1

Introduction

What could be more pertinent in a new age, with all the challenges the age portends, than an analysis that connects time and space to devotion to God and mission!

—James E. Bradley (2006)

TIME AND SPACE. THE TWO GO TOGETHER. IT IS HARD TO THINK OF ONE without the other. In Western cultures we usually do not plan or attend an event without knowing a time and location. Relationships between people cannot occur without some kind of shared space and time. Yet, the way that we spend time and share space with each other has been radically changed since the beginning of the modern age. Even a century ago we lived in a different world of time and space.

Movies containing time warps typically contrast the high-speed pace of contemporary society with those of earlier historical eras. A case in point is the movie *Kate & Leopold*; the main character Leopold, a duke, had immigrated with his family from Europe to New York City. One day in 1876, Leopold happens upon a stranger named Stuart who had just arrived from the year 2001 having discovered a "crack in time" through which he had jumped. Upon being detected, a startled Stuart flees with Leopold in close pursuit and jumps back through the crack (a leap off the Brooklyn Bridge) back to the year 2001. Instantaneously, the two are transported through 125 years of monumental cultural change to the Manhattan of 2001. Leopold is bewildered and amazed by the strange technology and culture into which he is immersed (Miramax 2001).

Much of the movie's humor and tension revolves around a romance, which develops between Leopold and Stuart's ex-girlfriend Kate, who are befuddled by clashes between their radically different world-

1

views and values. The clashes often center around Leopold's difficulty in adjusting to the hectic tempo of his new environs. In high English he protests one-minute microwave meal preparations: "The culinary arts demand reflection and study." Elsewhere he reacts, "Life cannot be reduced to tasks. It must be tasted." Like all love stories, *Kate & Leopold* reflects something of the sacred romance—the story of God's passionate love and costly pursuit of us in our temporal and spatial world—what we call the Incarnation.[1] Once the movie resolves Kate's disbelief that Leopold has indeed come from another era, it portrays her attempts to comprehend his sense of space and time, so different from her own. While spending a leisurely day with him at a park away from her high-powered advertizing job, she asks Leopold if he misses where he is from. "Yes," he answers, "I miss the rhythm. It's slower" (Miramax 2001).

The Rationale for this Book: The Collapse of Space and Time

Since the beginning of the Industrial Revolution, our relationship to time and space, like Leopold's, has accelerated and changed especially in the last fifty years. Social theorists and other scientists have variously described these transformations and their effects as "the collapse of space and time" (Shenk 2000), "time-space compression" (Harvey 1990:vii), fragmentation of the "sense of place" (Sack 1988:642), "future shock" (Toffler 1970), "hurry sickness" (Ulmer and Schwartzburd 1996:331–32), "the juggernaut . . . rush[ing] out of control" (Giddens 1990:139), "the annihilation of time" (Castells 1997:126), "the emancipation of time from space," and "the conquest of space" (Bauman 2000:112–13). Lyle H. Jensen decried the accelerating tempo of recent years in a lecture given after he received a prestigious award from the American Crystallographic Association for his pioneering work in that

---

1. This point was repeatedly made in a long tradition of spiritual writers, more recently by Brent Curtis and John Eldredge in *The Sacred Romance* (1997). They argue that God has created the human heart with two universal longings—for romance and for adventure—which can ultimately be quenched only by the grand story of God's passionate and seeking love. A Christianity that has been encultured by Enlightenment rationalism, however, has robbed this drama of its power by reducing it to propositions and ideas (1997:38–46). Having lost touch with its own matchless narrative and the capacity to tell and live it well, the Western church has become impotent in the face of postmodernity's paradoxical love of story and suspicion of meta-narratives.

field. "So now we live in a technological age, computers of unprecedented capacity and speed, and almost instantaneous communication with colleagues anywhere in the world. But I have a question: 'When do you have time to think?'" He voiced the concern that "the frenetic pace of so much research today results in undue stress that can be detrimental in human terms" (2000). His remarks elicited a standing ovation rarely accorded by this group and numerous conversations initiated by colleagues. He tapped into a growing discontent linked to an accelerating pace of life and a loss of discretionary time, which by some accounts decreased by ten percent in the decade of the 1990s (Lingenfelter 2000).

Cramming more tasks requiring greater speed into a given measure of time and packing more into less space eventually leads to a point of collapse. Theorists argue that we have reached or are reaching that point now. "Space-time implosion" is how Charles Jencks describes this radical new spatial-temporal phenomena produced by the historic changes of the past fifty years (1996:56)—a period usually called the postmodern era.[2] This collapse, centered in the information revolution, is the culmination of long historical processes associated with the modern age, including the Industrial Revolution, the routinization of factory work, the invention of the mechanical clock, and the separation of time from place or space. The latter resulted from the rise of standard time zones, which allowed for fixed railroad schedules and the demise of local time—flexibly set by customs of particular places, seasons, and the varying length of the day. Jencks dates the modern era from the invention of the printing press in 1450 to the end of the Baby Boom generation in 1960, and the pre-modern era from 10,000 BC to AD 1450 (1996:56). Perceptions of space and time and the social and economic structures in each of these eras are summarized and compared in Table 1 below.

2. But increasingly, theorists view the cultural shifts of the last fifty years not as a postmodern phenomenon but as a new and perhaps final phase of modernity. Alternate terms used include liquid modernity (Bauman 2000), the third wave (A. and H. Toffler 1995), late modernity (Bogler 2000), the networked society (Castells 1997), and high modernity (Giddens 1990). Whatever term is used, all theorists agree that fundamental worldview changes have occurred since World War II. Though, in my opinion, the current phase constitutes a very different type of modernity—perhaps a transitional period preparing us to move out of the modern age—I will use the commonly accepted term postmodern to refer to this era. Until our culture has a less dependent relationship to technology—a favorite child of modernity—I fail to see how we can yet be beyond the modern age.

Table 1: Comparisons of Pre-modern, Modern, and Postmodern Eras (Adapted from Cassells 1997; Jencks 1996; Giddens 1990)

	Social/Economic Structures	*Space/Time*
Pre-Modern (10,000 BC –AD 1450)	Feudal-City-Empire/ Agricultural Revolution	Cyclical, elastic, local
	Agrarian/Handwork	Social tied to place/Slow, seasonal time
	Peasants/Dispersed	Local space/Place determines time
Modern (1450–1960)	Nation-state/ Industrial Revolution	Linear, standardized, universal
	Factory/Mass production	Relationships dis-embedded from place/Clock time-sequential, fixed
	Workers/Centralized	Space-time separation, compression
Postmodern (1960–)	Global/Information revolution	Linear and non-sequential
	Office/Segmented production	Instantaneous, segmented, reversible
	Office workers/decentralized	Space-time implosion

The Book's Purpose and Thesis

This book seeks to show a correlation between inward spirituality and outward mission in the historical context of space and time and the current cultural collapse of these. Findings from my cultural, Biblical/ theological, historical, and field research will demonstrate this correlation. My thesis is twofold: (1) that empowered inward spirituality— expressed in creating time and space for God through solitary and communal spiritual practices—correlates with transforming outward mission—expressed in word and deed; and (2) that because of the cultural collapse of space and time, postmodern mission requires the church to subvert these temporal-spatial codes by devoting more plen-

tiful space and time to spiritual practices in her structures of mission, church, and leadership development.

Definitions and Descriptions of Spiritual Terms

This section covers some definitions and descriptions of key terms gleaned from the field of spirituality, which are used in the research questions for this study.[3] I will say more about the field of spirituality in the concluding chapter when drawing out the implications of this study.

Spiritual Discipline and Spiritual Practice

As was mentioned in the preface, a spiritual discipline or practice, according to Henri Nouwen, is "the human effort to create open space to listen to the voice of the one who calls us the beloved" (1993b) or the creation of space "for God to be active." I would add that a discipline creates unhurried time to listen to God and to notice ways he is already active (see Table 2 below for some classifications of the disciplines).[4] These definitions play a key role in this study. Culturally, they require a reversal of the collapse of space and time. Theologically, they entail various dimensions of grace. Though Nouwen's definitions do involve human effort, the primary focus is not the discipline itself but God, especially what God says in intimate love and what God does that we cannot—both aspects of grace. Spiritual disciplines or practices can subtly usurp the center

---

3. Since the late 1970s, the scholarly study of spirituality has forged a place in the broader academy through the work of scholars such as Sandra M. Schneiders, one of its early pioneers, who helped legitimize this field outside the confines of theological institutions. In North America, this field is distinguished from the older field known as spiritual theology, which had been limited to seminaries and schools of theology focusing primarily on the spiritual formation of its seminarians. Historically, spiritual theology originated in monasticism and developed in Catholic institutions over centuries. Protestant seminaries have only recently begun fostering the spiritual formation of their seminarians. For an excellent overview of classical spiritual theology and its branches of ascetic and mystical theology by a mainline Protestant scholar, see Diogenes Allen (1997:7–20, Appendix F). For an early attempt at an evangelical spiritual theology, see Richard Lovelace (1975).

4. Here I am adding the notion of time to Nouwen's use of space and the concept of noticing God, which Richard Peace classifies as a spiritual discipline in its own right (1998b).

Table 2: Classifications of the Disciplines
(Adapted from Foster 1988:v; C. Miller 2007:77–95; Nouwen 1993;
Peace 1998b:89–103; Peterson 1992:105–10; Willard 1988:156–92)

Foster	*Willard*	*Peterson*
Inward Disciplines:	*Disciplines of Abstinence*	*The Regula (rule)*
Meditation: "the ability to hear God's voice" (1988:17)	Solitude	Weekly common worship
Prayer: listening, asking, believing, thanking	Silence	Daily praying the Psalms
Fasting: the voluntary setting aside of normal functions for the purpose of uninterrupted concentration	Fasting	Recollected prayer: short prayers throughout the day that help recall God's presence
	Frugality: "frees us from a multitude of desires" (1988:169)	
	Chastity: total focus on a goal	*Disciplines: when needed*
Study	Secrecy: "ceasing to make one's good deeds and qualities known" (1988:72)	Spiritual reading
Outward Disciplines:		Spiritual direction
Simplicity: "joyful unconcern about possessions . . . [in order] to seek His kingdom first" (1988:86–87)	Sacrifice: abstain from "what is necessary" (1988:174)	Meditation
		Confession
	Watchings: "abstaining from sleep in order to attend to prayer" (1988:51)	Fasting
		Sabbath-keeping
Solitude	*Disciplines of Engagement:*	Dream interpretation
Submission	Study: particularly of the Word	Retreats
Service: "many little deaths of going beyond ourselves" in care for others (1988:126)		Pilgrimage
	Worship: ascribing worth to God	Almsgiving/tithing
		Bodily exercise
Corporate Disciplines:	Celebration	Journaling
Confession	Service	Sabbaticals
Worship	Prayer	Small groups
Guidance	Fellowship	
Celebration	Confession	
	Submission	

Other Classifications	Nouwen's Classifications	C. Miller's Classifications
Noticing God (Peace 1998b:89–103)	Communion/solitude	Abiding/solitude
Spiritual friendship	Community	Loving one another
Celibacy	Ministry	Bearing witness
Poverty		
Feasting		

of attention, becoming ends in themselves drawing us away from God and what God says and does. In such case, spiritual disciplines lose their function as "God's means of grace," which is how Richard J. Foster (1988:7) and his mentor in the spiritual life, Dallas Willard (1988:33, 156), understand them. Eugene H. Peterson insists that *askesis* (Greek for discipline) is "not a spiritual technology 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" (1992:90).[5]

Robert Wuthnow (1998), Dorothy C. Bass (1997, 2000), Kenda Creasy Dean (2006), and others prefer the term spiritual practice over spiritual discipline.[6] As with the disciplines, spiritual practices are de-

5. For a comparison of definitions for spiritual disciplines offered by various theorists, see Appendix B. See Table 2 for classifications of spiritual disciplines given by Foster (1998), Willard (1988), Peterson (1992), Nouwen (1993b), and C. Miller (2007).

6. See Table 3 for various classifications of spiritual practices given by Dean and Foster, and Bass. These scholars, and those such as Stanley Hauerwas, draw upon a lengthy discussion about the nature of practices in a profession, vocation, trade, or game, and their role in forming virtue and personal or group identity. Wuthnow's discussion draws from the work of William James, Alasdair Macintyre, and Jeffrey Stout. The latter two have written about practices and virtue in the field of ethics (Wuthnow 1998:170–71).

Table 3: Classifications of Spiritual Practices[7] (Adapted from Bass 2003; Dean and Foster 1998:107)

Bass	Dean and Foster
Honoring the body	Baptism
Hospitality[8]	Eucharist
Household economics	Catechesis
Saying yes, saying no*[9]	Christian conference*
Keeping Sabbath*	Christian marriage
Testimony	Confirmation
Discernment	Covenanting
Shaping communities*	*Discernment*
Forgiveness*	*Dying well*
Healing	*Healing*
Dying well	*Hospitality and care*
Singing our lives*	Justice
	Preaching
	Reconciliation
	Speaking truth in love*
	Spiritual resistance
	Testimony

7. Descriptions of spiritual disciplines given by Foster (1988:7), Peterson (1992:90), and Willard (1998:353) are roughly similar to those given for spiritual practices by Wuthnow (1998:170), Bass (2000:vi), and Dean and Foster (1998:107). The primary differences lie in that spiritual disciplines as conceived by the former are more inward or solitary and less corporate than are the spiritual practices identified by Bass and Dean, and Foster. From the descriptions of both groups of authors, 87 percent of the spiritual disciplines and 75 percent of spiritual practices can or must be done in solitude. Eighty-two percent of the practices, but only 44 percent of spiritual disciplines, can or must be done in community.

8. I have italicized those spiritual practices that appear in both columns of Table 3.

9. The asterisk indicates those practices that appear in the classifications of spiritual disciplines in Table 2, but often under another name. For example, the practice of saying yes and saying no has a lot of overlap with Richard Foster's simplicity.

scribed in terms of intentional sustained human behavior and effort, as well they must, and in terms of the collapse of space/time.[10] Likewise, spiritual practices are "vessels of grace" (Dean 2006:145–75) and should not become ends in themselves. Wuthnow's extensive research of North American spirituality since 1950, reported in his seminal work *After Heaven*, has shown of his interviewees that "the center of their spirituality was neither a group nor themselves but their relationship with God" (1998:181). Yet, the language writers use to describe a spiritual practice or discipline risks focusing predominantly on human activity rather than on divine action—that is, grace.

Spirituality

Most people intuitively understand what spirituality[11] is, but their efforts to define it have proven illusive. It is little surprise, then, that the nature of spirituality has been much debated in the academy. Appendix A gives various definitions on offer. Though not much agreement exists as to the precise definition of the term, scholars have tended to describe spirituality in terms of human response and behavior, rather than emphasizing divine activity and initiative. Important facets of grace often disappear. British scholar Gordon S. Wakefield, editor of *A Dictionary of Christian Spirituality*, wrote that spirituality is "those attitudes, beliefs, practices which animate people's lives and help them to reach out towards super-sensible realities" (1983:361).[12] I call this defining spirituality from below, which tends to hide God; his intervening and

---

10. See Wuthnow (1998:16–17, 21–23, 27, 38, 42–44, 49–50, 177–78, 197), Bass (2000:1–14), and Dean and Foster (1998:105–23, 185–94) as to how these authors see practices addressing the collapse of space and time.

11. For an etymology of the term "spirituality," starting with the New Testament, see Sheldrake (1992:34–37), Schneiders (1986:255–60), Wakefield (1983:361–63), and McGinn (1993:3–4).

12. Other descriptions of spirituality emphasizing human response, discipline, practice, or ritual offered to some reality or god include: "the human subjective response" (Chan 1998:15); "prayer, worship and whatever other practices are associated with the development of the spiritual life" (Macquarrie 2000:63); "those aspects of a person's living a faith or commitment that concern his or her striving to attain" (Principe 1983:139); and "the combination of praying and living" (Wainwright 1986:592). See Appendix A for a more extensive collection of definitions, some of which include the notion of grace.

enabling power, and his unconditional embrace of us—also key aspects of grace.[13]

The definition most widely accepted and used in the academic study of spirituality in North America since the early 1990s is that of Sandra M. Schneiders, who defines the term solely from below. She says that spirituality refers to "(1) a fundamental dimension of the human being, (2) the lived experience which actualizes that dimension, and (3) the academic discipline which studies that experience" (2000:250).[14]

One advantage of this definition is its breadth, which has helped the field gain a birth in the wider academy outside of seminaries and theological schools. A glaring weakness is the absence of grace—God's initiative, transforming activity, and embrace. In my view, describing spirituality from below is legitimate, but incomplete at best or misleading at worst if it dominates the description. This study, however, deals with Christian spirituality. If Christianity is anything, it is the story of God coming to do for human beings what they cannot do for themselves. Even a Christian's human response to God should be enabled and empowered by divine activity. Unfortunately, definitions such as "striving for an ever more intense union with the Father through Jesus Christ by living in the Spirit" (Principe 1983:139) mislead us without including a description from above. Spiritual practices can become a means of manipulating or currying favor with God just as pagans use rituals to control, cajole, buy off, or placate their deities. What then characterizes authentic Christian spirituality? Elsewhere, I have proposed that Christian spirituality has at least four pairs of distinctive characteristics, shown below in Table 4 (2003:8).

13. See Anderson (2006) and Chan (1998:79–101) for approaches that ground spirituality in grace. The reader may access the late Wayne Anderson's teaching on grace at http://www.tli.cc/grace/ in both audio and printed form.

14. Kenneth J. Collins uses Schneider's definition to develop a taxonomy of spiritualities divided into two broad categories: (1) spirituality as the nature of human beings; and (2) spirituality as lived experience. The former category is broad enough to include Twelve Step spirituality and secular ethics. The latter is divided into naturalistic (e.g., Samuel Colleridge), monistic (as in Eastern religions), and theistic spiritualities (2000:9–14).

Table 4: Characteristics of Authentic Christian Spirituality

---

1. *Grace-centered/Spirit-initiated, shaped, and empowered*: Christian spirituality is initiated, directed, empowered by grace—God's embracing love and enabling power. Grace results in human response and participation in various spiritual disciplines, but those disciplines ought to be initiated, shaped, empowered, and guided by God's Spirit.

---

2. *Christo-centric/Kingdom-in breaking*: Christian spirituality centers on the person of Jesus Christ through whom God's reign comes to all who know and obey him. In his name and authority, Jesus's followers displace the reign of evil principalities and powers with the coming of God's reign in their inward and outward spheres.

---

3. *Biblically-shaped/Gospel-rooted*: Anticipated and portrayed in Old and New Testaments, Christian spirituality flows from the gospel of Jesus's death, burial, resurrection, and ascension through which God offers his salvation and redeeming love freely to all who respond in repentance and trust. Those who follow Jesus will experience his patterns of death and resurrection, suffering and joy.

---

4. *Trinitarian/Transformative*: Repentant and believing people are brought into the intimate communion and community of Father, Son, and Holy Spirit by the power of God, which transforms them over time from the character of the culture into the compassionate character of Christ.

Meye's Definition of Christian Spirituality

The finest and most comprehensive definition of Christian spirituality I have read to date is offered by Robert P. Meye:[15]

> Above all else, grace—God's grace—and gratitude—our response to the grace of God—are the two most essential components of an authentic Christian spirituality which, patterned in the imitation of Christ, and empowered by the Spirit of Jesus Christ, will ever bear fruit in love, joy and peace. All of this will happen only within the framework of our privileged response of faith in God in Christ and in the power of the Spirit, especially expressed in our life in prayer, in the Word, and in the commu-

15. In the early 1970s, Meye helped instigate a group of professors who discussed and prayed for a rebirth of teaching, study, and practice of spirituality in theological education. The centrality of grace in Meye's definition reflects the influence of Karl Barth, under whom he studied.

> nity of faith. Such life ever rises to the true worship of God and
> flows out into witness and service to the world. (1993:11)

Meye defines spirituality from above and from below. His definition, at least implicitly, includes most, if not all, of my distinctives of Christian spirituality. Though other definitions are explicitly rooted in grace, I have yet to find a definition for Christian spirituality that so comprehensively describes spirituality from above and from below as does Meye's.[16] My one criticism is his omission of explicit mention of the role of suffering in spirituality, which is only implied in his reference to the "imitation of Christ."

Meye's definition describes mission—"witness and service to the world"—as an overflow of Christian spirituality involving the spiritual disciplines of prayer, the word, worship, and community, practiced "in the power of the Spirit" (1993:11). Thus, Meye explicitly links spirituality and mission with grace. In this study, I will examine the degree and nature of the correlation between inward spirituality—expressed in solitary and corporate disciplines—and the outward expression of mission in classic spiritual texts and the groups these texts influenced.[17]

Grace and Subversive Spirituality

Thus far in the discussion, grace has played an important role in the definitions for spiritual disciplines, spirituality, and particularly Christian spirituality. In this study I do not intend to discuss the many debates and views concerning grace, except as they may be important to my research questions. Rather, I want to detect in the spiritual texts under consideration the presence of the notion of grace in three senses—initiating (prevenient) grace, empowering (transforming) grace, and embracing (accepting) grace—in connection with the practice of both spirituality and mission. As we will discover throughout this study, grace-centered spiritualities overflowing into missions that transform are deeply subversive of the status quo. *Webster's Dictionary* defines subversion as "a systematic attempt to overthrow or undermine a gov-

---

16. For example, see Marjorie Thompson's description of spirituality as a divine-human dance (2001).

17. Adrian Thatcher rejects the inner/outer distinction as a false dualism (1993). He argues for "between-ness" or relationality at the core of spirituality. My use of "inward" subsumes relationality.

ernment or political system by persons working secretly from within"
(1987:1177). Applied to spirituality, it means creating sustained time
and space for secret and corporate prayer practiced in fresh ways in
the Spirit to undermine the status quo and de-construct the deadening
effects of the principalities of darkness. Eugene H. Peterson argues that
Christian leaders who follow Jesus's way will be subversive:

> I believe that the kingdoms of this world . . . will become the
> kingdom of our God and Christ, and I believe this new king-
> dom is already among us. The methods that make America
> strong—economic, military, technological, information—are
> not suited to making the kingdom of God strong. I have to use
> a new methodology: truth telling, love making, prayer and par-
> able. These are not . . . very well adapted to raising the standard
> of living in suburbia or massaging the ego . . . . I am undermin-
> ing the kingdom of self and establishing the kingdom of God.
> (1989:38)

Motivation for the Book

My interest in spirituality became more passionate when my two sons
were transformed during the 1995–96 spiritual awakening that touched
their generation in North America.[18] Through prayer and other disci-
plines, our youngest was delivered from a severe drug addiction, which
nearly took his life. A key figure in our two sons' spiritual transforma-
tions during the awakening was Josh Turville, an Xer, who was later
shot and killed by a troubled teen he was mentoring and providing a
place to live. The adolescent murdered Josh and two others during a
drug-induced psychotic break after having served time in the juvenile
justice system. As Jesus said, "No one has greater love than this, to lay
down one's life for one's friends" (John 15:13). The more than eight
hundred people who attended Josh's funeral heard moving tributes
from those he had influenced. Eric Williams spoke of Josh's sacrificial
love, noting especially how he lavished time on others. "Time is love,"
Williams said (1996). Partly because Josh created time and space for
God and others in a culture in which these have been compressed, my

---

18. My two sons, born in 1975 and in 1977, are part of the age cohort referred
to as Generation X. Various boundaries for this generation abound: 1961–81 (Howe
and Strauss 1993:13; Mahedy and Bernardi 1994:10; Miller and Miller 2000); 1965–85
(Crouch 1997:31); and 1965–77 (Hornblower 1997:58).

sons' lives were turned around. For good reason, the spiritual journeys of my three children motivate much of this study. Will their generation be as fortunate in finding within Christian institutions plentiful space and unhurried time devoted to communion with God and community with one another, in which transparent relationships are nurtured by costly mentoring love? Perhaps they will, but only as God brings about new forms of community that support the radical transformation of Christian leaders and the structures in which they serve.

Significance: Challenges and Opportunities for Mission

Anecdotal evidence from Christian leaders taking training from The Leadership Institute, the organization I direct, indicates that time needed to tend these leaders' relationships with God and others is often given to maintaining ministry structures or tending to urgent needs. This compression has resulted in diminished spirituality and a lack of depth in relationships among these leaders and their followers alike. As Ronald Rolheiser writes,

> A number of historical circumstances are blindly flowing together and accidentally conspiring to produce a climate within which it is difficult not just to think about God or to pray, but simply to have any interior depth whatsoever. The air we breathe today is generally not conducive to interiority and depth. (1999:31–32)

Like Rollheiser, Dallas Willard believes that the collapse of space and time is a serious spiritual problem (2001). At the same time, the spiritual hunger emerging amidst recent postmodern cultural shifts[19] constitutes what pollster George Gallup Jr. sees as a "quiet revolution" representing a major opportunity for the church in our age (Feuerherd 2001).[20] Generations X (b. 1964–81) and Y (b. 1982–2000), the first generations born in the postmodern era, are playing a central role in this revolution.

In the new cultural landscape, summarized by Jonathan Campbell in Table 5 below, many are surprised by the spirituality of the post-

---

19. For an excellent discussion of the cultural shifts between the modern and postmodern ages, see Campbell (1996). For Campbell's summary of these shifts see Table 5 below.

20. See article based on interview of Gallup by Peter Feuerherd (2001:7–9).

modern generations in light of their suspicion of religious institutions, their immersion in relativism, and their epistemology that rejects the idea that truth has an objective dimension. Each of these poses a fresh challenge to the church's mission. The barriers and bridges to the transmission of the Christian faith in the new context are "taking on a new shape" (Shenk 2000). Spiritual hunger is being expressed in the desire for mystery, healing, mentors, community, relationships, authenticity, story, a sense of history, ecological concern, and rising volunteerism. These bridges require costly investments of unhurried time. The great missiologist David F. Bosch gives six essentials that missiology in Western culture must include (1995:55–59):

1. An ecological concern;

2. It must be counter-cultural;

3. It must be ecumenical;

4. It must be contextualized;

5. It must be primarily focused on the ministry of the laity;

6. It will not be authentic unless it "flows from a worshiping community." (1995:59)

Bosch gave these six essentials before his untimely death in 1992 (Shenk 1995b:ix–x), and they are largely confirmed by my research in this study. In the concluding chapter, I will synthesize my findings into a model for spirituality and mission from which I will draw implications and make recommendations for mission in North America.

Table 5: Living in the Ecotone: A Continuum of Worldview Change (Campbell 1996)

	(From) Modernity	*(To) Postmodernity*
Worldview	Either / Or Microscope Bipolar / Separated Left Brain / Conceptual Mechanical / Organized Deterministic / Linear Reductive / Analyze	Both / And Kaleidoscope Double Helix / Interrelated Right Brain / Perceptual/ Intuition Ecological / Organic Creative / Open / Non-linear Holistic / Synthesize

Philosophy	Reason & Scientific
	    Empiricism
	Aristotle (Western
	    Perspective)
	Optimism Toward Knowledge
	Singular Causation
	Pluralism
	Knowledge May Be Certain
		Emotion & Intuition
		Confucius (Eastern
		    Perspective)
		Pessimism Toward Knowledge
		Multi-Causation
		Relativism
		Rejects Certainty of
		    Knowledge

Society	Era of Certainty / Steady
	Incremental Changes
	Progress Inevitable
	Verbal / Written
	    Communication
	National / National Economy
	Value Autonomy / Do It
	    Yourself
	Strive for Security & Success
		Era of Change / Unpredictable
		Accelerated Change
		Progress Questionable
		Visual / Virtual
		    Communication
		Supranational / Global
		    Economy
		Value Interdependence /
		    Network
		Strive for Pleasure & Identity

Organization	Establishment / Centralized / Pyramid Classroom Training Rigid Structures Authoritarian / Bureaucratic Centralized / Control / Hierarchy Policies & Procedures Reactionary—Built on Past Serve the Institution	Movement / Decentralized / LatticeField Education (Lifelong Learning) Flexible StructuresCooperative / Charismatic Decentralized / Freedom / Anarchy Vision & Values Anticipatory—Oriented toward Future Institution Serves Me
Strategy	PERT Charts Rational / Empirical Linear / Sequential Static—Plan Before Action Systematic / Organized Independence / Separateness Top-Down Focus on Product	Mind Mapping Intuitive / Imaginative Non-Linear Dynamic—Plan on the Move Systemic / Organic Interdependence / InterconnectednessBottom-Up (Grass Roots) Focus on Process
Religion	Religious / Institutional Disenchantment Atheism Dogmatism "Is there a God?" / "God is Dead" Truth Evidence / Apologetic Transcendence / God the Father Orthodoxy	Spiritual / Relational Re-Enchantment Panentheism / Pantheism Pluralism / Syncretism "Which God?" / "We are God'" Beliefs Experience / Incarnational Immanence / The Holy Spirit Paradoxy

Definitions and Descriptions of Missiological Terms

In this section, I give definitions and descriptions of key terms gleaned from the field of missiology, which are used in my research questions and their subsidiaries.[21] I will say more about the field when I summarize the implications of my research in the concluding chapter.

21. Missiology originated as a branch of practical theology and dogmatics in the nineteenth century and emerged as a discipline in its own right in the early twentieth

Indigenizing and Pilgrim Mission Practices (Walls)

Andrew Walls, eminent missionary to Africa, articulates two principles that bear on all situations in which the gospel crosses cultural boundaries, including mission to a postmodern context. First, the indigenizing principle holds that whenever the gospel penetrates a culture, it becomes enfleshed (John 1:14) through appropriate cultural forms and language. Every culture has within it traces of initiating grace, bridges over which the gospel and God's people may travel, which allow them to be at home and be understood in that culture.[22] By this principle, in the practice of mission people and their cultures are loved, served, and affirmed as they are.

Second, the pilgrim principle holds that every culture into which the gospel is transmitted possesses barriers to God's reign. God's people are aliens belonging to "a holy nation" (1 Pet 2:9), called not to "be conformed to this world but [to] be transformed" (Rom 12:2). By this principle, people and their cultures are loved as they are but not left as they are. Unconditional acceptance precedes deep transformation—two sides of grace—both central to God's mission. Yes, the gospel and God's people must be incarnated in the culture, but by the Spirit, they also free God's creation from captivity to cultural idols. As Walls argues, these twin principles will always be in tension but are not opposed to each other in the practice of mission (1996:53–54). Both accepting and transforming grace, then, are foundational to mission. But so is initiating (prevenient) grace. The indigenous principle assumes that God has already worked within a culture to provide forms and language that reflect something of his image and contain what Don Richardson termed "redemptive analogies" of his saving work (2000:812–23).[23] So grace in all three senses is embedded in the definitions of both spiritual and mission practices that I will use in this study.

---

century. J. Verkyl discusses the etymology of the term "missiology"—the generally accepted name for the academic discipline, which studies mission—and gives a historical overview of the field up until the late 1970s (1978:1–16). Also, see Alan Neely's article on missiology (2000:633–35).

22. The indigenizing principle is summarized in Paul's stated modus operandi (1 Cor 9:19–26).

23. Don Richardson popularized the idea of redemptive analogy in his book *Peace Child* (1975).

Mission

As in the field of spirituality, no single commonly accepted definition of mission has been accepted by missiologists—a necessary condition given the complexity and fluidity of the missionary task, according to Bosch (1991:1–11). I have displayed some definitions offered by various scholars in Table 6 below. Charles Van Engen argues that scholars have tended to broaden the definition of mission in recent years (1997a:47). Some definitions lie outside the meaning of Christian mission,[24] which is the case to an even greater degree for the definitions of spirituality noted above.[25]

Absent from Table 6 are any definitions from Eastern Orthodox missiologists. According to Charles Van Engen, missiology in this tradition emphasizes the glory of God and the sacramental presence of God in his people through liturgy (1997a:38). Also missing are Roman Catholic missiological perspectives arising after Vatican II.[26] However, despite the limited sample, the definitions exhibit a lot of variety, but with one constant: explicit or implicit references to the kingdom of God figure prominently in all the definitions.

24. Bosch argues that, despite the danger of slipping into a non-Christian definition of mission as in some in inter-religious dialogue, we need a broader definition for Christian mission, which is always changing and always in need of reformation depending on the new cultural contexts facing the gospel (1991:1–11).

25. The tendency to broaden the meaning of missiology has evolved partly in the reaction to the complicity of Western mission with the colonial power of the nations in which they originated. Mission expansion accompanied Western imperialistic expansion, which is rightfully seen in the academy as an unholy alliance that subjugated and exploited indigenous peoples and their cultures. Sadly, history is replete with examples of arrogant ethnocentrism exhibited by Western governments and mission agencies alike.

26. Louis J. Luzbetak says recent Catholic missiology is: (1) more practical than theoretical; (2) more ecumenical with cross-denominational implications, which reflect the theological pluralism in most missiological associations; and (3) more advanced than previous Catholic literature in its pastoral concern (1995:19–20).

Table 6: Definitions and Descriptions of Christian Mission/Theology

Missiologist/ Theologian	Definition or Description
Oscar Cullman	"The missionary work of the Church is the eschatological foretaste of the kingdom of God, and the Biblical hope of the end constitutes the keenest incentive to action." (1961:43)
Jerald D. Gort	"[Christian mission from a Reformed perspective] is the liberating coming of God in Christ through his disciples to people who no longer know or have never known him." (1979:37)
Leslie Newbigin	"The mission of the Church to all the nations, to all human communities in all their diversity and in all their particularity, is itself the mighty work of God, the sign of the inbreaking of the kingdom. The Church is not so much the agent of the mission as the locus of the mission. It is God who acts in the power of his Spirit, doing mighty works, creating signs of a new age, working secretly in the hearts of men and women to draw them to Christ. When they are so drawn, they become part of a community which claims no masterful control of history, but continues to bear witness to the real meaning and goal of history by a life which—in Paul's words—by always bearing about in the body the dying of Jesus becomes the place where the risen life of Jesus is made available for others (2 Cor 4:10)." (1989:119)
Charles Van Engen	"Mission is the intentional crossing of barriers from Church to non-church, faith to non-faith, to proclaim the coming of the Kingdom of God in word and deed through the Church's participation in God's mission of reconciling people to God, to themselves, to each other, and to the world and gathering them into the Church through faith in Jesus Christ with a view to the transformation of the world as a sign of the coming of the Kingdom of God in Jesus Christ." (1997a:176)

J. Verkuyl	"Missiology is the study of the salvation activities of the Father, Son, and Holy Spirit throughout the world geared toward bringing the kingdom of God into existence. Seen in this perspective missiology is the study of the church's divine mandate to be ready to serve this God who is aiming his saving acts toward this world. In dependence on the Holy Spirit and by word and deed the church is to communicate the total gospel and the total divine law to all mankind." (1978:5)

Mission from Above and Below

These definitions with their inclusion of kingdom language describe mission both from above—God's action—and from below—human activity. This parallels my observations regarding how spirituality and spiritual disciplines have been described. I hold that Christian mission, along with Christian spirituality, should be described both from above and from below. In my view, mission, like spirituality, is best defined primarily from above and secondarily from below, as in Newbigin's definition (see Table 6). His definition is further strengthened by including the notion of suffering love: "always bearing about in the body the dying of Jesus" (1989:119).

Unlike the field of spirituality, the field of missiology has developed terminology to distinguish between mission from above and mission from below. For scholars like Newbigin, to think of "mission from above" is to conceive of God as being on mission to redeem the world he loves from slavery and the reign of evil. This is referred to as *missio Dei*, or "the mission of God," and is differentiated from both *missiones ecclesiae*, which refers to programs and structures of mission in ecclesiastical organizations, and *missio hominum*, the mission of human instrumentality and practice (Van Engen 1997b:28).[27]

Mission: Duty or Gospel? (Newbigin)

The human practices and activities associated with mission (i.e., mission from below), like those human practices associated with spirituality, can

---

27. For a survey of these distinctions and terms, see Van Engen (2000a:951) and Verkuyl (1978:4).

easily uproot us from gospel soil and become a new legalism, as Leslie Newbigin, the late Anglican missionary to India, has written:

> There has been a long tradition which sees the mission of the Church primarily as obedience to a command. . . . [This] tends to make mission a burden rather than a joy, to make it part of the law rather than part of the gospel. If one looks at the New Testament evidence one gets another impression. Mission begins with a kind of explosion of joy. The news that the rejected and crucified Jesus is alive is something that cannot possibly be suppressed. . . . One searches in vain through the letters of St. Paul to find any suggestion that he anywhere lays it on the conscience of his readers that they ought to be active in mission. For himself it is inconceivable that he should keep silent. (1989:116)

Paul writes, "Of the gospel I have become a servant according to the gift of God's grace that was given me by the working of his power" (Eph 3:7). This calls us to ground *missio homonum* and *missiones ecclesiea* in *missio Dei* so that God's mission activity is the focus, not our activity or mission structures. This requires a robust spirituality that listens to the Good Shepherd calling and seeking his beloved sheep. As J. Verkuyl puts it, "the *missiones ecclesiarum* are connected with the *missio Dei* only when, in union with Christ the true vine and under the guidance of the Holy Spirit, they display the fruits of love for God and neighbor in countless ways" (1978:4).

The fundamental nature of mission, then, is theocentric and grace based. It originates in God and is carried out by God as he seeks to redeem the world he loves, but it involves human response, cooperation, and participation. Neither our practice of spiritual disciplines nor our mission practice is duty. Newbigin argues that, like the law, particular practices and structures of spiritual life and mission are given by God, but they are not to be absolutized in the new creation. If they become written in stone they cut us off from grace, the power of the Spirit, and relationality in our experience with God. They are the elementary things (*stoichei*) Paul mentions in Colossians (2:8, 14–15, 20), which may be good but must not supplant the supremacy of Christ in all things (1989:198–206).

Bosch's Contours of Christian Mission

In his magisterial work *Transforming Mission*—a classic text in mission theology worldwide—David Bosch argues that the shape and nature of mission has gone through six major paradigm shifts corresponding to the six major epochs in church history formulated by Hans Kung.[28] Bosch holds that in each epoch there existed various theologies and definitions of mission.[29] Instead of arguing for a single static view of mission, he develops a more fluid plural understanding. "Ultimately, mission remains undefinable; it should never be incarcerated in the narrow confines of our own predilections. The most we can hope for is to formulate some *approximations* of what mission is all about" (1991:9). Yet Bosch does argue that any authentic view of Christian mission should possess three specific contours.

First, "mission is God's 'yes' to the world," his activity to restore justice and alleviate oppression and human need in the world. Mission brings the church into participation with this divine activity through deeds of compassion, liberation, and justice (1991:10).

Second, mission includes evangelism—"the proclamation of salvation in Christ to those who do not believe in him, calling them to repentance and conversion, announcing forgiveness of sin, and inviting them to become living members of Christ's earthly community and to begin a life of service to others in the power of the Holy Spirit" (1991:10–11).

Third, "mission is also God's 'no' to the world." Mission cannot be limited to the "human progress on the horizontal plane," which resulted from evangelism and social action. Bosh writes that "neither a secularized church (that is, a church which concerns itself only with this-worldly activities and interests) nor a separatist church (that is, a church which involves itself only in soul-saving and preparation of converts for the hereafter) can faithfully articulate the *missio Dei*" (1991:11). For

---

28. Bosch draws on Hans Kung's six paradigms of church history: "1. The apocalyptic paradigm of primitive Christianity. 2. The Hellenistic paradigm of the patristic period. 3. The medieval Roman Catholic paradigm. 4. The Protestant (Reformation) paradigm. 5. The modern Enlightenment paradigm. 6. The emerging ecumenical paradigm" (Bosch 1991:181–82).

29. Bosch asserts that "at no time in the past two millennia was there only one single 'theology of mission'. This was true even for the church in its pristine state. . . . However, different theologies of mission do not necessarily exclude each other; they form a multicolored mosaic of complementary and mutually enriching as well as mutually challenging frames of reference" (1991:8).

him, authentic Christian mission in every age will always include word, deed, and evangelism.[30]

Centrifugal and Centripetal Mission

Missiologists have developed terminology to distinguish between two basic directions in the movement of mission. *Centrifugal* indicates outward movement of the missionary or mission community towards and into the population of those being reached. Any people group that has not been exposed to Christian faith will require centrifugal movement on the part of someone who will cross a cultural boundary to enter that group if it is to be reached. As we will see in chapter 3, in the beginning of Jesus's public ministry his mission was first centrifugal; he took the initiative and went to the synagogues of Galilee to announce the coming of God's reign in his own words and actions. The doctrine of the Incarnation teaches us that *missio Dei* is supremely centrifugal, in that the God of grace takes initiative towards us and comes to be with us in our world.

Centripetal indicates the movement of individuals or groups towards the missionary or mission community, often in response to the transformation of those who have been touched by the missionary and the mission. From the earliest days of Jesus's ministry, people heard of his healings and powerful teaching and they came repeatedly to wherever he and his disciples were. Much of Jesus's mission was centripetal.

---

30. The relationship between word and deed in mission caused heated debate among Protestants in much of the twentieth century, when conservatives viewed mission mainly as proclaiming the gospel and liberals viewed it primarily as social action. During the past thirty years, however, mainline Protestants have increasingly included evangelism in their understanding (c.f. Junkin 1996:311). Coming from the other direction, most evangelicals now include social action, with evangelism having primacy. Some evangelicals see social action as an equal partner with evangelism, such as Samuel Escobar, Rene Padilla, and Ron Sider (c.f. Moreau 2000:637–38). My view as to whether social action or evangelism should take priority depends if the question is asked theologically or methodologically. Theologically, I believe that the Great Commission implies love to God as a higher priority than love to neighbor and thus the word of the gospel has priority. Methodologically, I believe scriptural patterns as well as the current cultural realities of a postmodern world suggest that the priority be given to compassionate social action as the starting point.

Research Questions

Having described the most important terms in my research questions, I am now ready to state these questions along with the chapters that will address them:

1. What characterizes the collapse of space and time and the spirituality of the postmodern generations (chapters 2 and 6)?

2. How does space and time with God relate to mission in selected texts from the New Testament (chapters 3 and 4)?

3. How does space and time with God relate to mission in selected spiritual classics and their authors' movements from the first and second millennia (chapters 4 and 5)?

4. How does space and time with God relate to the mission and faith maturity of the postmodern generations (chapter 6)?

Elements of Spirituality and Mission to Be Examined

Throughout this study I will examine secondary questions when they appear to be important, promising in themselves, or relevant to my research questions. However, at this point, I can generally say that this study of selected classic spiritual texts and the movements they influenced will examine spirituality in terms of (1) time and space devoted to solitary and communal spiritual practices; (2) what these practices were; (3) the presence of Scripture, silence, fasting, and prayer in these practices; (4) whether grace (prevenient, accepting, transforming) was associated with these practices; and (5) whether the practices were culture affirming or culture denying.

Likewise, I will examine mission in terms of (1) word: proclamation of the gospel, which includes manifold expressions of evangelism as Bosh has described it; (2) deed: suffering love, compassion, justice, and social transformation to alleviate human suffering and need; (3) whether the mission was centrifugal or centripetal in its movement; (4) the extent to which grace (prevenient, accepting, transforming) was associated with the practice of mission; and (5) whether the indigenous or pilgrim principle was being expressed in the mission practice.

The work closest to the historical part of this study is Jesuit missionary Michael Collins Reilly's *Spirituality for Mission: Historical, Theo-*

logical, and Cultural Factors for a Present-Day Missionary Spirituality (1978).[31] Like Reilly, I select various spiritual classics and certain leaders who contributed to the expansion of the Christian faith, examine their spiritualities, and draw inferences for mission today.[32] Though he wrote almost thirty years ago, some of his insights can inform spirituality for mission in our contemporary context, and I do emulate his approach in parts of this study. However, I do not wish to emulate other elements of his work. Unlike Reilly, I draw heavily upon Jesus as a missionary— in my opinion, the omission of this resource constitutes an important deficiency in Reilly's work. Also, I do an extensive cultural analysis and a field study of contemporary groups, which he does not. As his title suggests, Reilly argues that spirituality is formed by the interplay of Scripture, theology, tradition, and culture, resulting in particular constants and variables. The constants occur in various traditions and across different eras and cultural situations. I too am looking for constants from which to form a model of spirituality and mission that can be valid in a variety of cultures, traditions, and eras. In David A. Shank's helpful review of Reilly's book, he succinctly summarizes Reilly's constants and variables:

> These constants he discovered are: a love for Christ; union with God and personal holiness; trust in God, with accompanying boldness, courage, perseverance and joy; and loving service and humility. These are seen to be appropriate in the context of every theology, every ecclesiology, every culture and every time. But Father Reilly also perceived variables: the consciousness of the sinfulness of man and his need of Christ; the awareness of the damnation of non-believers, and those of other religions; an

31. Reilly's work is not a PhD dissertation, as far as I know, and some might think I have bitten off more than I should chew in this study, which was originally a dissertation. Christine Pohl's work on the history of hospitality is also an example of a study similar in scope to mine (1999). As Sandra Schneiders notes, the historical study of spirituality involving various themes and motifs (such as the role of Scripture or the place of women in spirituality) across various periods and eras of spiritual history has become increasingly acceptable in the academy (1995:213–14).

32. Reilly's work includes case studies from the pre-modern era (1978:46–84)—the patristic mission before Constantine, the medieval mission, Celtic monasticism, Boniface, Ramon Lull, Francis Xavier, and the early Jesuit missionaries—and from the modern era (1978:85–115)—Ludwig Zinzendorf, William Carey, Hudson Taylor, and Charles de Foucauld. I deal with the early Jesuits as part of the modern era since I view this era as starting earlier than does Reilly.

exclusiveness about salvation being only within the institutional church, itself identified with the kingdom of God, a pilgrim-consciousness of travel through and out of this world into eternity; a world-denying, self-denying asceticism. (1980:231)

I strongly protest Reilly's reduction of the pilgrim impulse of past spiritualities to a variable that can and should disappear from contemporary mission, a critique seemingly echoed by Shank.[33] Perhaps if Reilly had included Jesus's spirituality in his study, he would have seen it as deeply subversive to the status quo while at the same time being incarnational and indigenous. Maybe he would then have been less willing to relegate the pilgrim principle to a variable that can be discarded without peril. Every culture contains barriers to God's reign.

The Limits for this Study

I have narrowed my study of spirituality and mission to soundings from biblical and church history. From the New Testament I have selected passages in Matthew, Mark, Luke, John, and Acts.[34] After the death of the twelve apostles, only nine Christian texts from 90 to 120 have survived. Known as the writings of the apostolic fathers, they give us our only sources for studying spirituality and mission during these crucial years of Christian expansion. I will also look briefly at Origen and his influence on Antony and St. Benedict. These selections leave out volumes of New Testament data (e.g., Paul's epistles from which can be detected his spirituality) and a vast array of patristic sources. Having said that, this selection of first millennium texts places us at the very fountainhead of Christian spirituality and mission, from which subsequent spiritualities and missions can trace their origins.

My study of second millennium spiritual classics is limited to (1) texts of the *Devotio Moderna*, which includes *The Imitation of Christ* by Thomas à Kempis, writings by the movement's founder Geert Groote, and others; (2) Ignatius of Loyola's *Spiritual Exercises*, *Autobiography*,

---

33. Shank writes that "if a proposed spirituality is demonstrated to be appropriate because of its harmony with cultural presuppositions, the author owes his readers parallel evidence that previous spiritualities were specifically appropriate to their times. . . . The author [Reilly] simply assumes it to be so. Many . . . were indeed out of harmony with their times; they were not . . . seeking to be 'attuned to the rhythms' of their times" (1980:233).

34. Unless otherwise noted, I use the NRSV in this study.

his *Diary*, and excerpts from his *Constitutions of the Society of Jesus;* and (3) *The Diary of David Brainerd* (edited by Jonathan Edwards) and its influence upon William Carey, Adoniah Judson, and women like Mary Lyon who made such a great contribution to Protestant missions during the nineteenth century. I used two criteria for selecting these spiritual classics. First, does the text exhibit earmarks of a spiritual classic? Phillip Sheldrake has identified these earmarks, given in Table 7 below. Second, has the text contributed in crucial ways to the development of mission and spirituality?

I should mention one thing about my historical treatment of these texts. Except for my work on Jesus in chapter 3, I do not develop much of the historical context of each classic or era because of the constraints of this study's length—an obvious limitation. James E. Bradley's comparative study of spiritual texts comprising a course on the history of Western spirituality is much longer than, but similar to the historical parts of this study. Bradley concedes that one hazard in this type of study is the insufficient time to build an in-depth historical backdrop for each period treated (1997). Similarly, N. T. Wright's massive work *The Resurrection of the Son of God* compares early Christian texts on the subject without providing a backdrop of the church's historical rise during the second century—"a huge and sprawling story, too vast even to summarize here," says Wright. "Others have laboured and I have entered into their labour" (2003:480). Then, in a footnote, he refers to four leading scholars who have provided such a backdrop. I will only refer to some of the important secondary literature on my selected classics and their historical contexts, usually in footnotes.

In the cultural analysis and field research I do, I will discuss the boundaries and methods of my inquiry as I introduce them in the discussion. In fact, I will clarify all my methods in the appropriate sections rather than attempt to describe them all here. Since missiology and spirituality are both *multi-disciplinary fields,* this study is also multi-disciplinary, drawing from the disciplines of spirituality, missiology, theology, history, sociology, psychology, and the scientific study of religion—each of which has its own unique methods. Therefore, it will be less confusing to introduce methods as I go, in footnotes whenever possible.

Table 7: Sheldrake's Earmarks of a Spiritual Classic (Adapted from Sheldrake 1992:164–65)

What Characteristics Help Us Recognize a Spiritual Classic?

Brings "us into transforming contact with what is enduring" in Christianity	Can challenge and surprise us
Wisdom document	Gives practical help while avoiding technical language
Makes "divine truth accessible in our world"	"Effectively translates Christian ideas into lifestyle so that connection between theory and practice are made explicit"
Not only teaches us but moves us to response	"Gives accessible map for charting life's depths through verbal images or pictures that stimulate the imagination"
Draws on author's own values and experience	
Personal, intimate, and pastoral rather than just objective spiritual theology	

Overview of the Book

Chapter 2 provides a brief history of space and time through the premodern and modern eras. It examines some fundamental mechanisms and four manifestations or traces of this collapse and how these were derived from modernity. One of the primary characteristics of the collapse is that it functions like an addicting virus, which can be effectively treated by periods of extended solitude and transparent community. My cultural analysis shows significant hunger for time intensive spiritual practices associated with ancient traditions.

Chapter 3 examines how Jesus practiced his spirituality and mission, and what he taught his followers in the Sermon on the Mount, John 15, and Matthew 28:16–20. Though he drew his spiritual disciplines primarily from those of first century Judaism, he radically critiqued and subverted these and aimed to fulfill in his own mission what Israel failed to do in hers. To what better source in antiquity can we turn for spiritual practices than Jesus himself? The most important finding in this chapter is that solitary and communal spiritual practices were inseparably linked to mission in deed and in word, in what Jesus modeled and in what he taught.

Chapter 4 looks at what the early church practiced and taught concerning spirituality and mission. To what extent did they follow what Jesus taught and modeled? Though communal spiritual practices played a bigger role in the early church than in the life and ministry of Jesus, solitary practices still were crucial at least in Acts, the apostolic fathers, and Origen. As with Jesus, spiritual and missional practices were inseparably linked in the teaching and practice of the early church.

Chapter 5 examines the rhythms of spirituality and mission in three movements. The first is from the pre-Reformation era, which subsequently influenced both Catholic and Protestant spiritualities. The second is from the Catholic Reformation, which influenced modern Catholic missions. The third is from the Protestant Puritan movement in eighteenth century America, which heavily influenced the Protestant expansion of missions in the following century. As with Jesus and the early church, I find similar correlations between spirituality and mission in these examples from the modern age.

Chapter 6 profiles the spirituality of the postmodern generations and argues that they need to be mentored in habitual daily, weekly, monthly, and occasional rhythms that become life-giving. My field research on these generations also shows a clear linkage between spirituality and mission. It also suggests the possibility that twenty to thirty minutes in prayer and Scripture could be a minimal daily threshold beyond which the warmth of a group moves from moderate towards strong. Further research on this is needed. Monthly extended times such as those practiced in the *Devotio Moderna* also appears to be crucial. Annual and extended solitude from the *eremitic* tradition and Ignatius's *Spiritual Exercises* might well be fostered also.

Chapter 7, the conclusion, summarizes this study's key arguments and findings and proposes a model for spirituality and mission. Based on these, the chapter concludes with recommendations for (1) making spirituality the ethos for structures of mission, church, and leadership development; (2) mission practices to engage our contemporary culture; (3) further study and research; and (4) studying and teaching spirituality in the academy.