generate order out of disorder). When applied to social systems, chaos theory concepts provide potent metaphors for explaining the dynamics of complex, living systems.

As a conceptual model, chaos theory supplies an explanatory system useful in interpreting data on missionary family transition. Because families are dynamical systems, patterns of interactions, response to change, and family outcomes can only be assessed over time. Longitudinal research offers the most likelihood of identifying critical moments in missionary family life, bifurcations in family patterns, nonlinear feedback loops in family interactions, self-similarity and self-organization in the family system. Understanding missionary family transition dynamics better has the potential of improving missionary education, care, and, ultimately, effectiveness.

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Title: Developing an Interdisciplinary Analysis and Application of Worldview Concepts for Christian Mission

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The Adventist emphasis on cognitive knowledge and behavioral change instead of deep changes of worldview assumptions and allegiance is the main concern of the present work. It is easier to emphasize cognitive beliefs and behavior than to do the difficult task of working to change the underlying worldview premises that drive behavior. The emphases on cognitive beliefs and behavior have frequently generated syncretism, created loyalty based on surface advantage instead of deeper allegiance, and hindered the Seventh-day Adventist Christian message from being adapted to different cultures.

An interdisciplinary library research was conducted to establish the foundational knowledge of worldview concepts providing the material for a discussion and development of worldview analysis and transformation. Based on these tools, a process of worldview analysis and transformation is applied producing a small sample result.

Worldview concepts were analyzed and described based on their historical development. Furthermore, stages human beings move through in worldview formation were suggested recommending a biblically shaped worldview process for worldview transformation and, finally, implications of worldview studies for mission and ministry are shown.

This study has demonstrated the role of worldview in enabling
a person to see reality and, at the same time, blinding a person from seeing reality fully leading to the following conclusions; first, it is essential for missions that missionaries and ministers undertake a personal worldview analysis that will enable them to perceive how their worldview assumptions influence their beliefs, values, judgment, and behavior. This evaluation will also help missionaries to detect areas of life in need of spiritual renovation leading to a personal reencounter with God. Second, it is essential to conduct a thorough worldview analysis of people in context. Careful worldview analysis determines the best strategies for missions. The final goal of Adventist missions is worldview transformation leading to a biblically shaped worldview. This will only be possible by understanding a people’s worldview and analyzing it under the light of Scripture that will indicate the necessary changes to produce shifts in allegiance without compromising the cultural essence.