

**INTERNATIONALIZING MISSIONARY TRAINING:
A GLOBAL PERSPECTIVE**

INTERNATIONALIZING MISSIONARY TRAINING: A GLOBAL PERSPECTIVE

EDITOR
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Preface

The title of this book, *Internationalizing Missionary Training: A Global Perspective*, accurately reflects both the purpose and the content of the volume. Our desire is to present a world-wide perspective on the equipping of cross-cultural servant leaders; a spectrum of models from different countries, contexts and institutions: a discussion of some of the major educational issues that impact training. The title comes in a participle, *Internationalizing*, simply because that is our aim, to offer the ongoing globalised process of missionary training. The thrust of our *training* is on the formation of character and the development of cross-cultural ministry competencies. We are also convinced that effective training emerges from solid Christian educational philosophy.

This book is both *unique* and *historic*. Unique, in that nothing else like it exists on the topic of missionary training. Simply for that reason its impact will be felt for years to come. It is unique also because it opens up the agenda for our missionary colleagues, not only from Europe and North America but also from the Two-Thirds World, to speak their minds on the subject. And they do so with confidence! We all soberly realise that today we have the singular opportunity to do something new and fresh in this arena of equipping cross-cultural servants, while at the same time learning from both the successes and mistakes of the Western missionary movement. At the same time we recognise that missionary training in and of itself is not a panacea. But it is a crucial (albeit often lacking) component in pre-field preparation.

The book is *historic* in that it emerges from a singular consultation that wrestled with one of the final frontiers of world

missions—the quality training of the contemporary mission force. In July 1989, some 60 missionary leaders from 24 countries met in Quezon City, Metro Manila, in the Philippines, to discuss at the Manila Consultation on Two-Thirds World Training one of the most crucial issues facing today's missionary enterprise. Later in this book my colleague and fellow staff member on the WEF Missions Commission, Raymond Windsor, gives a longer report on this significant meeting; but here let me make a few brief observations of my own.

Those 60 men and women engaged in four days of hard work—underscoring the burning need for effective missionary training, particularly in the Two-Thirds World, but also critiquing the educational formation for missions in Europe and North America. They evaluated the presentation of eight different equipping models from Kenya, Nigeria, Brazil, India, Singapore, Korea, the USA, and the U.K. Unanimously they agreed that missionary training must be prioritised as an imperative, not merely an option. But what kind of training? Who should do it? How should it be done? Who would finance it? These and a host of other questions reverberated through discussions which were at times warmed by deep convictions, but always characterized by mutual respect. It was a formidable growth experience.

This volume is one result of that historic meeting, which wedded heart and mind, missionary zeal and passion, evangelism and equipping, theology and missiology. In this book, eleven chapters come from the Manila Consultation (all revised for publication). The remainder were written specifically for this volume, designed to broaden the themes and to strengthen some of the categories, particularly the critical educational issues.

The 21 writers represent the globe by their mixture of nationality and country of ministry: India, Brazil, Taiwan, Korea, the United Kingdom, Argentina, New Zealand, Ethiopia, USA, Honduras, Costa Rica, Holland, the Philippines, Pakistan, Bangladesh, Kenya, Nigeria, Singapore, Guatemala and Portugal. Their gifting and ministry experience within missions is heterogeneous: they comprise evangelists, church planters, writers, teachers, medical doctors, university student workers, agency administrators, pastors, trainers.

The book takes shape in four sections. The first, **The Context of Missionary Training**, gives the backdrop of our topic with appropriate chapters and perspectives. Of particular importance is Larry Pate's sweeping panorama documenting the amazing growth of Two-Thirds World missions, and concomitantly with it, the need for better training. The second, **Models of Missionary Training**, gives 11 different ways in which cross-cultural workers today are being equipped. Most of these models will be

new to the reader, and this points up a strength of the book. We are excited to see emerging models in Africa, Asia and Latin America make their own creative contribution to training.

The third section, **Critical Education Considerations**, sets forth a series of six essays that grapple with sensitive issues applicable to internationalised training ministries. The themes include culture and learning styles; contextualisation and accreditation; the kinds of outcomes we desire, as well as effective teaching and alternate models of training; and the relationship between formal theological institutions and missionary training. They are prefaced by a penetrating response to the Two-Thirds World concerns from a North American trainer. These are serious, well-thought-out chapters, showing careful analysis based on fresh, personal research.

The final section concludes with a challenge to effective networking, as we who share common missionary training goals pool ideas, information and resources to meet our mutual objectives. Finally, thanks to Lois McKinney, we have an excellent start on building a bibliography on our central topic.

You, the reader, may come from Latin America, the Caribbean, Asia, Africa, the Middle East, the South Pacific, North America or Europe. You may be a field missionary. You may be a field or home missions leader or administrator. You may be a teacher and trainer of new missionaries. You may be a writer. You may be a young and fresh missionary or a tested veteran of this global cause. You may be a professor in a theological institution. Whoever you are, you read because you are concerned: concerned about the way we are training missionaries, and the way they should be equipped if we seriously consider how best to do the job.

There are shortcomings in the book, and our readers will point this out. 'Where are the biblical foundations for missionary training? Why is there nothing about the model I prefer? Why didn't they get someone to write about my area of the world? There is nothing about the media! Or about my specific concerns?' Forgive us for leaving some topics out, and let us know how we can improve further editions.

I must record one sombre note. One of the speakers at the Manila Consultation was Al (Roberto) Hatch, career missionary to Ecuador, and indefatigable traveller and sensitive motivator for missions in Latin America. He was to have written the chapter on Hispanic American models, an adaptation of his Manila presentation. God took our dear friend home suddenly in Mexico city in December, 1989, struck down in mid-career by heart failure. Al is deeply missed by his blood family as well as his spiritual extended family. The void he left in Latin

America has not yet been filled. May God raise up a new generation of expatriate and Latin missionaries to move into the gap. His legacy was significant and far reaching, and we praise God for this faithful servant.

In conclusion, good reader, I trust you will begin to sense the pulse beat of these writers, men and women who report and address the issues with both passion and a clear mind. All are committed to the quality equipping of God's cross-cultural servants. May your study of this volume stimulate you to share their motivations. May the next generation of missionaries be sent out effectively trained for long term, fruit-bearing ministry.

William David Taylor

The Missions Commission of the World Evangelical Fellowship

The Missions Commission of the World Evangelical Fellowship is a global network of national missions leaders, with many of its members fulfilling wider international roles. The Missions Commission dates back to the early 70s, and has had three executive secretaries: Dr. Chun Chae Ok (1974–1979), a pioneer Korean woman missionary to Pakistan; Dr. Theodore Williams (1979–1986) of India, founder of the India Evangelical Mission, who also serves as the president of the World Evangelical Fellowship and current chairman of the Missions Commission; and Dr. William Taylor (1986 to present), born in Costa Rica and a former career missionary to Guatemala.

The Commission is led by an Executive Committee of seven key leaders resident in the regions of the world they represent. The members are generally executive officers of national or regional missions associations. The consultants provide specialised expertise in the different areas needed for a global perspective. All told there are 48 active participants from 27 countries in the Commission.

The Missions Commission's primary goals call for it to work closely with national churches to stimulate missionary involvement among them, and to work with emerging missions and mission associations. The Commission stimulates and facilitates the development of ministries and programmes that deal with practical issues and needs at national and continental levels. It provides information and consultative services, promotes co-operation among missions by helping form national and continental missions associations, and encourages a global interdependent missions partnership.

Some of the most recent specific projects include: a scholarship programme to benefit further education for the Two-Thirds World trainers of missionaries; a publications programme geared to producing internationalised missions literature; the International Missionary Training Project and Fellowship, a worldwide networking of missionary trainers and centres of training, co-ordinated by Dr. Raymond Windsor of New Zealand; a news bulletin called *Training—for Cross-Cultural Ministries*; a task force on Muslim ministries, and a task force on the needs of the Two-Thirds World missionary family.

If the Missions Commission can be of service to you, please do not hesitate to write to us at our International Offices:

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May God bless you richly in your cross-cultural ministries.

*William David Taylor, Executive Secretary
Missions Commission, World Evangelical Fellowship*

Part One:
The Context of Missionary Training

Introduction: Setting the Stage

WILLIAM DAVID TAYLOR

INTRODUCTION

Christian cross-cultural training has been going on for almost 2000 years. Our Lord Jesus spent three years investing in the discipleship and leadership training of the company of the Twelve Committed Friends. Aside from the one 'failure', Judas, Christ left us the supreme magnificent example of developing and empowering new gifted believers with heart, knowledge and skills for reproductive ministry. He gave us indelible patterns and principles that can be followed. But what so many forget is that our Lord was training his servants for cross-cultural reproductive ministry. And clearly that became one of their greatest struggles, as witnessed in the book of Acts, when the Holy Spirit had to move forcefully to break the apostles out of their cultural moulds and challenge their prejudgments.

For this volume I wish we had commissioned a writer to develop a penetrating chapter on the New Testament's cross-cultural training models and their implications for our revolutionary ministry today. That topic will have to await a future book. Let me encourage you to return to Scripture to tease out not only the examples of cross-cultural equipping, but the broad principles that can be contextualised in every training programme and centre.

But the questions remain with us, contemporary educators

and trainers. Does our teaching-training have any correlation with the way Jesus did it? Can we return and learn, then transform our training forms and structures, our educational models? Are we so locked into the already-known systems that it is impossible to change? Surely this seems to be the case in most of the formal missionary training schools in Europe and North America. Now the answer is not a revival of simplified missionary training by extension programmes. The extension model is but one that can be integrated into the whole fabric of equipping; it is not the universal panacea. Nor can we sincerely return to the first century; we live today under different circumstances, while still attempting to apply God's Word to our world. But are we in the West doomed to the constant exportation of our training models to the rest of the world, models that excessively depend on formal education?

Thank God that this book shows new paths of training, which (with scores of others not mentioned here) adventurously attempt to equip and empower cross-cultural servant leaders in more effective ways.

In this chapter I would like to develop an overall vision of the dimensions of missionary training, based in part on the diagram overleaf. Then I will conclude by asking a broad spectrum of questions to provoke reflexive thinking.

1. A COMPREHENSIVE OVERVIEW OF MISSIONARY TRAINING

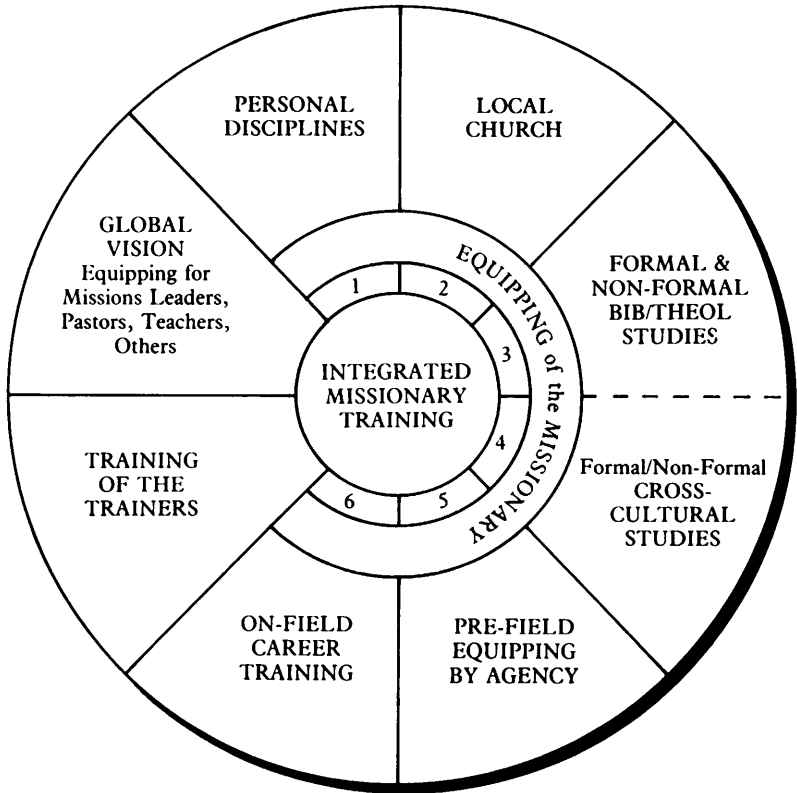
Notice that the core concept is called 'Integrated Missionary Training'. By this we mean that the distinct elements of the entire picture must come together for effective training. The missionary trainee must in some fashion go through a six-fold process that includes:

- A. Personal Disciplines
- B. Local Church
- C. Biblical/Theological Studies—formal and non-formal
- D. Cross-cultural Studies—formal and non-formal
- E. Pre-field Equipping by the Agency
- F. On-field Career Training

Let us look at these one by one.

A. The **personal life** of missionary training must start in the spiritual disciplines of prayer, meditation, fasting, personal Bible study, and servanthood. North American and European societies have more problems than our colleagues in Asia in developing seriously these deep disciplines. As children of a secular and

MISSIONARY TRAINING A COMPREHENSIVE PERSPECTIVE



modern world we find it is hard to learn to be quiet before God. But we must all learn that lesson. A disciplined personal life must produce character traits that give people the capacity to stick with a difficult situation and finish well, as opposed to the modern character weakness that so easily seeks the path of least resistance in ministry. The personal aspect also focuses on one's internal value system and goals, on the life style of the heart as well as the visible life style. There must be a commitment to holiness over happiness, as A. W. Tozer so eloquently elaborates in *The Pursuit of God*.

Too often missionary training assumes that these crucial elements are already in place in the candidate or student. Time sadly bears evidence that sometimes the missionary trainers have failed by assuming too much! And too many trainers have not allowed themselves to become vulnerable enough to show their

inner life to their younger disciples. But what can you expect in a large, mass-production school of missions where the goal is to fulfill the academic requirements to get the degree?

Where are these inner dimensions taught, modelled, and evaluated in the lives of both trainer and trainee? What kind of programme do we need to assure that we are dealing effectively with these truths? As you read about the different missionary training models, ask yourself: in which centres can the inner life be developed better?

B. The healthy local church plays such an important role in the equipping of the future missionary. Unfortunately, too many missionaries today come from infirm and weak churches; and some apply to an agency without any real local church experience at all! The specific marks of a healthy local church will vary from culture to culture but all must exude biblical dynamics of: praise and worship; sensitive yet pro-active servant leadership; serious instruction of applied biblical truth; ongoing equipping of the Body of Christ; modelling by leadership of the Christian lifestyle they desire the believers to demonstrate; preparing believers to witness for Christ in their secular and demonised world, and then to disciple new believers; teaching on the biblical concept of vocation; inculcating a world-Christian perspective on life; and giving the church opportunity to show their interdependence with other believers in the broader churches of the world.

But the local church must also be a mobilising church, a sending and supporting church, and a church that encourages the development of new leadership, as well as cross-cultural ministries. It must be a church that evaluates gifted individuals, gives them territory and time to exercise their gifts, including the right to fail and try again. Only when a person demonstrates gifting should they be encouraged to move into broader spheres of ministry. One of the greatest tragedies I have seen on the mission field is the missionary who has formal theological training, but for all practical purposes is gift-less and has never had any practical ministry before going to the foreign field. These cases invariably demonstrate that the candidating process failed when it did not evaluate the ministry experience of the then-future missionary. The price tag for such cases is terribly high for all involved, for it tends to produce devastating spiritual and emotional defeat.

The local church must be the first-level testing ground for that unique blend of servanthood coupled with leadership. And each culture will have its own particular mixture of the two. The smaller the school and the greater the cultural heterogeneity of the student body, the more difficult it will be to sort out personal meanings of servanthood and leadership. But at the

same time this educational experience will teach the candidate these virtues in a cross-cultural context.

The local church must develop the concept of teamwork, so necessary in our individualistic world of particular self-realisation, egotism and narcissism. Most missionaries will have to work on cross-cultural teams, an even more difficult challenge. The healthy local home church will give the missionary a strong vantage point from which to evaluate churches on the 'field'. At the same time the missionary must avoid the tendency to reproduce new churches based on the 'home' model.

There is no substitute for a strong and positive home church experience, the tight bonding with the people of God who will thrust the new missionary out, holding on to the supporting cords of love, prayer and financial investment. This kind of church will send, support, receive in love when furlough comes, renew and refresh, and then send out again.

The local church can and must develop a training programme for its future missionary trainees, involving them in evaluated ministry, testing and encouraging the gifts, stimulating godliness. Thank God that many churches in different countries are already doing something like this.

However, the local church alone is not a substitute for the following two stages of missionary training. And a church can think too highly of itself when it assumes that in its own context it can handle all the equipping for effective cross-cultural ministry. Such a church can contribute to grave problems in the trainees.

C. Formal and Non-formal Biblical and Theological Studies; and Formal and Non-formal Cross-cultural Studies. These two categories form an integral element in the training process. Some might question why they appear to be separated from one another. There are reasons to separate them for purposes of discussion. In many cases they come together in the same educational programme. This is the case in most North American programmes. But more and more we are seeing in the Two Thirds world the emergence of a different model of missionary training. This one assumes or requires that the candidate will come already prepared with biblical and theological training. In that way the cross-cultural centre in a year-long programme does not have to concern itself with offering the heavy content that can be left to Bible schools and seminaries. There are positives and negatives to both alternatives. Some schools started only with the missions study, but were forced by student realities to add more and more biblical and theological courses.

It also permits greater denominational and agency cooperation in missionary training. The Bible school or seminary gives the

graduate the required theological training expected of the future missionary, and church leaders do not have to concern themselves with 'losing' a prime candidate to another denomination or agency. The trainee comes already with a particular theological formation which the missionary training school respects as part of life in community. As you read the different models, note which have this pre-requisite and which integrate the two into the one training stream.

Formal programmes are the best known in the world. They are highly structured; largely classroom and lecture oriented; ladder graded; primarily theoretical, working with the will and the mind; tending to move towards some certification or degree; and they are concerned with standards of excellence and accreditation. Their prerequisites are objective and generally standardised. The course will be set up like a university-level one, with assignments and known testing programmes.

Non-formal education tends to point to the planned but non-classroom activity of personal or group study; evaluated field trips, guided practicums and internships; in-service training. It tends to be geared to learning by doing, in context; involving the staff and faculty in a discipleship and mentoring role; with graduation not so much a result of passing courses and programmes, but experience and ministry competency. This dimension requires direction and supervision of the training leadership, as well as a final personalised evaluation of the trainee.

Yet a third crucial facet of the learning process comes into focus, namely **informal** education. This takes place in the dynamics of the learning community. I have witnessed some excellent examples of this school ethos. The most impressive one I experienced was at All Nations Christian College during a month-long lectureship visit. Read carefully what David Harley describes about the learning community of ANCC. This school has already impacted other centres in Africa and Asia. When Dr. Joshua Ogawa, Japanese missionary with OMF, was first commissioned to lay the groundwork for what would later become the Asian Cross-Cultural Training Institute, he spent a term at ANCC, serving on the staff, and also carefully observing this training model. Later as the founder of ACTI he adapted some of these strengths to Asia. A number of other Two Thirds World training centres have learned much from ANCC's sensitive blending of formal, nonformal and informal education.

This informal learning dimension encourages the acquisition and development of positive and open attitudes toward other cultures, as well as ways of living out our Christianity in a multi-cultural arena. The life in community is crucial; many training schools expect their staff to live on campus and provide housing

for them. The centre becomes a magnificent learning community with both tensions and blessings.

Some trainers frankly harbour grave suspicions about formal education. They have observed the weaknesses of formal training. They also want to avoid further exportation of the Western-dominated model of equipping. With the opportunity to create something new in the Two-Thirds World, they are designing the programme solely on the non-formal system. Those who prefer formal training suspect that the non-formal is simply a cover for inferior education. They feel that non-formal training simply cannot meet all of the needs. They also minimise the role of the informal community aspect, or say it just is not practical. This is unfortunate.

My own conviction is that we must wed formal, non-formal and informal education. This can be creatively done in both biblical, theological and cross-cultural studies. Let us integrate the strengths of the three emphases as Dr. Lois McKinney so eloquently argues in her chapter in this book.

Biblical and theological studies are a well-known category of teaching and learning, and I shall not detail them here. Unfortunately, many missionary trainees have studied missions in seminaries with little integration and even a false dichotomy between the two categories. Too many 'regular' professors have no cross-cultural experience and show little real interest in the missionary world. On the other hand, note how Columbia Biblical Seminary takes care of this problem.

What is the content of a missionary training programme, assuming that the foundational biblical and theological studies are already completed? On the formal side of the spectrum we would include, among others: (1) biblical and theological studies of both the Old and the New Testament basis of missions, New Testament church growth, hermeneutics and contextualisation, spiritual warfare and power encounter; (2) historical studies of the expansion of the Church, the history of missions themselves, and regional or national historical areas; (3) cultural studies, examining contextualisation, cross-cultural communication, anthropology, sociology, and research methods; (4) specialised studies depending on the candidate's needs such as: linguistics, Bible translation and language learning; targeting unreached people groups; urban studies; university students; tent-making in restricted access countries; Islamics or studies in other world religions.

The planned, but non-formal aspects could include: (1) studies in practical courses such as health, agriculture, animal husbandry, schooling of missionary children, motor mechanics and others; (2) discussions about missionary family life and husband-wife

relationships in a cross-cultural setting; (3) a series of guided field trips to study cultural or religious phenomenon; a more serious practicum in urban areas, towns and the rural sector under supervision and with the participation of local believers, and missionaries, if they are available; a final, serious in-service internship followed by a wrap-up session with the teaching staff.

The **informal** dimension would creatively become a central dynamic of the teaching and learning process in the missionary training programme or centre.

E. Pre-field Equipping by the Agency. The vast majority of mission agencies have some specific programme of orientation. This may be called something like 'Candidate School'. This stage of the equipping is very important due to the particular distinctiveness of each agency and its calling within the Great Missionary Enterprise. Agencies dedicated to linguistics and bible translation have a programme which often requires serious, formal studies. Missions to the Muslim world require special preparation for that ministry. The Proyecto Magreb mission that places Latin Americans in the North African Muslim world has its own needed training programme based in Spain and North America.

Each mission has its own doctrinal statement, its principles and practice, its standards of service and behaviour, its position on different issues such as the government. Each mission has its concept of the role of the wife, the care of the missionary family and the education of children.

This activity of pre-field equipping can be accomplished in the sending country, at an international location, or even in the very field to which the missionary is being sent. The closer this training is to ultimate ministry, the more effective it will be.

Now what about the very small agencies or the sending local churches that do not offer this kind of equipping? Unless they make serious preparations for doing it, they run the risk of betraying the trust of their missionaries. There is no substitute for some kind of on-field accountability, for on-field orientation, and for leadership guidance about expectations and future ministry. Some small agencies or churches have linked up with more established international missions and have seconded their personnel to them. I am familiar with a number of Asian missionaries, for example, who are working under SIM International in Latin America or Africa.

F. On-field Career Training. Unfortunately, here is where so many agencies neglect their personnel. Sometimes this is due to the informality of the agency or sending body. They have falsely assumed that merely to place a person on the field means that

their job is complete. Nothing could be farther from the truth! The shepherding and ongoing guidance of the missionary is imperative.

Ministries change; leadership changes; political freedoms for service change; different needs and gifts emerge on the field that may require further study; M. K. education needs and the missionary family's needs will change. The sensitive mission agency will be careful to serve its staff by giving wise counsel, opening up doors and opportunities for different ministry; and this avoids the drop-out rate that so many times comes from poor on-field counsel. Mission leadership must include shepherd-leaders who know how to meet individual and family needs. The wise mission will encourage its staff to further their training in order to serve more effectively.

2. TRAINING OF THE TRAINERS, AND GLOBAL VISION MOBILISATION

A. The Training of the Trainers. Who teaches and equips the new missionaries in the missionary training centres? Where does this crucial staff come from? How are they themselves to be equipped, particularly those in the great network of schools that is emerging in Africa, Asia, the Middle East, the South Pacific, Latin America and the Caribbean? Is not a new and exciting chapter opening up to some veteran missionaries who themselves were at some time equipped by others in order to serve cross-culturally? Now can they offer their experience, their teaching and discipleship gifts for the training of the new generation of Two-Thirds World missionaries? I certainly hope so!

This training of the trainers is a prime concern of the World Evangelical Fellowship Missions Commission. Our International Missionary Training Fellowship is geared for this need. We are producing now a new quarterly, *Training—for Cross-Cultural Ministries*. We have developed a global directory of missionary training centres. Suffice it to say that every person committed to and involved in the actual training process must carefully examine what it means to think, to learn, to teach, to empower both biblically and effectively. Hence the important Bowen and Plueddemann chapters in this book.

B. Global Vision Development. The challenge here is to stimulate current and future church leaders toward a biblical view of world missions. We seek enthusiastic involvement in the Global Enterprise, and the mobilisation of the Church for world evangelisation. We must tap into and motivate the entire spectrum of Christian leaders: pastors and other local church or denominational leaders.

ational leaders, theological institutions, Christian schools and colleges, educators, researchers and writers, the relief and development experts, literature and media movers, national and regional fellowships of evangelicals. And as they become aware of the gargantuan task before us, they will clearly see the imperative of effective missionary training.

3. SOME DISTURBING QUESTIONS TO ASK IN RELATION TO MISSIONARY TRAINING

I sat down and brainstormed some of the questions that must be asked in the context of missionary training, particularly as we internationalise our perspective. Read them over, and let them percolate in your mind as you work through this book. This volume will obviously raise many questions and issues, but hopefully it will also resolve some of them.

1. What do we mean by missionary training?
2. Who are we training?
3. Why are we training?
4. How are we training?
5. Who does the training?
6. Where should the training take place: the sending nation, the receiving nation, another nation?
7. What is the curriculum for effective training?
8. What is the relationship between formal, non-formal and informal education?
9. What is the length of effective training?
10. What is the relationship between formal biblical and theological training and missionary training?
11. How can we avoid only theoretical or only practical training?
12. What does educational appropriateness mean?
13. How does contextualisation apply to this training?
14. Do we have to have accreditation here?
15. What is the place of degrees and certificates?
16. What would competency contracts be in this training?
17. What is the academic level of the training?
18. How can costs be kept low in training?
19. What is the relationship between spirituality and training?
20. What is the role of practical-vocational courses?
21. Who sponsors missionary training?
22. Can there be inter-denominational cooperation here?
23. How can we guarantee institutional stability?
24. What is an appropriate administrative training model?
25. What should be the language of instruction?

26. How can the teaching staff be kept fresh in training?
27. How can we share, cooperate and network locally, nationally and internationally?
28. How can we learn from other programmes and contexts and at the same time avoid slavish reproduction of imported models?
29. What texts or audio-visuals can we share?

IN CONCLUSION

We will travel widely in this book, and I trust your mind and heart will be as stretched as mine has been as I listen to each of the perspectives of our writers. You will learn from the models and grapple with the issues. There are many questions and some answers. We have laid out before us a magnificent future in missionary training; but we must grasp the opportunity today for tomorrow's cross-cultural servant leaders.

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The Manila Consultation and the Missions Commission International Missionary Training Project: Report and Projection

RAYMOND V. J. WINDSOR

This compendium exudes the spiritual vitality and missions fervour of the new missionary force from the Two-Thirds World. Currently expanding at five times the rate of Western missions, it already provides 30% of the total Protestant missionary force world-wide.

The critical issue which we must examine is: *How can we best train this exploding new force of non-Western missionaries for cross-cultural ministry?*

1. ROLE OF WEF MISSIONS COMMISSION

The emergence of indigenous missionary movements from Asia, Africa and Latin America was one of the main factors which moved leaders of the World Evangelical Fellowship (WEF) in 1977 to launch a WEF Missions Commission.

The Commission seeks to promote co-operation among mission agencies, both through informal networking and the formation of national and regional associations of missions. These structures

function as the missions arms of WEF-related structures in their countries and regions.

For the first ten years the leadership of the Missions Commission was non-Western. The first staff member was Chun Chae Ok of South Korea. She was succeeded by Theodore Williams of India, under whose leadership a clear priority of encouraging emerging missions was established. Williams travelled extensively within the Two-Thirds World, seeking to foment the missionary vision of churches that were little aware that the great Commission was as much a mission mandate to them as to Western churches.

The WEF Missions Commission has been a catalyst for national conferences on world mission in nations as diverse as Guatemala, Brazil, Nigeria and Singapore. In turn these have sparked the current run of regional and continent-wide conferences. The first of these was COMIBAM (the Congress of Missions of Ibero-American Nations) held in 1987 in Sao Paulo, Brazil. A South Pacific Consultation on World Mission followed in Fiji in December 1989 and the Asia Missions Congress in 1990 in Seoul, Korea. Several African regional congresses are also being planned.

All of this has positioned the WEF Missions Commission to become the hub of a global network of current missionary movements.

2. MANILA CONSULTATION ON MISSIONARY TRAINING, JULY 1989

Triennial conferences of the WEF Missions Commission during its first ten years looked at a raft of current issues, one of which was always the subject of training. In the light of the thousands joining the new missionary movement, training has now become the priority issue. Therefore, it was decided that *training of missionaries from the Two-Thirds World* would be the sole agenda item at the 1989 conference.

Held just prior to the Lausanne II Congress on World Evangelisation in July 1989, the Manila Consultation was a historic meeting between leaders of emerging missions and missions educators from the West. It brought together 70 missionary leaders from 24 nations.

The Consultation gave the spotlight to missionary training centres in the Two-Thirds World, most of which have become operational only during the past five years. It provided a forum in which leaders of these centres could relate their methods, successes, failures and needs. Representatives from Nigeria, Kenya, Brazil, India, Singapore and Korea presented their models of training.

The role of their more experienced Western counterparts was as respondents to the papers. Several missions professors commented that they had gained fresh insights which would help them train students from the Two-Thirds World more appropriately.

The exchange of vision, creative ideas and current research was mutually stimulating; Nigerians recognised useful and transferable approaches employed in Brazil, and *vice versa*. As the missions outreach of churches in the Two-Thirds World grows, this kind of cross-fertilisation and joint planning becomes imperative.

3. COMMON COMPONENTS OF NON-WESTERN MISSION TRAINING CENTRES

Discussion at the Manila consultation led to a consensus on the key elements required in centres preparing missionaries from the Two-Thirds World for cross-cultural ministry.

A. Commitment to the trans-cultural authority of the Scriptures

A biblical understanding of the nature of God's mission to mankind, confidence in the power of the gospel to transform cultures, and dependence on the Holy Spirit to guide a convert church seeking to establish contextual forms of church life and witness.

B. Growth in spiritual maturity

Practical training in discipleship, emphasising elements often weak in Western centres; notably the inner disciplines of meditation, listening to God, fasting and prayer. The practice of these disciplines is fundamental both to survival and to effective ministry.

Preparation for cross-cultural evangelism in the power of the Holy Spirit requires a deep understanding of power encounter and the victory of Jesus over all principalities and powers.

C. Learning in the context of a multi-cultural Christian community

Jonathan Lewis, of Misiones Mundiales in Argentina, aims at developing both a missions department in a Bible institute and a *parallel training community*. The academic programme of the Bible institute will provide the theoretical and academic base, while the community-based programme will hone skills in evan-

gelism and discipleship as well as developing team relationships, inter-personal relationships, and vocational skills, thus providing a place for mission candidates 'to find each other'.

Likewise, David Lee stresses the importance of living together and learning in community. This has rounded out the preparation of many Korean missionaries trained in theological seminaries which provided neither missiological studies nor practical training for cross-cultural mission. It is highly important that trainers and other staff are part of the community and share the dynamics of the informal learning situation.

The Singapore model reported by Titus Loong emphasises the value of the community being *inter-cultural*. Many people (especially those from dominant cultures) are little aware of what others find strange about their cultures. Relationship problems surface in any residential situation, and where the basic problem is lack of cultural sensitivity, it is good that this is exposed during training and worked through.

D. Training in a Two-Thirds World context

Over the past 20 years the disciplines of missiology have flourished. A number of highly academic courses are offered by schools of missions in the West. Hundreds of books have been published. However these training materials have been developed mainly from the philosophical, theological, economic and social orientation of North Atlantic thinking. Godly international students who go to North America to study missiology, discover on returning to their homeland that they need to reshape their Western training for their non-Western setting.

Courses must be adjusted to the educational levels of the missionary candidates, and teaching methods must take into account the ways particular groups of people think and learn.

E. A blend of formal, non-formal and informal education

Learning in community, as described above, provides the best informal education. Formal class-room teaching should be build around the non-formal education in *action/reflection modules* which provide hands-on practical field experience, as for example the field study trips which are a valued feature of several of the new training centres.

The modular approach to learning is favoured, especially 'saturation modules' as used at the WEC Training Centre in Bulstrode, England. A course on 'Reaching Muslims', for example, would provide for exposure to Muslim immigrant communities, friendship evangelism in their homes, visits to mosques, and the like,

followed by reflection and private reading supplemented by seminars building on the practical experiences.

Note that there is a concentration on one subject at a time. No other subjects are taught concurrently. Contrast this with the typical Western pattern of lectures in 10–15 different subjects each week, where the breadth of topics makes it extremely difficult to read or think in depth on more than one or two subjects.

F. Freedom from Western academic degree structures

David Harley describes how examinations have been replaced at All Nations Christian College in England by all-round assessment through regular student interviews and counselling by a tutor. The faculty views the examination approach, a cornerstone of British education, as limiting the flexibility of study courses. All students must undertake a curriculum prescribed with the examination in mind, and courses cannot be closely tailored to personal needs.

G. Specialised training for different patterns of cross-cultural ministry

(a) Serving as a member of an international team

Special attention must be given to teaching relational skills for serving in international teams. The demands of partnership with Western missionaries are readily understood; but what of working with those from rather similar cultures? Will Koreans find it easy to work with Japanese? Nigerians with Kenyans? It is the experience of Western missions that the deepest relationship problems in mission are with fellow-workers, not with the people being reached. Early experience suggests that missionaries from the Two-Thirds World will not be immune to this problem!

(b) A holistic approach to church planting

The 'civilising' intentions of colonial powers led those Western missions which flowed along with colonial expansion to establish institutions providing education, health care and other social services. Many programmes which were spearheads for the gospel in those days have since become a mill-stone around the neck of national churches. Under indigenous and often non-Christian leadership many of the institutions have quite negative witness today.

In the emerging phase of non-Western missions there has been a strong determination to concentrate on evangelism and to keep out of social service ministries. However, in view of the

fact that the Unreached Peoples being targeted are mainly the poor and powerless, it will be surprising if there is not a growing number of non-Western missionaries reaching out holistically in the future. Training must provide for this category, as well as for the church planters.

(c) *Bi-vocational tent-makers*

Already there are large numbers of international workers from the Two-Thirds World who are self-supporting vocational witnesses. As with tent-makers from the West, few if any have received any training for cross-cultural mission. They set forth as soon as their contract is finalised and may not realise their lack of preparation until they are in culture shock!

Assertions that non-Western missionaries will be more welcome than those from Western countries may not be confirmed when it comes down to gaining visas for traditional evangelistic missionary activities. There could be a rapid growth in the number of bi-vocational witnesses from the Two-Thirds World in the next five years.

The IMTP plans to raise the awareness in churches, mission societies and the tent-makers themselves of the need for pre-field training; also, to develop training modules for those already on assignment, bringing groups together at suitable regional centres for short courses during vacation periods and between assignments.

4. INTERNATIONAL MISSIONARY TRAINING PROJECT

The Missions Commission of WEF has launched a comprehensive scheme called the *International Missionary Training Project* (herein referred to as IMTP). Its main objective is to address the overwhelming needs for training in cross-cultural missions in the Two-Thirds World in line with the common components detailed above.

The project's goals are these:

A. To raise missions awareness among pastors, other Christian leaders and educational institutions.

The church pastor is often the most significant block to raising mission awareness in Western churches. In training for pastoral ministry, few have studied world religions, the history of missions, missionary anthropology and other disciplines of what has come to be termed 'missiology'. The same lack is evident in the curricula of non-Western seminaries and Bible schools.

The IMTP plans to encourage theological seminaries in the Two-Thirds World to introduce or expand studies on cross-cultural mission as mandatory core subjects.

B. To assist the training of missions educators and missionary trainers

The IMTP distinguishes between two categories: those who teach missions in seminary or Bible college (missions educators); and those who are preparing missionary candidates (missionary trainers). The educators stand to benefit from higher studies in the West. Much less so the trainers, whose skills will be enhanced more through practical workshops and seminars. Their primary need is first-hand cross-cultural experience. Academic study in a Western setting will not make them good trainers.

In 1987 I visited two seminaries in an Asian country where new missions departments were being set up by missions graduates of a North American Seminary. These gifted graduates are equipped as educators, not trainers. Both expressed a sense of inadequacy for not having personal experience as missionaries.

The IMTP's plans are:

(a) To generate scholarship funding for missions educators

The IMTP will administer the Scholarship Fund already set up by the WEF Missions Commission. No other scholarship programme exists to meet the need of continuing education of missions educators in the Two-Thirds World.

Priority funding will be for study in the Two-Thirds World context but a carefully selected few will be given aid to study in Europe or North America.

The Oxford Centre for Mission Studies in England provides a post-graduate study programme where most of the required reading and research is done in the home country. Residence at Oxford University is required for only a few weeks each year. This is far less costly to the student and also counters the tendency to approach the study from a Western perspective. The value to the Church and mission movements in the student's home country is obvious.

Ralph Winter commented to me once that the US Centre for World Mission is likewise moving in the direction of sending specialist tutors on overseas teaching tours and reducing the need to bring foreign students to the USA.

(b) To provide regional or national workshops for missionary trainers

The workshops will consider current training programmes, curriculum and the resource materials which are being used. There will be opportunities for small group discussion as well as

ample time for informal interaction to establish relationships and develop networks.

Consideration will be given to the aspirations of the local churches and mission agencies to ensure that the training centres are meeting their felt needs and to promote closer partnership between them. The need for regional training centres will be kept under review. To avoid doubling up on travel costs, the workshops will be held in conjunction with national or regional missions conferences wherever possible, as, for example, during the Asia Missions Congress in August 1990.

(c) *To promote co-operation and interchange between centres*

Visits from mission consultants and mission professors will provide on-site assistance in the establishment and upgrading of missionary training centres or departments of world mission.

The exchange of faculty and tutorial staff between Western and non-Western training centres will be mutually beneficial.

C. To assist with curriculum development and educational methodologies

Missionary trainers in the Two-Thirds World have few curriculum models which are culturally relevant to them or their students. They are finding that they cannot simply transfer Western models of education to the non-Western class-room, because of the different ways in which people think and learn.

On a recent visit to an African missionary training centre, I sat in on a formal class-room lecture. The lecturer wrote his notes on the black-board and the students copied them word by word—with great difficulty. The concepts and vocabulary were part of a lecture outline which the lecturer had himself copied during a class on missionary anthropology in a prestigious Western school. Knowing how long it takes Western students to master this vocabulary and concepts, I expect that these African students were perplexed that morning and learned little.

This highlights a crucial problem: how do we transfer such valuable insights into communicating the gospel so that they may be applied by non-Western missionaries?

The IMTP plans to help equip missionary trainers to transfer their acquired knowledge in ways which enable the student to apply the knowledge in practical ministries.

D. To help establish an appropriate accreditation body

The IMTP plans to facilitate the establishment of an accrediting agency with parameters quite distinct from the Western model.

The underlying philosophy is that the major goal of training is not the acquisition of an academic degree but the capacity to minister effectively in a cross-cultural situation. Accreditation will reflect this emphasis. What should be evaluated is the effectiveness in cross-cultural ministry of the missionaries being produced, not their academic achievements.

E. To facilitate the publication of training materials

The IMTP has already published a *World Directory of Missions Research and Information Centres* and is in the process of publishing an annotated bibliography of teaching texts available to mission training centres. Funding will be made available for the translation of mission resource material—as, for example, the preparation of Spanish and Portuguese versions of this compendium.

F. To develop a global fellowship of missionary trainers

Those meeting in the Manila Consultation agreed to form themselves into an *International Missionary Training Fellowship*—a global network of centres and individuals committed to training cross-cultural missionaries from the Two-Thirds World.

The IMTP plans to publish a *Directory of Missionary Training Centres* in 1990, and centres wishing to be listed in subsequent editions should write without delay to the author via the WEF Missions Commission.

Individuals involved in missionary training who do not work in one of the listed training centres are also encouraged to join this fellowship network and should send their bio-data to the author too. Their names will be placed on the mailing list for the quarterly newsletter and other information exchanges which the IMTP will distribute.

Dr. Raymond V. J. Windsor, OBE, FRCSEd, FRACS, is a staff member of the Missions Commission and the Coordinator of the IMTP. A cardio-thoracic surgeon, he worked in India for 20 years, the latter 12 as General Director of BMMF International. Following his work in Asia, he served first as Principal of All Nations Christian College in the U.K. and then as Executive Director of the New Zealand Evangelical Missionary Alliance.

Is Missionary Training Necessary for Two-Thirds World Missionaries?

THEODORE WILLIAMS

I was speaking in a Spiritual Life Convention organised for new believers in one of our mission fields. The entire programme was conducted as in one of our conventions in South India. There was very little cultural adaptation or sensitivity in the whole proceeding. The missionary-in-charge spoke the North Indian language with a heavy South Indian accent. One of the local men who attended the meeting said, 'I don't understand what he is saying. I don't know Malayalam!' The missionary was a graduate of a well-known Bible College and was very dedicated and sincere. But he did not apply himself to learn the language or understand the culture as he should have.

Another couple began their work in an unreached tribal group. They loved the language of the people and got into language study right away. They studied the culture and began to identify with the people. The people accepted them and began to respond to their message.

What was the reason for the difference in the approach to the language and culture of the people? The second couple went through a period of missionary training where language learning and cultural anthropology were emphasised. They were taught language learning principles and linguistics so that they could speak the language with the accent of the people. Missionary

training does make a difference in the effectiveness of the missionary.

In the beginning our Indian missions were eager to send their missionaries among the unreached peoples right away, and simply get on with the job. But through practical experience they found that the missionaries needed training not only in biblical understanding but also in the understanding of the peoples among whom they were working. And so missionary training programmes were started on a simple scale. These were spiritually and practically oriented. The emphasis was on learning to live and work together, and on fasting, prayer and spiritual warfare. Later, courses on cultural anthropology, linguistics, cross-cultural communications and other topics were added.

Each mission developed its own training programme geared to its particular ethos and philosophy. The need was felt for a common training programme, using outside resources that were available particularly in training Bible translators. So the India Missions Association launched the Indian Institute of Cross Cultural Communications in 1980. This programme is used to train Bible translators and literacy workers.

Korean missions were involved in missionary training from the 1970s onward. The East-West Centre and other programmes were carried on by individual missions. In 1985, during the Conference of the Nigerian Evangelical Missions Association at Jos, a consultation was held on missionary training. This led to the establishing of the Nigerian Missionary Training Institute.

Two-Thirds World Missions were bringing into the missionary training programme their own distinct emphases on community living, spiritual warfare, simple lifestyle, and spiritual disciplines.

1. THE NEED FOR MISSIONARY TRAINING

The number of Two-Thirds World missionaries is increasing at a very fast pace. In a decade their number will exceed that of Western missionaries. A sense of urgency to reach the unreached peoples and to gather the harvest characterises the efforts of these missions. So, the need to train the missionaries and undergird them with proper financial support and pastoral care is often neglected. As a result there are many drop outs. Language learning and cultural identification are not emphasised as they should be; and this has affected the effectiveness of the missionary. However, this need is now recognised; and many Two-Thirds World missions have launched their own training programmes. Most of these are just in the early stages of development.

2. A VARIETY OF APPROACHES AND PROGRAMMES

Since these missionary training programmes grew out of a need, their approach is very practical, geared to local needs. This has resulted in new insights and a variety of approaches and programmes. You will notice this as you study the models presented in this book.

As missionary training programmes multiply in the Two-Thirds World, some of them are not known outside their own limited circle. There was a need to locate these and find out what was happening. It was also recognised that missions can learn from each other as they find out what is being done.

Western missions have been grappling with the issue of training missionaries for many years. There are principles and methods which they have used that can be of great value to Two-Thirds World missions. On the other hand, because of their own cultural, economic and multi-religious background, Two-Thirds World missions have developed some insights and methods which can be of value to Western missions. Thus there was a need to bring the missions together to share and to learn.

3. THE ROLE OF THE WEF MISSIONS COMMISSION

The only world body that is in touch at grassroots level with indigenous missions in the Two-Thirds World is the Missions Commission of the World Evangelical Fellowship. We have made this our goal and have worked at it from the time the Commission was established. Through travel and personal contacts, efforts were made to locate Two-Thirds World missions and their leaders. Where such missions existed, they were encouraged to get together in their own national context to form Missions Associations. This, we knew, would help them in sharing their experiences, ideas and resources.

The WEF Missions Commission also has leaders of Western missions and Missions Associations in its membership. Thus it can build bridges and bring together Western missions and Two-Thirds World missions. For some time the Missions Commission has realised the need to find out what missionary training programmes exist in the West and in the Two-Thirds World, and then to bring those involved in this training to a common forum so that they can talk to each other. There was also the need to bring out information and resource material that would be useful in missionary training programmes. With this in view the Task Force on Missionary Training was set up by the Commission.

For the first time in the history of missions those involved in missionary training in the West and in the Two-Thirds World were brought together in the July 1989 Consultation in Manila. As a result an association of those involved in missionary training was launched, the International Missionary Training Fellowship. Thus, we now have a forum where ideas and insights can be exchanged, networking ideas, information, data, models and personnel.

We have not yet learned all there is to learn about missionary training. So the future is exciting as we seek to explore, to try out and perfect different ways of making our missionaries more effective, using our own cultural, economic and multi-religious background. To do this together as Western missions and Two-Thirds World missions is even more exciting. This will be our pursuit in the immediate future through the Task Force on Missionary Training.

Dr. Theodore Williams of India was a founder of the India Evangelical Mission, which he served until 1990 as its General Secretary and now as its president. He is currently the Chairman of the India Missions Association and the WEF Missions Commission, and President of World Evangelical Fellowship. This chapter was written for this publication.

The Dramatic Growth of Two-Thirds World Missions

LARRY D. PATE

The missionary movement in Asia, Africa, Latin America and Oceania is continuing its phenomenal growth. The first phase of a two-part world survey of non-Western missions has been completed by *Bridging Peoples*. This is a summary report of the results of that survey and a brief analysis of the importance of the information for world missions.¹

As of the end of 1988 our survey indicates there were an estimated 35,924 non-Western missionaries serving in 118 countries among 2,450 people groups. This represents almost 30% of the total Protestant missionaries in the world! It is no longer accurate to call the non-Western missions movement 'emerging'. It has already emerged.

That is why we now refer to the mission movement in non-Western countries as the 'Two-Thirds World' missions movement. It accurately implies a majority of the world's peoples and land mass. The countries of Latin America, Africa, Asia and Oceania comprise approximately two-thirds of the inhabited land mass of the earth and even a greater percentage of the world's population. 'Two-Thirds World' does appear to be the most accurate term.

1. A MISSIONARY MANTLE FOR THE TWO-THIRDS WORLD CHURCH

Much is being said today about the growth of the Church in the non-Western world. The greater part of that growth is among evangelical churches. In the year 1900 only 10% of evangelicals were from non-Western countries. By 1985, fully 66% of evangelical Christians were from the Two-Thirds World.² Evangelical Christianity in the Western countries grew an average of 1.3% annually from 1975–1985. In the Two-Thirds World (not including China), the growth rate was 6.7% annually.³ The missions movement in the Two-Thirds World is growing at an annual rate of 13.29%, or roughly twice as fast as the growth of evangelical churches. This amounts to a phenomenal increase of 248% every ten years!

Figure A-1 pictures the overall growth of Two-Thirds World missionaries by continent for 1980–1988. The missionary total for 1980 is 13,238, with 35,924 for 1988. This is a net gain of 22,686 missionaries in just eight years! This very high rate of growth promises to change the picture of world missions well into the future.⁴

The number of mission agencies and sending groups has also seen a large increase, though not nearly as dramatic as the

TWO-THIRDS WORLD ESTIMATED MISSIONARIES

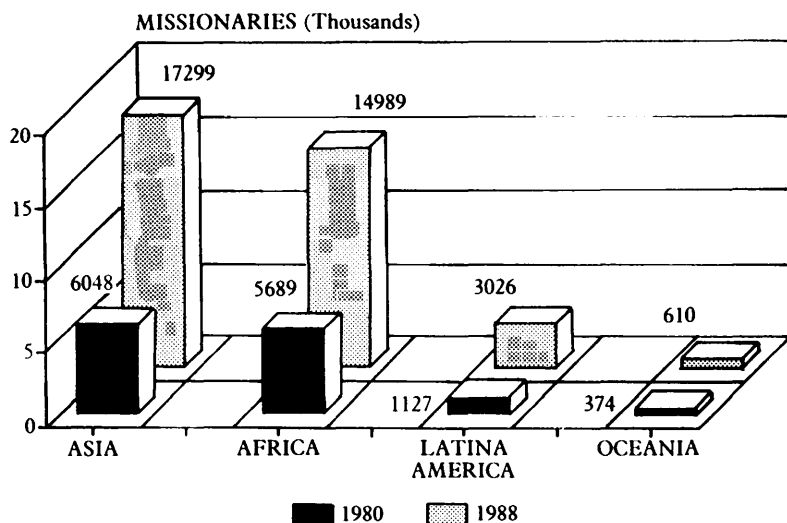


FIGURE A-1

TWO-THIRDS WORLD MISSION AGENCIES

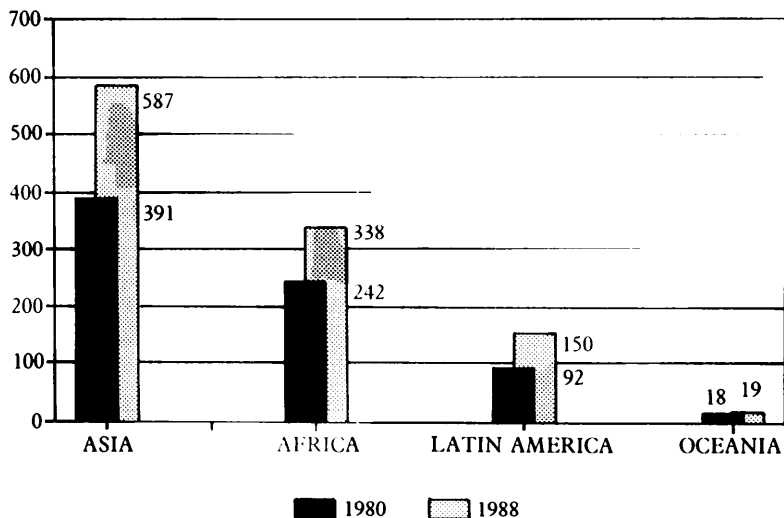


FIGURE A-2

number of missionaries. Figure A-2 depicts this growth by continent from 1980-1988. In 1980 there were 743 agencies and sending groups. In 1988 there were 1,094, a gain of 351 agencies in 8 years!⁵ This is a rate of 4.96% per year and 62% per decade.

2. MISSIONARY TOTALS FOR EACH COUNTRY

Figures A-3 and A-4 display the totals for mission agencies and missionaries by country, continent and year. Asia is the largest missionary-sending continent in the Two-Thirds World, with an estimated total of 17,299 missionaries. Africa has an estimated total of 14,989 missionaries. The estimated total for Latin America is 3,026. Oceania's total is estimated at 610 missionaries.

The size of the missions movements in various regions is also reflected in the percentage of gain for each region (see figure A-4). From 1980 to 1988, estimated Asian missionaries grew by 11,251, a decadal (ten year) growth rate of 272%. Africa grew by 9,3000 missionaries, a decadal growth rate (DGR) of 235%. Latin America grew by 1,899 missionaries, a DGR of 243%. Oceania grew by 236 missionaries, a DGR of 84%. As mentioned above, the overall DGR for all regions combined is 248%.

HISTORICAL SUMMARY OF MISSIONARIES AND AGENCIES

	Active agencies			Reported missionaries			Estimated missionaries		
	1972	1980	1988	1972	1980	1988	1972	1980	1988
**REGION: Asia									
ASIA*		1	1		82	500		82	500
Bangladesh	0	1	1		4	5		4	5
Burma	2	17	22		1010	1797	10	1010	2560
Hong Kong	6	17	19	26	120	92	31	120	191
India	26	140	184	66	3328	6841	598	3328	8905
Indonesia	1	20	25	13	381	896	5	381	1114
Japan	32	50	74	27	125	288	137	125	291
Korea	7	31	104	22	199	1004	38	199	1184
Malaysia	2	6	10	2	24	87	5	24	92
Nepal	1	1	1		0	8	5	0	8
Pakistan	0	5	7		61	88		61	96
Philippines	13	37	54	155	586	1125	170	586	1814
Singapore	4	52	67	10	116	517	10	116	646
So. Viet Nam	1	0	0	2	0	0	2	0	0
Sri Lanka	2	2	3		5	37	13	5	37
Taiwan	3	6	6	26	7	3	31	7	10
Thailand	3	5	9	3	0	127	8	0	132
ASIA ADJUSTMENTS:						-286			-286
TOTALS FOR ASIA:		391	587		6048	13129		6048	17299
**REGION: Africa									
Angola	2						10		
Benin	0	1	1		0	0		0	0
Cameroon	0	4	4		23	0		23	51
Chad	1			4			4		
Central African Republic	0	5	6		0	6		0	6
Egypt	2	3	3		101	59	5	101	170
Ethiopia	0	1	2		50	9		50	34
Gabon	0	1	1		29	0		29	7
Ghana	0	30	46		843	523		843	1545
Israel	0	1	1		0	6		0	6
Kenya	2	36	62	10	68	1966	15	1002	2242
Liberia	1	2	3		0	280	5	0	280
Madagascar	2	4	4	30	30	128	35	30	166
Malawi	2	10	13		117	436	10	117	436
Namibia	0	1	1		9	13	0	9	13
Nigeria	4	63	84	810	1141	2489	820	1141	2959
Sierra Leone	0	1	3		41	78		41	103
South Africa	6	10	11	59	617	125	84	617	999
Swaziland	1	1	1		4	28	5	4	28
Tanzania	0	5	8		54	165		54	168
Uganda	1	6	11		47	777	5	47	1113
Zaire	3	37	44	4	990	436	9	990	2731
Zambia	0	10	15		95	289		95	392

	Active agencies			Reported missionaries			Estimated missionaries		
	1972	1980	1988	1972	1980	1988	1972	1980	1988
Zimbabwe	8	10	14		496	1464		496	1540
TOTALS FOR AFRICA:	27	242	338	917	4755	9277	1007	5689	14989
Latin America									
Argentina	7	9	19	30	0	56	30	0	70
Belize	0	1	1		0	10		0	10
Bolivia	0	1	3		0	47		0	47
Brazil	26	40	57	495	791	1167	595	791	2040
Chile	2	1	1		0	0	10	0	0
Colombia	2	9	9	2	22	169	7	22	192
Costa Rica	3	1	1	1	0	3	1	0	3
Dominican Rep.	0	1	1		0	0		0	0
Ecuador	1	3	3	11	12	0	11	12	36
El Salvador	0	1	4		2	18		2	21
Guatemala	3	6	16	3	27	45	8	27	90
Haiti	0	1	1		0	0		0	0
Honduras	0	1	2		0	7		0	17
Jamaica	3			4			14		
Mexico	5	11	24	64	24	182	69	24	224
Peru	0	2	4	3	144	164	8	144	164
Puerto Rico	2	1	1	20	36	0	30	36	45
Trinidad	3			5			5		
Spain	1	1	1		0	10		0	10
Uruguay	1			15			15		
Venezuela	2	2	2	2	69	0	7	69	64
LATIN AMERICAN ADJUSTMENTS:						-7			-7
TOTALS FOR LATIN AMERICA:	61	92	150	655	1127	1871	820	1127	3026
OCEANIA:									
American Samoa	1	1	1		0	18	5	0	18
Fiji	2	3	3	22	153	22	22	153	202
Guam	0	3	3		0	0		0	0
Papua New Guinea	0	7	8		81	14		81	102
Solomon Islands	1	2	2	22	130	0	22	130	254
Tonga	1	1	1	12	0	14	12	0	14
Western Samoa	0	1	1		10	0		10	20
TOTALS FOR OCEANIA:	5	18	19	56	374	68	61	374	610

FIGURE A-3

A. The Largest Sending Countries

Figure A-5 depicts the top ten sending countries for both 1980 and 1988. Notice that India remains at the top of the list, with 3,328 missionaries in 1980 and 8,905 missionaries in 1988. This

TWO-THIRDS WORLD SUMMARY AGENCIES AND MISSIONARIES

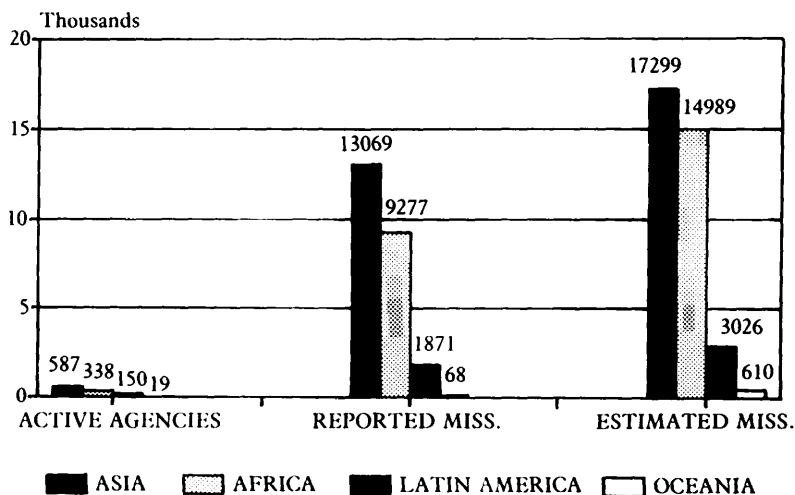


FIGURE A-4

represents a decadal growth rate (DGR) of over 242%. In both years Nigeria remains the second largest sending country. But with a DGR of 255.5%, Zaire overtook Burma as the third largest sending country in 1988. Notice also that Kenya and Korea have replaced South Africa and Indonesia in the top ten for 1988. In both years there are five countries from Africa, four from Asia, and one (Brazil) representing Latin America.

TWO-THIRDS WORLD TOP TEN SENDING COUNTRIES

1980 TOP TEN COUNTRIES		1988 TOP TEN COUNTRIES		
Country	Missionaries	Country	Missionaries	DGR
India	3328	India	8905	242.23%
Nigeria	1141	Nigeria	2959	229.10%
Burma	1010	Zaire	2731	255.52%
Zaire	990	Burma	2560	219.81%
Ghana	843	Kenya	2242	173.66%
Brazil	791	Brazil	2040	226.83%
South Africa	617	Philippines	1814	310.61%
Philippines	586	Ghana	1545	113.24%
Zimbabwe	496	Zimbabwe	1540	312.14%
Indonesia	381	Korea	1184	829.23%
Totals	10183		27520	246.51%
Percent of Total	76.92%		76.61%	

FIGURE A-5

B. The Largest Sending Agencies

The top ten missionary sending agencies for 1988 are listed in figure A-6. The Burma Baptist convention heads the list, with 1,440 missionaries in 1988, up from 887 in 1980. the Diocesan Missionary Association of the Church of the Province of Kenya (Anglican), is second with a total of 1,283 missionaries. Notice that while the very largest agencies are from various countries of Africa, five agencies of the top ten are from the single country of India. This demonstrates the breadth of the Indian missions movement.

1988 TOP TEN SENDING AGENCIES, ALL REGIONS

Agency	Country	Miss 88
1. Burma Baptist Convention	Burma	1440
2. Diocesan Missionary Association (CPK)	Kenya	1283
3. Forward in Faith Ministries	Zimbabwe	1275
4. Evangelical Missionary Society	Nigeria	729
5. Fellowship of Pentecostal Churches of God	India	560
6. Indian Evangelical Team	India	559
7. Friends Missionary Prayer Band*	India	439
8. Zoran Baptist Mission	India	408
9. Gospel Mission of Uganda	Uganda	406
10. All India Prayer Fellowship	India	403
Totals		7502
Percent of Overall Total (of 35,924)		20.88%

FIGURE A-6

3. THE FUTURE OF THE TWO-THIRDS WORLD MISSIONS MOVEMENT

The Two-Thirds World missions movement is growing at a phenomenal pace. Our data indicates that the non-Western missions movement increased by an estimated 22,686 missionaries from 1980-1988. As stated before, this reflects an average annual growth of 13.39%, which is 248% per decade. From 1979-1980, the Western missionary movement grew at an annual rate of 4.0%, or 48% per decade. *This means the Two-Thirds World mission movement has grown approximately five times faster than the Western missions movement during the last ten years!*¹⁶ Not only does this have great statistical significance for the future of global missions, it also carries many important implications for the world missionary enterprise and for the global Church itself.

Figure A-7 shows the total number of estimated missionaries projected to the year 2000. According to the best available sources, there were 2,951 missionaries in 1972, 13,238 mission-

TWO-THIRDS WORLD MISSIONARIES
Totals & Projections

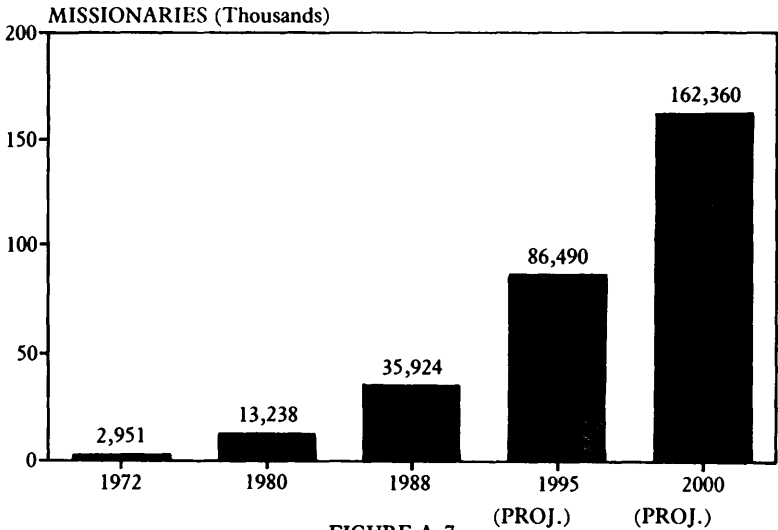


FIGURE A-7

PROJECTED MISSIONARIES
WESTERN AND TWO-THIRDS WORLD

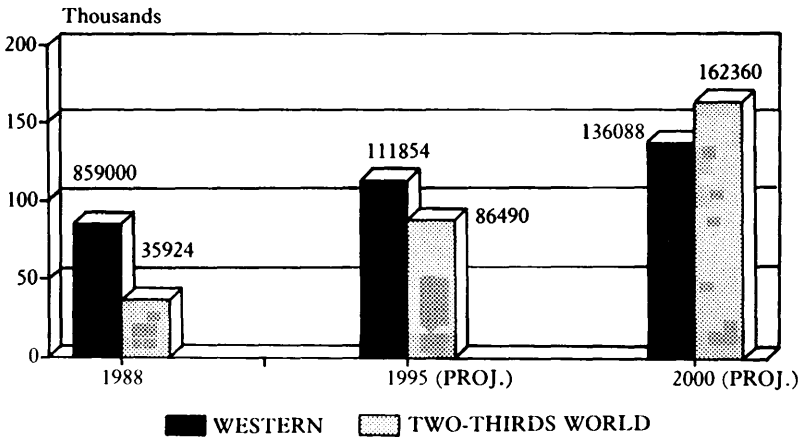


FIGURE A-8

aries in 1980⁷ and 35,924 in 1988. If the Two-Thirds World missionary movement continues at its present rate of growth, there will be an estimated total of 86,098 non-Western missionaries in 1995 and 162,360 by the year 2000!⁸

If both the Western missionary force and the Two-Thirds World missionary force continue to grow at their current rates, figure A-8 demonstrates that the majority of Protestant missionaries will be from the non-Western world. The number of Two-Thirds World missionaries would overtake the number of Western missionaries some time in 1998. By 2000, Western missionaries would be approximately 136,000 and Two-Thirds World missionaries would number over 162,000! This would make the non-Western missionary force 54.4% of the total of Protestant missionaries by the year 2000.

4. LOOKING TO THE FUTURE: SUGGESTIONS FOR MISSIONARY LEADERS

The rapid rise of the Church and missionary activity in the Two-Thirds World promises to change both the church and the missionary enterprise in the future. International and inter-agency cooperation is likely to increase as missionary leaders perceive ever-widening possibilities for mutual action. The communications revolution brought on by the explosive growth and development of electronic technologies promises to enhance the possibilities for cooperation.

What does all this mean to the lonely missionary struggling to evangelise an unreached people? It could mean he won't have to struggle so much and feel so alone. There could come a day when even the most remote missionary could have access to a complete range of needed information concerning his target people, an international network of funding resources and an international pool of volunteers to join him in his task. Such futuristic possibilities should not be considered remote and unlikely to happen. They are technically possible now. What remains to be seen, however, is whether missionary leaders can demonstrate the resolve and organisational flexibility to realise these possibilities.

The globalisation of the missionary task is now in process. Globalisation can mean the building of many practical networks of cooperation through which individual mission agencies can obtain much needed forms of help without sacrificing their organisational autonomy or indigenous nature. To demonstrate some possible areas of cooperation, the following suggestions are offered to missionary leaders around the world.

(1) *Consider Task-Oriented Partnerships.* Partnerships which centre on a particular missionary task need not threaten the organisational or ministry operations of any partnering mission agency. Partnership is valuable when two or more agencies

working together can achieve missionary tasks none can accomplish alone.

Working together, mission agencies have partnered to evangelise specific people groups in Africa and Asia. They have partnered to establish interdenominational missionary training programmes in many place of the Two-Thirds World. Whole countries and their missionary needs have been surveyed through missionary partnerships. Even the research project which formed the basis of this chapter is the result of an international inter-agency partnership. Partnerships can, and often do, effectively accomplish many vital missionary tasks which would otherwise be impossible.⁸

(2) *Consider International Solutions to Common Problems.* Mission agencies around the world face many common problems because the nature of the missionary task is the same regardless of who undertakes it. Obtaining visas and foreign currency, gaining access to good missionary training, education of missionary children, gaining funding for travel and support, language or culture learning among target peoples, and gaining sufficient information for strategic planning are among the manifold problems missionary leaders must constantly overcome.

It may be time to consider seriously building one or more networks of resources which can readily be tapped by mission agencies all over the world. One existing network which could readily be utilised for this purpose is the World Evangelical Fellowship Missions Commission and its many member missions associations in various countries. Here are some possible resources which might be made available:

1. An international funding pool to help meet logistical needs of Two-Thirds World missionaries. Examples are foreign currency exchange, representation to governments of target countries, subsidisation of travel costs, missionary support 'drawing rights'.
2. An international computerised network of missions databases. Example of use: grass-roots collection and sharing of relevant information on target peoples and the missionaries working among them.
3. An international missions accrediting association (with national branches) which sets forth and checks for minimum standards for organisational integrity and accountability of mission agencies. Examples of benefits: donors from any part of the world could feel confident in supporting approved agencies and projects in any other part of the world. The world's missionary resources could be more equitably and strategically shared.

4. An international Partnership Development Service could be established through which mission agencies could work together to accomplish specific missionary tasks. Examples of benefits: larger missionary tasks such as research projects and targeting larger unreached people groups, may be more readily attempted with two or more mission agencies working in partnership.

(3) *Place a priority on missionary training.* The rapid rise of missionaries in the Two-Thirds World has already fostered a tremendous demand for adequate missionary training. Some missionary candidates in India may wait for two years or more for an opportunity to receive even the minimum level of training required for entry into a missionary career. Many non-Western missionaries are sent to their fields of labour with little or no training at all! Our data indicates that there could be as many as four and one-half times as many Two-Thirds World missionaries to be trained by the year 2000 as there were at the end of 1988! Without question, Two-Thirds World missionary training should be placed at the top of the priority list for both Two-Thirds World and Western mission agencies! The need for missionary training is more complex than is readily apparent. There are four specific types of training needed which are critical to the development of Two-Thirds World missions.

The training of missionary candidates includes the practical ministry experience, theoretical classroom learning and pre-field orientation required before a missionary is sent to his field of service. While Western standards and methods may not be necessary, there is no shortcut to preparing missionaries for cross-cultural service. A candidate must first prove his ministry among his own people, then receive the training and orientation necessary to minister successfully to another people.

Because Two-Thirds World missionary training is likely to remain a critical need for some time into the future, this is an area where experienced Western missionaries may effectively assist in providing training resources and personnel. The Asian Cross-Cultural Training Institute (ACTI) in Singapore, for instance, is an example of interdenominational and international cooperation to provide quality missionary education to Asians.

And then there is the training of missionary trainers. As missionary leaders in the Two-Thirds World learn the absolute necessity of adequate training, they are torn between deciding to expend resources to support more missionaries or to train those they do send. Even for those who decide to train their missionaries adequately, it is difficult to find qualified missionary trainers. Missionary instructors need to have had good cross-

cultural ministry experience plus adequate theoretical knowledge to help others be effective in any culture. Such instructors are difficult to find in the Two-Thirds World! In many countries effective indigenous missionary trainers are almost non-existent. Yet providing an adequate number of skilled and experienced indigenous missionary instructors is perhaps the greatest need of the Two-Thirds World missions movement.

This need provides an excellent opportunity for inter-agency cooperation. Some leaders have recognised this already. For instance, the Nigerian School of Bible and Missions of Jos, Nigeria, is jointly sponsored by approximately 15 member mission agencies of the Nigeria Evangelical Missions Association.

Providing adequate training for missionary instructors will not be possible if they must rely on missiological training in the Western world to become qualified. For both financial and contextual reasons, they must receive training in their own regions of the world. Recognising this critical need, the World Evangelical Fellowship Missions Commission is initiating an international programme to make missionary training more available. Working with an international group of missionary leaders and trainers, the Missions Commission intends to provide training for missionary instructors on a regional basis, beginning in Latin America.

This is an important programme. Utilising modular training systems and internationally recognised teams of professors, it is possible that fully transferable training could be offered to qualified instructors. Through such innovative efforts, high quality missionary training from indigenous, experienced instructors could eventually be available to most missionary candidates around the world.

Two-Thirds World missionary leaders are highly motivated, visionary people who often overcome great obstacles to begin their missionary agencies. In areas such as faith and ministry ability, such leaders usually make excellent examples to the missionaries they lead. But most leaders often feel as if they are alone, doing too much with too little for too long. They could benefit greatly from short-term seminars and training modules to help them gain insights and tools which will help them administer their agencies. In some countries, such as Brazil and Nigeria, national missions associations sponsor conferences and seminars for the leaders of member agencies.

Such learning and networking opportunities are very important for Two-Thirds World mission leaders. They can provide leaders with understanding on organisation and strategy which will help them effectively multiply their fruitfulness and expand their ministries.

There is a need, too, for the training of missionary churches.

Effective missionary ministry requires effective partnership with churches. In many parts of the world, the missionary movement has been slow in getting started largely as a result of a lack of missionary vision by church leaders themselves. It is often easier to get missionaries ready to go than to see their churches ready to send them! Because of this, the church must also be trained in missions.

Perhaps the most successful effort in the Two-Thirds World to inspire and train church leadership in missions has been COMIBAM (*Confraternidad de Misiones Ibero America*) in Latin America. Starting in 1984 this continent-wide missions movement has successfully trained and inspired church, youth, professional and women's leaders in missions even as it has called missionaries to life-time service. This is an excellent example of the type of holistic development of missionary vision and understanding necessary to sustain mission movements.

These are only a few of the many types of benefits to the global missionary enterprise which are possible if missionary leaders in every part of the world will seriously consider cooperative solutions to missionary problems which are common around the world.

5. CONCLUSION

The rapid rise of the Church and missionary activity in the Two-Thirds World promises to change both the Church and missionary enterprise in the future on a global scale. The missions movement of the Two-Thirds World promises to be approximately as large as the Western missions movement some time towards the turn of the century. This rapid growth demands a serious assessment by Church and missionary leaders around the world as to the need and potential for international cooperation. This is particularly true in the area of providing adequate missionary training. Networking, task-oriented partnership and internationalisation are becoming more than simple futuristic jargon. The globalisation of the missionary activities of the Church is assuming concrete forms.

May our commitment to the missionary task and to each other be sufficient to meet the challenges and to seize the opportunities that lie ahead!

NOTES

1. This research project was sponsored by OC Ministries, Inc., the Lausanne Committee for World Evangelism's Strategy Working Group, the Missions

Commission of the World Evangelical Fellowship and GlobalLink Ministries. A more complete analysis is available in the book *From Every People*.

2. David J. Hesselgrave, *Today's Choices For Tomorrow's Mission* (Grand Rapids: Zondervan), p.189.
3. Patrick Johnstone, *Operation World* (Pasadena: William Carey Library, 1986), p.35.
4. These should be considered conservative figures. Every effort throughout this book has been made to select methods for calculations which do not inflate the figures.
5. The 1980 figures do not agree with those of Dr. Lawrence E. Keyes' *The Last Age of Missions* because we revised them to reflect newly-discovered agencies which also existed in 1980, but were not then discovered by Keyes' research.
6. Based on the figures from the 14th edition of the North American Mission Handbook (MARC Publications, Monrovia). This rate assumes the same growth rate for Western Europe and Australia/New Zealand as for North America. It also assumes that the rate of growth for Western home missionaries, for which we have no figures, is also the same as the growth of Western foreign missions. Those unknown growth rates could be lower, but are unlikely to be higher.
7. Figures for 1972 and 1980 are not estimates. They reflect data on our records of reported missionaries. That is why they do not agree exactly with previous estimates for those years in the 1972 study by Wang, *et al.*, and the 1980 study by Keyes.
8. For a more complete discussion on task-oriented partnerships, see my article, 'Get Ready For Partnerships With Emerging Missions', in *Evangelical Missions Quarterly*, Vol. 22, No. 4 (Oct. 1986).

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Part Two:
Models of Missionary Training

Training Missionaries in Asia: The Asian Cross-Cultural Training Institute

TITUS LOONG

Here in Asia during the last twenty years churches have started to see their part in preaching the gospel to all nations by crossing cultural and linguistic barriers. Mission-minded Christians realise the value of learning new languages and the significance of planting churches cross-culturally. They also recognise how Christian professionals can become strategic tentmakers in some countries.

Asian mission is relatively new. Churches and sending agencies are still working hard to improve areas such as orientation and training, children's education and care for missionaries' parents back 'home'. Asians start their missionary service hardly prepared to face the conditions.

Several years ago, when I was serving in Taitung as a missionary doctor, our Taiwanese pharmacist (a seminary graduate herself) spoke to me about her calling to serve in Thailand. My wife and I lent her books and periodicals on missions. We prayed and discussed missions with her. From then on I often thought: 'How should Asians be prepared to serve the Lord in cross-cultural settings?'

Asian missionaries are in some aspects quite different from Western missionaries. Though some Asians may be well supported financially and prayerfully, they often lack adequate

pastoral care from their churches. Unlike their Western co-workers, Asian missionaries are often first generation Christians. Their mission awareness comes from hearing talks and reading books about current world mission issues rather than from parents and Sunday schools. Asian missionaries might also have to overcome additional cultural barriers if they send their children to boarding schools.

In order to serve the Lord in cross-cultural settings, one must be spiritually mature and be knowledgeable about missions. He should learn church planting and other cross-cultural skills. As a matter of fact, he needs to learn to live cross-culturally.

It has been a privilege for me to spend four years as a resident training staff member of the Asian Cross-Cultural Training Institute. Cross-cultural community living is required for all trainees.

1. OBJECTIVES OF ACTI TRAINING

The ethos of ACTI is practical missionary training in a cross-cultural community with a strong emphasis on missiology. We aim to avoid any dichotomy between practical and academic training.

The training objective at ACTI is fourfold: to experience cross-cultural community life, to learn cross-cultural evangelism and church planing, to find self-identity (as families or individuals) in a cross-cultural context, and to develop creative Asian perspectives on missions. This objective is achieved through learning and living in the ACTI community.

A. Intensive English Speaking Environment

Asian missionaries today face a unique difficulty. We have to adjust to two new languages and two new cultures. We must study the target language as well as English, and learn to adjust to the local culture as well as the 'missionary culture' which is still largely Western. English and Western ways usually predominate in missionary gatherings. Asian fellow missionaries have to find their own way to fit themselves in. ACTI not only provides English classes for missionaries; it uses English as the teaching and communicating medium and requires trainees to complete a research paper in English on a topic relevant to their future ministry.

B. Pitfalls of Short-Term Trips

Some question the need for live-in cross-cultural training since

there are short-term trips available to Christian workers for cultural exposure before their missionary assignment. Personally, I see limitations in these mission trips. During the trip individuals are highly motivated to identify with the local culture because they know that within a short period of time they are returning home. The excitement they experience in a new culture is enough to carry them through on this short trip. But problems such as the frustrations of language learning, loneliness, or the difficulty of children's education fail to be considered. Singles may not have thought of parenting children on the mission field. Or perhaps during the mission trip one candidate has seen the worst and decides that he or she cannot be a career missionary. Here at ACTI we spend a good length of time living together and discussing how to equip ourselves for long term service.

C. Experience Oriented

One alumnus told us that missiology studied at ACTI had later proved very practical. He found his missionary identity when God spoke to him through difficulties. Had he not had opportunity to think through the biblical basis of missions and what it would take to be a long term missionary, he might have found it very difficult to continue his cross-cultural service. The months spent at ACTI have helped trainees gain the quality of 'stickability'. A single missionary commented that the experience of rooming with people of other cultures was not easy but proved helpful for her life on the mission field.

At ACTI trainees not only study the 'why' and 'who' of missions which are the basic information about world evangelism, but they also explore the 'how', 'what' and 'where' of missions. Trainees learn to set short and long term goals. It is a prefield training designed for those seriously called to serve cross-culturally on a long term basis.

D. Missionary Family Life

ACTI also provides time for couples to sort out their roles as husbands or wives and discover how to serve together. Alumni couples have found that ACTI life has enriched their relationships. Families can spend time talking to missionaries. Lectures on missionary family life have helped trainees regarding children education. Some choose to send their children to boarding schools while others decide not to. During our mission study trips we have taken them to visit CheFoo schools in Malaysia or Faith Academy in Manila.

A trainee with three children once said, 'We do not have all

the answers on how to educate and raise our children, but now we know enough to be able to discern the Lord's guidance step by step.'

E. Recruitment and Orientation of Trainees

Before accepting any new trainee, ACTI works closely with sending organisations to examine the candidate's calling and willingness to receive such preparatory training. ACTI therefore is a post-seminary, post-missionary appointment and pre-field training for career missionaries and cross-cultural professionals.

Because of the intensity of the programme, orientation and advance organising procedures have been improving each year in order to help trainees maximise their learning.

F. Preliminary orientation

Six months before candidates arrive, ACTI sends out materials for trainees to read and to work with. They are informed about Singapore culture, the church situation, and things they need to know as a new guest. Suggestions are included for cross-cultural community living as singles, couples or families, as well as on how to improve one's English, and even what belongings to bring along. Later they are encouraged to start praying for their fellow trainees in their batch.

G. Orientation week

The first week is scheduled lightly so that trainees have time to adjust to time difference and climate. Families need additional time to settle down. The week is devoted to let everyone learn as much as possible about living at ACTI and in Singapore. We apply the culture bonding principle and facilitate early exposure to the new environment. For example, we would arrange for newcomers to take public transportation as early as the first day upon arrival. Fortunately Singapore is a safe city and is English speaking.

H. Mission Education

Twice a year ACTI publishes a journal called *Asian Mission* to stimulate and promote interest in the mission movement in Asia. It seeks to be an arm of research on the Asian mission movement and world missions. Some organisations have expressed the wish to build partnerships between missionary training institutes in the world. It is my prayer and sincere hope that this will be a reality soon.

2. CURRICULUM AT A GLANCE

Each year we have a ten-month training course for new missionaries. Local church involvement and missions study trips are provided for broader exposure in their cross-cultural experience.

Mornings are occupied by formal missiological classes and seminars, audio-visual presentations and discussions. We look into theological and historical perspectives of missions, cross-cultural church planting, cross-cultural communication, and the study of different world religions and people groups; also, practical and current topics such as missions in a revolutionary age, basic health, missionary family life, the education of children and methods of handling stress.

Some very practical topics are studied: for example, Muslim women; the charismatic movement in Asia; spiritism in the Philippines; how to cultivate understanding with one's sending churches; folk religions; cross-cultural counselling; missionary children's education; and urban missions.

There is a concern that trainees might spend too much time reading books. Ideas are therefore expressed and challenged through classroom and informal discussion. Trainees also compare notes about their previous church planting experiences.

We have six weeks of linguistics and phonetics, cross-cultural Bible study and cultural anthropology. Afternoons are left for counselling, prayer, study or rest.

During the two mission study trips trainees learn from national church leaders and missionaries in different countries. By doing so we extend our lecture room outside of Singapore.

Each trainee is required to do a twenty-page research paper in English on missions related to his or her future ministry. This is supervised by a mentor.

The academic programme of ACTI is continually expanding and adjusting to the changing world in which we live and work. We are constantly looking into areas which concern the missionary more and more. For details please refer to Appendix 1.

3. THE OPERATION OF THE ACTI TRAINING PROGRAMME

In the ACTI operation we emphasise team work between staff and trainees. On the one hand the staff provides a suitable environment for learning. On the other hand we offer trainees the privilege and responsibility of sharing in the operation. We respect their input of ideas and labour so that they will be creative counterparts while maintaining the role of learners.

A. Conducting A Learning Community

Community living is not something new but something of which we have lost sight in our modern world. Today we have more possessions, more freedom and access to personal conveniences. But all these separate rather than unite us.

Training through community living corresponds to the concept of building the body of Christ through small groups or retreats. But cross-cultural training in close proximity for ten months is more than attending retreats. It adds strains to the participants, both trainers and trainees. But like any skill, knowing comes from practising. The whole philosophy of ACTI is to expose everyone to active, interpersonal interactions in a cross-cultural Christian caring and sharing context.

B. Facilitating A Cross-Cultural Mode of Thinking

One common question asked is whether a missionary from, for example, Korea who is going to the Philippines needs to know about cultures other than that to which he is going. The need is obvious, especially in view of the fast-changing and internationalised world we are facing. When a future missionary from country 'A' knows to a certain extent the culture of people 'C', 'D' or 'E' before going into country 'B', he has already developed some skill in cross-cultural thinking. In other words, he will observe differences and listen to others before he jumps to a quick conclusion about who is right or wrong.

His experience reminds him that it could be a matter of different ways of doing things.

C. Providing Asian—Western Dynamics at ACTI

Here lies the crux of the matter. Western missionaries are seen as successful if they can adjust to the culture of their host country. However, the success of the Asian missionary is partly judged by how well they can get along with the other Western missionaries.

One goal at ACTI is to prepare Asian candidates for the times they will interact with fellow non-Asian missionaries. In other words, ACTI plays a significant role for the missionary training of non-Western missionary candidates in such a way that our community-living also simulates the missionary compound or missionary circle culture. ACTI tries to keep the community size small to simulate the one-on-one and small-group interaction which takes place on the field.

One of the 'simulation activities' which happens at ACTI is the afternoon tea time and Friday night prayer meeting (with tea to

follow). Other simulation activities include recreation, such as volleyball matches. Both ball games and tea were once considered a waste of time by some Asian trainees.

In this manner, the Asian candidates have a chance to practise and adjust their views before facing the real situation on the field. A Korean alumnus now serving in Taiwan said that he can fully and comfortably appreciate the weekly prayer meeting with his fellow missionaries. When cake is served, he picks up a fork, and enjoys it. Seemingly harmless situations such as these can trigger many problems for Asian missionaries who are unprepared to handle them. Another Asian missionary lady felt hurt when she tried several times to say something amusing to a Western group but none laughed. Jokes are in fact the hardest of all aspects of a culture for foreigners. This explains why the Friday night prayer meetings at ACTI have come to mean much to the trainees. We see our Western trainees as very good bridges between the West and the East.

D. Building a Cross-Cultural Trust

To build trust in one's own cultural context is not always easy. It is even more so in a multi-cultural situation. How true it is when Johnson says,

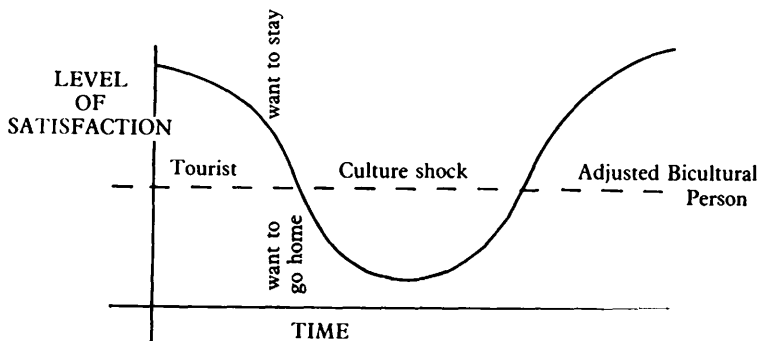
Trust is a necessary condition for stable cooperation and effective communication. The higher the trust the more stable the cooperation and the more effective the communication.¹

When the trust level is high in field ministry missionaries will be able openly to express their feelings and thoughts and to discuss their different opinions and ideas. Contrastingly, it is difficult to work with someone who suspects everything seen and told. Such an attitude is very destructive to the person and to his service. At ACTI members of the cross-cultural community can learn how to build trust through observation, self-evaluation and the weekly tutorial time with lecturers. Commitment is required.

E. Application of Group Dynamics

Lectures on awareness and handling of group dynamics are offered during the first term. Throughout the months, staff and trainees can try out these theories and principles among themselves by means of experiencing and observing. Trainees, and the staff as well, go through what Johnson (quoting Tuckman) lists as the 'stages of development of learning groups'.

During the *forming stage*, there is a period of uncertainty in which members try to determine their place in the group and the procedures



and rules of the group. During the *storming stage*, conflicts begin to arise as members resist the influence of the group and rebel against accomplishing the task. During the *norming stage*, the group establishes cohesiveness and commitment, . . . setting norms for appropriate behaviour. Finally, during the *performing stage* the group develops proficiency in achieving its goals . . .²

Paul Hiebert³ sees three stages in cross-cultural experience: 'tourist', 'culture shock', and 'adjusted bicultural person'.

Studying the accompanying graph, as well as the four stages, we can come up with the following description which coincides with what happens during ACTI training.

Initial or forming stage: like a tourist, full of curiosity and motivation. This looks like the first two months of ACTI experience.

Storming stage: the person is encountering culture shock as well as spiritual crisis or interpersonal conflicts. These happen around the third to the fifth month of the training course. Some trainees get sick, lose weight or become quiet and passive. Others might challenge the staff or other trainees.

A group will go through a period of challenging the authority of the co-ordinator. It is an ordinary occurrence and should be expected. . . . Participation in a co-operative learning group requires students to take responsibility for their own learning and the learning of the other members of their group. . . . Sometimes group members will resist these responsibilities and attempt to return to the more traditional passive, self-centred, minimal-effort student role.⁴

In an Asian context, the staff must not overlook the emotions of Asian trainees which persist underneath a seemingly obedient or calm outlook. Sincere one-to-one sharing usually helps a great deal to turn passive members back to their active, performing roles. Asian trainees need more initiative from staff.

Norming stage: the person is coming up from the pit of depression. During the fifth or sixth month trainees begin to eat

and sleep better, talk more and enjoy each other's presence. They are befriending local Christians as well.

Performing stage then describes an adjusted bicultural person. After six or seven months, our trainees have gained much understanding of the life and service of a missionary, and have learned to witness and to help in a church of a different culture. The culture shock curve resembles very closely what our trainees have gone through.

More than a personal experience, it is a group experience. Johnson⁵ also included a last group stage called 'terminating'. ACTI is a group which ends totally when trainees go on to their assigned countries to serve. They may not see each other again. Staff need to help them as much as possible to resolve inter-personal conflicts before the group ends its time together. The life of a missionary is always on the move, but not every missionary has learned to move on feeling guilt-free or hurt-free.

F. Mission Study Trips

The experience of travelling together provides a preparation for trainees' future missionary career rather than a time to do lots of evangelism. At ACTI we require wives and children to go along so that parents can be trained to handle travelling situations. For example, the father has to fill out four or five forms while the mother watches over the children and their belongings. What if the entire family cannot fit into a tricycle taxi? What about evening meetings? Will the wife stay behind alone with the children? Older Asian kids have to learn Western table manners at mission hostels, another sub-culture.

4. HOLISTIC TRAINING FOR MISSIONARIES: FORMAL AND NON-FORMAL

Grunlan and Mayers wrote:

In societies where formal education is based on the teacher-pupil educational relationship, telling is the primary means of teaching, i.e., student input is minimal, primarily within the context of the classroom. Influence of the teacher on the student is thus only in the specific area of the course. Evaluation is thus of minimal value within the life of the student because only end results are tested and evaluated, i.e., the examination.⁶

Two questions have often been raised regarding missionary training programmes: first, should we consider moving towards getting theological accreditation? And second, is ACTI a type of

non-formal training in contrast with the 'formal' degree programme offered by Western seminaries?

I would like to pose the following points for discussion:

1. It is commonly noted that some 'missiologists' have not been actively involved in mission work. After much studies they are no longer 'fit' for field assignment. Why? It might be that they are now old and their children are schooled. Perhaps they have too much head knowledge; therefore they are not bold enough to move on. We therefore question whether formal, academic missiological study in a seminary is by itself adequate for missionary service.

2. Some Asian missionaries, after their first two terms of service, will seek academic studies. They benefit much from missiological studies at that point, and can gain much insight from their own as well as others' experience.

3. Take today's technologists, for example. They have their formal training (each student chooses a major, evaluated through exams which lead to a degree). Yet they are also required to take job-related training before their work. Likewise, ACTI is on-the-job training for new missionaries. That is why the Singaporean government looks at ACTI members not as students but as 'trainees' and grants them work permits.

4. I believe we are not here to discuss how (or whether) missionary training programmes will become part of theological schools. I urge mission organisations to set up their own accreditation system.

5. Our trainee recruitment procedure serves as a functional model: we are recruiting them through their mission agencies. TEAM in the Philippines has endorsed a requirement for accepting Asian missionaries; that is, they must first go through ACTI training.

6. The trainee evaluation method at ACTI (see Appendix 2) indicates that our programme is learner-centred. A great deal of time and effort is put into interpersonal relationships between trainers and trainees before they can evaluate each other. Do seminaries carry out similar types of evaluation?

7. But ACTI does emphasise formal, or lecture type training (see curriculum). This is conducted in morning lectures. We provide both formal and nonformal training. We try to offer a holistic training for new missionaries.

5. FEEDBACK FROM ALUMNI

Five years ago when ACTI was taking shape, the committee was

fully aware of the high drop-out rate among Asian missionaries. Main reasons are: lack of cross-cultural knowledge; inability to communicate with home churches to receive helpful pastoral care; and difficult interpersonal relationships with fellow missionaries. A fourth reason could be the education of children.

The usefulness of a training programme can be evaluated through observing the life and ministry of the alumni and gathering their honest feedback. 29 ACTI alumni are now serving in Japan, Taiwan, the Philippines, Indonesia, Thailand and Pakistan. Three caught dengue fever within their first year. Two missionary wives have experienced a miscarriage. Another two have had their children born to them. One suffered months of bed-ridden severe back injury. Two families sent their young children to boarding school and can see them only twice a year. Two had to make trips home on the occasion of the sickness or death of parents. Some families experienced two or three of the abovementioned traumas.

The first batch are already having their home-assignment (furlough). The second batch and some of the third batch have completed their language study. All are doing well in church planting or teaching. I have visited several of them and have been keeping close contact through correspondence. As far as I know all are pursuing a very stable single life or marriage and are relating well to colleagues. An alumnus put it this way. 'It is not without difficulties, but we know that those are to be expected, and that one by one the difficulties will be overcome. Some Western co-workers still "surprise" us from time to time but I can learn to accept them.'

One couple has seen their new church become independent. As a fruit of their discipling and training ministry, the two-year-old church in Taichung has a strong team of deacons and is calling for their own pastor. The families serving in Japan have to be more patient with the slower growth of believers, as this is the church situation in that country. A lady alumnus in the Philippines is helping to organise churches for converts from the slum areas.

Couples who have children have remarked that ACTI has helped them prepare for their children's education. In one case the mother changed from being very tense (when she and her child went through culture shock) to becoming relaxed and comfortable in the new surroundings. This family have been sending their daughter to an MK school for three years now; and the child can still speak her mother tongue, much to their comfort.

Another couple has made the difficult decision to send their children to boarding school. The decision came as a result of

hearing other missionary parents' testimony and visiting the Che Foo school.

All Westerners have commented on how beneficial ACTI has been to them, simply because it has accustomed them to living with Asians and experiencing life as a minority group. At times the ACTI community living proves difficult to them. They discover their pride and insecurity. Sometimes it comes hard to realise that, for example, the Asian fellow trainees are financially stronger.

Singles have found it extremely lonely, even when they can mix well with other trainees. The problem of loneliness is then dealt with and prayed for. One said she was bored. Cross-cultural and isolated life-style can hit singles very hard when they have no one to turn to. Singles are able to look at these issues carefully at ACTI before they have to face the stress of language study on the field.

6. OBSERVATIONS FROM THE PRINCIPAL

FINANCES: Basically, it costs less to support a trainee than to support a missionary on the field partly because we share living and cooking accommodations and travel together. This is also because OMF and the other 9 sponsoring organisations share the expenses. Each trainee, through his mission board, contributes US\$3,000.00 for room and board for the whole course while ACTI raises an equal amount to cover costs for the library, the van, the office, publications and travel. Missionary trainers also contribute their room and board expenses.

PREMISES: As we are in Singapore, the effort necessary towards acquiring our own permanent premises has been a real challenge.

REGISTRATION: From the beginning ACTI has been operating under the generous sponsorship of OMF. They give financial, legal, immigrational and domestic assistance, and supply a pool of lecturers. Though we are seeking to register as an independent organisation, I have observed that whenever a new training programme is launched it is advisable to work under and with a well established organisation.

STAFFING: *Long term residential staff.* Most of the time ACTI has been understaffed with two units of missionaries trying to run the entire programme. Active steps are being taken to invite a third unit to be part of the long term residential staff. The work load is often shared by *visiting residential staff* who often

provide dynamic and fresh insights which activate the community. As we are in Singapore it has not been a problem to invite *visiting lecturers* from a wide range of different cultural and ethnic backgrounds to lecture. We seek to have a ratio of 1:1 Asian-Western staff.

While trainers function as members of an international and interdenominational team, each contributes his special skills, gifts and knowledge, seeking harmony rather than stereotype. Trainers survive better if they (1) are up-to-date in mission trends and practices; (2) are flexible and multi-cultural; (3) are good listeners, and (4) feel secure about themselves and love being around people.

SIZE OF COMMUNITY: From my observations, to achieve maximum learning we need a 1:3 trainer-trainee ratio (1:4 at the minimum). The manageable size of a cross-cultural learning community is 25 members: 20 trainees and 5 trainers. In the case of expansion, a multi-community programme can be designed whereby trainees are divided up according to target fields or ministries, but can still maintain a cross-cultural flavour.

Shorter courses for tentmakers are possible.

COMMITMENT: We believe this type of living, training and learning ministry calls for a very firm commitment. Only those who are committed and willing to make themselves *available* and *useful* to the programme persevere and stay with the ministry. My wife and I have met great difficulties throughout these years but we have never thought of giving up. As long as this ministry brings joy and growth to us and to those who have come and gone, and as long as God's name is praised and workers are being trained for his harvest field, the programme will continue to experience the Lord's rich blessings.

7. LOOKING INTO THE FUTURE

AMTI (to give ACTI its original name) was started in 1985 by the Overseas Missionary Fellowship because churches in Asia were calling for a training programme for cross-cultural missionaries. It aimed to emphasise practical training in community, focusing on biblical and missiological insights and seeking to develop creative Asian perspectives on missions. Under the leadership of Rev. and Mrs. K. Ogawa and Dr. and Mrs. T. Loong, the seven-month programme has trained 29 Asian and Western missionaries between 1985 and 1989. They are now serving in six countries as church planters and cross-cultural professionals.

Singapore has proved to be an ideal centre for such a programme. It is a stable nation with a multi-cultural mix. It is also the centre of many Christian and mission agencies.

In 1988, in order to enhance inter-mission involvement in this programme, OMF invited eight other mission agencies to join in reconstituting the Board of Directors. At that time it was also decided to change the name Asian Missionary Training Institute (AMTI), to Asian Cross-Cultural Training Institute (ACTI) in view of the sensitivities of Christian professionals serving in restricted-access countries.

The coming together of nine missions agencies to form ACTI was indeed God's doing. It was an answer to the prayers of many Singaporeans who are interested in the training of cross-cultural missionaries. The various agencies had been running on their own for too long, sometimes even to the point of competing with one another, especially in the areas of finance and personnel. That is all in the past now. With co-ordinated strategies, combined income, and the better use of existing personnel, the work of training should take a leap forward. The future looks bright.

ACTI is an answer to the prayers of mission-minded Christians all over Asia. As Dr. James Taylor, Chairman of the Board, testifies, 'It is deeply gratifying to see the genuine spirit of mutual respect and co-operation that has characterised the formation of the new Board and to share the commitment, faith and expectancy expressed in this beautiful partnership.'

ACTI will aim to maintain the same ethos as at the start of AMTI, training missionaries through living and learning together. One alumnus reported, 'The months in ACTI were like being in the womb, gradually absorbing and contextualising what was happening around us. Pray that when we go into the mission field (being born) we shall be strong enough to survive!' The Board and the teaching team are sincerely praying to see more trainees born into successful missionary service, bearing the likeness of Christ in a fully committed life of compassion and courage.

NOTES

1. David W. Johnson and Frank P. Johnson, *Joining Together: Group Theory and Group Skills* (Englewood Cliffs, New Jersey: Prentice Hall, 1975), p.388.
2. *Ibid.*, p.423.
3. Paul G. Hiebert, *Cultural Anthropology* (Grand Rapids, Michigan: Baker, 1976), p.40.
4. Johnson and Johnson, *op. cit.*, p.425.

5. *Ibid.*, p.427.
6. Stephen Grunlan and Marvin Myers, *Cultural Anthropology, A Christian Perspective* (Grand Rapids, Michigan: Zondervan, 1979), p.81.

Dr. Titus Loong, Dean of ACTI, served as a missionary surgeon with the Conservative Baptists in Taiwan among tribal groups. He is a member of the consulting committee of the International Missionary Training Fellowship, under the sponsorship of the WEF Missions Commission. This chapter was first presented at the Manila Consultation and then revised for publication.

ADDENDUM 1: ASIAN CROSS-CULTURAL TRAINING INSTITUTE CURRICULUM 1989-1990

CROSS-CULTURAL LIVING AND MINISTRY (2 hrs per wk)

* Cross-cultural Communication	5 weeks
* Missionary Family Life	15 weeks
* Interpersonal Relationship – Principles and Group Practice	5 weeks
* Cross-cultural Counselling	5 weeks
* Cross-cultural Church Planting and Discipleship	10 weeks
* Missions in a Revolutionary Age	5 weeks
* Relationship with Church and Mission Organizations	5 weeks
* Spiritual Warfare and Intercessory Prayer	5 weeks
* Basic Health for Missionaries	5 weeks
* Handling Stress	5 weeks

THEOLOGY, HISTORY AND CURRENT ISSUES IN MISSIONS (2 hrs per wk)

* Mission Theology	10 weeks
* Asian Missiology	5 weeks
* Cross-cultural Exegesis and Bible Study	5 weeks
* Contextualization of Theology	5 weeks
* Ecumenics, Social Concern and Holistic Mission	5 weeks
* Historical Development of the World Christian Movement	10 weeks
* Mission Movements of the Two-Thirds World	10 weeks
* Church Growth Movement, Lausanne Movement, Renewal Movement, etc.	10 weeks

STUDIES ON COUNTRIES AND RELIGIONS

Required Courses:

* Introduction to World Religions	5 weeks
* Study on Singapore	3 weeks
* Folk Religions	5 weeks

In-depth Studies (Case Studies):

* Country (e.g. Philippines, Thailand, Niger)	4 weeks
* Church and Mission History of a continent/district (e.g. Church and Mission History in Latin America)	4 weeks

PHONETICS, LINGUISTICS AND CULTURAL ANTHROPOLOGY

Six weeks with Semester I Segment A of the Asia Summer Institute of Linguistics

SPECIAL STUDIES

- * Urban and Rural Evangelism
- * Professional Missions
(Missionaries serving as cross-cultural professionals)
- * Bible Translation
- * Relationship to Authority Structures
- * Understanding Spiritual Gifts
- * Management/Leadership/Stewardship in Missions
- * Writing Skills/Computer
- * Sociology and Missions

RESEARCH

A paper on the trainee's special area of interest is to be submitted at the end of the course.

ADDENDUM 2: ASIAN CROSS-CULTURAL TRAINING INSTITUTE EVALUATION SHEET

Name of Trainee:

Evaluated by:Date:

Spiritual Maturity and Missionary Zeal

- a. Area of Encouragement:
- b. Area of Concern:

Cross-cultural Community Living

- a. Area of Encouragement:
- b. Area of Concern:

Academic Study

- a. Area of Encouragement:
- b. Area of Concern:

Interpersonal Relationship

a. Area of Encouragement:

b. Area of Concern:

Team Spirit	()	* 1 very poor
Emotional Stability	()	2 poor
Improvement in English ..	()	3 average
Reaction to Advice	()	4 good
Health	()	5 very good

General Comments:

.....

Missionary Training—The Indian Context

EBENEZER SUNDER RAJ

In Manila I had the privilege to respond to the model presented by Titus Loong on the Asian Cross-Cultural Training Institute at Singapore. This provoked me to study the other Asian models as well and find out how best they can suit the Indian context in terms of receiving or sending missionaries cross-culturally.

The Asian Cross-Cultural Training Institute presents a good model. With the growing number of Asian missionaries going cross-culturally or cross-nationally, such mission schools are much needed.

1. THE INTER-MISSION SCHOOL

ACTI is an inter-mission school. It is run by a union of missions. Such inter-mission schools have the following advantages:

(a) *Pooling of resources and resource persons.* The average Asian missionary training school run by a single mission cannot attract enough resource persons to provide quality training. While qualified theology teachers are rare, qualified and experienced mission teachers are *extremely* rare. A union school, on the other hand, pools together such resource persons from the various

missions which are under its union. This helps enormously to build quality.

(b) *Cost per mission for its missionary training is the lowest possible.* Because of the pooling of resources, the overhead cost per student comes down. Union schools are far more viable financially than mission schools run by a single mission.

(c) *Standards can be built and maintained.* Because of financial viability and the pooling of resource persons from various missions, good standards can be achieved. Asian missions must learn the lesson that there is a need for such corporate efforts in missionary training if they are in earnest about high standards.

(d) *Mutual learning is possible* from the differing ethos, insights and styles of member missions.

Inter-mission schools may face the following difficulties:

(a) Fear of sheep stealing between member missions.

(b) Member missions may want to impart their distinctive ethos, insights and styles. However, this objective can be achieved by member missions giving a short term orientation course separately to their respective candidates on their ethos, commitment, styles of functioning, and so on, prior to sending them to the union school.

In the Indian sub-continent there are a few such union schools.

2. INDIAN MISSIONARY TRAINING SCHOOLS

A. The Indian Institute for Cross-Cultural Communication

The Institute is run by IMA which is the national association for all the indigenous missions. IICCC trains the Indian missionaries in linguistics, Bible translation and literacy in unwritten languages.

All the staff and students of IICCC belong to the various missions under IMA. Because of the union nature of the school, this Institute is financially viable and maintains a standard on par with the linguistics training around the world.

B. The Yavatmal College for Leadership Training

This is a School of Missions run by a union of several organisations. Candidates come from different missions.

C. Outreach Training Institute

Even though this school is run by only one mission, The Indian

Evangelical Mission, resource persons and missionary candidates come from several missions; and thereby it maintains a good level of standards.

3. ASIAN MISSIONARY TRAINING

In the Asian scene there are essentially 3 different models. We will see them one by one.

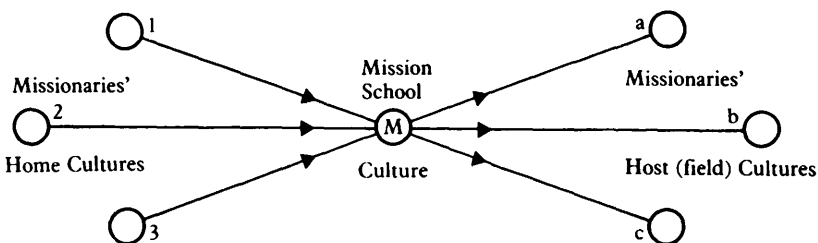


FIG. (A)

4. MODEL ONE

ACTI, Singapore, is an international mission school. Candidates come from several cultures (and missions) and go out as missionaries to several cultures (and nations). This necessitates a common culture as the vehicle of training. (See fig. (A).)

The more numerous the missionaries' home cultures are (in the diagram, 1,2,3, . . .), the more cosmopolitan the school culture has to be. This tends, naturally, to create a bias towards the Western, English culture. The school culture has to accommodate not only the cultural plurality of students but also the socio-economic disparities between their different home cultures. For instance, the *per capita* GNP of Singapore is 26 times higher than that of India (Chang Fong). The Japan Antioch Mission spends US\$13,600 on each missionary (Okuyama) which is about ten times higher than that of India.

Secondly, the more numerous the missionaries' host (field) cultures are (shown in the diagram as a,b,c, . . .) the broader the lessons become in the school. The lessons cannot get into specifics. For instance, the candidate cannot study a specific host culture but only anthropology, principles of communication, and the like—not missionary methods but only missiology.

The plurality of home and host cultures will necessitate that

the school culture be Western, because such wider studies are now available only with Western books and teachers. This necessitates that the missionary candidate adequately master two new cultures. (For Example: A Japanese missionary studying in Fuller to go as a missionary to Thailand must master both Thai and American distinctives.) This can lead to frustrations, especially if the student finds that his school culture is much less natural to him than the field culture where he is going.

While this problem may be unavoidable in some cases, in most Two-Thirds World situations it can be eliminated or minimised by two patterns (B) and (C).

5. MODEL TWO

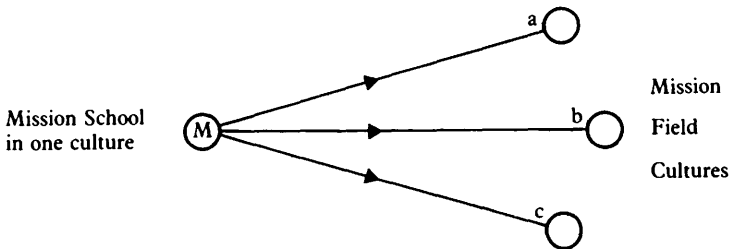


FIG (B)

We could have the mission school operate in *one* (main) home culture (for example: Japanese, Korean or Tamil). It offers a much easier approach to the training because all students belong to *one* culture (or one closely related to it), the same socio-economic background, way of thinking and styles of functioning. Almost all the students speak one language, eat the same food, and understand one another very quickly. For the student, most of his precious time, energy, emotion and attention is given to learning the host (field) culture where he will live for most of his life, and not spent in learning his roommate's culture—a roommate with whom he will live for only six months to two years. This implies that Asian mission schools, instead of aiming too wide, like 'missionaries from all Asia to all the world', must reduce the recruiting level to one region or one country. An Indian missionary training school can at the best handle effectively only students from the South Asian countries (like Nepal, Bangladesh, or Sri Lanka) who share common ethnic, linguistic or cultural identities.

One such Indian model is the Bethel Bible Institute in India, which recruits mostly Tamil students who go out as missionaries throughout India.

6. MODEL THREE

The next pattern is given in fig. (C). Reckoning that today the Church is found in every continent and in almost every nation, it is now possible to conceptualise a mission school *in the mission field* instead of the home culture. Many host cultures now offer such a facility, a campus, and even resource persons. After all the best person to teach the Korean language to non-Koreans is a Korean; the best person to teach the Chinese culture is a Chinese.

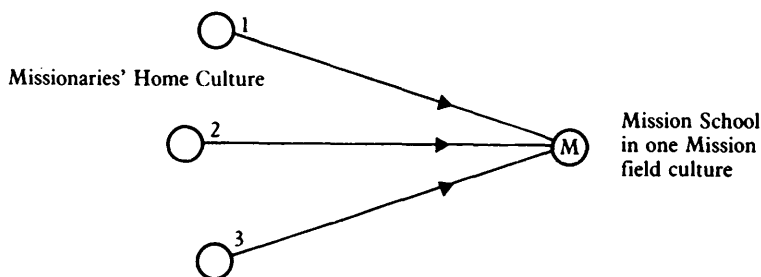


FIG (C)

After a short period of home orientation, missionary candidates from different cultures can land in the culture where they plan to work and pursue an indepth study of it. Besides the basic lessons on Bible and on cross-cultural evangelism (which is common to all cultures) they specialise their study in that one host culture. They study, not 'missiology', but evangelism methods most appropriate to that one host culture. They study, not 'anthropology', but cultural particulars of that host culture. This proves very effective in most cases.

Some examples are the Henry Martyn Institute of Islamic studies in India, which trains students in ministry to Indian Muslims. The Kalvary Bible School at Allahabad trains Indian women missionaries (from south and north-east India) to work among Hindi women.

The limitation of pattern 'C' is that a missionary trained in this pattern is suitable to work *only* in that particular culture.

Should there arise a need for transfer, he is not ready for another culture. However, the question that arises is whether it is necessary to transfer an Asian missionary between far different cultures, except when extremely unavoidable.

Both patterns, (B) and (C), have their limitations as well as merits. However, in general, they are more suited to most Two-Thirds World conditions than the pattern (A). Wherever pattern (A) becomes necessary, the number of cultures embraced must be kept at a minimum and the socio-economic disparity between cultures kept low. This implies that we need more Mission Schools at national and sub-national levels.

7. FINAL OBSERVATIONS

I must add here one more emphasis of which most mission schools need to take note. That is; the question of the *objective* of the training. If a particular host people group is totally *unreached*, the student must learn in the school how to *initiate* evangelism. On the other hand, if the people group is one which is *under-reached*, the student must learn how to *enhance* evangelism. The two are different subjects. There is a need to change our classical ideas of the mission school syllabus, which was evolved in the last two centuries essentially to *initiate* evangelism in new cultures.

Today the church is found, at least in some small measure, in most of the major cultures. Therefore the syllabus for the E3 evangelists must predominantly be designed to demonstrate how to raise and train in one's host culture, E1 and E2 evangelists; it must teach them less of independent evangelism and more of evangelism through locals; how to raise and train local evangelists and pastors; how to conduct leadership training; how to establish training centres; and so on.

While it is encouraging to see a large number of Asians moving throughout Asia as cross-cultural missionaries, this fact in itself does not guarantee evangelism or growth of the church in Asia. Much depends on what the E3 missionary does in aiding and enhancing the local church in its evangelism; that is the crucial test of his effectiveness. Most mission schools do not teach that. Asian mission schools must teach how to do that most effectively.

Dr. Loong compares the 'short-term missions exposure programme' unfavourably with regular missionary training. I fully share his conviction. The short-term mission trip is no substitute for regular missionary training. The two serve different purposes. The former produces an attraction and commitment to missionary service; the latter gives the needed preparation for that service.

A mission school and a Bible school serve two different

purposes. For instance, the AMTC curriculum does not include Bible study or basic theology. AMTC instead admits students who have already taken these courses in a Bible school.

However, in most Two-Thirds World situations this need has to be met in the mission school itself. The mission school has to include Bible study and basic theology in its syllabus, because most Two-Thirds World missionaries cannot afford the time or resources for a long-term theological study prior to mission study. This will also minimise the possibility of those mission candidates who are committed for mission service dropping out of that commitment in the process of long-term Bible School study.

Mr. Ebenezer Sunder Raj, General Secretary of the India Missions Association, served in northern India with Operation Mobilisation, and then as Field Director of the Friends Missionary Prayer Band in India. He is a member of the WEF Missions Commission. This chapter was first presented at the Manila Consultation and then revised for publication.

Towards A Korean Missionary Training Model

DAVID TAIWOONG LEE

1. INTRODUCTION

A. General Background

The Korean church has recently celebrated her centennial and is now recognised as one of the ten largest missionary sending nations among the Two-Thirds World churches. More than one source has confirmed that Koreans have at the present time more than a thousand missionaries serving throughout the world.¹ This is, however, still below the expected average in terms of her missionary service potential, for the church has still only a 1:10,000 ration between missionaries and her constituencies.

It is expected that in the future the Korean church will enlarge its missionary force for at least three reasons: first, the local churches are increasingly becoming aware of the need to be sending out missionaries; second, the Korean churches are working harder to find creative ways for new mission fields; third, the political and economical situation is more conducive to sending out missionaries. In view of these developments, missionary training is not only crucial, but also increasingly in demand.

What kind of missionary training is currently needed?

First, in a pioneering stage of the Korean missionary move-

ment, a more thorough training is desirable. Missionaries are expected to make many difficult decisions. Often they must establish an infrastructure on the field with very little guidance from the home side or from an experienced field leader. This puts a heavy load upon a new missionary. The more training such a person has, the more chance there will be that the missionary will fulfil the role successfully.

Second, when there is a well established field leadership, persons with less training may be able to function normally. Like new members of many of the internationally based missionary organisations, a short and intense orientation may be all they need. Usually they will spend up to two or more years in language study under well qualified field leadership. This period can be a substitute for the further training a missionary needs.

Third, for those Koreans who opt to serve in an international missionary agency, longer training is advisable. Although a well established field leadership may exist, the new missionary will need to cope with the missionary culture as well as the target culture.

The Korean missionary movement is at such a stage that many pioneer workers, as well as those who serve in international missionary agencies, are still needed. In both cases, it has already been indicated that longer and more thorough training under competent trainers is needed. But what training programmes are actually available in Korea? There are currently eleven different missionary training agencies (according to Dr. Marlin Nelson's research).² If we add those seminaries that try to train missionaries, the number increases to thirteen. These can be divided into the following three categories:

(a) *Seminary Based Missionary Training*

It is predicted that an increasing number of seminaries will in future offer academic degrees in missiology. At present, however, there are only two of this kind. ACTS offers an MA and Th.M. in missiology, while a minor in missions is available for M.Div. students in the Tonghap Presbyterian seminary.

In order for these programmes to function as missionary training programmes, the training must follow a pattern of both informal and non-formal education. The Presbyterian seminary, therefore, requires that all of its candidates for the mission minor in M.Div. attend a certain number of seminars and have some communal living.

(b) *Missionary Training Modules*

This is a very convenient and short term way of receiving training, in that one can be trained while retaining one's own vocation or ministry. If this kind of programme can provide a

balanced curriculum and guidance in learning as well as in character building, it can serve its purpose. At best this kind of programme can only be for those who minister under well established leadership. For pioneers, and for those who opt to serve in international agencies, a more tightly controlled programme of training is more suitable.

(c) Training Institutes with Communal Living

The basic differences between a seminary type of training and training institutes are these: the latter is more than a class-room experience; it touches on the whole person and his life, yet it utilises the strength of a class-room approach as well. To make this kind of training effective, at least the following five points should be considered: (1) a homogeneousness with high motivation for cross-cultural mission is needed; (2) good teachers who can serve as a coach and a guide are vitally important; (3) a cross-cultural experience at different stages of learning is needed; (4) a communal life setting must not be too remote from an actual life situation; (5) the student-teacher ratio must not be too high, perhaps not exceeding 10:1.

In addition there is one more type of programme: that run by overseas missionary training centres. A student going to such centres would, no doubt, receive much benefit; but there are some criticisms as well. Those centres are usually designed to train Westerners (of which ACTI can be an exception) with their own objectives. Often these do not coincide with the needs of Korean trainees. Language is another barrier. Someone may argue that one can 'kill two birds with one stone'. But often when it comes to learning English while receiving training in a white-dominated group, it may be that one is at the risk of losing both 'birds', both the language and the training.

There are also limits to the understanding of the Korean world view and Korean culture which a foreign teacher can have. This makes it difficult to get to the heart of a problem a student may be facing, especially when it is a deep psychological one. A language limitation compounds the problem.

For all this, one must not underestimate the value of national training centres, with well-prepared teachers who possess up-to-date missiological knowledge and keen insight into many of the cultural-bound problems. These can be a tremendous help if they can offer a well-balanced programme.

We have examined thus far the current Korean missionary training movement, and have suggested that an appropriate training system might be a long term one, coupled with communal living. We will now focus our attention on factors that are affecting missionary training.

B. Factors Affecting Missionary Training in Korea

Korean culture has undergone tremendous changes over the past century. An average Korean is not sure now of what is really Korean culture. Three alternatives are possible. First, abandon whatever is Korean and be ready to adopt a Western or other culture. This will provoke cultural uprooting, and the end result may be an identity crisis. The second alternative is indiscriminately to adhere to the Korean culture. This is more dangerous because it can make one unconsciously become a cultural imperialist. Third, a better option is to make a student aware of his own root culture whatever it may be. In addition to this, various cross-cultural theories can be taught. This will provide a better chance of becoming a bicultural person, or even a tricultural person if need be.

When one understands the educational system of a country, one understands a great deal about one's own culture and training needs. Korean education can be characterised as teacher centred, dominated by rote memory, with its main focus on passing the university entrance examination. This can have tremendous repercussions in missionary training. The trainer must not only change the learning method, but also deal with the whole area of life style, relationships, and character development.

Korean theological education has borrowed much from the West. It needs to reevaluate to make theological education contextualised and indigenous. Korean missionary training should attempt to give tools to contextualise theological learning in different cultural contexts. Such subjects as cross-cultural exegesis, homiletics, and cross-cultural discipleship training are some examples of such endeavours.

We have thus far considered general backgrounds and factors affecting Korean missionary training. Now attempts will be made to present a philosophy of missionary training that is appropriate in the current Korean situation. For this purpose the Global Ministry Training Centre will be used as an example.

2. A KOREAN MODEL—THE GLOBAL MINISTRY TRAINING CENTRE (GMTC)

GMTC was founded in 1986. At the time of writing, the fourth group of trainees are receiving their training. This missionary training model is built upon the presupposition that the Korean missionary movement is still in need of pioneer missionaries as well as those who will serve in international agencies. To achieve this, the model will have the following goals, training methods, curriculum, subjects and teachers.

A. General Goals

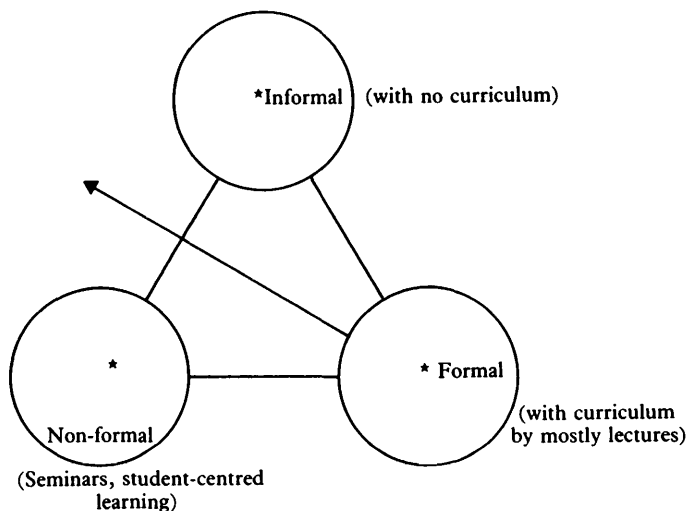
This training model aims at training the whole person. Balance between academic learning and practice will be sought for. True servanthood will also be emphasised. This is in accordance with the need of the Korean context and that of the Two-Thirds World.

Class-room experience and communal living in a real life situation with the whole family will provide fertile ground for training. More specifically, it aims to accomplish the following:

1. General understanding of what missions is all about;
2. Competence in cross-cultural evangelism, discipleship training and church planting;
3. Learning basic skills in hygiene, devotional life, family life, personal management and personal growth;
4. Linguistics and English.

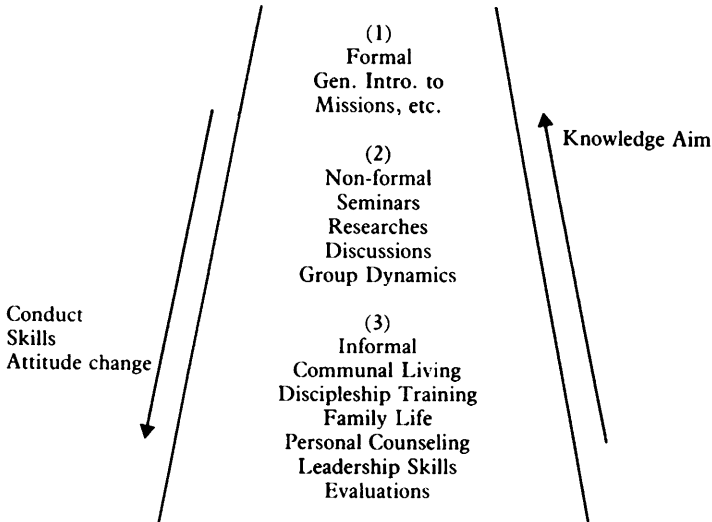
B. Method of Training

Koreans traditionally follow a teacher-centred education. Missionaries who receive training under this method may be weak in problem solving skills. Besides, it is an inadequate way of bringing about significant changes in individual character, nor does it develop team skills. Therefore this model aims to train by following the method Jesus used. This method has been illustrated by Dr. T. Ward and W. Taylor as follows:



Jesus did not neglect the formal way of teaching (e.g. Matt. 5-7), but moved from formal education to non-formal and informal.

This model then takes the follow shape:



It is this kind of training that will bring balance in academic learning and actual practice.

C. Curriculum Design

How one designs a curriculum is one thing; it is another thing for a student to follow the designed curriculum faithfully. The success of a training programme depends much on how guidance is given in the context of warm fellowship. Actually, there are two levels of curriculum:

1. *Explicit Curriculum*

a. **Missiological Basis:** Here one comes to understand a general knowledge of missions by learning introduction to missions, theology of missions, other religions and the importance of church and cross-cultural ministry.

b. **Cross-cultural Ministry:** At least the following four key areas are being emphasised:

- Cross-cultural exegesis & homiletics
- Cross-cultural discipleship training

- Cross-cultural church planting
- Cross-cultural communication and evangelism

c. Missionary Life

d. Language Learning

e. Specifics in Missions: This deals with more of the specific areas that will give further equipping.

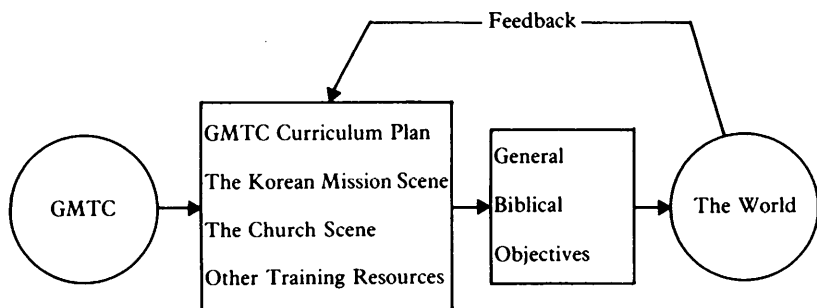
2. *Implicit Curriculum*

What are some of the implicit areas of training? First, one can experience personal and spiritual growth through weekly intense worship, focusing on such themes as servanthood, the crucified life, obedience, faith, and the power of the Holy Spirit. A day of prayer each month also helps the students to trust the Lord as a community. Personal devotions are one of the primary concerns.

Second, one can learn about leadership through a 'house parent' system, in which a family takes turns giving leadership to the whole community.

Third, a family life emphasis prepares families for cross-cultural living.

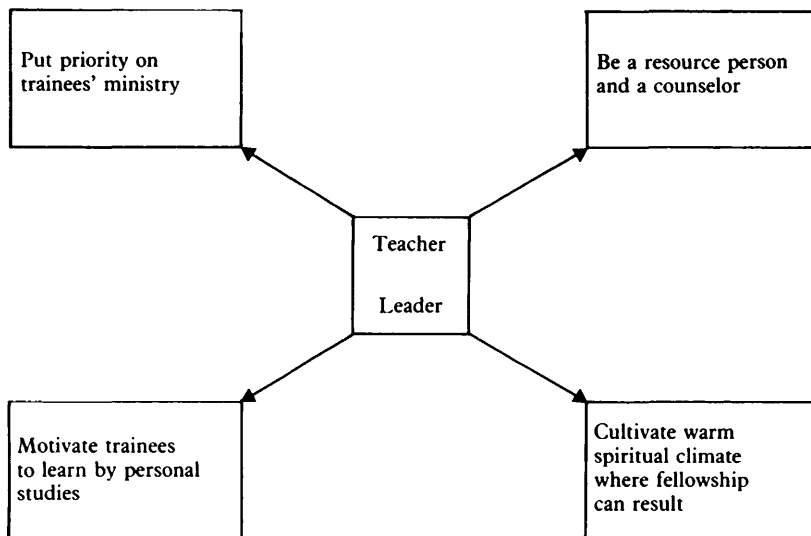
This curriculum is being regularly evaluated with feedback coming from the field and changes in the Korean mission scene. The following diagram shows how it is worked out.



D. Subjects

1. *Core Subjects*

- a. Introduction to Mission
- b. Theology of Mission
- c. History of Mission
- d. Anthropology
- e. Non-Christian Religions
- f. Church Growth



2. *Cross-cultural Ministry*

- a. Cross-cultural Exegesis & Homiletics
- b. Cross-cultural Communication & Evangelism
- c. Cross-cultural Church Planting
- d. Cross-cultural Discipleship Training
- e. The Missionary as an Educator
- f. The Missionary's Ministry
- g. Area Studies

3. *Missionary Life*

- a. Mission Practice
- b. Philosophy of Ministry
- c. Discipleship
- d. Power Encounter
- e. Practical Skills
- f. Case Studies

4. *Linguistics*

- a. Language Acquisition Skills
- b. English

5. *Additional Courses (electives)*

- a. The Ecumenical Movement
- b. Asia Mission
- c. Theological Education by Extension (TEE)
- d. Community Development
- e. Liberation Theology

- f. Korean Culture
- g. Third World Theologies

E. Teacher/Leadership

Teachers are experts who adhere to the following in training:

1. To be an example to the students by following Christ's model (1 Peter 5:3)
2. To make it a priority to reproduce the following functions:
3. To give the correct priority to one's own spiritual life, family and ministry.
4. To aim to multiply.
5. To focus on the whole person.
6. To motivate trainees to be self-starters.

3. IMPLEMENTATION

A. Administration

1. Selection of Candidates

Priority is given to those who have already been accepted by responsible mission boards, either interdenominational or denominational; even then a thorough interview is given before a trainee is accepted.

2. Principles of Administration

Except for a few office staff, almost all of the staff and teachers are expected to live as missionaries themselves. This means they must do deputation work and follow a simple lifestyle as closely as they can. They must also enlist prayer supporters.

Almost all maintenance is done by the trainees or volunteer workers. Weekly volunteers participate in the area of child care and cooking according to their callings. Nearly a dozen people serve on this basis each week. This kind of sacrificial service brings added strength to the modelling effect.

3. Financial Principles

It is expected that both the trainers and trainees are to follow faith mission principles, though not dogmatically. It means that trainees, trainers and prayer supporters together look to the Lord to supply every need.

4. Prayer Support

Besides supporting churches and individuals who stand behind in prayer, there is a group of ladies who meet twice a month for prayer. They pray not only for the centre but for other mission

concerns as well. They are called 'Ladies for Association for Missions' (LAM).

B. Communal Living

This may be one of the strengths of this programme. Trainees are expected to live in a close-knit community divided into three houses for over nine months. In an initial orientation, the following areas are given special attention:

1. Interpersonal relationships
2. Maintenance of the property
3. Family life: Marriage, child rearing

Communal life can have a detrimental effect if appropriate care is not given. On the other hand it is through this means that trainees train each other and teachers can give attention to in-depth problems that may be hidden.

Leadership is given to one family per month. The leader is responsible for all the household affairs. By the time the trainees graduate, a permanent relationship has been formed.

C. Administration of the Curriculum

A total of 582 hours of classrooms, formal and informal learning experiences plus a one-month overseas mission trip, one week of vocational experience, a week of Korean suburban evangelism, and one week of a preaching seminar (to learn principles and practices of exegetical preaching intensively)—this is what trainees will have participated in by the time they graduate.

Of the 40 weeks which are required, the following is the break down by categories:

- Lectures: 22 weeks and a day
- Reading (self study): 8 weeks
- Mission trip: 1 month and 2 days
- Prayer days: 10 days
- Domestic Evangelism: 1 week
- Social involvement: 1 week
- Marriage seminar: 4 days
- Comprehensive evaluation: 1 week
- Holidays: 1 week

Formal lectures take about 20 weeks, and the other 20 weeks are given to different forms of learning.

D. Devotional Life and Motivation for the Missions

Trainees are expected to keep a daily devotional time. Each

month a day is set aside for prayer for missions and domestic matters. In addition, each day at noon trainees pray for world concerns.

The backbone of the devotional programme is on Wednesday evenings. An extended time is given over to worship and exposition of the Scripture, focusing on such subjects as servanthood, the crucified life, faith, the joy of service, the fruit of the Spirit, growth, and so on.

Each Sunday is set aside to allow trainees to minister in their own churches. Saturday is for rest from study, and for family concerns. (However, some Saturdays are also used for open-air evangelism.)

4. CONCLUSION

Official Korean missionary training began in 1973 by the decision of the Asia Missions Association. The East-West Centre for Missionary Research and Development was the first such training programme established to carry on this work.

Since then numerous models of missionary training have come into being. One of these models has been described above. It is not certain how long this kind of thorough-going training will be needed; but at this time in the Korean missionary movement, when more pioneer missionaries and those wishing to serve with international mission agencies are seeking training, I am convinced that this model will serve its purpose.

NOTES

1. Larry D. Pate, *From Every People* (Monrovia, California: MARC, 1989), p.36.
2. M. Nelson, *Directory of Korea Mission Societies, Mission Training Institutes, and Missionaries* (Seoul: Basillae, 1989), pp.181-199.
3. Ted Ward, 'Non-formal Education—What Is It?', p.4, modified and presented by William Taylor to 'History of Religious Education' seminar at Trinity Evangelical Divinity School, Winter, 1983.

Dr. David Taiwoong Lee, the Chairman of the Global Missionary Fellowship and Director of its Global Ministry Training Centre, has dedicated his life to the training of Korean missionaries. He serves on the Executive Committee of the WEF Missions Commission. This chapter was first presented at the 1990 Asia Missions Congress workshop on missionary training, and then revised for publication.

Nigeria Evangelical Missionary Institute: A Case Study

LOIS FULLER

HISTORICAL BACKGROUND

Since Protestant Christianity came to Nigeria in the 1840s, Nigerians have been involved in the work of cross-cultural missions. In the early days, the discipline of cross-cultural communication was undeveloped. 'Missions' later became a recognised discipline in the West, but ministerial training schools set up by the foreign missionaries did not include it in their curriculum. Maybe this was because Westerners believed African Christians did not have the resources to do cross-cultural missionary work, or because they saw all African cultures as being so similar that a missionary from one African tribe working among another tribe would not have to face enough difference to need special training.

But times are changing. In the West has come a new awareness of the cultural complexity of the world, and a new appreciation of the cross-cultural difficulties faced by African missionaries. In Nigeria, missions awareness is growing, especially among educated youth, who do not fit comfortably even into the culture of their grandparents and uneducated peers. There is now a *demand* for missionary training.

In the late 1970s and early 80s, The Evangelical Missionary

Society (EMS) of ECWA, Nigeria's biggest indigenous missionary organisation, started exploring ways of giving such training to their staff. Around this time, other smaller groups were also trying to do the same thing. Most theological schools were still not.

Panya Baba, EMS's director, was on the WEF Missions Commission representing Africa. In January 1979, this commission recommended the formation of regional and national missions associations. As Rev. Baba carried this idea back to Nigeria, the Nigeria Evangelical Missions Association (NEMA) was inaugurated at the General Assembly of the Nigeria Evangelical Fellowship (NEF) in October 1981 as NEF's missions arm. Among the aims and objectives of NEMA was 'to establish institutions for research and missionary training and organise missionary conferences, seminars and workshops'. (Quoted in *The Final Harvest*, edited by Niyi Gbade, Jos: NEMA, 1988, p.149.)

Many excellent plans fail because there is no one person dedicated to see them carried out. The next step in our story began when God's burden for the school was laid on a particular person, Wilbur (Bill) O'Donovan Jr. He is a missionary with SIM; and although he was teaching in a conventional Bible College, his burning heart for missions and evangelism brought him invitations to speak to many groups, especially Christian fellowship groups among students. Through this he came in contact with some indigenous missionary groups besides EMS. He saw the possibility and need of challenging Nigerian students to give their lives for cross-cultural missionary work, and discovered that many were ready to respond. But when they asked him where they could go to be trained for such work, he was at a loss.

Bill went on furlough to the USA in 1983-84, and was asked by the director of his mission to write a report on indigenous missions in Nigeria. In this report, he suggested that a missionary training school be set up under the auspices of NEMA, and his idea for the school was circulated also to NEMA leaders and other interested parties in Nigeria.

As a result, in the NEMA meeting of March 1984 a committee was set up to make a detailed proposal. The committee of two Nigerian mission leaders co-opted Bill and another person to their committee and their report was presented and accepted at the December 1984 NEMA meeting. Bill was not there, but was appointed Co-ordinator of the project. He pursued half-time secondment from SIM/ECWA to the project, and was able to get that approved. So the work began. A task force, composed of one representative from each of the NEMA member missions plus the NEF General Secretary was set up to work with Bill and held its first meeting in April 1985. They drew up the curriculum,

designed a logo, and began plans for the first session of the institute.

Several matters were long debated, and some are still being reviewed from time to time. These include:

(1) Whether or not to offer regular Bible and theological courses as well as courses strictly applicable to cross-cultural missionary work. Since Bill's original burden was for students with a good secular education (such as university graduates) without theological training, this was part of the idea at first. (At that time there were no evangelical seminaries on the post-graduate level in Nigeria, and even now they are still only in the beginning stages, and tend to be strongly denominational.) To follow this course, however, might make the many existing theological schools, including those belonging to denominations that are members of NEMA, feel that the missions school was in competition with them, as well as laying a great burden on the school to find resources, especially staff, to offer the Bible/theological courses. On the other hand, missionaries do need to be theologically trained, and if there is no other suitable place, shouldn't we meet the need?

It was finally decided not to offer Bible/theology as part of the regular courses, but to require competence in these areas and provide correspondence courses or arrangements with theological schools where students needing it could get the needed training. When it came right down to it, however, once the school had started, lack of finances and staff made it impossible to carry out this decision, and the best the school is able to do at present is to test for competence before admission and refuse entry to those who are obviously deficient.

(2) Whether or not to seek academic accreditation for the programme. At first, it was thought that students would not be interested in a programme that was not accredited. On the other hand, accreditation includes refusing competent students who do not have academic credentials, and an emphasis on examinations and head knowledge above practical field skills. It was finally decided that the programme should be practically oriented and not to seek academic accreditation or give 'paper qualification' certificates, diplomas or degrees.

(3) Whether or not to accept independent students who were not sent (whether funded or not) by a mission organisation. It was finally decided to accept only students already associated with a mission that wanted them to have the training. This eased the admission process (the missions screened their candidates), ensured that those taking the training really intended to use it,

and made the missions feel more responsible for the financing of their students and the school. It means, however, that people cannot be trained in NEMI who are interested or called to missions but do not yet know which mission to serve.

During 1985 and the first part of 1986, several large foreign gifts through Bill's contacts provided books and office equipment for the school. People like Ray Windsor, Jonathan Hildebrandt, Theodore Williams, and Tokunboh Adeyemo were consulted. The International Consultation on Missions sponsored by the WEF Missions Commission and NEMA, held in Nigeria in August 1985, called for the setting up of a missionary training school. The plans for the first term, to be held from 28 July to 12 September 1986 were laid.

There were some discouraging times. Bill's greatest concern was administrative staff. Neither NEMA nor the member missions were able to contribute staff hours or money to the project. It was hard to induce people to come to task force meetings. At times, he came to believe that 'everybody's work is nobody's work' and that operating the school as a joint effort of many agencies was not possible. Perhaps, he thought, one of the denominations should take it over and just run it independently. However, NEMA leaders did not agree and encouraged him to carry on. Some other SIM missionaries agreed to help with the administration so that the first term could be held.

The first term was held on the campus of ECWA Bible College, Kagoro, where Bill lived and worked; and so it was convenient. The Bible College did not charge anything for the use of the campus. 20 students came from 3 agencies. It lasted for seven or eight weeks, and the students found it extremely beneficial. Their response was an encouragement to everybody.

During this time, another expatriate missionary, Lois Fuller of the Missionary Church (UMCA in Nigeria), had been approached about becoming the Dean of the institute since no indigenous agency could supply a suitable person. She went on furlough in mid-1986 and visited similar schools in Kenya, Singapore, Indonesia, the Philippines, and mission training leaders in India. She came back and began work with NEMI on 1 July 1987 in time to help with the second term held from 27 July to 11 September 1987, in the same location in Kagoro. This time there were 32 students from 8 missions. She returned to help her mission until February 1988, when she joined the third term of NEMI, held in Jos from 1 February to 25 March 1988, and has been full time with the project since then. Because of lack of space in the Jos site, no new students were accepted and 25 returning students came.

By 25 March 1988, fourteen students had completed all three

term of NEMI and were eligible to graduate. The ceremony was one of great rejoicing. Bill was ready to leave for an extended furlough, and the new Project Co-ordinator was Kantiyok Tukura, the deputy director of EMS.

Now the school seemed well-enough established, with a rented year-round site, to start full-time studies. These began in 1989. Unfortunately, before then, Brother Tukura resigned from the position of Co-ordinator because he had too much work already in EMS.

The first term of 1989 was held in January and February. 8 returning students and 12 new students made a student body of 20. Seven of the old students have now finished the programme and the remaining 13 will finish in November. The search for a new Co-ordinator/Principal is still on.

Meanwhile, in October 1988 a piece of land was purchased for the permanent site. Also, for the first time, several NEMA agencies made donations to the school. Lack of administrative personnel is slowing down the work of site development.

2. HOW NEMI IS GOVERNED

The Nigeria Evangelical Missions Association is the proprietor of the school. Each NEMA-member mission appoints a member to the NEMI Board of Directors, and the General Secretary of the Nigeria Evangelical Fellowship is also a member. They elect a Chairman from among themselves for a three-year term.

The Co-ordinator (= Principal) of the Institute is appointed by the General Meeting of NEMA. He is responsible to the board of Directors and reports to the NEMA executive on intervals between Board meetings on all matters relating to the school. Other Administrative Staff are appointed by the NEMI Board. Teaching Staff are appointed by the Administrative Staff. (This information is taken from the NEMI Constitution).

3. THE CONSTITUENCY OF NEMA AND NEMI

The Association (NEMA) currently has 14 member missions. Six of these are mission boards of denominations and the rest are non-denominational. So far, 6 of these missions have sent students to NEMI, and a few missions which are not members of NEMA have sent students as there was space available.

By far the largest is the Evangelical Missionary Society of ECWA with a staff of about 860. Unfortunately, most of their staff need the training in Hausa language. They have, however,

provided most of the students so far. All the other missions have a staff of less than 100. Most of their missionaries are working cross-culturally in Nigeria, but a few send missionaries to other African countries. The staff of the independent missions tend to be well-educated and need the training in English. Many of the denominations would also like to have it available in Hausa; and NEMI hopes to be able to offer the course in Hausa in future.

NEMA Member Missions are:

Denominational:

1. Evangelical Missionary Society of ECWA
2. COCIN Community Mission
3. Gospel Faith Mission
4. United Missionary Church of Africa
5. Lutheran Church of Nigeria
6. Christ the Redeemer Ministries

Non-Denominational:

7. Calvary Ministries
8. Christian Missionary Foundation
9. His Grace Evangelical Movement
10. Christ United Missionary Organisation
11. Nations For Christ Missionary Organisation
12. Nigeria Fellowship of Evangelical Students
13. Children Evangelism Ministry
14. Nigeria Every Home Crusade

Some other missions are also in the process of applying for membership.

4. NEMI'S PHILOSOPHY

The purpose of NEMI is to provide practical training in cross-cultural ministry skills to people, especially Africans, called of God and committed to cross-cultural missionary work. NEMI's training is not geared to giving paper qualifications to students, but towards making them effective field missionaries. It was felt that if 'recognised' certificates, diplomas or degrees were given, the emphasis would shift from practical to academic skills, and incoming students would not always be clear in their minds about what they were there for.

Neither is NEMI's primary aim to give Bible, theological or secular training to students. Other good institutions exist in Nigeria to give such training. Our training is not a substitute for study in theology and Bible, which should be done by the prospective missionary elsewhere. We concentrate on cross-