An indication of the spiritual lives of these workers serving in creative access situation was gathered using QS (spiritual disciplines tool). Evidences collected from the research instrument as a stand-alone tool is first described here followed by correlations across other study tools to analyze impact related to the context of CAM.

Spiritual Disciplines Indicator (QS Scale)

The study totalled the raw scores of sixteen questions used in the empirical assessment of the practice of spiritual disciplines. These were modified using Wesley's prudential and prevenient means of grace to assess attention to scripture, prayer and fellowship. Fourteen questions had a maximum of 6 points each, all unidirectional. Two questions indicating the number of days a week out of 7 on which a participant reads the bible and seeks to meet God in prayer. They each had a maximum of 7 points each. The total potential score range was 16-98. Observed range was 53-93 with a mean of 72.6 and SD of 10.1. CHART 4.7 illustrates the distribution of raw scores.

CHART 4.7

Total QS (Spiritual Disciplines Indicator) Raw Score



As the literature research indicated, there is yet to be a consistent and reliable indicator measure for spiritual formation or spiritual disciplines. This study tool design that used a construct integrating some of Wesley's twenty-two questions and his methodical approach to a disciplined spiritual life needed to have its internal consistency and reasonable reliability as an indicator tested. Recognizing that there are as many ways to express spiritual disciplines as there are believers, no attempt was made to try to normalize individual scores or relative weightage for any of the study questions or sections on bible, prayer, or communion (fellowship). It was recognised that the absolute or raw scores in this category of study were arbitrary and should not be overly relied upon.

To ascertain internal consistency and reliability of the QS tool, the scale was measured against the tested tools of DSES (QI) and Francis Burnout Inventory (QE, SEEM and SIMS). Cronbach's alpha for internal consistency for QS (disciplines) reached 0.71 (acceptable consistency level alpha score) when raw scores were paired with QI, SEEM and SIMS (these 3 measures the expected outcomes of spiritual disciplines).

When the raw scores for QS, QI, SEEM, and SIMS were normalized, the test for alpha, internal consistency for QS (disciplines) within this group of four reached higher, to 0.74. This was evidence that the researcher designed QS scale, used in the combination with other well tested study tools, provided a reliable indicator for measuring the practice of spiritual disciplines.

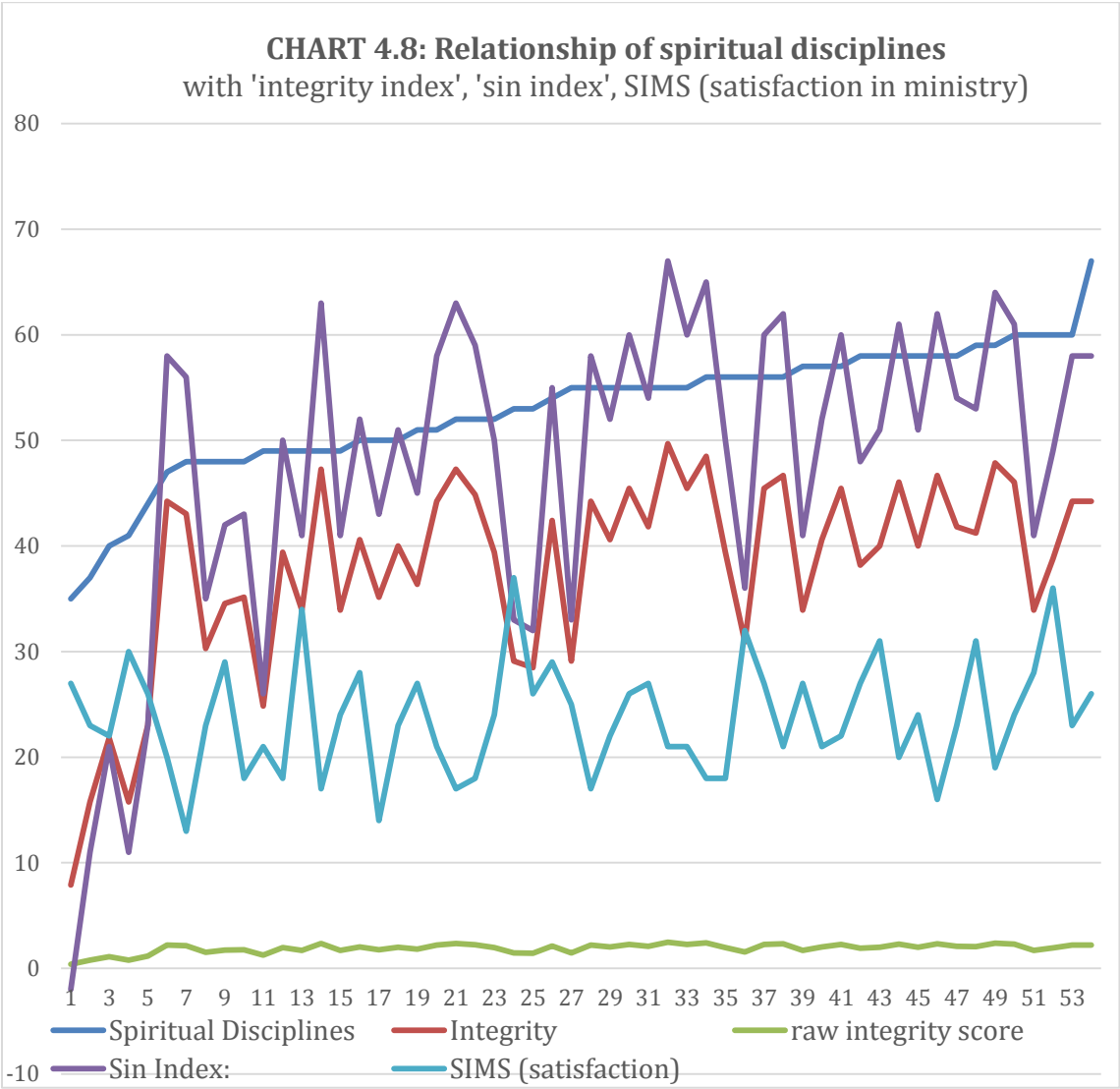
To further study the possible outcomes of spiritual disciplines, the two statistically significant “mini-probe” indicators were assessed: ordering of desires through “Sin Index,” and “integrity” in life and ministry. These two mini-probes did not constitute tools but were expected to move unidirectionally with practice of spiritual disciplines or the equivalent, hence QS alpha Cronbach was also assessed against the normalised scores of “Sin Index” score and “integrity” score. Alpha Cronbach measured with these two indexes was 0.75 (good reliability) giving further indication of quality of the QS instrument used.

Evidence gained from triangulating findings based on spiritual disciplines scale (QS) showed that with higher QS scores workers grew in their depth of dependence on God, improved ordering of desires (sin index), and improved sense of integrity in ministry (*** $p < 0.0005$); there was also better satisfaction in ministry (** $p < 0.005$) and an accompanied lowered sense of exhaustion (SEEM) in ministry (* $p < 0.05$).

At an intrapersonal level, the normalised scores of the various test instruments (QI, QE and QS) and “mini-probes” (“sin index, integrity and relationships”) for the same person provided helpful indicators of the overall spiritual health of the worker. Patterns of how workers coped and even thrived spiritually in the creative mission context was demonstrated in the study.

CHART 4.8

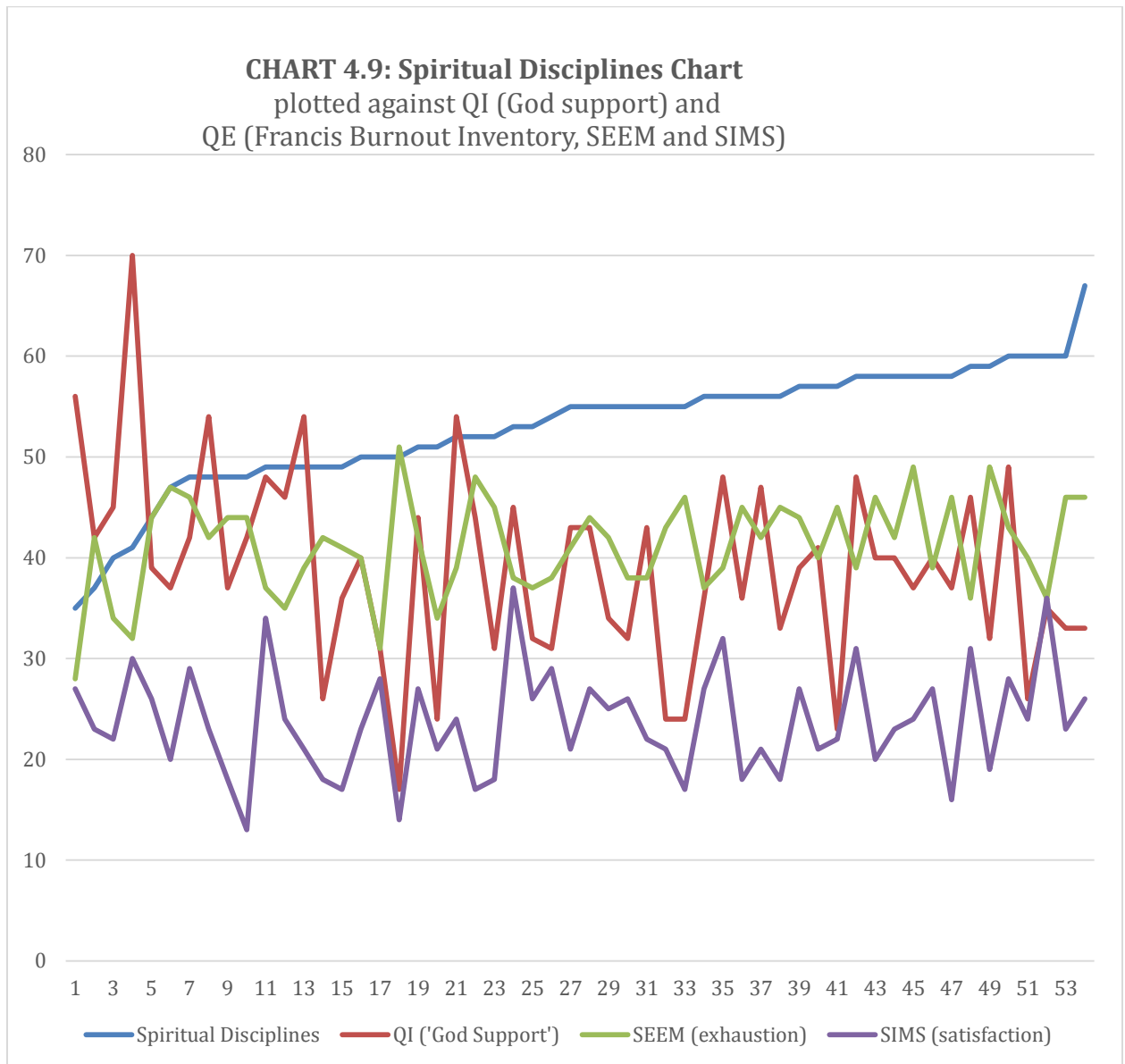
QS – Spiritual Disciplines and Variables



Raw “integrity” score was amplified using a factor of three in order to demonstrate patterns for each study unit. It was noted that the absolute scores in themselves are not meaningful except when considered in its relationships with QS and other variables.

CHART 4.9

Spiritual Disciplines Chart



Descriptions of spiritual disciplines was extremely varied in the study cohort.

Using Wesley’s instituted and prudential means of grace was helpful in that it focused on the key means of grace of prayer and the central formative place of scripture. It was difficult to analyze and compare patterns arising from fellowship and community because

the study cohort lived in widely varying contexts where some forms of public gathering was possible to absolutely “underground” situations where workers had to wisely avoid group gatherings. The emphasis on communal formation and fellowship with believers as an important item in Wesley’s means of grace was thus difficult to compare and analyze in this study population for common patterns. There were however several common patterns among workers in CAM with a professional role. Analysis showed that these three factors featured most predominantly:

- 1) Busyness of work.
- 2) Loneliness and isolation.
- 3) Challenges arising from the context of adapting in a different religious, social, and political situation.

These three features were as expected. Thus, the investigator did not evaluate in detail the evidences for the above named three major challenges faced. Instead, exploring respondent’s answers towards the two key formative disciplines of prayer and scripture while in the context of a heavy work load, isolation, and a challenging environment with external stressors showed interesting patterns.

Formative Patterns in Prayer Life of Workers in CAM

Workers who scored above 80th percentile in QS score demonstrated an intense consistency in prayer as central life priority at a personal and corporate level, regardless of workload. These phrases from their responds gave evidence:

- “Set praying as the first and last thing to do every day. The biggest challenge to keep this is tiredness.”

- “Good personal relationship with God, devotion time with God ...reflection upon service and life, let holy spirit shine upon me, have retreat time...have prayer support with teammates, like prayer partner...spiritual books can encourage me.”
- “Every day I need to walk for 40 minutes to the office and I will walk through parks and can see lots of nature. It's the time of prayer and meeting God. Every night will meet HIM by reading HIS WORD and usually start with prayer. Every week will have two prayer times with my spouse. Challenges: Busyness especially during short term team visit.”
- “I secure my hours of prayer by devoting the morning wake up and/or the evening sleeping time before anything begin or end of the day. Most of the time, the prayer will start with reading verse to worship the Father for new day. I commit the work priorities or responsibilities to allow God to speak to me how best to do things, to ask the Holy Spirit to direct & guide me so that I will be sensitive or flexible to possible changes. Though most of the time, the most trying challenges to keep is when I perceive the comments of my supervisor. I am still learning to grow and transform my prayer life by listening to sermons or reading books on prayer as well as do devotion on prayer related verses in the bible. I also tried to attend prayer meetings and need to improve prayer life.”

On the opposite end of the QS scale, there was clearly more struggles described in keeping (being kept by) prayer as the rule of life:

- “(I) usually pray in the early morning and before bedtime. Also pray throughout the day as and when needed. I sometimes get carried away by seemingly urgent matters when it comes to bedtime prayers.”

- “I lay tired out the end of the day...and (try to) pray before going to bed.”
- “I try to schedule to have devotion and prayer time early in the morning before the start of my day. It is difficult if the daily work schedule is too flexible.”
- “(I pray) in the mornings and nights and also during pockets of 'free' time. Most challenging during holidays and breaks due to lack of discipline and break in routine.”
- “Prayer is a struggle for me. Haven't had set times that I keep to. Trying to add this into my spiritual disciplines (goal).”

A necessary inescapable feature in CAM with professional service context is the business of work added on to the multiple roles as discipler, spiritual mentor, evangelism, and pastoral ministries. This is unlike open access situations where there are personnel solely dedicated to the tasks of church related ministries (worship services, bible teaching etc.). The study showed that despite all the necessity of work and the constant need of flexibility to adjust to the intense CAM environment, workers that gave themselves to lives as prayer and keeping disciplined prayer as a central rule of life thrived spiritually despite the many challenges.

Formation by the Word for Workers in CAM

As to be expected, and in similar patterns as in prayer life of workers, those that scored high (greater than 80th percentile) on QS score showed similar commitment to be shaped in the word of God:

- “...we share how God's words impact on our lives during weekly prayer time with the whole team.”

- "...memorizing scriptures, meditate on them regularly."
- "I am also growing in this area since God's words are significant in my daily life for without doing it, it is impossible to live my spirituality, to withstand conflicts, to overcome fear, to witness Christ, to strengthen faith, etc. Usually, I spent time in one book of the Old or New Testament as the Spirit leads me in my bible readings and sometimes read commentaries."
- "I will not go to bed before reading God's Word."

Those who scored on the bottom end of the QS scale had these comments in their free response sections of the questionnaire:

- "When I come across something very familiar, I do not spend enough time to seek for God's word. I normally try to resolve or finish the task with my own knowledge or experience. I feel frustrated if it doesn't work out. But God always remind me to turn to him."
- "The best thing for me to do is to to write a one or two sentence summary at the end of the week about the thing that was most spiritually helpful to me. Unfortunately I have stopped this habit. On Sundays, my wife and I write in a notebook the things that happened that week and prayer requests for the next week. It is a good record to look back on. Now we can say 'one year ago...' and 'two years ago we were concerned about.'"
- "When I come across something very familiar, I do not spend enough time to seek for God's word. I normally try to resolve or finish the task with my own knowledge or experience. I feel frustrated if it doesn't work out. But God always remind me to turn to him."

- “My Bible reading or Quiet Time pattern changes; for a period of time I might follow a devotional material (eg. Utmost for His highest by Oswald Sanders), other times I might listen to a series of messages/sermons, and other times I might mix. Each phase seems to be 6-12 months. I'm not too strict about how I spend my QT, and I'm not guilty when I do miss them.”

When the work got more demanding, with a need to be flexible and to adjust to the rapidly changing context, one of the first disciplines that suffered was prayer life and dependence on His word. There was evidence from the interviews that some workers were serving on “past graces,” relying on knowledge of the word and ministry life gained from previous experiences or “banked” spiritual life without spending quality time for daily renewal in Christ. With the deferred reliance on God, the patterns of emotional exhaustion and reduction in satisfaction in ministry occurred.

In many of the interviews, time was spent sharing stories of the stresses experienced. and it became for many a time to share deep feelings as these challenges were common among missionaries. Most of the interview sessions lasted more than an hour. The passion of God in and through these colleagues was deeply encouraging and evidence of the goodness of God despite all of the weaknesses and troubles they faced. For many workers, these interview sessions became times of self-reflection. The sessions always began and ended with prayer and in many cases, became a beautiful time of mutual encouragement.

Summary of Major Findings

This limited participant and time frame study revealed several significant results. Using mixed method and combination of multiple instruments, the analysis revealed

important evidences relating the spiritual formation of these workers expressed in the practice of spiritual disciplines to the overall health of the missionaries. The instruments measuring “intimacy with God,” stress factors, relationships, ordering of desires, keeping integrity, and emotional and psychological health indicators correlated to show statistical significance to highly significant relationships. Healthy spiritual lives led to evidence of spiritually disciplined lives, which showed in stronger emotional fulfillment in ministry, greater intimacy with God, and better management of stressors and emotional exhaustion from the pressures of work and relationships.

Despite limitations accepted in the research, the very small study population and limited time, the evidence was overwhelmingly convincing. Semi-structured interviews reinforced the findings, and study results yielded evidence that pointed to the need for further, more detailed study and application of findings to missionary member care and attention to spiritual formation of missionaries. A vibrant growing relationship in the Triune God is the only source for ministry. Creative ministry context heightened some of the universal challenges faced by all Christians and intensified in a CAM situation. This context was also a means of grace of God in the spiritual formation of missionaries.

Major Findings:

- 1) Patterns in spiritual formation are demonstrable using simple psychometric test instruments.
- 2) Assessment of spiritual formation through questionnaire and interviews gives opportunity for self-reflection and mutual encouragement.
- 3) Spiritual disciplines deeply impact a worker's life, identity, relationships, and ministry.

- 4) The "affect" of workers in mission context is a key factor impacting relationship with God and hence ministry.
- 5) Challenges in creative access mission provided a means of grace in the spiritual formation of workers.

CHAPTER 5

LEARNING REPORT FOR THE PROJECT

Overview of the Chapter

Christian discipleship is cruciform in nature, molded through service and suffering, and built in community. The missionary's spiritual life is fundamental to the ministry and affects the spiritual health of the church they serve with. This descriptive, pre-interventional study may have merely underlined the obvious central importance of the spiritual formation of workers in creative access mission. What is significant is that patterns of spiritual formation could be described and psychometric tools used as a proxy measurement indicator not only of psychological health, but as measure of intimacy with God and spiritual disciplines. Faltering spiritual disciplines also demonstrates certain patterns including a poorer ordering of desires and hence a tendency towards sin. Empirical tools could be used as proxy indicators for these sensitive issues.

Interviews and survey questionnaires provided opportunity for self-reflection and hence a means for mutual accountability and member care. Christian professionals serving in CAM are in particular dangers of spiritual faltering not only due to the challenges of ethnolinguistic context in mission but also due to the cross-cultural professional context. Integrity, authenticity, and security issues posted major challenges. The challenges of spiritual formation are not unique to people working in home countries but are exaggerated in a cross-cultural context. They are not spared from competition, professionalism, fragmentation of life, and technologization in work. Burnout can quickly occur when emotional exhaustion is accompanied by an increasing loss of satisfaction in ministry. Mission agencies can utilize existing tools from social sciences as part of a

more comprehensive system of regular supportive reviews and mutual accountability to help support their workers.

The crises met while at work in the context of CAM is a means of grace for the spiritual formation of God's people. This study, while limited in many aspects, demonstrated that ministry can only come as outflow of the love of Christ. Service can only come from the central place of spiritual discipline, prayed lives, seeking intimacy with the Triune God, and overflow from the reservoir of the love of God.

Major Findings

Use of Psychometric Test Instruments

The study showed that patterns of spiritual formation was demonstrable using simple psychometric test instruments. Utilizing previously investigated and proven tools as proxy for “intimacy with God” – the DSES tool — and the Francis Burnout Inventory as measures of satisfaction or exhaustion in ministry, patterns can be described and charted for each worker. These patterns can be referenced against other aspects of the spiritual and work life of workers. They can also be measured in a chronological basis as indicators of transformation or a need for pastoral attention.

These patterns were found to be related to other aspects of the study in spiritual disciplines, relationships in ministry and self-assessments of “ordering of desires” (sin index). While spiritual formation of workers was difficult to study and assess empirically¹⁸, the study illustrated not only a describable measure of spiritual formation

¹⁸ See Chapter 2 that described the myriad of terms used around spiritual formation found at literature search. These included biblical spirituality (Schneiders, *Exploring Christian Spirituality: Essays in Honor of Sandra M. Schneiders*)(Schneiders, *Biblical Spirituality*), Christian spirituality (McGrath), true spirituality (Schaeffer), holiness (Merton; Brengle), true godliness (Teellinck),

at a point of investigation during research but also possible empirical tool measurements across a period of ministry to discern trends or significant need for pastoral care, coaching, mentoring, or spiritual direction. Instead of dwelling on the various nuances, traditions, or aspects of spirituality in mission, the tools provided an easily repeatable, empirical measure that is usable as a proxy indicator for practical purposes of pastoral care.

The conclusions from the patterns in spiritual formation demonstrated the obvious, that ministry only flows from a depth of relationship with God in obedience to His calling. It proved also the well-known and accepted fact that some form of persistent and consistent spiritual discipline, or spiritual exercises – whichever form it may take, is foundational to ministerial life. The critical addition of this study is that though lacking in reliability, it is possible and helpful to measure patterns in the spiritual lives of workers in CAM using some of the tools that have demonstrated good internal consistency across studies. The patterns of each worker could also be compared across time and in ministry transitions so as to “predict” risks of burnout and assess needs for ministry support.

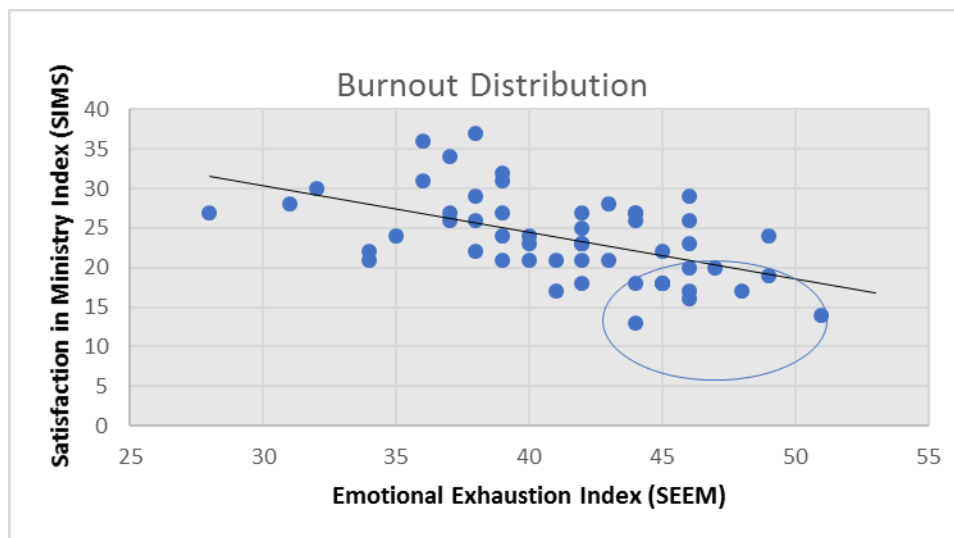
The study reviewed tools used in Christian colleges, seminaries, church networks, and mission agency caregivers and was able to describe the significant patterns and correlations for the tools chosen in the study. Other than stating the obvious that relationship with God is fundamental in ministry, the study added that it was possible to assess the expressions of the depths or consistency of this relationship with God through an online Likert scale type survey and charted across a “norm” based on the cohort’s cultural backgrounds and context of ministry. With an increasing number of

sanctification (Finney; D. Alexander), Christian perfection (Wesley, *Christian Perfection*), radical discipleship (Stott), and authentic spirituality (Callen).

questionnaires completed by missionaries, one would likely be able to improve the reliability of the tools used and each “candidate” charted on patterns referenced across an ever-increasing data base.

The researcher-designed portions of the study tool (spiritual disciplines and “sin index”) also showed good internal correlation with the other two tested tools of DSES and FBI. This study showed that there appeared to be sufficient ground to utilize these measures on a wider basis, not only for further research, but to empirically apply them as indexes for annual reviews of workers in CAM. Attention to the aspects of spiritual disciplines and various assessment tools as proxy indicators of the spirituality of missionaries can aid in the intentional spiritual formation in the process of service. In particular, the twelve question “sin index” on a Likert scale demonstrated that the threats and temptations in service, affecting “desires” and motivations in service can be translated to an empirical measure as a proxy for “sin” or the tendency to fall into sin and disobedience. The patterns of scores on these tools can then be percolated through conversations and in nurturing relationships to determine if specific attention might be needed in the ministry mentoring the spiritual needs for each worker.

An example of using these tools in a mission field setting is plotting the distribution of SEEM verses SIMS on an X-Y axis as shown here. With studies indicating that burnout is more likely to occur when satisfaction drops significantly and there is concomitant exhaustion, specific attention can be given for workers in the circled area where poor satisfaction and higher exhaustion occur together. This can target member care for needy workers that may not be apparent to other team members or leadership.



Self-Reflection and Mutual Encouragement

Research as Transformative Process

The process of research, beginning from the discussions with field leadership, stirred further reflection towards a robust grounded spiritual theology and practical applications for OMF's member care, development, and spiritual leadership for members. It was recognized that healthy leadership includes well-rounded holistic health, beginning with spiritual disciplines that shape emotional, psychological, physical, and ministry health and hence a whole ecology and culture at the workplace. Ministry and work reviews do well to approach member reviews and care holistically.

At the planning stage, which included design of the survey tools, seeking permission to conduct interviews, and discussions of research findings, several helpful discussions were conducted with members of OMF in various capacities of leadership. These included directors, ministry leaders, the member care team, and member development and training teams. The process itself facilitated reflections and mutual encouragement in addition to intentional integral and holistic missional formation.

The research, from planning to the execution of the face-to-face interviews and reporting, took place around a time where OMF was reviewing some aspects of its two-year review, work review, and member development. Several interviews were conducted at the same retreat with emphasis on spiritual formation, hence the interviews served very helpfully as part of the personal reflective process. Discussions around spiritual formation, in particular of tools used in some traditions such as Wesley's twenty-two questions, were themselves formational and drew attention to the central place of relationship with God as the place to begin ministry. Undoubtedly, deep spiritual conversations, mutual mentoring, and conversations around the Cross of Christ and the means of grace in the Holy Trinity took place throughout the planning, execution, and reporting of this study project. God worked a deep personal work for the researcher throughout and likely for many workers interviewed too.

Research Interviews and Questionnaires as Means for Mutual Accountability and Responsible Relationships

It was evident from the interviews that it was for a cathartic for some workers as they began to look back and reflect on their ministry journey from a missional and spiritual formation perspective. In following good practices of qualitative data collection throughout the interviews, the researcher withheld any presuppositions or assumptions and made every effort not to interrupt or interfere with the thought processes and life story narration of the interviewed. Application of principles were from "reflective enquiry" (Seidman; Mason) and phenomenological approach with critical realism (Paul G. Hiebert); the design of the interview questions allowed for story telling with the aid of directed questions and time line representation. These gave room for "third party"

perspectives of one's personal relationship with God and thus ministry and the dynamics in the team. It was evident that there were some "Ah-ha!" moments for some.

In addition, interviews done by the researcher, who was the organization's ministry director and familiar with the challenges of the context, gave space for sharing at a deep level for some, which was healing both for members and the interviewer alike. Thus, the whole process was an exercise of spiritual friendship, mutual accountability, and perhaps spiritual direction for some in intentional listening together to the Spirit's work in and through life. Though not planned for intervention, the concepts of a "Rule of Life" and the Wesleyan accountability twenty-two questions were introduced to some at the end of interviews.

Wesley's Means of Grace and Twenty-Two Questions

The practice of spiritual disciplines in this study cohort was investigated using a tool derived from the framework in Wesley's class meetings. Wesley listed prayer, Bible study, and the Lord's Supper as the three chief means of grace. For Wesley, spiritual disciplines were framed as a main means of grace (F. Sanders). Wesley's institutional and prudential means of grace gave a firmly grounded and theologically tested foundation in this study for measurement of a missionary's relationship with God and man.

It was observed that a strong correlation occurred between QS score (spiritual disciplines) with ordering of desires ("sin index") and QI score (intimacy with God). Hence there was evidence of a significant reliability of the spiritual disciplines indicator used in this study. While the theological background of using the Wesleyan means of grace was not made known to the study cohort, it was found that the time-tested Wesleyan method of discipleship bands, class meetings, and Wesley's twenty-two

question method of calling for mutual accountability was indeed a very helpful tool in this context for workers in CAM.

Spiritual Disciplines

Spiritual disciplines deeply impact a worker's life, identity, relationships, and ministry. The study merely underlined the priority of attention to the spiritual life of missionaries, highlighting how significantly it impacts the life and service of workers in a CAM context. The addition of identity as a working professional, the busyness of work, and the isolation and security concerns in a CAM situation need to emphasize further the attention to spiritual disciplines then be allowed to distract from it.

From the early church, spiritual disciplines had been an integral part of the disciple. The Greek term *Askein* (to practice something) referred to disciplined athletic training and the Apostle Paul applied it to the spiritual training and the practice of believers (1 Cor. 9: 24-25, I Tim 1: 7,8). Israel's discipline of reciting the *Shema* (Deut. 6) directs one to the continuity of the emphasis on disciplined attention to God and unshaking obedience, beginning as God called Abraham, Isaac, and Jacob to Christ's call of the disciples.

Modern day writers unpacked spiritual disciplines. Dallas Willard and Nouwen emphasized disciplines as activity within everyone's power to engage in practices, an open space to listen to the voice of the One who calls people the beloved (Nouwen); to do what cannot be done by direct effort... involving all of the bodily behaviors (Willard, *The Spirit of the Disciplines*). Peterson notes that "askesis is not a spiritual technique at our beck and call, but is rather immersion in an environment in which our capacities are reduced to nothing, or nearly nothing and we are at the mercy of God to shape His will in

us: (Peterson 90). Spiritual formation refers to "the intentional and semi-intentional processes by which believers become more fully confirmed and united to Christ, especially with regard to maturity of life and calling" (Howard 15). Workers in CAM mature in discovering their calling while responding to the call to mission. The intentional discipleship or more significantly the unintentional processes of dealing with challenges in CAM nurtured the lives of these workers far more than they may have noticed when disciplined, prayerful lives respond in obedience to God. This short study merely echoes the emphasis of many authors of significantly disciplines affect the life and ministry of workers in CAM.

Albert Outler suggests that Wesley discovered the doctrine of holiness – of heart and life – as the true agenda and final good of both human and Christian experience. He was thereby able to integrate Catholic and evangelical sensibilities, a theology of the cross with the theology of glory, giving his doctrine of the Christian life a particular richness (Pasquarello).

This study investigated the patterns in spiritual life following Thompson's (2005) definition of a rule of life as "a pattern of spiritual disciplines that provides structure and direction for growth in holiness" (146). A few colleagues did not describe patterns and the term "rule of life" was not common vocabulary. It was evident that the absence of a structure for spiritual formation for a busy professional mostly led to disorder and soon busyness, short term teams, and work became primary "obstacles" to spiritual disciplines. The study emphasized the importance of a call to intentional discipline, almost a demand for oneself to keep a structure of spiritual disciplines regardless of threats of security, integrity, or the demands of the socio-political contexts.

It must be acknowledged that people do not have the power to foster spiritual formation. A rule of life without room for God is nothing more than a spiritual burden which makes workers frustrated and tired. The study demonstrated that the taking of time to listen to participants' experiences with and self-reflection on their spiritual practices was itself a process to discover effective and appropriate spiritual practices. This step requires God's guidance to discern spiritual practices for maximizing life change.

Jenson argues that empowered inward spirituality is expressed in creating time and space for God through solitary and communal spiritual practices and that this correlates with transforming outward mission, expressed in word and deed. He then stresses that the collapse of space and time in postmodern age requires the church to devote more plentiful space and time for spiritual practices in the structures for missions, church, and leadership development (L. Jensen). Responding to busy professional lives calls for even more attention to inward spirituality, or an active spirituality in work, at work, and with people. The study found CAM workers creating ways of spiritual practice at the workplace, both in solitary and communal practices.

The “Affect” and Relationship with God

Various models of spiritual formation had been described, all centered on relationship with the Triune God. The World Evangelical Fellowship's theological commission provided a helpful typology for spiritual formation (“Manifesto on the Renewal of Evangelical Theological Education - 2nd Edition 1990”). All four of the models, Classical, Vocational, Confessional and Missional, had components related to intellectual, emotional, and wholistic ministerial formation. This study demonstrated a clear impact of emotional health on spiritual disciplines and service.

The literature review demonstrated the close connection between emotional health and contemplative spirituality. Peter Scazzerro's discussions on emotionally healthy spirituality and an emotionally healthy church are a good start (Scazzerro, *Emotionally Healthy Spirituality*; Scazzerro, *The Emotionally Healthy Church Workbook*). Whichever approaches and categorization are used for the aspects of emotional health, such as self-awareness, self-management, or social and relational management, recent studies on emotional health tie back to the Spirit-directed lives since Augustin's confessions.

Smith suggested joy (Jesus came that our joy might be complete) as the capstone in "Called to Saints: An Invitation to Christian Maturity". He proposes that joy is the ultimate mark of a person mature in Christ, along with a call to emotional maturity and ordering of affections (chapter 6). Smith continues,

For the ancients in the spiritual heritage of the church—whether it is St. Athanasius on the Psalms or sixteenth- and seventeenth-century greats such as Ignatius Loyola or Frances de Sales—to speak of formation and thus of character development is to speak of the ordering of the affections. This was central to both John Wesley's and Jonathan Edwards's understanding of sanctification. This vision rests on an assumption that sin is not so much wrong actions—thought, word and deed—as it is misguided affections or misguided desire. And thus the goal of spiritual formation is not morality, however good and important and essential this is, but rather the ordering the affections in Christ. (Smith 159)

Relationship with God is the only source for ministry. When mission agency and teams recognize the centrality of relationship with God, formed through spiritual disciplines, then it has direct implications on ministry models. Pennington, in his work on

contextual spiritual formation in Yunnan, saw this necessity of spiritual formation through spiritual parenting as a means to cultivate relationship with God, modeled after Christ in His relationship with the Father. This has

Implications for the "wineskins" of ministry structures and goals. If ministry follows a business model, the outcome will be consumers. If ministry follows a teaching model, the outcome will be students. If ministry follows a family model, the outcome will be children who will mature and reproduce healthy children. Because of genetic principles, natural children bear a resemblance or "look like" the parents. The same holds true with spiritual children. Spiritual leaders will reproduce children who resemble them. (Pennington 163)

Ministry that is centered on cultivating relationship with God the Father, in Christ, and enabled by the Spirit is the only means of authentic ministry in the Kingdom.

While highlighting the importance of affect and the spiritual life, it must be recognized that emotions do not authenticate the truth, but emotions do authenticate the understanding and integration of truth (Eckman, *Becoming Who God Intended*). The study substantiated David Eckman's framework of spiritual formation based on acceptance and worth in the Triune God, hence identity, walking in the Spirit, prayer, and service (Eckman, *Becoming What God Intended*). The impact of spiritual disciplines on "sin index" or ordering of desires demonstrated what Eckman described, "...walking by means of the Spirit addresses the moods and appetites of the flesh...the negative power of this twin threat ('affect' or moods and desires of the flesh)...having a healthy relationship with the Trinity delivers us from the power of lusts and moods and brings us spiritual resources." (Eckman Chapter 8).

Willard (*The Spirit of the Disciplines*) says that practicing spiritual disciplines is "essential to the deliverance of human beings from the concrete power of sin." "Training and practice are important for those who are seeking God's kingdom, in that practicing spiritual disciplines forms habits of the heart, and functions as a tool for knowing God and having relationship with God" (Hull, 2006). The Apostle Paul accentuates the importance of practice, such as training and exercising, for spiritual formation (1 Cor 9:24-27; Tim 4:7-8). The study concurs with Willard's claims by demonstrating that a decrease in disciplines scores is accompanied by an increase in "sin index." It demonstrated that by using the indicators of "ordering of desires" or the Francis Burnout Inventory, it is possible to preempt some of the risks faced by workers in CAM context to provide support. It would be helpful to accumulate experience in detecting signs and symptoms of burnout through use of these scales.

The "affect" and relationship with God shaping the spirituality of Chinese takes on a contextual dimension. Pan's inquiry into the spirituality of contemporary Chinese women in the evangelical context and history in Asia helpfully suggested a new model of spiritual formation to be integrated with the evangelical conviction in the contemporary Chinese context. She suggested an integral model, which can be applied to the Chinese evangelical context. Pan's proposal included six aspects of spiritual formation:

- (1) Christ-centered: spiritual formation basically is Christ-centered and conforming into Christ-likeness is the ultimate goal of spiritual formation.
- (2) The experience of inner conversion: the personal conversion from sin and being "born again" in Jesus Christ is the essential process in spiritual growth.

- (3) Biblical oriented life: the content of the Bible becomes the highest principle in the Christian's daily life.
- (4) Integral spirituality: relationship with God is connected with the relationship with self, others and the society and by this integral spirituality Christian's self-identify is found.
- (5) Holistic development: the holistic spiritual growth includes intellectual, affective, and physical aspects.
- (6) Participation in evangelism: becoming the witness of Jesus Christ in the contemporary context is the result of following Jesus and responding to His calling.

The research method was inspired by work from the medical side on job burnout. Job burnout has been the focus of research in clinical, social, and industrial organizational psychology in the last few decades (Maslach; Schubert). Recognizing the value of these “secular” tools found during literature survey prodded the researcher to find an easily repeatable, inexpensive, and reliable tool that utilized the expertise from clinical psychology and empirical science and could be helpful and applicable for missionaries.

The issues raised in contemporary studies pointed to rich religious traditions. “True religion, in great part, consists in the affections,” said Jonathan Edwards in his masterpiece *The Religious Affections*, and in this he and his contemporary John Wesley were in full agreement. One of the marks of Christian maturity is an increasingly strong emotional response to God and a stronger grasp of the fact that to be holy is to be happy.

Following the trusted steps laid from Johnathan Edwards and Wesley, the study confirmed the importance of religious affections and emotions in Christian ministry.

Emotional health is far too important to be relegated to mental health professionals or clinical psychologists alone. Health reviews of missionaries cannot be disconnected with work reviews. Ministry leaders do not serve their teams well when they ignore the central place of affections and the emotional lives that the order desires and shape ministry formation and ministry capacity of the teams. The milieu of “affections” of the team forms an ecology that is attacked at all sides (the devil that prowls and seeks to devour) by the institutional powers within the church, agencies, and nations. Ministry leadership that pays attention to the corporate formation of the ecology of affections serves the teams a long way towards emotional health and spirituality of mission. Peter Scazzerro’s work on emotionally healthy spirituality and the emotionally healthy church merely touch on the surface of major issues that includes emotionally healthy missional organizations, teams, and leadership. The central place of this is Christian corporate worship, the means of grace and sacramental community shaped from cross carrying lives in corporate prayer.

Wesley puts it well. At the center of the system is love. The first movement outward from that circle is the most important: love of God and man will manifest itself in “holy tempers,” among which Wesley lists fruits of the Spirit. No doubt he would also insist on the “train of affections” and emotions as well, but here he leaves out things like joy in favor of emphasizing the most peaceable of the tempers (“the mind that was in Christ”) (F. Sanders 149, 198).

Means of Grace in Spiritual Formation

This study began with research questions investigating how the challenging contexts of ministry in a creative access situation impacted the lives of these missionaries and if there were unique patterns in spiritual formation as an outcome of these challenging circumstances. Without a doubt, workers reported on the stresses of professional work and keeping up with running a business or a charitable organization.

There was a constant sense of urgency in many workers, a lack of stillness that was added to the socio-political pressures. Internally, many had the sense of needing to “accomplish” the ministry goal of working towards proclamation of the gospel and the vision towards seeing an indigenous biblical church movement arising. Externally, there were perceived real or felt expectations from the sending church, friends, leadership, or the mission to achieve tangible or palpable results of growth in discipleship with nationals. These factors add to the busyness of professional life, loneliness and isolation in many cases, and the constant sense of security threats with lack of access to outside news (needing to climb the “great” firewall through VPN, etc. for access to fuller news reports, for example). Together the tensions of cross-cultural life and professional adjustments, a loss of identity, and a sense of non-fulfilment created an excellent crucible for the Spirit’s work in formation of the person.

The context and indigenous culture of both the people and local church has significant impact. The pragmatic nature of the Chinese often leads to desire for more tangible outcomes for mission. Chinese mission scholar, Chan Kim Kwong, pointed out that the Back to Jerusalem Movement, generated by visions and a special mission mandate to the Christians of China, has done much to motivate mission both in China and

abroad. Chan was concerned that this motivation leads to a mission emphasis and practice that is in many ways spiritually and ethically malformed (Balala, Kim, and World Missionary Conference (2010 : Edinburgh 237). The context of Christian mission in China has been undergoing an influence of triumphalism that is also undergirded by the recent economic and political rise of China. Some believers struggle to escape the nationalism that comes along with the growing Christianity in China despite oppositions. Handley, in response to some of these challenges, suggested that contemplation is actually a source for mission rather than merely a place of renewal (Handley 76-81). This research showed that the crises faced by workers are actually the primary place where spiritual formation takes place. Renewal of faith from the personal lives of missionaries remained a key means of grace for those they disciple, demonstrating in life a missional spirituality that resists the lure of triumphalism or national and political agendas or motivations that threatened to distort the mission of God.

Lynn Samman explored a neglected area of spiritual formation for missionaries using both a wholistic approach and a detailed analysis of metaphors related to spirituality. Chapter 2 of this dissertation explored an overview of spiritual formation that included areas such as definitions, history, methods of spiritual formation, an interdisciplinary approach and the approach of different church traditions and institutions. Samman used metaphors in discipleship and spiritual formation that included: learner/disciple, friend, servant, journey, growth, holy person, ambassador/incarnational minister, suffering servant, soldier/athlete, and the medical model (Samaan). This study was further evidence that attention must be on the spiritual life of missionaries as they encounter the myriad of situations described above, recognizing these events or crises as

God's means of grace. The interviews revealed the centrality of spiritual disciplines not just for lifelong ministry but for life itself. The word is the primary place of spiritual formation and, with Christian community in mutual accountability and love, the means of grace for relationship with the Triune God.

There was no distinction between the professional church planters of the Christian professionals ("tentmakers" or those that served in their respective vocations. Francis de Sales, in a most influential book (1609) on the spiritual life during his time, *Introduction to Devout Life* continues to speak to spiritual formation for professionals. It is still being reprinted in various editions today (De Sales). Chapter 3 of this 2012 edition states, "devotion is for every vocation and professions." In the reformation period, de Sales opened the possibility for personal holiness to all people, whatever their calling (Rapley 174), he states "God commands Christians...to bring forth the fruit of devotion, each according to his position and vocation. Devotion must be exercised in different ways by the gentlemen, the worker...adapted to the strengths, activities, and duties of each particular person." Nearly half a millennium after de Sales addressed the spirituality of professional life and the vocations, there is new interest in exploring the same good, familiar, and constant means of grace for the spirituality of mission in CAM context.

Ministry Implications of the Findings

Findings from this study were grouped arbitrarily under the five headings above and gave merely a framework for description. Ministry applications can be the following and are fleshed out further in the section on recommendations:

- 1) Selective use and integration of psychometric tools for ministry reviews.

- 2) Member care and development using some of these indicators as proxy for burnout risks and spiritual lives so as to enable mentoring and ministry coaching.
- 3) Spiritual formation/discipleship approach to indigenous biblical church movements, church planting and ministry supervision.
- 4) Integrative ministry reviews looking a healthy leadership hence organizational development from a missional formational perspective inclusive of various aspects of health.
- 5) Further research drawing on social and medical sciences in the member and organizational development resources.

Limitations of the Study

The study investigated two segments out of multiple segments of the mission agency serving in this particular country in East Asia. It covered a large enough spread of professions, gender, and age to be generalizable for the issues and challenges for the mission agency. However, the investigation took place at only one point in time and hence is limited in predicting trends from phases of ministry experience or periods of language study. While focusing on analyzing patterns in spiritual formation and the impact of emotional life on spiritual disciplines, the study did not research the different approaches to spiritual formation. There was also insufficient time or capacity to review perspectives affecting missional formation from angles of the church, the mission agency, or previous seminary education.

Interviews and questionnaires were limited to only data collected directly from missionaries' responses. It was limited in not being able to collect data regarding lives of

the workers from perception of their close relationships or national believers. This is a significant limitation based on self-assessment of spiritual lives. It would have been helpful to have questionnaires and responses from the perspective of a spouse, a ministry team member, and leader as well as people they have disciplined. Hence assessments of the communal aspects of ministry formation is very limited. Due to the limitation of time and resources, the study could not present an integrative missional formation study that was holistic and multi-perspectival as originally envisioned. This presented a need to follow up the study with a larger team of researchers across a period of time in order to address the problems and challenges posted in Chapter 1. The following three perspectives were limited in this research.

A Biblical Theology approach to Missional Formation

The study did not explore the various approaches to spiritual formation. The analytical method cannot differentiate the various aspects of discipleship and spirituality. It was noted that there were various strengths from different authors. Dallas Willard took a more philosophical approach; Richard Foster emphasized spiritual disciplines; Henri Nouwen a more contemplative service with self-reflection in ministry, and Eugene Peterson drawing on scriptures and narrative theology in particular. The study showed that workers that thrived depended on the Holy Scriptures as the primary guide for their spiritual life. The research confirmed a well-known truth that the word is the “definitive Text across time, place and people” (see Chapter 2).

To describe the biblical basis and foundations for spiritual formation makes the assumption of hermeneutics that is transformative. This study lacked in assessing how the Scripture is used in spiritual formation; the questionnaire did not differentiate if workers

had used scripture merely for “word processing” or used the bible in merely a mechanical way (J.Greenman and Kalantzis 28). There was an assumption of the Spirit’s work in a transformative hermeneutic when the respondents described scripture reading in general.

A Fuller Perspective Integrating Sending Churches, Seminaries, and Mission

Agencies

It was recognized early on that churches, seminaries, and mission agencies are engaged in dimensions of spiritual formation. Local churches, in response to the call to discipleship, maturity in Christ, and transformation of the believer, sought to pursue formation for the church both personally and corporately. Seminaries gave attention to ministerial formation, counteracting a purely professional or academic theological education. These institutions seek a spiritually formative and theologically robust training that enable their graduates for life long ministry. Mission organizations that have largely focused on the tasks of outreach, church planting, and the mission of the church in the world have also in recent decades begun to emphasize the spirituality of missions. Guder referred to a constellation of themes including *missio dei* and Trinitarian Missiology that seek to overcome the dichotomy of ecclesiology and missiology. Like in all corrective movements, the missional conversation movement became subject to critical reflection, and there began another perspective of mission from the lenses of spiritual formation.

Missional Spirituality: Embodying God’s love from the Inside Out (Gallagher),

Cultivating Sent Communities: Missional Spiritual Formation (Zscheile), and *Subversive*

Spirituality : Transforming Mission Through the Collapse of Space and Time (L. P.

Jensen) represent the continuing conversation on the importance of spiritual formation in

the missional conversation. This study was limited in space and time in exploring conversations on mission spirituality.

All three parts of the expressions of Kingdom mission, churches, seminaries, and agencies, interact in the formation of Christian professionals serving in creative access missions (CAM). The study is too short and is limited to one researcher primarily. While the researcher had served more than two decades in a mission agency context, during the research period, he began much more engagement in the local church planting ministry while teaching as an adjunct professor at a local seminary. The breadth of the vastness of God in all the dimensions, joys, creativity, and celebrations of ministry formation is indeed too overwhelmingly full to be described. With these limitations, he was unable to gather wider perspectives from these three angles to study an integration focused on formative practice for ministry. The mission field as a practical school of mission and the missionary as the first mission field require more study to the means of grace in these institutional, formal, and informal means of ministry formation.

A Chronological Study of Formation over Phases of Ministry

It is well noted that this study was based on a point in time for the survey and the interview. It was very edifying to see the grace of God at work in the lives of believers. Interviewing these colleagues, many of whom are friends, peer mentors, and fellow laborers was deeply satisfying as glimpses of God's glory showed in and through the lives of His people.

Studies of moral formation by Piaget and (Wadsworth; Piaget) and Kohlberg (Kohlberg) have long given structure to phases of moral development and shaping of the affect and cognition. These has largely been shaped from a "western framework" of

education and adult development including moral formation. Very little work has been done to study the continuity of moral development and spiritual formation. Much less have been done in an Asian cultural with moral values closely linked to folk religious beliefs and Confucian ethical codes. While many of the study cohort were first generation Christians and had some Asian roots, the impact of their cultural and moral upbringing in context of adult faith development and spiritual formation while engaging mission remained unexplored areas.

Phases of ministry experience and development is closely related to openness to God and submission to God in a path of sanctification and growing in the likeness of His image. Chronological development alongside deepening discipleship and growing intimacy with God could not be studied in this short analysis. However, it would have significant bearing on leadership formation and organization capacity development.

Unexpected Observations

With a medical science professional background and hence a more empirical scientific approach to doing research, it was very encouraging and rewarding to investigate the breadth and extent of research in the subject of mission spirituality, spiritual formation, and burnout from the social sciences including religion and psychology. What was unexpected was the significant gap between research and practice in the realm of religious study. With medical sciences, industry-funded or industry-driven research and development progresses very fast due to economic reasons. Contrastingly, the study of missional formation is understaffed and under-funded making the process from research to implementation delinked from the equivalent of “industries.” There was a lack of funding or resources to bring together mission agencies, missional churches, and

seminaries for sustained, executable longer-term high-impact research and its application. Indeed, the harvest is plentiful, but the laborers are few.

Overcoming Obstacles from Research to Practice

During the literature review, the author found several dissertations pertinent to OMF directly on the subject of missional spirituality and the nurture and formation of workers in OMF. An unintended observation was that excellent research had been done about OMF but were not often well publicized. Unfortunately some of the excellent tools and some good suggestions were thus left unnoticed and unapplied. The researcher was able to pass on a few of these research findings to relevant people.

An unfortunate fact of life is that those missionaries serving faithfully and effectively get into leadership roles that do not necessarily lend much time for good, thorough research aimed at transformative development and corporate spiritual formation. Those who were inclined to do doctorate level research were either aiming at theological education or were at crisis points or transitions in their lives, needing a fresh chapter to “get away” from the challenges of ministry leadership. Hence some research outcomes were disconnected with ministry renewal at the locale or organization of research, because the researcher “had to move on.” One observation is that field research took about three to five years to complete for a doctoral degree, while mission agencies at the front line faced very dynamic challenges occurring at a very rapid pace, hence there is significant lag time from research to application to influencing theological education, mission agencies, and shaping of missionaries.

Recommendations

Overview

Specific recommendation with potential applications in OMF context are listed here without reservations or analysis into suitability and timing of applications. This will be further elaborated subsequently.

- 1) Use of dynamic psychometric scales to assist agencies in missionary member care. The Francis Burnout Inventory utilizing the balanced effect of scale of exhaustion in ministry and scale of satisfaction in ministry is open access and simple to administer. This can be implemented as part of the annual ministry reviews and raw scores charted against a historical cohort sent to a member-care team. Data accumulated over time can be a helpful indicator to select members that need specific attention amidst the expected stress in mission.
- 2) Use of a modified Wesley means of grace in assessing spiritual disciplines together with a “sin index” indicating ordering of desires can be used selectively or every other year. This can provide a framework to discuss and implement a “rule of life” in mission and provide a context for spiritual direction and mission mentorship.
- 3) Promote mutual accountability and responsibility within teams or on a remote or online basis that must be regular. Wesley’s twenty-two questions can be a useful starting tool to call the ministry community to a deeper level of responsibility for each other’s spiritual lives in relationships.

- 4) Provide a spiritual life and ministry evaluation and resource tool box for ministry leaders utilizing the resources gained from ongoing research. This requires linking research with application by member development teams.
- 5) Integrate the existing medical reviews, psychological reviews, home assignment reviews, annual reviews, work reviews, and ministry reviews, and include aspects of reviews with sending church mission boards and professional societies. This is a call for a more missionary initiated and motivated “360-degree” review that is undergirded by primarily missional formation and development including leadership and organizational capacity building. This multi-perspectival ministry appraisal proposal is elaborated next.

Multi-perspectival Ministry Appraisal

A multi-perspectival ministry appraisal is recommended. This appraisal can draw from the resources tool box described in Point 4 above. The goal is to have a tool box that integrates spiritual, community formation, and missional formation approaches towards ministry appraisals. Personal life and ministry appraisal are inseparable from project and team appraisals.

Spiritual formation is aimed at building on a theologically grounded, theoretically informed hermeneutic of change (Elton). It needs to be grounded on fundamental practical theology such as the work of Don Browning¹⁹. Branson suggested five interactive steps for theological reflection (Branson and Martínez Chapter 1) with specific application of practical wisdom for communities that shapes strategic reviews

¹⁹ Don Browning’s approach to practical theology uses four vantage points from *descriptive, historical, systematic* and finally *strategic theology* to enter a cycle of action-reflection in what he calls fundamental practical theology.

(Browning). An ideal tool box would utilize resources similar to the work for a “21st Century Mode” for Church and Ministry Leaders on Strategic Planning (Malphurs) in the hopeful optimism (G. Smith, “Institutional Intelligence”) of getting beyond the current mental models (Senge) of ministry assessments and appraisals. Subcultures and psychographics; emotional, cultural, and organizational intelligence; spiritual (personal and relational), communal, and missional formation processes and considerations can be better understood and integrated within a wider resources toolbox.

Integrating Spiritual Formation in Ministry Appraisals

A change initiative that involved an integrative ministry mentoring that overlaps and dynamically relates spiritual formation with ministry reviews and leadership development is needed. This task will take further evaluation of results of this descriptive study plus more strategically phased relational discussions and interactions with the current leadership team aimed at implemental leadership (Branson and Martínez 550).

Three Prongs Formation – Approach of Multi-perspectival Appraisals

The three “levels” of formation are tightly interrelated and influence each other in the organizational identity and mission agency. Theologically, the *spiritual formation* is in the context of the Trinity-God's self-revelation and continuing presence as Father, Son and Holy Spirit²⁰, which exhibit unity and diversity. *Congregational formation, social formation*, or, in this mission agency's context, *communal formation* concerns how people relate to one another and attend to one another concerning relationships, conflict resolution, time, money, justice and mercy (Branson 622). *Missional formation* is applied

²⁰ Our receptivity to and participation in the Trinity's initiatives is what we refer to as "spirituality," and it is always both corporate and personal-it is never just a matter of private perspectives and practices. Our commitment to intercultural life is rooted here: God (Father, Son and Holy Spirit) embodies and initiates love that embraces difference and crosses boundaries, and calls us to a gospel of reconciliation and love (Branson and Martínez 613).

in this context to refer to how God shapes the community to participate in His love for the world, people in context, and the churches served. This framework, the triad of spiritual, congregational (communal), and missional formation, provides a basic way for us to examine our organizational identity (634).

Appraisal of projects constitutes “social formation” (application of what Wesley calls “social holiness”) and needs to be seen in tandem and light of the other two (spiritual and missional) interpenetrating, perichoretic formation taking place. Thus, no personal ministry reviews nor project evaluations should be done in isolation. To take this matter a step further, “member care” (though not a healthy term), cannot be isolated from member development, leadership development, organizational development and *missio dei*.

Clearly, these suggestions take far more organizational resources and corporate effort, courage, leadership unity, and continuity while in the mist of the tremendous pressure of ministry. There will be varied prioritization that ultimately impacts the sustainability and continuity of any major organizational change efforts. Spiritual formation and missional formation tended to take a lower priority to the stated purposes of the unreached billions, and the frontiers of mission pushes missionaries forward, albeit limping. However, as support teams and member reviews takes place, there is hopeful optimism to trust the God of mission to lead missional transformation.

Future Research in Missional Formation

As emphasized, this research merely touches on the surface. The survey instrumentation is easily repeatable and replicable. Data accumulated over time will strengthen its internal reliability with closer Cronbach alpha scores. Each worker’s

personal life trends can be compared over time and ministry maturity and development. The QS scale (spiritual disciplines) requires further validation and modification and contextual modification. Integrative research with participation of national believers, seminaries, and sending churches would emphasize the central place of ministry flowing from an ever-deepening love of Christ and relationship in worship of the Triune God.

Postscript

This study began at a period of significant personal crisis from burnout and a drawn-out phase of family needs. It has been teaching me humility once again and submission in obedience to God that required a change in ministry approach and direction in my own life. This postscript was penned in the medical library while my son had completed one major neurosurgical procedure which had to be redone in the next few days. There always seemed to be life events that the God of all grace allowed into our journeys that steered us from our planned course. Spiritual formation was taking place where we least expected.

As such, I am learning to leave this as a project always uncompleted and take courage with hopeful optimism that I can rest in Him in whatever was not mine to complete. I had merely been able to catch a glimpse at some aspects of emotional health and spiritual formation. The study could not achieve at an integrative level on the overlap of spiritual formation and creative access mission. It has also failed to probe into the interphase of Trinitarian theology and biblical foundations of mission and missional formation. Far more work is needed to study identity (beginning in moral, congregational, personal, and vocational formation), integrity and security, CAM theology, Trinitarian mission, and spiritual formation. The original goal when I began the

project to build foundations for praxis of a Trinitarian spiritual theology of marketplace mission in CAN in light of discussions on *missio dei* and church planting and evangelization strategies could not be achieved in such a short study or time frame. Much more significantly is to come to a place to realize again how limited I am. Perhaps this study lends some indicators for a deeper study.

I have personally benefitted most from the research. In the process, my personal, family life, and ministry formation were most challenged, and the transformative work of God continues. I came back over and over again at His throne and rediscovered how much He loved me and how desperate I am away from Christ. As it turned out, the research interviews were enabling ministry and even therapeutic in many instances, mostly for myself and also for some who graciously gave time for interviews in the research with me.

Amazing love! How can it be?

APPENDIXES

A. Survey Questionnaires

Demographic Information

1. married / single
2. male/ female
3. years in the ministry or OMF (includes language study and home assignment period)
4. Country or city of origin/sending country
5. immediate team size (include all adult members above 21, immediately involved, actively engaged team members (internal members of nationals included) who are in the same geography)
6. professional/vocational background
7. current Ministry role/type of work (describe if necessary)
8. type of visa in country student/tourist/multiple entry visitor/work/visa waiver/as local (includes returning pass from TW and HK)
9. what is your identity to the public and neighbors? (Can indicate more than one if needed)
10. last home assignment (this is included as estimate of available longer 'renewal' time and indicator of current assignment duration)

Questionnaire QI (‘Intimacy with God’): DAILY SPIRITUAL EXPERIENCE²¹

The list that follows includes items which you may or may not experience, please consider how often you directly have this experience, and try to disregard weather you feel you should or should not have these experiences (Mark with X in one box).

		Many Times a Day	Every Day	Most days	Some days	Once in a while	Never or almost
1	I feel God’s presence.						
2	I experience a connection to all of life.						
3	During worship, or at other times when connecting with God, I feel joy which lifts me out of my daily concerns.						
4	I find strength in my religion or spirituality.						
5	I find comfort in my religion or spirituality.						
6	I feel deep inner peace or harmony.						
7	I ask for God’s help in the midst of daily activities.						
8	I feel guided by God in the midst of daily activities.						
9	I feel God’s love for me directly.						
10	I feel God’s love for me through others.						
11	I am spiritually touched by the beauty of creation.						
12	I feel thankful for my blessings.						
13	I feel a selfless caring for others.						
14	I accept others even when they do things I think are wrong.						
15	I desire to be closer to God or in union with God						

16: In general, how close do you feel to God? Categorize as :

‘as close as possible’, ‘very close’, ‘somewhat close’ or ‘not close’.

(This is a tested instrument with internal validity (see chapter 3), it has as a single total score (max.94 points) as an approximated index, an indicator of how one feels daily a sense of intimacy with God. Permission has been granted from copyright owner, Dr. Lynn Underwood (L. G. Underwood). This scale also gave an indicator to RQ 2 on one’s ‘experience of God’.

²¹© Lynn Underwood www.dsescala.org permission required to copy or publish.

Questionnaire QE (measure of 'affect', emotions)

The following questions are about how you feel working in your present ministry. Please read the sentence carefully and think 'how true is this of me?'

If you Agree Strongly, put a ring round.....AS A NC D DS

If you Agree, put a ring round.....AS A NC D DS

If you are Not Certain, put a ring round.....AS A NC D DS

If you Disagree, put a ring round.....AS A NC D DS

If you Disagree Strongly, put a ring round.....AS A NC D DS

I feel drained in fulfilling my ministry roles.....AS A NC D DS

I have accomplished many worthwhile things in my current ministry.....AS A NC D DS

Fatigue and irritation are part of my daily experience.....AS A NC D DS

I gain a lot of personal satisfaction from working with people in my
current ministry.....AS A NC D DS

I am invaded by sadness I can't explain.....AS A NC D DS

I deal very effectively with the problems of people in my current ministry.....AS A NC D DS

I am feeling negative or cynical about the people with whom I work.....AS A NC D DS

I can easily understand how those among whom I minister feel
about things.....AS A NC D DS

I always have enthusiasm for my work.....AS A NC D DS

I feel very positive about my current ministry.....AS A NC D DS

My humor has a cynical or biting tone.....AS A NC D DS

I feel that my pastoral ministry has a positive influence on people's lives.....AS A NC D DS

I find myself spending less and less time with those among
whom I minister.....AS A NC D DS

I feel that my teaching ministry has a positive influence on people's faith.....AS A NC D DS

I have been discouraged by the lack of personal support for me here.....AS A NC D DS

I feel my ministry is really appreciated by people.....AS A NC D DS

I find myself frustrated in my attempts to accomplish tasks important
to me.....AS A NC D DS

I am really glad I entered the ministry.....AS A NC D DS

I am less patient with those among whom I minister than I used to be.....AS A NC D DS

The ministry here gives real purpose and meaning to my life.....AS A NC D DS

I am becoming less flexible in my dealings with those among
whom I minister.....AS A NC D DS

I gain a lot of personal satisfaction from fulfilling my ministry roles.....AS A NC D DS

Questionnaire QS (spiritual disciplines):

Combined quantitative and questionnaire for assessment of spiritual disciplines, or evidences of a vibrant growing faith, assessments of relationships, ministry and sense of security and identity. Questions are modified from using Wesley’s Instituted and Prudential Means of Grace and slanted to address the research questions.

QS Score: Wesley’s Methods in Spiritual Disciplines

General

(This section of 6 questions was correlated with Intimacy scale to index a relationship with general disciplined relationship with God and sense of intimacy with God)

1. Universal Obedience: I am honest in all my acts and words, and do not exaggerate.
6=Routinely 5=most of the time 4=most days 3= sometimes 2=occasionally 1=I tend to exaggerate
2. Keeping all the commandments: I consciously think about God’s commandments and seek to keep them.

6=Routinely 5=most of the time 4=most days 3= sometimes 2=occasionally 1=never

3. I am watchful of people and things around me and alert to the Holy Spirit.

6=Routinely 5=most of the time 4=most days 3= sometimes 2=occasionally 1=Never

4. I am not self-justifying or self-pitying nor self-conscious but always pay attention to the needs of others.

6=Routinely 5=most of the time 4=most days 3= sometimes 2=occasionally 1=Never

5. I intentionally recognize the ministry He calls me to and carry the cross the Lord gifts me.

6=Routinely 5=most of the time 4=most days 3= sometimes 2=occasionally 1=Never

6. I exercise the presence of God in any and all my circumstances attentively.

6=Routinely 5=most of the time 4=most days 3= sometimes 2=occasionally 1=Never

Instituted

7. I am enjoying prayer in both private and public life and with my Christian community.

6=Routinely 5=most of the time 4=most days 3= sometimes 2=occasionally 1=Never

8. How many days a week do you keep to set times and place to meet God? ___ days

9. How do you secure your hours of prayer? What are the most trying challenges to keep these?

10. How meaningful do you find your private Bible reading practices to be?

6= Speaks to me all the time 5=Highly meaningful 4=Meaningful 3=Neutral 2=Unmeaningful 1=Very unmeaningful

11. How many days a week do you read your Bible in private devotion? _____ days

12. I give the bible time to speak to me and the bible lived in me

6=Routinely 5=most of the time 4=most days 3= sometimes 2=occasionally 1=Never

13. Describe how you have been able or not to give God's word its place in your life.

Do you keep any rules or patterns?

A question 13-17 applied to relationships and ministry and corporate aspects of formation.

14. The Holy Communion is central to my practice of Christian life so I seek ways to participate in my communities in whichever forms.

6=Routinely 5=most of the time 4=most weeks 3= sometimes 2=occasionally 1=Never

15. How often do you fast as a spiritual discipline to be attentive to God?

6=daily 5=weekly 4=some days each year 3=occasionally 2=rarely 1=never or almost never.

16. Fellowship with fellow believers for worship (even in difficult context or circumstances) is critical and I practice it

6=every week 5=most weeks of the year 4=some weeks 3=when convenient 2=occasionally 1=when I feel I can

17. I attend to an accountability group which I confide my spiritual journey and hold each other accountable

6=every week 5=most weeks of the year 4=Some weeks 3=when convenient 2=occasionally 1=when I feel I can

18. I look out for the needs of my neighborhood and community and find ways I can serve.

6=Routinely 5=most of the time 4=most weeks 3= sometimes 2=occasionally 1=Never

Prudential

Do I disobey God in anything?

For Wesley's particular questions on rules or categories of holy living, it was difficult to objectify. This scale was used to probe 'ordering of desires' a bit deeper. This subscale sought an indicator of the 'desires' or ordering of 'affections' termed a 'Sin Index'. This was correlated with emotional health and as outflow of an intimacy with God. An average score of -5 to 6 was used but not compared between persons, but measured on the tightness of relationship with emotional health SEEM and SIMS.

“Sin Index” - A ‘mini-probe’ into desires of the heart (ordering of desires):

19. Evaluate your lifestyle in the context of Colossians 3. (The -5 nearest the negative characteristic (eg. Sexual immorality) represents worst possible sexual immorality and the 6 nearest the positive characteristic (eg. Sexual purity) represents greatest possible sexual purity. Circle only one number on each row.)

‘0’ as neutral, a spiritual discipline area needing to start working on. ‘-5’ as worst situation I can ever be in and have not even began to seek the Lord in repentance; ‘+6” is as best as I can ever be on this side of eternity (**a wider scale is used so as to enhance the spread, also Asians tended to avoid self-assessment in the extremes**).

Sexual Immorality	-5 -4 -3 -2 -1 0 1 2 3 4 5 6	Sexual Purity
Lust	-5 -4 -3 -2 -1 0 1 2 3 4 5 6	Purity of Thought
Manipulation	-5 -4 -3 -2 -1 0 1 2 3 4 5 6	Submission
Anger	-5 -4 -3 -2 -1 0 1 2 3 4 5 6	Understanding
Slander	-5 -4 -3 -2 -1 0 1 2 3 4 5 6	Encouragement
Inconsiderateness	-5 -4 -3 -2 -1 0 1 2 3 4 5 6	Kindness
Pride	-5 -4 -3 -2 -1 0 1 2 3 4 5 6	Humility
Impatience	-5 -4 -3 -2 -1 0 1 2 3 4 5 6	Patience
Unforgiving	-5 -4 -3 -2 -1 0 1 2 3 4 5 6	Forgiving
Ingratitude	-5 -4 -3 -2 -1 0 1 2 3 4 5 6	Gratitude
Greed	-5 -4 -3 -2 -1 0 1 2 3 4 5 6	Thankfulness
Non-involvement	-5 -4 -3 -2 -1 0 1 2 3 4 5 6	Serving

(Alpha values was tested as indicator of a desire for holiness)

‘Relationships Index’ - A ‘mini probe’ to explore expressions of communal aspects of spiritual formation

Subscales for QS-‘relationships’ groupings on community and relationships were expanded in the following subscale questions:

a) Do you have a friend with whom you are sharing the deepest levels of your life?

Never 1 2 3 4 5 6 7 8 9 10 11 12 always

b) Do you have a special Spiritual Director, Friend, Advisor, who serves as a guide or enabler to you in your growth?

Never 1 2 3 4 5 6 7 8 9 10 11 12 always

c) If married, how would you describe your relationship with your spouse?

Not good 1 2 3 4 5 6 7 8 9 10 11 12 always good

d) If you have children, how do you describe your relationship with your children?

Not good 1 2 3 4 5 6 7 8 9 10 11 12 always good

e) How will you describe your relationships with local believers in generally in your context?

Not good 1 2 3 4 5 6 7 8 9 10 11 12 always good

f) In your immediate ministry team, how do you describe your relationship with your members?

Not good 1 2 3 4 5 6 7 8 9 10 11 12 always good

g) What regular communal experiences do you have with your ministry team for spiritual enrichment?

h) How important is your ministry team in your spiritual formation?

Not Important 1 2 3 4 5 6 7 8 9 10 11 12 Very Important

i) Measure your true self in these areas of your life in relationships

‘Integrity’ –A ‘mini probe’ to personal sense of identity, integrity, authenticity and security

This section is given one empirical total score expressed as proxy of a general arbitrary indicator of personal sense of Integrity.

I have to put on a mask all the time	-5 -4 -3 -2 -1 0 1 2 3 4 5 6	I am authentic in all my relationships
I am inconsistent, lacking integrity	-5 -4 -3 -2 -1 0 1 2 3 4 5 6	I am a person of integrity and uprightness
I am very unsure of who I am and why I am here	- 5- 4 -3 -2 -1 0 1 2 3 4 5 6	I am very certain of my security in Christ
I am very often feel a deep sense of insecurity in my relationships	- 5 -4 -3 -2 -1 0 1 2 3 4 5 6	I am very secure in my relationships with people just as I am

Descriptive questions in online questionnaire:

20. How do you spend your spare time? Describe.
21. What are your sources of spiritual feeding? If books, list several books you have read in the last year, if listening to tapes, give some examples.
22. How has serving in your ministry context shaped your patterns and practice in your life?

B. Semi-structured Interview Questions

‘Alive Inside Out’: an analysis of challenges and patterns of spiritual formation of selected Christian professionals in creative access m

Dear Colleagues,

Thank you for participating in this research through interview with Matthew Koh. Please read the informed consent letter and if you agree to be part of this confidential study, we will be delighted. The interview is voluntary and you can choose to opt out at any time. The interview will not be structured rigidly, the four questions below will be used to guide your interview. You are encouraged to share freely and from your life and ministry experience of God.

Nature and Purpose of Project

The purpose of this pre-interventional, exploratory research is to study the challenges and patterns of spiritual formation among Christian professionals serving full time with O International in East Asia. This study describes the impact and challenges in the contexts of creative access m. and how the context influenced and modified the distinctive application of spiritual disciplines among us. It seeks to investigate what sustains lifelong ministry and growth.

Research Question #1. What are the patterns of spiritual formation among O Christian professionals as m?

Research Question #2. How are the emotional and psychological well-being of Christian professionals related to their experience of G and spiritual formation?

Research Question #3. How have the contexts of creative access m and professional service shaped the lives of these m?

Interview Questions

- 1) What challenges do you face in order to keep a vibrant and growing Christian faith in your context of ministry? Please describe the challenges and experiences in your personal journey serving with the fellowship.

2) Draw a line graph depicting the highs and lows of your spiritual life over the last five years.

- High

-

-

-

-

- Low

2011-----2012-----2013-----2014-----2015-----

Please help explain your experience of relationship with G over the years you could recall, your spiritual journey, inner life and emotional life as you served.

3) How have the creative access and professional work contexts shaped your spiritual life as a professional worker? Why? Describe specific examples and illustrations from your spiritual journey in ministry.

4) How have you found the resources and support provided by the fellowship? How has it enabled you for life long ministry?

C. Ethical Considerations Worksheet

Consent Forms Template and Confidentiality agreement

INFORMED CONSENT LETTER for INTERVIEW

‘Alive Inside Out’: an analysis of challenges and patterns of spiritual formation of selected Christian professionals in creative access mission

You are invited to be in a research study being done by Matthew Koh as Doctor or Ministry student at Asbury Theological Seminary. You are invited because the study explores the patterns of spiritual formation of

professionals serving in creative access ministry context. You have been invited to participate in an interview lasting about 1 hour.

All surveys and interviews will be confidential and individual information only accessible only to Matthew Koh, with ... and ... (as assistants to this study project who will assist in transcribing the interview). Personal results will not be released to your team members or ministry leaders. You may choose to opt out of the study at any time.

The interview will be done at a place and time to suite your convenience, confidentiality and privacy and security in the interview. You may opt out of the interview or study at any point. The meeting will be documented by voice recording so as to ensure accuracy of interview notes, the interview notes and recording will be held confidentially between you and the researcher and destroyed after completion of study. If you had to travel to the interview, you will be reimbursed for travels according to the same ministry travel claims standard and billed to this research budget.

Your family will know that you are in the study. If anyone else is given information about you, they will not know your name. None of the individual survey raw data will be shared. The study report will discuss the group as a whole. A numeric code will be used instead of your name. You will be asked to email Matthew only your numeric code after completion of the forms. If something makes you feel bad while you are in the study, please tell PT at ...@psmail.net or your sector leader. If you decide at any time you do not want to finish this research, you may stop whenever you want. You can ask Matthew Koh or your sector leader or member care personnel questions at any time about anything in this study.

Signing this paper or indicating "I agree" online means you agree to this research and that you have read this or had it read to you, and that you want to be in the study. If you do not want to be in the study, do not sign. Being in the study is up to you, and no one will be mad if you do not sign this paper or even if you change your mind later. You agree that you have been told about this study and why it is being done and what to do.

Sincerely,

Matthew Koh

Signature of Person Agreeing to be in the Study

Date Signed

SPR Online Survey

INFORMED CONSENT LETTER and PROCEDURES

‘Alive Inside Out’: an analysis of challenges and patterns of spiritual formation of selected Christian professionals in creative access mission

You are invited to be in a research study being done by Matthew Koh as Doctor or Ministry student at Asbury Theological Seminary. You are invited because the study explores the patterns of spiritual formation of professionals serving in creative access ministry context.

If you agree to be in the study, kindly complete this survey using this confidential online tool using secured VPN if necessary. If you prefer paper questionnaire survey form, please contact Matthew at matthewkoh@psmail.net or call 852.... The questionnaire will take about 40 minutes to an hour to an hour to complete on the average and needs to be done in one sitting to be submitted. This survey is voluntary and will contribute to the fellowship’s understanding on challenges Christian professionals face in your context so as to better improve member support and development.

The online surveys are anonymous and will be confidential and individual raw information only accessible only to Matthew Koh. Personal results will not be released to your team members or ministry leaders. You may choose to opt out of the study at any time. Statistician analyzing the data is not a member and does not have access to information to identify individuals.

If anyone else is given information about you, they will not know your name. None of the individual survey raw data will be shared. The study report will discuss the group as a whole. You will need to create a personal alpha numeric code instead of your name in the survey so as that the individual survey is kept anonymous. You will be asked to email Matthew only your numeric code after completion of the forms. If something makes you feel bad while you are in the study, please tell your sector leader or member care coordinator. If you decide at any time you do not want to finish this research, you may stop whenever you want. You can ask Matthew Koh or your sector leader or member care personnel questions at any time about anything in this study.

Proceeding with the online survey indicating “I agree” means you agree to this research and that you have read this or had it read to you, and that you are willing to be in the study. Being in the study is up to you, and no one will be mad if you do not proceed with the survey or even if you change your mind later to drop out or join in later.

With much appreciation for your kind participation.

Sincerely,

Matthew Koh

Confidentiality Agreement

‘Alive Inside Out’: an analysis of challenges and patterns of spiritual formation of selected Christian professionals in creative access mission.

Dear _____

Thank you for your partnership in the ministry. Your labor for this project is much appreciated. It is hoped that this can contribute to the long-term well-being of colleagues serving in our teams in the fellowship.

As Matthew Koh have discussed verbally with you, your assistance in this project is needed for transcription of recorded interviews, translation, statistical analysis, IT services or some miscellaneous administrative work which may require handling of confidential materials both directly or indirectly. Colleagues completed forms and documents are confidential and by signing this document, you agree to assist Matthew Koh in this project pro-bono as a ministry service and agree to confidentiality of all the documents related to this study.

Matthew agrees to discuss with you the overall understanding gained from the study but not the raw data of any individual persons.

Signed

Signed

Matthew Koh

Date:

WORKS CITED

- Aagaard, Johannes. "Trends in Missiological Thinking During the Sixties." *International Review of Mission* 62.245 (1973): 8–25. Print.
- "About — Christian Educators Association." *Christian Teachers Association*. N.p., n.d. Web.
- Alexander, Donald. *Christian Spirituality : Five Views of Sanctification*. Downers Grove Ill.: InterVarsity Press, 1988. Print.
- Alexander, Jon. "What Do Recent Writers Mean by Spirituality." *Spirituality Today* 32.3 (1980): 254. Print.
- Alister E. McGrath. *Christian Spirituality: An Introduction*. Oxford, UK: Blackwell, 1999. Print.
- Allen, Roland. *Missionary Methods : St. Paul's or Ours?* Grand Rapids Mich: Wm B. Eerdmans Pub. Co., 1962. Print.
- Andrews, Leslie. "Spiritual, Family and Ministry Satisfaction among Missionaries." *Journal of Psychology and Theology* 27.2 (1999): 107–118. Print.
- Arinze, Francis. *The Layperson's Distinctive Role*. San Francisco: Ignatius Press, 2013. Print.
- Averbeck, Richard E. "Spirit , Community , and Mission : A Biblical Theology for Spiritual Formation." *Theology* 1.1 (2008): 27–53. Print.
- Babbie, Earl. *The Practice of Social Research*. Belmont Calif.: Wadsworth Pub. Co., 1992. Print.
- Bakker, Arnold. "Burnout Contagion Processes Among Teachers." *Journal of Applied Social Psychology* 30.11 (2000): 2289–2308. Print.

- Balia, Daryl M., Kirsteen. Kim, and Scotland) World Missionary Conference (2010 :
Edinburgh. *Witnessing to Christ Today*. Oxford: Regnum, 2010. Print.
- Ballard, Paul. "The Bible and Christain Spirituality Today." *Expository Times* 11 (2003):
363–66. Print.
- "BAM Think Tank." BAM Global, n.d. Web. 10 Jan. 2015.
- Barnett, Mike. *Discovering the Mission of God : Best Missional Practices for the 21st
Century*. Downers Grove IL: IVP Academic, 2012. Print.
- Barth, Karl. *Church Dogmatics*. Edinburgh: Clarke, 1956. Print.
- Berding, Kenneth. "At the Intersection of Mission and Spiritual Formation in the
Letters." *Journal of Spiritual formation and Soul Care* 6.1 (2013): 18–37. Print.
- Bernard, G. *Bernard of Clairvaux : Selected Works*. New York: Paulist Press, 1987. Print.
---. *Saint Bernard on the Love of God*. Westminster, Md.,: Newman Press, 1951. Print.
- Bickers, Dennis. *The Bivocational Pastor : Two Jobs, One Ministry*. Kansas City Mo.:
Beacon Hill Press of Kansas City, 2004. Print.
- Biernacki, Patrick, and Dan Waldorf. "Snowball Sampling: Problems and Techniques of
Chain Referral Sampling." *Sociological methods & research* 10.2 (1981): 141–163.
Print.
- Birdsall, Doug. *The Cape Town Commitment : A Confession of Faith and a Call to
Action*. Peabody Mass.: Hendrickson Publishers Marketing, 2011. Print.
- Bosch, David. *Transforming Mission : Paradigm Shifts in Theology of Mission*.
Maryknoll N.Y.: Orbis Books, 1991. Print.
- Boulton, Matthew Myer. *Life in God: John Calvin, Practical Formation, and the Future
of Protestant Theology*. Eerdmans, 2011. Print.

- Branson, Mark Lau, and Juan Francisco Martínez. *Churches, Cultures & Leadership : A Practical Theology of Congregations and Ethnicities*. IVP Academic, 2011. Print.
- Breidenthal, Thomas E. "Formation for Mission." *Anglican Theological Review* 96/1.September (2013): 158–162. Print.
- Brengle, Samuel. *Heart Talks on Holiness*. London: Salvationist Pub. and Supplies, 1949. Print.
- Brenner, David. *The Effective Psychotherapist : Conclusions from Practice and Research*. New York: Pergamon Press, 1982. Print.
- Browning, Don S. *A Fundamental Practical Theology : Descriptive and Strategic Proposals*. Minneapolis: Fortress Press, 1991. Print.
- Bufford, Rodger. *Norms for the Spiritual Well-Being Scale*. N.p., 1990. Print.
- Burkett, Larry. *Business by the Book : The Complete Guide of Biblical Principles for the Workplace*. Nashville TN: Thomas Nelson Publishers, 1998. Print.
- "Business 4 Blessing | Welcome!" Business 4 Blessing Alliance, 2014. Web. 10 Jan. 2015.
- Callen, Barry L. *Authentic Spirituality: Moving Beyond Mere Religion*. Baker Academic, 2001. Print.
- Cannon, Mae. *Just Spirituality : How Faith Practices Fuel Social Action*. Downers Grove IL: IVP Books, 2013. Print.
- Chan, Simon. *Spiritual Theology : A Systematic Study of the Christian Life*. Downers Grove Ill.: InterVarsity Press, 1998. Print.
- Cook, R. Franklin. *Vistas : The Changing Face of Nazarene Missions*. Kansas City, Mo.: Beacon Hill Press of Kansas City, 2009. Print.

Copland, Ruth Y. "Hope for the Future: Spiritual Formation in Early 21st Century."

University of Toronto and Wycliffe College, 2011. Print.

"Council for Christian Colleges & Universities - The CCCU and Spiritual Development of Their Students: A Review of Research." Evangelical Council for Financial Accountability, n.d. Web. 4 Oct. 2015.

Cousineau, Amy E. et al. "Predictors of Missionary Job Success: A Review of the Literature and Research Proposal." *Journal of Psychology & Christianity* 29.4 (2010): 354–363. Print.

"Creative Access Nations." IBM Global, 2011. Web. 2 Jan. 2015.

Cunningham, Lawrence. *Christian Spirituality : Themes from the Tradition*. New York: Paulist Press, 1996. Print.

---. "The Way and the Ways : Reflections on Catholic Spirituality." *Life in the Spirit: Spiritual Formation in Theological Perspective*. Ed. George Kalantzis and Jeffrey Greenman. IVP, 2010. 82–96. Print.

Dahill, Lisa E. *Reading from the Underside of Selfhood : Bonhoeffer and Spiritual Formation*. Eugene Or.: Pickwick Publications, 2009. Print.

Dayton, Edward. *The Future of World Evangelization : The Lausanne Movement*. Monrovia CA: MARC, 1984. Print.

De Sales, Francis. *Introduction to the Devout Life*. Ed. Paul A Boer. Veritatis Splendor Publications, 2012. Print.

Demarest, Bruce. *Satisfy Your Soul : Restoring the Heart of Christian Spirituality*. Colorado Springs Colo.: Navpress, 1999. Print.

Dreyer, Elizabeth, and Mark S Burrows, eds. *Minding the Spirit : The Study of Christian*

- Spirituality*. Baltimore Md.: Johns Hopkins University Press, 2005. Print.
- Eckman, David. *Becoming What God Intended*. Electronic. BWGI Ministries, 2005. Web.
- . *Becoming Who God Intended: A New Picture for Your Past, A Healthy Way of Managing Your Emotions, A Fresh Perspective on Relationships*. Oregon: Harvest House, 2005. Print.
- Edwards, Jonathan. *A Treatise Concerning Religious Affections in Three Parts*. Grand Rapids, MI: Christian Classics Ethereal Library,. Print.
- “ELIC | Home.” N.p., n.d. Web.
- Elton, Terri Martinson. “Leading in the Midst of Change: A Theologically Grounded, Theoretically Informed Hermeneutic of Change.” *Journal of Religious Leadership* 7.2 (2008): 13–38. Print.
- Escobar, Samuel. *The New Global Mission: The Gospel from Everywhere to Everyone*. Vol. 11. InterVarsity Press, 2003. Print.
- Explaining the Gospel in Today’s World*. London: Scripture Union for the Lausanne Committee for World Evangelization, 1978. Print.
- Fehr, Beverley Anne, Susan Sprecher, and Lynn G. Underwood. *The Science of Compassionate Love : Theory, Research, and Applications*. Malden, MA : Wiley-Blackwell, 2009. Print.
- Finney, Charles. *Sanctification*. Fort Washington Pa.: Christian Literature Crusade, 1949. Print.
- Fisher, Robert. “Social-Desirability Bias and the Validity of Self-Reported Values.” *Psychology & Marketing* 17.2 (2000): 105–120. Print.

- Flores, Sandra L, Green, Mark T., Duncan, Phyllis, Carmody-Bubb, Meghan a. "The Relationship between Spirituality and Emotional Intelligence." *The International Journal of Religion and Spirituality in Society* 3.2 (2013): 93–106. Print.
- Fong, Ted. "Validation of the Chinese Version of Underwood's Daily Spiritual Experience Scale--Transcending Cultural Boundaries?" *International Journal of Behavioral Medicine* 16.2 (1994): n. pag. Print.
- Foyle, Marjory. *Honorably Wounded : Stress among Christian Workers*. Grand Rapids MI: Monarch, 2001. Print.
- Francis, Leslie J; James, Francis. *Tentmaking: Perspectives on Self-Supporting Ministry (Wellsprings of Faith)*. Leominster, Herefordshire : Gracewing, 1998. Print.
- Francis, Leslie J. et al. "Work-Related Psychological Health among Clergy Serving in the Presbyterian Church (USA): Testing the Idea of Balanced Affect." *Review of Religious Research* 53.1 (2011): 9–22. Web.
- Gallagher, Robert L. "Mission from the Inside Out: An Analysis of the Role of Spirituality and Mission from Selected Protestant Missiological Writings from 1940-2000." N.p., 2000. Print.
- Geer, Antonina, and Shae Bynes. *The Kingdom Driven Entrepreneur: Doing Business God's Way*. Kingdom Driven LLC, 2012. Print.
- Gemignani, Michael. *Spiritual Formation for Pastors : Feeding the Fire within*. Valley Forge PA: Judson Press, 2002. Print.
- Gibson, Dan. *Avoiding the Tentmaker Trap*. Hamilton Ont.: WEC International, 1997. Print.
- Graham, Jeannie Michele. "Systematic Theology and Spiritual Formation: Recovering

- Obscure Unities.” *Journal of Spiritual Formation and Soul Care* 7.2 (2014): 177–190. Print.
- Greenman, Jeffrey P., and George Kalantzis, eds. *Life in the Spirit: Spiritual Formation in Theological Perspective*. IVP Academic, 2010. Print.
- Grudem, Wayne. *Business for the Glory of God : The Bible’s Teaching on the Moral Goodness of Business*. Wheaton Ill.: Crossway Books, 2003. Print.
- Guder, Darrell. *Missional Church : A Vision for the Sending of the Church in North America*. Grand Rapids Mich.: W.B. Eerdmans Pub., 1998. Print.
- Guinness, Os. *The Call : Finding and Fulfilling the Central Purpose of Your Life*. Nashville Tenn.: Word, 1998. Print.
- Hall, L. “The Role of Spiritual and Psychological Development in the Cross Cultural Adjustment of Missionaries.” *Mental health, Religion and Culture* 9.2 (2006): 193–208. Print.
- Hall, Todd W., and Keith J. Edwards. “The Spiritual Assessment Inventory: A Theistic Model and Measure for Assessing Spiritual Development.” *Journal for the Scientific Study of Religion* 41.2 (2002): 341–357. Web.
- Hall, Todd W, and R Mark McMinn, eds. *Spiritual Formation, Counseling, and Psychotherapy*. New York: Nova Science Publishers, 2003. Print.
- Hamilton, Don. *Tentmakers Speak : Practical Advice from over 400 Missionary Tentmakers*. Ventura Calif. U.S.A.: Regal Books, 1989. Print.
- Handley, Joseph W. “A Reflection on Contemplative Mission.” *Journal of Spiritual formation and Soul Care* 6.1 76–81. Print.
- Hardin, Leslie T. “Searching for a Transformative Hermeneutic.” *Journal of Spiritual*

- Formation and Soul Care* 5.1 (2012): n. pag. Print.
- Helland, Roger, and Leonard Hjalmarson. *Missional Spirituality : Embodying God's Love from the inside out*. Downers Grove Ill.: IVP Books, 2011. Print.
- Hesselgrave, David, and Ed Setzer. *Missionshift : Global Mission Issues in the Third Millennium*. Nashville Tenn.: B & H Academic, 2010. Print.
- Hiebert, Paul. *The Missiological Implications of Epistemological Shifts Affirming Truth in a Modern Postmodern World*. Harrisburg, PA: Trinity Press International, 1999. Print.
- Hill, Ira. *Exploring New Horizons in Missions and Service*. Nashville, TN: Gaylor MultiMedia, 2001. Print.
- Hill, Peter. *Measures of Religiosity*. Birmingham AL: Religious Education Press, 1999. Print.
- Hjalmarson, Leonard. "A Trinitarian Mission Spirituality of Mission." *Journal of Spiritual Formation and Soul Care* 6.1 (2013): 93–108. Print.
- Holder, Arthur, ed. *The Blackwell Companion to Christian Spirituality*. Oxford, Malden MA: Blackwell Pub., 2005. Print.
- "Home - Business as Mission." N.p., n.d. Web. 10 Jan. 2015.
- Hood, Ralph W. "Measure of Religiosity Review." 72.1 (2002): 59–60. Print.
- Howard, Evan. *The Brazos Introduction to Christian Spirituality*. Grand Rapids MI: Brazo Press, 2008. Print.
- Introduction to a Missional Spirituality*. Kindle ed. N.p. Web. 24 Jan. 2015.
- "Introduction to SAS. UCLA: Statistical Consulting Group." N.p., n.d. Web. 6 Dec. 2016.

J.Greenman, and George Kalantzis, eds. *Life in the Spirit : Spiritual Formation in Theological Perspective*. Downers Grove Ill.: IVP Academic, 2010. Print.

Jackson, Winston. *Methods : Doing Social Research*. Toronto: Prentice Hall, 2003. Print.

Jacobson, Timothy Allen. "Nurturing Spiritual Formation among Missionaries." Providence College and Seminary (Canada), 2006. Print.

Jensen, L. *Subversive Spirituality: Transforming Mission through the Collapse of Space and Time*. Princeton. Eugene OR: Pickwick Publications, 2007. Print.

Jensen, L. Paul. *Subversive Spirituality: Transforming Mission through the Collapse of Space and Time*. Wipf and Stock Publishers, 2009. Web.

Johnson, Luke. *Religious Experience in Earliest Christianity : A Missing Dimension in New Testament Studies*. Minneapolis: Fortress Press, 1998. Print.

Kalantzis, George. "From the Porch to the Cross." *Life in the Spirit: Spiritual Formation in Theological Perspective*. Downers Grove IL: IVP Academic, 2010. 63–81. Print.

Kannengiesser, Charles, and Pamela Bright, eds. *Early Christian Spirituality*. Philadelphia: Fortress Press, 1986. Print.

Kass, Jared D. "Person-Centered Spiritual Maturation." *Journal of Humanistic Psychology* 55.1 (2015): 53–76. Print.

Kass, Jared D. "Person-Centered Spiritual Maturation A Multidimensional Model." *Journal of Humanistic Psychology* 55.1 (2014): 22167814525261. Web. 22 Dec. 2014.

Kimber, Thomas R. "The Relationship of Identity Formation and Relationship with God During the Cross Cultural Reentry Adjustment of Mid Career American Protestant Evangelical Missionaries." Biola University, 2010. Print.

- . "The Role of Spiritual and Psychological Development in the Cross-Cultural Adjustment of Missionaries." *Journal of Psychology and Theology* 40.3 (2012): 211–219. Web.
- . "The Role of Spiritual and Psychological Development in the Cross-Cultural Reentry Adjustment of Missionaries." *Journal of Psychology and Theology* 40.3 (2012): 211–219. Web.
- Kingdom Calling: Vocational Stewardship for the Common Good [Kindle Edition]*. IVP Books, 2011. Web. 12 June 2014.
- Kittel, Gerhard, Gerhard Friedrich, and G. W. (Geoffrey William) Bromiley. *Theological Dictionary of the New Testament : Abridged in One Volume*. Grand Rapids MI ;Exeter: W.B. Eerdmans, 1985. Print.
- Koh, Matthew. "Marketplace Ministries." 2016: n. pag. Print.
- Kohlberg, Lawrence. *The Psychology of Moral Development : The Nature and Validity of Moral Stages*. San Francisco: Harper & Row, 1984. Print.
- Lai, Patrick. *Tentmaking : Business as Missions*. Waynesboro GA: Authentic, 2005. Print.
- Lewis, Jonathan. *Working Your Way to the Nations : A Guide to Effective Tentmaking*. Downers Grove Ill.: InterVarsity Press, 1996. Print.
- Malphurs, Aubrey. *Advanced Strategic Planning : A 21st-Century Model for Church and Ministry Leaders*. N.p., 2013. Print.
- "Manifesto on the Renewal of Evangelical Theological Education - 2nd Edition 1990." *ICETE-International Council for Evangelical Theological Education*. N.p., n.d. Web. 1 Jan. 2015.

- Maslach, Christina. *The Truth about Burnout : How Organizations Cause Personal Stress and What to Do about It*. San Francisco Calif.: Jossey-Bass, 1997. Print.
- Mason, Jennifer. *Qualitative Researching*. London ;;Thousand Oaks Calif.: Sage Publications, 2002. Print.
- Matthey, Jacques. "CWME Study: Willingen Report." *50th anniversary of the World Mission Conference Mission Festival and Congress, August 16-21, 2002 Willingen, Summary and Conclusions (Reflector's report)*. 50th anniversary of the World Mission Conference Mission Festival and Congress, August 16-21, 2002 Willingen, n.d. Web. 24 Jan. 2015.
- Mayes, Andrew D. *Spirituality in Ministerial Formation: The Dynamic of Prayer in Learning*. Cardiff: Univsersity of Wales Press, 2009. Print.
- McGrath, Alister E. *Christian Spirituality: An Introduction*. Blackwell, 1999. Print.
- McManamon, John M. *The Text and Contexts of Ignatius Loyola's "Autobiography."* New York: Fordham University Press, 2013. Print.
- Merton, Thomas. *Life and Holiness*. New York: Image Books, 1964. Print.
- Millsap, Roger. "New Developments in Quantitative Psychology : Presentations from the 77th Annual Psychometric Society Meeting." 2013: n. pag. Print.
- Missio Dei Revisited : Willingen 1952-2002*. Geneva: World Council of Churches, 2003. Print.
- "Missions In Creative Access Countries | Training for World Evangelism." N.p., n.d. Web. 2 Jan. 2015.
- Moltmann, Jürgen. *The Church in the Power of the Spirit : A Contribution to Messianic Ecclesiology*. Minneapolis: Fortress Press, 1993. Print.

“MSI Professional Services | Your Life Is The Message.” *MSI Bulletin*. MSI Professional Services, 2017. Web. 30 Nov. 2017.

Mulholland, M Robert. *Invitation to a Journey: A Road Map for Spiritual Formation*. Downers Grove, Ill: InterVarsity, 1993. Print.

---. *Shaped by the Word : The Power of Scripture in Spiritual Formation*. Nashville TN: Upper Room, 1985. Print.

Murray, Andrew. *Key to the Missionary Problem*. Fort Washington Pa.: Christian Literature Crusade, 1979. Print.

Nance, Don W. “The Relationship of Self-Esteem to Correlates of the Marlowe-Crowne Social Desirability Scale.” Iowa, 1968. Web.

New Revised Standard Bible. World Bible Publishers, 1997.

Nichols, Thomas David. “An Online Peer-Based Spiritual Mentoring Program for Field Missionaries.” Asbury Theological Seminary, 2011. Print.

Nouwen, Henri J. M. *The Inner Voice of Love: A Journey Through Anguish to Freedom*. Yew York: Doubleday, 1996. Web. 28 June 2014.

Novak, Michael. *Business as a Calling : Work and the Examined Life*. New York: The Free Press, 1996. Print.

“OMF | Mission to East Asia's People - Heart for Asia. Hope for Billions.” *OMF / Missions to East Asia's People*, OMF International (U.S.), omf.org/.

O'Donnell, Kelly. *Doing Member Care Well : Perspectives and Practices from around the World*. Pasadena Calif.: William Carey Library, 2002. Print.

O'Rourke, Elane. *A Dallas Willard Dictionary*. Soul Training Publications, 2013. Print.

Ogbu Uke, Kalu, and Peter Vethanayagamony, eds. *Mission after Christendom:*

Emergent Themes in Contemporary Mission. Westminster John Knox Press, 2010.
Print.

Onwumechili, Chuka ; Nwosu, Peter O. ; Jackson, Ronald L. ; James-Hughes, Jacqueline.
“In the Deep Valley with Mountains to Climb: Exploring Identity and Multiple
Reacculturation.” *International Journal of Intercultural Relations* 27.1 (2003): 41–
62. Print.

Ott, Craig, and Stephen J. Strauss. *Encountering Theology of Mission: Biblical
Foundations, Historical Developments, and Contemporary Issues*. Baker Academic,
2010. Print.

“Overview of Opportunities - TeachBeyond.” N.p., n.d. Web.

Padilla, C. *The Local Church, Agent of Transformation : An Ecclesiology for Integral
Mission*. Buenos Aires Argentina: Ediciones Kairós, 2004. Print.

Pan, Yi-Jung. “Chinese Women’s Spiritual Formation in Evangelical Churches: A
Reflection.” *Asia Journal of Theology*. Oct2013 october (2013): 226–242. Print.

Pasquarello, Michael. *John Wesley : A Preaching Life*. Nashville TN: Abingdon Press,
2010. Print.

Paul G. Hiebert. *Gospel in Human Contexts, The: Anthropological Explorations for
Contemporary Missions*. N.p. Web. 10 July 2014.

Paul VI Pope. *Apostolic Letter Ecclesiae Sanctae : Implementing the Following Decrees
of Vatican Council II : Christus Dominus--Decree on the Pastoral Office of Bishops
in the Church, Presbyterorum Ordinis--Decree*. Washington D.C.: National Catholic
Welfare Conference, 1966. Print.

Peacocke, Dennis. *Doing Business God’s Way!* Santa Rosa Calif.: Rebuild, 1995. Print.

- Pennington, James M. "The Dynamics of Contextualized Spiritual Formation for the Educated Urban Chinese Christian of Yunnan: A Case Study." Regent University, 2009. Web.
- Peterson, Eugene. *A Long Obedience in the Same Direction : Discipleship in an Instant Society*. Downers Grove Ill.: InterVarsity Press, 2000. Print.
- . *Answering God : The Psalms as Tools for Prayer*. San Francisco: Harper & Row, 1989. Print.
- . *Eat This Book: A Conversation in the Art of Spiritual Reading*. Wm. B. Eerdmans Publishing, 2006. Print.
- . *Leap over a Wall : Earthy Spirituality for Everyday Christians*. New York: HarperCollins, 1997. Print.
- . *Reversed Thunder : The Revelation of John and the Praying Imagination*. San Francisco: Harper & Row, 1988. Print.
- . *Run with the Horses : The Quest for Life at Its Best*. Downers Grove Ill.: InterVarsity Press, 1983. Print.
- Peterson, Eugene H. et al. *Subversive Spirituality*. Wm. B. Eerdmans Publishing, 1997. Print.
- . *Under the Unpredictable Plant : An Exploration in Vocational Holiness*. Grand Rapids Mich. ;Leominster England: W.B. Eerdmans, 1992. Print.
- Piaget, Jean. *The Development of Thought : Equilibration of Cognitive Structures*. New York: Viking Press, 1977. Print.
- Piedmont, Ralph. *Research in the Social Scientific Study of Religion*. Leiden ;;Boston ;;Köln: Brill, 2005. Print.

- Plummer, Robert. *Paul's Missionary Methods : In His Time and Ours*. InterVarsity Press, 2012. Print.
- Pocock, Michael. "Innovation in Mission Operations: Creative Access Platforms." *The Changing Face of World Missions: Engaging Contemporary Issues and Trends*. Grand Rapids MI: Baker Academic, 2005. 209–244. Print.
- . *The Changing Face of World Missions : Engaging Contemporary Issues and Trends*. Grand Rapids MI: Baker Academic, 2005. Print.
- Potts, Donald R. "“Breath.”" *Holman Illustrated Bible Dictionary*. Ed. Chad. Brand, Charles (Charles W.) Draper, and Archie. England. Rev. ed. Holman Bible Publishers, 2003. 236–237. Print.
- Prescott, Ian Charles. "Creative Access Mission in East Asia." Fuller Theological Seminary, 2001. Print.
- Randall, Kelvin J. "Clergy Burnout: Two Different Measures." *Pastoral Psychology* 62.3 (2013): 333–341. Web.
- Rapley, Elizabeth. *The Lord as Their Portion : The Story of the Religious Orders and How They Shaped Our World*. Grand Rapids Mich.: William B. Eerdmans Pub., 2011. Print.
- Reilly, Michael. "Developing a Missionary Spirituality." *Missiology: An International Review* 8.4 (1980): 433–447. Web.
- . "Developing a Missionary Spirituality." *Missiology: An International Review* 8.4 (1980): 433–447. Web. 5 Dec. 2014.
- . *Spirituality for Mission : Historical, Theological, and Cultural Factors for a Present-Day Missionary Spirituality*. Maryknoll N.Y.: Orbis Books, 1978. Print.

- Reynolds, Jenny. *Doing Business God's Way*. [S.l.]: Publishamerica, 2014. Print.
- Rogers, Carl. *The Carl Rogers Reader: Carl Rogers*. Ed. Howard Kirschenbaum and Valarie Land Henderson. New York: Houghton Mifflin Company, 1989. Print.
- Roof, Wade. *A Generation of Seekers : The Spiritual Journeys of the Baby Boom Generation*. San Francisco: Harper, 1993. Print.
- Samaan, Lynn Elizabeth. "Images of Missionary Spirituality : A Study of Spiritual Formation." Fuller Theological Seminary, 1990. Print.
- Sanders, Fred. *Wesley on the Christian Life : The Heart Renewed in Love*. Crossway, Wheaton, IL, 2013. Print.
- Sanders, Glenn. *Social Psychology of Health and Illness*. Hillsdale N.J.: L. Erlbaum Associates, 1982. Print.
- Sarazin, Joshua Joseph. "The Spiritual Transformation Inventory: Theoretical and Psychometric Foundations for A Measure of Relational Spirituality." Biola University, 2011. Print.
- Scazzero, Peter. *Emotionally Healthy Spirituality : Unleash a Revolution in Your Life in Christ*. Nashville TN: Integrity, 2006. Print.
- . *The Emotionally Healthy Church Workbook : 8 Studies for Groups or Individuals*. [Place of publication not identified]: Zondervan, 2005. Print.
- Schaeffer, Francis. *True Spirituality*. Wheaton Ill.: Tyndale House Publishers, 1971. Print.
- Schneiders, Sandra M. *Biblical Spirituality*. N.p., 2002. Print.
- . *Exploring Christian Spirituality : Essays in Honor of Sandra M. Schneiders*. New York: Paulist Press, 2006. Print.

- . "The Johannine Resurrection Narrative : An Exegetical and Theological Study of John 20 as a Synthesis of Johannine Spirituality." S.T.D. Pontificia Gregoriana 1975, 1975. Print.
- Schubert, Esther. *What Missionaries Need to Know about Burnout and Depression*. New Castle IN: Olive Branch Publications, 1993. Print.
- Scorgie, Glen. *Zondervan Dictionary of Christian Spirituality*. Grand Rapids Mich.: Zondervan, 2011. Print.
- Scott Moreau, A, Harold Netland, and Van Charles Engen, eds. *Evangelical Dictionary of World Missions (Baker Reference Library)*. N.p., 2000. Print.
- Seamands, Stephen. *Ministry in the Image of God : The Trinitarian Shape of Christian Service*. Downers Grove Ill.: InterVarsity Press, 2005. Print.
- Seidman, Irving. *Interviewing as Qualitative Research : A Guide for Researchers in Education and the Social Sciences*. New York: Teachers College Press, 1998. Print.
- "SEND Creative Access - Reaching Muslims and Chinese with the Gospel | SEND International." N.p., n.d. Web. 2 Jan. 2015.
- Senge, Peter M. *The Fifth Discipline : The Art and Practice of the Learning Organization*. 1st ed. New York: Doubleday/Currency, 1990. Print.
- Shedler, J. "The Illusion of Mental Health." *The American psychologist* 48.11 (1993): n. pag. Print.
- Skarupski, Kimberly A et al. "Daily Spiritual Experiences in a Biracial, Community-Based Population of Older Adults." *Aging & mental health* 14.7 (2010): 779–789. Web.
- Smith, Adam. *An Inquiry into the Nature and Causes of the Wealth of Nations*. New

- York: The Modern library, 1937. Print.
- Smith, Gordon. *Called to Be Saints: An Invitation to Christian Maturity*. IVP Academic, 2013. Print.
- . *Courage & Calling : Embracing Your God-given Potential*. Downers Grove Ill.: InterVarsity Press, 1999. Print.
- . "Institutional Intelligence: The Wisdom of Effective Organizations." Vancouver: N.p., 2016. Print.
- Smith, Gordon T. "Grace and Spiritual Disciplines." *Zondervan Dictionary of Christian Spirituality*. Ed. Glen G et al Scorgie. Grand Rapids MI: Zondervan, 2011. 224. Print.
- Smith, James. *Desiring the Kingdom : Worship, Worldview, and Cultural Formation*. N.p., 2009. Print.
- "Spiritual Transformation Inventory." N.p., n.d. Web. 4 Oct. 2015.
- Stevens, R. *Doing God's Business : Meaning and Motivation for the Marketplace*. Grand Rapids MI: William B. Eerdmans Pub. Co., 2006. Print.
- . *Down-to-Earth Spirituality : Encountering God in the Ordinary, Boring Stuff of Life*. Downers Grove IL: InterVarsity Press, 2003. Print.
- . *Liberating the Laity : Equipping All the Saints for Ministry*. Downers Grove IL: InterVarsity Press, 1985. Print.
- . *The Other Six Days : Vocation, Work, and Ministry in Biblical Perspective*. Grand Rapids MI ;Vancouver B.C.: W.B. Eerdmans; Regent College Pub., 1999. Print.
- . *Work Matters : Lessons from Scripture*. Grand Rapids MI: William B. Eerdmans Pub. Co., 2012. Print.

- Stevens, R, and Michael Green. *Living the Story : Biblical Spirituality for Everyday Christians*. Grand Rapids MI: Wm. B. Eerdmans Pub. Co., 2003. Print.
- Stevens, R, and Alvin Ung. *Taking Your Soul to Work : Overcoming the Nine Deadly Sins of the Workplace*. Grand Rapids MI: Wm. B. Eerdmans Pub, 2010. Print.
- Stott, John R W. *The Radical Disciple Some Neglected Aspects of Our Calling*. IVP, 2011. Print.
- Tacey, David. *The Spirituality Revolution : The Emergence of Contemporary Spirituality*. Hove East Sussex, New York: Brunner-Routledge, 2004. Print.
- Taylor, Barry. *Entertainment Theology : New-Edge Spirituality in a Digital Democracy*. Grand Rapids MI: Baker Academic, 2008. Print.
- Teellinck, Willem. *The Path of True Godliness*. Grand Rapids MI: Baker Academic, 2003. Print.
- Tennent, Timothy C. *Invitation to World Missions: A Trinitarian Missiology for the Twenty-First Century*. Grand Rapids MI: Kregel Publications, 2010. Print.
- “The Bivocational Beacon.” *Southern Baptist Bivocational Ministries Association* 1997. Web. 11 Jan. 2015.
- “The Lausanne Covenant.” *International Congress on World Evangelization*. Billy Graham Center Archives, 1974. Web. 29 Jan. 2015.
- Thomas, Kempis A. *The Imitation of Christ*. Ed. Paul Simpson McElroy. Mount Vernon NY: Peter Pauper Press, 1965. Print.
- Todaro-Franceschi, Vidette. *Compassion Fatigue and Burnout in Nursing Enhancing Professional Quality of Life*. New York : Springer Pub., 2013. Print.
- Toon, Peter. *Meditating as a Christian*. London: Collins, 1991. Print.

- Tsukahira, Peter. *My Father's Business : Doing Business God's Way*. Bridge Logos Foundation, 2013. Print.
- Tyler, Peter. *The Bloomsbury Guide to Christian Spirituality*. London; New York: Bloomsbury, 2012. Print.
- Underwood, Lynn G. "Daily Spiritual Experience Scale › Home." N.p., n.d. Web. 2 Oct. 2015.
- . "The Daily Spiritual Experience Scale: Overview and Results." *Religions* 2.4 (2011): 29–50. Web.
- Van Gelder, Craig. *The Missional Church in Perspective : Mapping Trends and Shaping the Conversation*. Grand Rapids Mich.: Baker Academic, 2011. Print.
- Volf, Miroslav. *A Public Faith : How Followers of Christ Should Serve the Common Good*. Grand Rapids Mich.: Brazos Press, 2011. Print.
- . *Work in the Spirit : Toward a Theology of Work*. New York: Oxford University Press, 1991. Print.
- Wadsworth, Barry. *Piaget's Theory of Cognitive and Affective Development*. New York: Longman, 1984. Print.
- Wesley, John. *Christian Perfection*. Cleveland Ohio: World Publishing Co., 1954. Print.
- . "Sermon 117, 'On Zeal.'" *The Work's of John Wesley*. Ed. John Emory. New York: Waugh and Mason, 1835. 290. Print.
- . *Wesley's Doctrinal Standards : Part I : The Sermons*. Ed. N Burwash. Salem Ohio: Schmul Pub. Co., 1988. Print.
- . *Wesley's Sermons*. Chicago: Christian Witness, 1903. Print.
- "What Is Missional? - Missional Church Network." N.p., n.d. Web. 29 Jan. 2015.

- Willard, Dallas. *Renovation of the Heart : Putting on the Character of Christ*. Colorado Springs Colo.: NavPress, 2002. Print.
- . "Spiritual Formation as Natural Part of Salvation." *Life in the Spirit: Spiritual Formation in Theological Perspective*. Downers Grove IL: IVP Academic, 2010. 45–60. Print.
- . *The Spirit of the Disciplines*. London: Hodder & Stoughton, 1996. Print.
- . *The Spirit of the Disciplines : Understanding How God Changes Lives*. 1st FCS ed. Grand Rapids MI: Family Christian Press, 2001. Web.
- Witherington, Ben. *Work : A Kingdom Perspective on Labor*. Grand Rapids MI: W.B. Eerdmans Pub. Co., 2011. Print.
- World Evangelical Fellowship. Theological Commission. *Evangelical Review of Theology*. Exeter, 1980. Web.
- Wright, Christopher. *The Mission of God : Unlocking the Bible's Grand Narrative*. Nottingham: InterVarsity Press, 2006. Print.
- Wuthnow, Robert. *After Heaven Spirituality in America since the 1950s*. Berkeley : University of California Press, 1998. Print.
- Wynkoop, Mildred Bangs. *A Theology of Love : The Dynamic of Wesleyanism*. Beacon Hill Press of Kansas City, 2015. Print.
- Yamamori, Tetsunao. *On Kingdom Business : Transforming Missions through Entrepreneurial Strategies*. Wheaton IL: Crossway Books, 2003. Print.
- Zemek, George. *Doing God's Business God's Way : A Biblical Theology of Ministry*. Eugene, OR: Wipf and Stock Publishers, 2004. Print.
- Zscheile, Dwight. *Cultivating Sent Communities : Missional Spiritual Formation*. Grand

Rapids MI: W.B. Eerdmans Pub. Co., 2012. Print.