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Connections

The Journal of the WEA Mission Commission

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GOD
RELATIONSHIPS
SELF

HOLISTIC TRAINING
FOR CROSS-CULTURAL
MINISTRY



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From the Heart and Mind of the Editor



William Taylor is the Executive Director of the WEA Mission Commission. Born in Latin America, he and his wife, Yvonne, served for 17 years before a move to the USA. He is the father of three adult GenXers born in Guatemala.

In our previous issue I wrote that our WEA Mission Commission (MC) high calling is to focus on the ever-expanding extension of the Kingdom of God. We want to be known as a global missional structure, intent on establishing worshipping communities of Jesus as Kingdom outposts around the world. We want to respond to cutting-edge concerns of the missional people of the Triune God—the church on the move in all of its forms empowering by the Spirit; serving within cultures and cross-culturally; near and far; home and abroad; evangelizing and discipling; proclaiming and serving; praying and missiologizing; weeping and sowing.

The focus of this issue: missionary training/equipping

With that central heart beat, we introduce this issue with a special focus on holistic, or integral, missionary training. This prime concern has been a hallmark of the MC since the late 80's, and was the theme of my first MC international consultation in Manila 1987. That event was followed by a number of seminal publications on missionary training/equipping, and we found ourselves addressing a major felt need in the worldwide mission movement. So our training heritage is strong.

A few weeks ago it was my privilege to teach a

doctoral class on the equipping/training of our cross-cultural mission force at Columbia International University. The students, veterans of many years service, represented the spectrum of leadership, with experience in Asia, Latin America, Africa, Europe and North America. We spent an intense week as a learning community, asking questions and seeking questions,

By William D. Taylor

searching out Scripture and history for training models, listening to each other and the world, praying and eating, laughing and learning. Two represented church-based training commitments—one in the USA and the other in Peru; three mission agency-based commitments; the rest hybrid training commitments. And each will present a final project on a training model, following a template we developed in the class. They would be privileged with growing their stakeholders and team, with selecting their trainees and implementing a new equipping program. I was struck by the relevance of the MC literature on missionary training, as well as by the need for all of us in the mission community to re-visit how we have equipped/trained in the past, and how we must re-envision integral/wholistic/holistic equipping/training for the future. I ended that class encouraged, challenged, and committed anew to press for effective, pre-field and ongoing equipping of our people in mission—whether based in a church, a dedicated missionary training centre or a theological institution. We can do better!

As in the past, our writers reflect our broad-band, international community so we trust this issue will be of value to you, whether you are based in a local church, an agency, a dedicated missionary training centre/program, a professor in a theological institution or a field worker.

"South Africa 2006—Celebrating the Global Church"

The MC is committed to convene an international, working/equipping consultation each three years. We now offer further details on our 2006 event, to be held in South Africa. As

in all previous consultations, this is a by-invitation event focusing on a key set of mission issues and providing time and space for the MC working teams, task forces and networks. In the last twenty years the MC has not held a major event in Africa and we are delighted to visit that significant and huge continent on this occasion. It is our purpose to contribute directly to the development of the African mission movement in very specific ways. One of the singular agenda items of this event will celebrate the transition of MC leadership from this writer to my successor, Bertil Ekstrom.

At "Canada 2003", our previous consultation which focused on the implications of globalization on world mission, we dedicated quality time to our working teams. In South Africa we plan to invest 60% of the program to these groups, with a prime focus on equipping and strategizing.

I was struck by the need for all of us in the mission community to re-visit how we have equipped/trained in the past, and how we must re-envision integral/wholistic/holistic equipping/training for the future

General information:

- Themes: Celebrating the Global Church
 - Rejoicing and questioning
 - Equipping and connecting
 - Praying and strategizing
 - Challenging all participants as reflective practitioners in holistic mission
- Dates: June 18-24—6 nights inclusive
- Venue: Goudini Holiday Centre, east of Cape Town, South Africa
- Participants: by invitation only, aiming for 250-275 women and men, younger and older, from the Global South and Global North
- Plenaries:
 - Biblical exposition by the Vice-

Archbishop of Uganda, David Zac Niringiyi;

- A key session on ministry in the context of HIV/AIDS plus seminar periods;
- A final report on the ReMAP II research project, with seminar periods;
- A theology of holistic mission;
- COMIBAM, the Latin American regional movement as a model for other regions;
- The vision for and the challenge of African missionary initiatives in cross-cultural mission;
- Key reports on China;
- Missiological issues.
- Some of the team projects include:
 - Equipping and building capacity for national mission movements, with particular focus on Africa
 - Equipping missionary trainers, with particular focus on Africa
 - Report and equipping seminar on ReMAP II—retention/best practices
 - Ministry and seminar in context of HIV/AIDS
 - Towards the less-reached peoples—ETHNE and SEALINK
 - Member Care issues
 - Mobilization of missionaries
 - Global missiology projects
 - Building business as mission and bi-vocational platforms and ministries
- Finances.
 - Registration: US\$200 (late registration, after March 1, 2006, is US\$230)
 - Lodging, meals and breaks; double occupancy (6 nights, 17 meals), US\$378.

More detailed information will be available in the near future on our website, www.globalmission.org, as well as the next issue of Connections.

Drawing to a close

We invite your input on these topics and issues, and you can do this by writing to connections@globalmission.org. We invite you pray especially for the distribution of our young journal as well as for the 2006 South African consultation.

Good and global friends, read, profit, grow, reflect, serve and pray!

Mission is changing across the world. This impacts how missionaries are being trained. We need to continue to allow input and exposure from the changing nature of mission to update the way we train missionaries.

The following are some of the areas we need to keep in mind when it comes to missionary training.

The Importance of Training for Modern Missionaries

Worldwide and In India

Macro-Changes in World Mission

1. *The concept of missionary is changing across the world.*
 - From Western missionaries to locals reaching across their own cultures, castes, ethnicities and families.
 - From the “long” concept of Cross-cultural, meaning the distance to travel, to the “short” cross-cultural, limiting the distance so as to relate to people who are very near, yet different.¹ Even the so-called sending countries of Western and Northern Europe and the USA now enjoy many people from across the world. Communicating Christ to the world, therefore, is a challenge to all Christians, not just the job of long-distance cross-cultural workers. Training must reflect sharing the Gospel to people who are locally cross-cultural as well as distantly cross-cultural.
 - From sharing the message in one specific way to sharing it to meet different needs. Even within a culture, each strata of the society perceives, receives or rejects the

¹ Even Colonial Christianity created different kinds of cultures among the same people in a local area and thus the new pagan-Christian culture resembles neither the local cultures nor the Western culture, but a fusion. Therefore, even local Christians reaching the local people can be a cross-cultural experience in terms of language, concepts, mindset, world-view and even dress!



K. Rajendran is the General Secretary of the India Missions Association and the Chair of World Evangelical Alliance Mission Commission Global Leadership Council.

Gospel differently, all needing distinct approaches to dispel the baggage of Christianity and communicate the core of God’s Good News.

- From full-time missionaries to tent-makers. Missionaries are not only full-time and from across diverse geography, but now are often tent-makers with reasons for being in the society other than being looked upon as proselytizers/converters to Western-ism/Christianity.
- Rightly or otherwise, from overt preaching intending to “convert” the people, to a more holistic approach—meeting “all” needs of the people other than just spiritual.

2. *The lessons learned from past missionaries are important for good or for worse.* The good lessons are to be repeated and the bad ones to be ditched! Replicating past ways of doing mission

can create the portrayal of Christianity as a set of ascetic rules and regulations to be followed, rather than a life to be lived with God every day. Thus, it is important to relate God’s good news in a fresh manner and try not to copy what predecessors have done. At the same time, we try to retain the good lessons learned.

3. *The challenges of missions today are different from the past.*
 - Accelerated population growth calls for vigorous and innovative ways of mass communication to help people move toward a proper understanding of Christ and Christianity. The Engle Scale would help us to see people’s progressive movement to Christ.
 - Visual, print, audio and web media have to be penetrated meaningfully so as to communicate the Gospel to the challenging segments of the world. There needs to be multiple means and progressive communication of the Gospel. Media communication needs particular training focus at various levels.
 - The timeless relevancy of the gospel has to be shared in a way that coincides with our globalized, internet-connected world.
4. *The demands on missionaries are higher today than ever.*
 - We are no longer in an information-closed, colonized world where we can coo people to accept Christianity.

By K. Rajendran

- Rather than extract people from a community so they can throw away all cultural habits to create new “Christian” habits, it may be more important to bring people to Christ as “communities” and to disciple a “whole nation,” instead of sporadic individual Christians in the mission compound.
 - Pastoral care needs for missionaries are great.
 - Missionaries must try to relate to the society at large and not live a monastic style of life.
5. *The number of missions, the diverse visions, and the sheer number of missionaries are mind-boggling.* We need multiple visions of missionary service for the myriad of challenges across the world. Evangelism has not become simple—although the message of the Gospel is simple and never changes—but the approaches, presentations, and deliveries have to be different to make the message appealing to peoples across the globe.

Reflections on Training and the Lord’s Work in India

Considering the many changing aspects of missions, there is a need for more training to meet the challenges ahead. Training institutions have to consider these aspects when planning curriculum and calling faculty. In so doing, we will equip missionaries to prove the Gospel relevant, rather than perpetuating old theories of missionary work. Thus, the importance of missionary training has to be universally understood.

In India, there are many good things happening in the area of communicating the Gospel. The challenges are big. Some of the challenges and continuing areas of ministry

include:

1. Many churches are small, without a full time pastor or building ownership.
2. The local people are planting many churches, yet they need more leadership input.
3. New churches are emerging as a movement instead of single and scattered.
4. The Church Planting Movements [CPM] among the Tribals and the Dalits continue, while the other communities are being made aware of these needs.
5. New CPM’s are emerging among the Backward and Other Backward Class people.
6. There is a Youth Movement emerging on the mission field.
7. Local Christians are forming new and small mission societies.

What Is the Lord Telling Us in India? - Six Important Points

1. Accelerated church growth is taking place in different parts of India, including Bihar and Utar Pradesh

2. There is an urgent need for a vast number of people to be trained for CPMs. In order to sustain the existing CPMs and to start new CPMs, we need to train several thousands of grassroots level volunteers and full-time church planters.
3. The availability of the young men and women for grass-roots church planting.
4. Regional and local leaders at different levels are emerging to lead the CPMs across India:
5. Regional, local and indigenous missions are emerging all over India.
6. Training programs have to be made relevant to meet these needs.²

With all these blessings and challenges, India needs a lot more training for various segments of “missionaries,” rather than training just a few to become pastors of existing churches. The challenges for various aspects of training are vast.

Pray with us.
ima@imaindia.org

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2 S. D. Ponraj, “The Present-Day Training for Mission in India -What Could Be Done to Make Present-Day Missionary Training More Relevant and Effective to Accelerate the Church Planting Movements and to Make India 20% Christian by 2020?” - A paper presented at the Missionary Training Consultation convened by the Missionary Training Network of the India Missions Association at Hyderabad, on the 15th & 16th of March 2005.



WEA Celebrates First “World Issues Summit”

WEA gathered its members for the first North American “World Issues Summit” on May 1-6, 2005 in Orlando, Florida. WEA’s leadership traveled from every continent to be a part of this strategic event intended in part to help inform North American Evangelicals of what God is doing around the world and to connect them with opportunities to engage and address specific needs.

However, the Summit commenced with a three-day consultation that convened the leadership of the WEA International Council, regional and some national secretaries, commissions and affiliates. The forty five participants in these sessions grappled with issues related to WEA’s preferred future. The key question for us was, “Where do we see God leading us?” Sessions also surfaced critical issues and addressed how each of the WEA’s diverse parts can function in ways that create real synergy. These extremely helpful sessions led conclusively to the need to increase effective communication between the parts of the WEA. Better communication is the key to increase our voice and unite our actions to effectively influence and transform the global society.

The second part of the Summit saw over 100 Evangelical leaders participate in the “Move the Stones” Conference the following three days. Regional Secretaries presented updates in their regions. Godfrey Yogarajah led off with a report on Asia: “Asia has seen remarkable church growth in the face of persecution and repression.” He explained that countries like

Cambodia, China and Korea are also experiencing phenomenal growth with about 100 million estimated Chinese Christians. Yet in many countries the threat of HIV/AIDS, religious persecution and extreme poverty persist. “We are committed to the centrality of the church in each nation to carry out the task of addressing the whole needs of our nations” exhorts Yogarajah. Later that evening, Yogarajah presented a special update report on post-tsunami India and his homeland, Sri Lanka.

*Geoff Tunnicliffe
International Coordinator*

Samuel Olson, Latin America Regional Secretary reported that “the main issue in Latin America revolves around religious liberty”. Evangelicals have experienced explosive growth with an estimated 100 million Evangelical believers today. But the jaws of religious persecution are never far behind. He and others are working hard to catalyze a national missions movement in Latin America to encourage Evangelicals to play a role of influence in society. WEA’s Women’s, Youth and Religious Liberty Commissions are working in collaboration with Olson to shape a new alliance: FIDE—Ibero-American forum for Evangelical Dialogue. “We need to bring together Evangelicals so that we can show our inherent

unity. Only this way can we have a real ‘voice’ in the country and bring change to the social and political realms” says Olson.

Gordon Showell-Rogers, General Secretary of the European Evangelical Alliance (EEA) gave his regional report. “We need the church in the majority of the world to pray that the church of Jesus Christ will wake up and impact our continent for God” said Showell-Rogers. Europe is spiritually destitute but there is an astonishing openness to things “spiritual”. For instance, Ukraine has experienced growth from 2000 churches to 12000 churches in the past 15 years. Europe is leading the world in many policy areas which makes it critical for Evangelicals to unite as one “voice” at the European Union in Brussels.

Gerry Seale of the Evangelical Association of the Caribbean (EAC) spoke on the mission of “Empowering the church to transform society”. The 40 million people in the region are scattered over 800 islands. With a church for every 1000 people or less, the EAC is faced with the challenges of developing communication between congregations and building effective alliances. “We are actively engaged in helping churches send out missionaries, train leaders, work with the youth and provide support for strategic initiatives in the region” says Seale.

The Association of Evangelicals in Africa (AEA) was represented co-jointly by Ndaba Mazabane and Stephen Mugabi. AEA has established 34 National Evangelical Alliances with new ones formed in the countries of Sudan, Sierra Leon and Eritrea. “Churches in Africa are seeking genuine partnership of shared ownership with North American churches” says



Geoff Tunnicliffe is the director of global initiatives for the Evangelical fellowship of Canada (EFC) and had been involved in international initiatives including Churches Together and addressing HIV/AIDS in Africa. He is the Canadian co-chair of the Micah challenge, ex-officio member of the Mission Commission GLC and –since March 2005 – interim International Coordinator of the World Evangelical Alliance.



Mugabi. Building capacity in church leadership, sustainable life skills, and community care are key needs in the African church. HIV/AIDS continue to be on the forefront of everyone's minds. AEA in collaboration with Churches Together are working to connect North American churches with lead African churches to address the tragedies generated by this devastating pandemic.

Other plenary speakers included Johan Candelin of the Religious Liberty Commission, and Bill Taylor of the Mission Commission.

The meetings concluded with a panel interview of the Regional Secretaries and commission leaders. When asked, "Were there things that changed your strategy or vision because of the interaction at this conference?" these were some thoughts that were shared:

- Stephen Mugabi (AEA): "Listening to the regional reports gave hope that things can happen. We are one body that can connect."
- Gerry Seale (EAC): "The concept (Summit Conference) was great. The world came to North America, but did North America come to hear? It was good to get the opportunity to talk about the Caribbean."
- Gordon Showell-Rogers: "At this stage in history in our globalized world, we need to continue to find ways of connecting in formal and informal ways. This has deepened our understanding of each other and of our partnerships."
- Margaret Jacobs (Women's Commission):

"This week has captured the heart of wanting to connect with the WEA. This week has helped us connect with the regional bodies, the other commissions, and others. We have gone beyond what we expected."

Aileen Van Gingkel who moderated the panel interview summarized the themes that were captured during the discussions:

- Connect with the Holy Spirit life, recognizing that this is often where women and youth are active.
- WEA must be known as a service oriented organization that truly serves – not just generating programs.
- Grow a God's eye view of the world of need.
- WEA must speak with one strong voice – what does it take to do that?
- Develop equality between those with resources and those without – address tensions around resourcing partnerships.
- Build broader connections of relationship and ministry.
- Utilize integral/holistic approaches to missions.
- Identify the church as the effective transforming agent of communities/societies.
- Clarify how grassroots movements relate to the global WEA networking structures.

For a complete copy of the papers and reports presented at the World Issues summit please visit our website at www.worldevangelical.org

MCA'S: WEBSITES OF THEIR ORGANIZATIONS.

Antioch Mission

URL: missaoantioquia.org.br
Organizational info

Areopagos

URL: areopagos.org
organizational info; theological & missiological issues; book reviews

Church Mission Society (CMS)

URL: cms-uk.org
info of CMS ministries; support to international community for mission service

Church Resource Ministries

URL: crmnet.org
organizational info; ministries

Comibam

URL: mm-comibam.net
Tool to help the Iberoamerican church in its missional task

Global Missionary Training Center

URL: gmtc.or.kr
info of world & Korean mission; intro to GMTC training center

Ethne and Sealink

URL: ethne.net
for global UPG meeting

European Christian Mission (ECM)

URL: ecmbritain.org
organizational info; recruitment issues

Finnish Missionary Council

URL: lahetysneuvosto.fi
sharing information and news

Horasis

URL: horasis.nl
services for Organization and Leadership development

IFMA

URL: ifmamiissions.org
organizational info

India Missions Association (IMA)

URL: imaindia.org
organizational info

Interdev Partnership Associates

URL: interdev.org
IPA info; partnership resource material

>> **Interserve Fellowship Berhad**

URL: interserve.org
 ministry; job opportunities

JUVEP

URL: juvep.com.br
 Info over departments, ministries and people involved in this organization

Member Care

URL: membercare.org
 resources; updates

Missions Interlink

URL: missions.org.nz
 Provide information for people enquiring about mission to, from and in New Zealand

NEMA

URL: NigeriaMissions.org
 ministries to missions movements in Nigeria

OM India

URL: omindia.org
 online brochure for ministry in India

Sepal

URL: sepal.org.br / brasil2010.org
 Tool help pastors in research and biblical studies

Serving in Mission

URL: sim.org
 general info; ministries; services

Singapore Center for Evangelism and Mission (SCEM)

URL: scem.info
 organizational info

Tiplady Consulting

URL: tiplady.org.uk
 articles and information on issues in world mission

WEA – MC

URL: globalmission.org
 organizational info; links
 URL: wearesources.org
 (downloadable) articles on missiological issues
 URL: missionarytraining.com
 info about missiological training issues

World Mission Center

URL: worldmissioncenter.com
 info of ministry activities

Wycliffe (Asian Diaspora Initiative)

URL: wycliffe.net
 info of the organization and its branches

xGlobal Mission Innovation

xgmi.net
 ministry profile of the organization

The International Network and its

The International Missionary Training Network (IMTN) is dedicated to fostering effective, missionary training practices among our global Evangelical Christian constituencies. Our purpose is to assure that anyone seeking missionary service has the opportunity to receive culturally appropriate, outcomes based training leading to ministry effectiveness. We carry out our purpose by promoting whole person ministry training and best training methodologies, providing training in how to train, developing culturally appropriate curricula and training packages, offering assessment and consulting, and delivering over the Internet resources for missionary training in widely used languages of instruction.

Needs

The IMTN has identified three primary needs among missionary trainers, largely in the “Majority World” where most of today’s missionaries receive their call and train for service.

- Ongoing training for missionary trainers leading to validating certification and/or degrees
- Training and support for developing effective missionary training programs in churches, training institutions, and agencies
- Appropriate resources for carrying out missionary training programs in churches, training institutions, and agencies

The IMTN purposes to address these needs by facilitating the development of IMTN affiliated Resource Centers that can provide training for missionary trainers serving in their own part of the world and in their own languages of instruction. Resource Centers will facilitate courses at culturally appropriate levels of instruction leading to certification and degrees. This may be done in conjunction with or as a part of established seminaries or other educational

institutions.

A fundamental course for all trainers will include a comprehensive overview of *integral* ministry training design, implementing the best, contextually appropriate practices. Training the trainers’ programs will also include training in the use of training packages developed by and for regional dissemination. These packages are developed with the use of curricular missionary training profiles, use appropriate methodology, and support outcomes based educational objectives. The activity of IMTN Resource Centers will be supported by the IMTN web site featuring information and downloadable resources in multiple languages of instruction.

Background of the IMTN

The IMTN was initiated by the Mission Commission (MC) of the World Evangelical Alliance (WEA) in 1989 as the International Missionary Training Fellowship. At its first meeting, it surfaced issues related to missionary training in different parts of the world and published these findings in *Internationalizing Missionary Training*, edited by Dr. William Taylor. Along with this work, a *Directory of Missionary Training Programmes*

Jonathan Lewis
 Rob Brynjolfson

Missionary Training Goals

was compiled by Dr. Ray Windsor who also attempted to classify nearly three hundred programs worldwide by criteria such as emphasis on non-formal or formal learning and whether or not they were dedicated fully to missionary training.

Through this initial dialogue, it became evident that *best practice* in missionary training had to focus on whole person training—not just theological and missiological understanding. Two additional books published by the MC in 1994 bore this out: *Preparing to Serve*, by Dr. David Harley, and *Developing Ministry Training*, edited by Dr. Robert Ferris. In subsequent years, the IMTN existed as a loosely knit fellowship, publishing an occasional bulletin entitled *Training for Cross-cultural Ministry*. In June 2003, during the Mission Commission's triennial meetings in Canada, members of the training community prayerfully met and elaborated a series of recommendations

for becoming a more proactive organization. Based on that initiative, the MC appointed long time staff member, Jonathan P. Lewis, Ph.D, as its Director in January 2005. Rob Brynjolfson, M.Div., and Omar Gava, D.Min. serve as IMTN Associate Directors.



Canada 2003 Recommendations

In June 2003 during the Langley consultation of the WEA Mission Commission the International Missionary Training Network developed a proposal to invigorate the IMTN and to address felt needs around the world. The proposal included five goals and the following is an analysis of the progress to date as compared to the proposals stemming from the June 2003 consultation of the IMTN.



Five Goals:

1. **Provide and maintain an Efficient Global Communication network among missionary trainers**

Attempts to develop dialogue and stimulate communication through a Yahoo group created by Jonathan Lewis produced only sporadic results. One is left to question whether this goal actually addresses a real need. It appears that those who are passionate about missionary training are busy people and prefer to communicate individually when there is a compelling need.

The IMTN website

(missionarytraining.com) was rejuvenated and also provides access to some resources by means of the WEA-RAMP 2003 CD. This site can serve as a news base for those interested in following the development of the IMTN.

2. **Stimulate vision for missionary training centers in strategic locations worldwide**

The IMTN Vision seeks to utilize a high leverage strategy developing key centers that carry on the work of stimulating missionary training vision and developing training centers in their own regions and in their own languages. On occasion, the IMTN is invited to participate in the development of new programs participating as consultants. A recent consultation was held in Mexico City and in the State of Morelos, Mexico, related to a new interdenominational training center projected to open in September 2006 near the town of Ticumán, one and half hours from Mexico City.

3. **Coordinate development of culturally appropriate missionary training resources in major training languages**

The first effort to develop resources began immediately after the 2003 consultation. An overview course was developed entitled *Integral Ministry Training*. This course was tested in Córdoba, Argentina – April 2004 in Spanish. An accompanying English manual is close to publication. Tentative plans for using this course in West Africa and India are in progress. The WEAresources.org website expanded from the English and Spanish base to



included Dutch, French, Korean and Portuguese electronically published resources. This website demonstrates strong traffic flow and is the primary medium for delivering culturally appropriate missionary training resources in major training languages. As resources are developed and language coordinators volunteer, this website can expand to include other strategic training languages.

4. **Coordinate access to key missionary equippers for consultation with regional training centers and for training trainers**

The main focus of the IMTN Vision is to establish key regional resource centers that serve to foster and develop missionary training in their own regions. The Córdoba Cross-Cultural Missionary Training Center (CCMT) operates as a regional resource center and offers a Master of Arts with an emphasis in training missionary trainers under the auspices of the *Faculdade Teológica Sul Americana* in Londrinas, Brazil. Through dialogue with other centers in the Philippines, India and West Africa, we hope to recognize other centers whose vision includes serving their regions to promote and develop missionary training. These centers would demonstrate a commitment to integral (whole person) missionary training, use their influence to support other training

centers and express a vision to help train missionary trainers in their region. The India Missionary Institute and the Nigerian Evangelical Missionary Institute are two examples of developing regional centers outside of the Americas.

5. **Foster ongoing assessment of global missionary training outcomes to recognize effectiveness and address needs**

The Next Step movement based in North America is developing a “Best Practices” evaluative instrument. In Latin America, Omar Gava is seeking to establish “Best Practices” (“Criterios de Excelencia”) for training centers aligned with the training arm of COMIBAM (The Iberian-American Missionary Cooperative).

Conclusion

This presentation of the new IMTN vision identifies the needs of missionary training and anticipates the best means of positively impacting missionary training around the world by producing culturally appropriate training resources and by identifying and encouraging key regional centers serving their areas by training missionary trainers. By following this vision we expect to fulfill the goals proposed by the Canada 2003 IMTN consultation. For more information, please contact Jonathan Lewis at jlewis@worlddevangelical.org. <<

Jonathan Lewis has been on staff of the Mission Commission since 1991. As from 2005 he has a consultant /advisory role to the MC staff. He also leads the International Missionary Training Network.

Rob Brynjolfsen's first term of service was in South America where he was involved in church planting with International Teams. Married to Silvia from Argentina they served together with WEC International in South America, Europe and Equatorial Guinea and were involved primarily in leadership development. Rob was the founding director of Gateway Missionary Training Centre, Langley, BC and presently is the pastor of Esperanza Multicultural Church, Burnaby, BC and the program director for Gateway Missionary Training Centre.

A Metaphor and a Model for Missionary Training

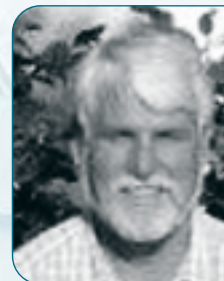
What drives me personally in my dedication to ministry training? This question has recently been heightened by a realization of how important a truly Christian understanding of the nature of human beings and their purpose should be in shaping ministry training programs. There should be very close alignment between my Christian convictions and my training commitments. Otherwise, I run the risk of hypocrisy.

What drives me personally in my dedication to ministry training? This question has recently been heightened by a realization of how important a truly Christian understanding of the nature of human beings and their purpose should be in shaping ministry training programs. There should be very close alignment between my Christian convictions and my training commitments. Otherwise, I run the risk of hypocrisy.

I would contend that Christians have “fallen into” educational and training systems that are based largely on secular and/or humanistic worldviews. We try to adopt the world’s models to equip for ministry. There is often a disjuncture between what we purport as Christians and the methods we use to train our missionaries and other ministers. I would suggest that bringing alignment between our convictions as Christian trainers and our training commitments is a pursuit that every person in ministry training should undertake—particularly those of us who significantly influence and shape ministry training programs.

This quest is conceptually directional from worldview to practice. Worldview is largely subconscious, but it can be analyzed and expressed in belief systems. Beliefs have their more tangible expressions in understood “idealized” values. These values in turn, help shape our practice.

Most of us live conceptually somewhere in the “middle ground”—a dynamic zone between beliefs and values. It is dynamic because what we value is not only influenced by our stated beliefs, but by social and cultural pressures (often subconscious) and also, quite unfortunately, our fallen nature with its problematic “lust of the flesh, lust of the eyes and the boastful pride of life” (1 John 2:16). It is out of this dynamic tension that we



Jonathan Lewis has been on staff of the Mission Commission since 1991. As from 2005 he has a consultant /advisory role to the MC staff. He also is leads the International Missionary Training Network.

make our personal and institutional commitments—where and how we spend our time, money and other resources.

My concern is that it is easier to intellectually grasp and assent to Biblical beliefs and articulate them in idealized values, than it is to let them significantly affect how we train for ministry. Somewhere between our convictions and our training programs, there is often a breakdown. We allow our Biblical convictions to be overwhelmed by social/cultural pressures and personal ambitions. We default to what appeals to our sense of social prestige and how we’ve been trained by our secular societies. This tendency to default to the world’s standards is as true in educational circles as in any other arena where we may choose to look.

In applying this line of thinking to developing training models, we must make a serious attempt to bring alignment between our core beliefs derived from a Biblical worldview, training principles derived from these that support our purest values, and the commitments we make that are given tangible expression in our training programs. We must begin with a conscious attempt to articulate these deeper level Christian convictions about the nature of human beings and their purpose. Once this is understood, we can articulate a philosophy of education/training and establish a set of principles and standards that guide our training programs.

Jonathan Lewis

Biblical Principles and the Social Sciences

Christian trainers should be governed by a belief system derived largely from Biblical Revelation. Because we trust that our beliefs are true, we can expect them to be supported by empirical evidence. Good social science is guided by a Biblical understanding of the nature of man and his purpose on the earth. However, social scientists often start at the other end of the equation—studying individuals and society and deriving theories and principles from their observations. Too much of social science assumes the absence of God in the equation. It forwards theories and principles from secular, humanistic and often atheistic worldviews that put man or society at the center. Because philosophies of education are formulated without this Biblical understanding of the centrality of God and his purposes, they predictably fall short in providing guiding principles on which to base our training programs.

For example, in an address to entering freshman at the University of Chicago, John Mearsheimer made clear that the institutional goals were: to encourage critical thinking, to broaden intellectual horizons, and to encourage self-awareness. He also made clear that: “Not only is there a powerful imperative at Chicago to stay away from teaching the truth, but the university also makes very little effort to provide you with moral guidance. Indeed it is a remarkably amoral institution. I would say the same thing, by the way, about all other major colleges and universities in this country.” In his address, Mearsheimer seems to taunt the intent of the university’s primary patron, Rockefeller, who explicitly stated in reference to the construction of the chapel: “As the spirit of religion should penetrate and control the university, so that building which represents religion ought to be the central and dominant feature of the university group. Thus it will be proclaimed that the University in its ideal is dominated by the spirit of religion, all its departments are inspired by religious feeling, and all its work is directed to the highest ends.” This is obviously not current sentiment in public education in much of the Western World.

Metaphors Used for Education/Training

I recently received copy of an email between two colleagues that alluded to some suspicions about me that had gone on for some years. It seems these two friends have had a long-term concern about my “behavior-

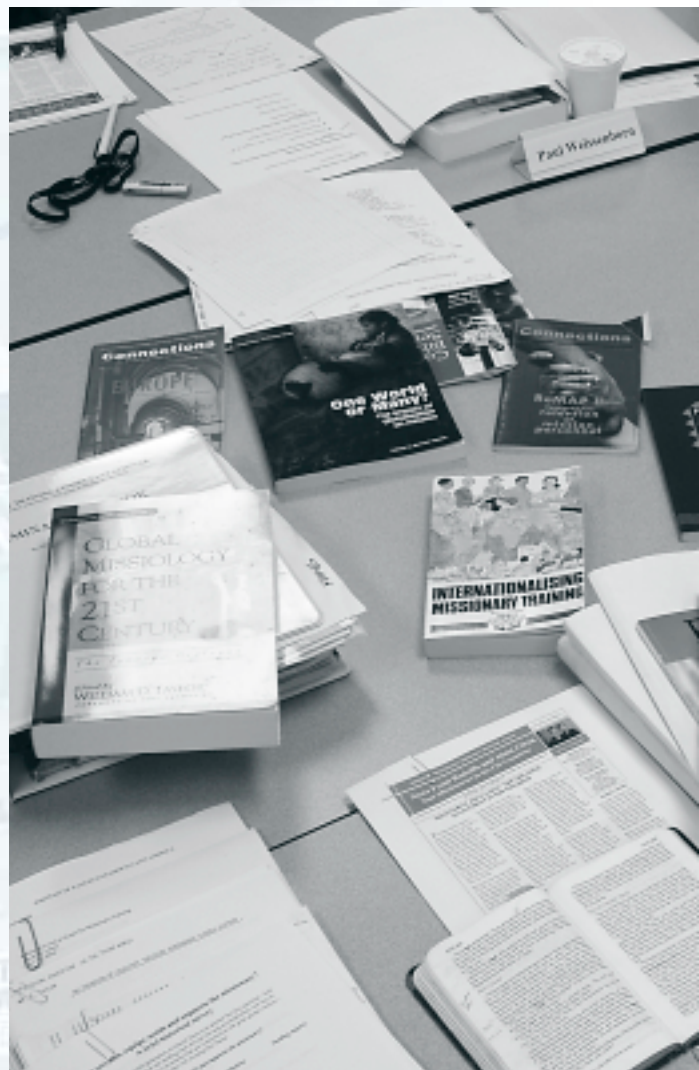
ist leanings.” I’m not sure I was meant to see this exchange, but it did give me the opportunity to ask to be included in the conversation. “Are behaviorist leanings sort of like being a communist?” I asked, somewhat facetiously. In my own mind, I’d already associated behavioral learning theory with people like the Russian Pavlov and his salivating dogs, and Skinner’s concepts of social engineering. It conjured images of mechanistic ways of looking at life through stimulus and response—sort of like amoebas reacting to controlled stimuli.

Admittedly, my friends did have cause for concern since I had studied “programmed instruction” and behaviorist theory of “reinforced learning” while pursuing an M.A. at Portland State University in distance education in the late 1960’s. And I’m certain my indoctrination later on at the hands of vocational education professors while doing a Ph.D. at Colorado State University in the early 1990’s didn’t help allay my friends’ fears. “Could it be true? Am I really a behaviorist?” I asked myself. “And if that’s a really bad thing, what should I be?” I was ready to repent and convert...but to what?

I asked one of these highly respected colleagues for some help. Who are the leading writers on Christian worldview and educational philosophy? I was surprised that he did not refer me to any specific Christian educators (like maybe Ted Ward or Eddie Elliston). But perhaps to help undo the damage done by my secular mentors, he did provide me with the following three metaphors drafted by Educator Herbert M. Kliebard, a dedicated opponent of vocational education.

The Metaphor of Production

The curriculum is the means of production, and the student is the raw material which will be transformed into a finished and useful product under the control of a highly skilled technician. The outcome of the production process is carefully plotted in advance according to rigorous



design specifications, and when certain means of production prove to be wasteful, they are discarded in favor of more efficient ones. Great care is taken so that raw materials of a particular quality or composition are channeled into the proper production systems and that no potentially useful characteristic of the raw material is wasted.

This particular metaphor does resemble closely one of the training models I examined while doing work at Colorado State University. I remember the “systems” model that understood the student as moving through a process with different timed “inputs” that would shape and mold him in predictable ways. Since the School of Vocational Education emphasizes the development competency for the work place, it may well have drawn its philosophical imagery from business’ and industry’s concern for production.



The Metaphor of Growth

The curriculum is the greenhouse where students will grow and develop to their fullest potential under the care of a wise and patient gardener. The plants that grow in the greenhouse are of every variety, but the gardener treats each according to its needs, so that each plant comes to flower. This universal blooming cannot be accomplished by leaving some plants unattended. All plants are nurtured with great solicitude, but no attempt is made to divert the inherent potential of the individual plant from its own metamorphosis or development to the whims and desires of the gardener.

I must admit I am drawn to this metaphor. It resonates because so much Biblical imagery relates to that of growth. And since I like to garden, it's easy for me to connect at a theoretical level with the weeding, watering, fertilizing, and pruning sorts of analogies: weeding—pull the sins out while they are little or they'll get out of control; watering—a little each day is

better than the occasional flood; fertilizing—fertilize when needed and just enough (it doesn't keep and can't be "banked"); pruning—ouch, that hurts, but it's what makes us true, strong and fruitful.

But I find some of the language in this metaphor troubling because it again seems to start with different assumptions than those to which I hold. If the Bible teaches that sinful rebellion is in the heart of man, simply giving way to one's "inherent potential" runs the risk of helping humans become something they (and/or others) can't afford for them to become. It also seems to assume that the trainers are not training from a high standard or calling, but rather that they can impose their will (or not) and can be whimsical in developing the trainee. If gone to seed, this kind of reasoning makes human development an end in itself and allows for arbitrary conduct on the part of the trainee and the trainers.

Back to the good stuff in this metaphor,

"growth" is often used in the Bible to describe the development of our potential as both spiritual and human beings. The Apostle Paul talks about his "planting" what Apollo "watered," and God "causing the growth" (I Corinthians 3:6). My favorite passage on the church is Ephesians 4 which uses the image of "growing up into the body of Christ" as the goal of ministry. Undeniably, the metaphor of "growth" fits with Biblical imagery I can easily relate to.

Kliebard's third metaphor tends towards the relational and friendly.

The Metaphor of Travel

The curriculum is a route over which students will travel under the leadership of an experienced guide and companion. Each traveler will be affected differently by the journey since its effect is at least as much a function of the predilections, intelligence, interests, and intent of the traveler as it is of the contours of the route. This variability is not only inevitable, but wondrous and desirable. Therefore, no effort is made to anticipate the exact nature of the effect on the traveler; but a great effort is made to plot the route so that the journey will be as rich, as fascinating, and as memorable as possible.

This metaphor conjures up the age-old image of pilgrims on a pilgrimage. It is a winsome and relational simile. It's easy to see life as a journey on which we are accompanied by friends, mentors, and guides. An adventure lies around every turn...

One assumption of this metaphor is that the path is predetermined. That may have some limitations if training is seen as "one size fits all." Too much training ignores the "predilections, intelligence, interests, and intent" of the pilgrims. There is little apparent concern for the effectiveness of the curriculum—whether it is generating any real growth. It may promote the attitude that training is something that simply must be gotten out of the way: "Get it done, get the degree, and get on with life."

Although every journey does have a destination, there is a great deal to be said about engaging in the journey itself. In hobby boat- ing circles, there seems to be a distinct division in personality types. Power boaters are all about control, speed and getting to the destination. Sailors give up speed and control

Studying this metaphor, I immediately recognize a love/hate response. I hate its mechanistic and manipulative implications, while loving the high value on intentionality, efficiency, and quality. After all, being productive does not seem like a bad thing.

The problem, of course, is that this model may start with the wrong assumptions about people—one that sees us as biological machines to be trained for functional usefulness to society. In a capitalist system, this must be done with great efficiency and at the lowest cost possible for the sake of the profit line. Along the way, it may ignore individual potentiality, creativity, and diversity in the pursuit of filling pre-determined slots and rolls for the work place. At its best, it efficiently serves society. At its worst, it is the stuff of despotic social manipulation—and there may be a thin line between these two scenarios.

Kliebard's second metaphor is more congenial.

for the challenge of managing the elements, and the enjoyment of the journey. This resonates with the existential part of me. “Seize the day. Live the journey to its fullest, for it is intended to be ‘abundant.’”

Perhaps the greatest danger of this philosophy is that all journeys lead to a destination. When we fail to examine the underlying assumptions and philosophy of our training, the path we design may simply lead to reinforcing the wrong attitudes and leading trainees to the wrong destination (the method is the message). It is too easy to let the journey be guided by the voices of ambition, status, materialism and the baser elements of human nature. If the destination of the journey is not aligned with God’s purposes, we become something other than what God intends for us to be.

Only as the journey is aligned with God’s purposes does the pilgrim reach a true destination. The pilgrimage should be abundant; it should be accompanied; and it should be guided by a clear vision of the destination. When this alignment occurs, then the metaphor may be useful.

Who Does the Training Serve?

Much of the discussion about educational/training philosophy seems to center around the interplay between the individual and their contribution to society. Totalitarian regimes use schooling and training entirely to serve society. The other extreme is embodied in philosophies like existentialism and constructivism that focus strictly on the individual’s development.

The missing element in most recognized educational philosophies is God and His purposes. While both society and the individual are important elements in formulating a philosophy of education/training, if it is not God-centered and does not take into account His purposes, it is inadequate for our purposes. A Christian philosophy begins with God and addresses both the individual’s development and their relationship within society—but its purpose is service to God.

A God-centered educational/training philosophy intentionally aims at what God wants to accomplish in and through His people. In

the simplest of terms, its focus is to develop people who love and trust God, love others as themselves, and serve in God’s mission of extending His sovereign reign over all peoples.

In fulfilling this purpose, the Biblical metaphor that emerges is that of “servant.” Servanthood primarily denotes a relationship. Servants render service to their Master. They do so in specific roles and functions. Metaphors for servant roles in Scripture include those of “shepherd,” “farmer,” “athlete,” “steward,” and “soldier.” To function effectively in any of these roles requires training that develops specific character qualities and skill sets. Each servant role requires a different set of conceptual and material “equipment.” Intentional training greatly increases both the availability and the effective usage of this “equipment.”

Thus a Christian philosophy of training sees its foremost purpose as developing God’s servants—enabling and equipping God’s people to engage fully in their “reasonable spiritual service” (Romans 12:1). The means is a transformational process that requires resisting conformity to the world’s standards and attitudes, the infilling of God’s Spirit, and the generation of right thinking/attitudes. It produces a lifestyle that is Kingdom-centered and purposeful in service. The outcome is a “living sacrifice” that is holy, pleasing, and acceptable to God for his service.

A Metaphor for Ministry Training

Now that we’ve examined some metaphors that depart from something other than a Biblical worldview, I would like to suggest the following metaphor using Kliebar’s format:

A Metaphor of Service

The curriculum is an educational process by which those who pledge allegiance to

Christ become useful to Him in His service. The process counts on experienced servants who have oversight for the equipping of fellow servants and use a variety of means, methods and contexts in so doing. These mentor-guides recognize God’s design in the individual’s vocation, personality, abilities, gifting, and interests, and they work with that design to develop trainees for specific roles and functions in God’s work. Trainees learn and grow together as they obey their Master’s instructions for their lives and are diligent in developing their vocational gifts and abilities. Instruction, discipline, interaction with their fellow servants, life experience, and lots of practice are used to produce character growth and service competence. The goal is to grow more like the Master and to serve Him well. Mentor-trainers know they are managing the process of developing God’s servants well if their trainees are developing into grace filled, mature persons who render effective service to God.

Imbedded in this metaphor are some key concepts that I believe can be tested against the high standard of Biblical worldview. While it is beyond the scope of this article to delve into a supporting argument for each one, I would suggest there are at least ten corresponding principles:

- 1 The goal of the curricular process is to grow believers in the likeness of Christ and increase their usefulness in serving Him and His purposes.
- 2 The curriculum is an integrated process that addresses the need for growth in every area of life.
- 3 The curricular process understands and employs a broad range of different methods, means and contexts to achieve its ends.
- 4 Training intentionally develops specific skills, right attitudes, and essential understanding for ministry competence.
- 5 Trainers are fellow servant/learners that are competent to guide the training process, and committed to mentoring the trainee.
- 6 God has a unique design for each individual that trainers perceive and help develop.
- 7 Learning happens in community and depends as much on interaction with fellow



- trainees as on the input of mentor-guides.
- 8 Knowledge is not a goal in itself, but when combined with obedience and practice, it contributes to understanding, maturity, and competence.
 - 9 The trainee is responsible for his own growth through obedience to God's will and diligence in practice and service.
 - 10 The training program and skill of the mentor-trainers is evaluated by their trainees' success as persons and in their ministry.

A Model for Integral Ministry Training—Integrating the Whole Person

The above list provides support for developing a model of ministry that is based on sound Biblical worldview concepts and principles. Since the goal of training is to develop effective people for effective service, the two aspects of this goal should not be separated. Effective ministry flows out of effective lives. We've denominated training that attempts to put equal emphasis on developing the person, their understanding and their skills as "integral ministry training."

When the underlying principles for integral ministry training are adopted, they can be applied in some degree to almost all training efforts. Training should address the whole person even when it is somewhat compartmentalized – as when it is aimed at developing a specific skill. A skilled individual who is immature or is not living a godly life will only hamper God's purposes, and thus defeat the purpose of our training. A godly individual that fails in morally "neutral" areas, such as interpersonal relationships, communications, ability to adapt or contextualize, etc., may also fail in their usefulness in service to God. Integral training sees all three elements—personal godliness, maturity, and skills—as indispensable in serving God well. Servants must be both "holy" and "acceptable" in their service to God to be useful.

Integral ministry training is done in a way that connects different aspects of the person's life. This can only be achieved through dynamic community—not simply through information transfer or intellectual developments, valuable as these are. Jesus formed a community of learners and employed dialogue, experience and reflection to transform their attitudes. He used "learning moments" masterfully. He showed them how to minister—demonstrating first the skills he wanted them to develop and then sending them out to practice them. He helped them evaluate their experience through

reflection and debriefing. He knew that a disciple would not be greater than his master and that he had to model the whole of life and ministry if he expected his disciples to practice what he taught.

Is this model too much to ask of our trainers and training programs? Perhaps so, for life seems to be made up of any number of concessions to practicality. Yet unless our training philosophy is passionately integral, we may miss many opportunities to modify or incorporate aspects of whole person training into our training programs. And we thus miss the opportunities to increase the quality and effectiveness of the people we are training for God's service.

Some Practical Suggestions

- Regularly evaluate a training program's mission in light of its commitment of resources. Is the mission consistent with actual commitments of time, effort, and money? Where are most of the resources being spent? If expenditures don't line up with achieving the mission statement, modify the training commitments (or for the sake of honesty, change the mission statement to reflect the values the program really supports).
- Base evaluations on competence—not information storage and retrieval. Trainees must develop well-articulated skill and character sets to become effective people who serve effectively. Skill and character objectives are harder and generally more expensive to generate than typical knowledge objectives. Effectiveness in training has a price.
- Build flexibility into the program that allows for the uniqueness of each trainee in terms of calling, gifting, abilities and interests. Use assessments and inventories to help trainees understand themselves and each other. Celebrate diversity and complementarities. One size really does not fit all and the whole is greater than the sum of its parts.
- Trainee is as trainer does. Trainers must model the kind of character qualities and skills expected of trainees. Above all, trainers and their programs should exude humility. Trainers should take the attitude of fellow servants and learners. Accomplished trainers should be humbly thankful to God for allowing them the opportunities to grow into mature and capable people. Many others have not had the same opportunities.
- Keep a careful watch on trainees' personal

struggles and character growth issues. Rules aren't enough. Mentor and guide. Foster peer accountability groups. Character is the foundation for effective people. Be sensitive in your interventions and prayerfully expect God to generate growth.

- Implement evaluation based on specific outcomes. Generate a profile of the character qualities, skill sets and comprehension your trainees need. Create your training around these and evaluate your programs by whether your trainees develop along the lines of the profile. Modify what you need to achieve results. Seeing the target is essential to hitting it.

Conclusion

Examining the basis for educational philosophies reveals a deficiency in most secular approaches to education. It should not surprise us that when applying these models to ministry training, the consistent report is that they often don't develop effective people for effective service. Evaluating several secular metaphors of learning shows us a deficiency in both points of departure and destination. Neither the individual nor society is the goal of training/education, but rather service to God and His purposes. Therefore the most appropriate metaphor to guide the development of training is the metaphor of service. Service is played out in any number of roles and ministries, but it is the basic framework for the trainee, the trainer and the training design. Training must be integral because that is the nature of life, and godly character must develop alongside personal and ministry skills. Mature character and competence for ministry are its goals.

On a personal note, I think I can reassure my friends that my "behaviorist leanings" are under control. Behaviors are visible manifestations of character and skills (by their fruit you shall know them), but training must aim at inner transformation, not behavior modification. Reinforcement is part of learning, but it must not be used as an instrument of willful manipulation. An appreciation for efficiency and production is also useful when it does not sacrifice integrity or effectiveness. All of the social sciences can be beneficial when they come under the sovereignty of God and are applied in the context of a Biblical worldview. They are helpful to trainers in facilitating processes, but always with the understanding that God gives the growth.

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The story of the Nigeria Evangelical Missionary Institute (NEMI) is like that of a child from a humble beginning. When she was born in August 1986, her parents, the Nigeria Evangelical Missionary Association (NEMA), a networking association with ninety-five mission agencies, could not really predict what future was ahead of her. However, they were convinced that this child named NEMI was a proper child. In her infancy, she was cared for by a borrowed nurse in Kagoro, Kaduna State, with no property or equipment. But there was a vision, commitment, and determination that the child must live. She grew up and worked in rented apartments for sixteen years.

The Story of NEMI:

A Humble Beginning with a Great Future

The Vision

NEMI exists to provide practical training in cross-cultural ministry and skills to those called of God, and to facilitate leadership and manpower development in NEMA member institutions for qualitative missionary thrust within and outside Nigeria.

The Campus

NEMI has acquired a fifteen-hectare parcel of land to fulfill her vision. The campus is situated in Mista Ali community, along Zaria Road at the outskirts of Jos. The serenity of the environment provides an atmosphere conducive for learning. As of today, there are five structures built, though two are incomplete.

Methods of Training

The pre-field training follows different methods and includes formal and informal training. The pre-field training program lasts for one year. The courses are offered on a modular basis. This provides the opportunity to invite qualified and experienced persons from within and outside Nigeria to teach.

After the first four months of instruction,



Peter Boma is the director of the Nigeria Evangelical Missionary Institute (NEMI)

Peter Boma

students begin four months of practical fieldwork. Staff members are sent to visit and to supervise their work on the field. At the end, each student writes and submits an ethnographic research project. Following the fieldwork, they return back to class for another four months.

Informal training includes sports, chapel, labor, outreach, fasting prayers, and family night. One week in each semester is devoted to a field trip. During the trip all staff and students live in a community life-style.

The graduation ceremony comes at the end of the program. Only those who are found faithful in character and academics are graduated.

From time to time, NEMI organizes seminars, intensive courses and specialized workshops.

Rough Years

In the beginning, NEMA member agencies, of which NEMI was primarily meant to serve, patronized her programs. They sent candidates to be trained and provided financial support to the school. They soon became aware that they could do what NEMI is doing, and then started their own schools of missions. Some of the graduates too, started their own schools. The African saying that, "What belongs to our father is for us, therefore nobody gives it attention, but what belongs to my mother is mine," became a reality at NEMI. This posed a fresh challenge to NEMI and a new ministry opportunity—to



Ibrahim and his family



Some NEMI staff and students

help give the emerging training schools direction and assistance.

You will agree with me that the story above is not limited to NEMI. Several training institutions struggle to survive because of the pains of having been abandoned by their parents, slow growth, and frustration by staff leading them to search for greener pastures.

Achievements

Today, the story has changed. There are presently nine full-time staff members serving in different roles. NEMI has graduated over four hundred (400) missionaries from about



NEMI 2001 Graduates

fifty-five (55) missions agencies, who are serving faithfully, sacrificially and selflessly within and outside Nigeria.

Through her Training the Trainers Workshops, NEMI has helped in no small way to strengthen the training movement in Nigeria. In addition, NEMI has produced textbooks for better understanding and missionary training in Nigeria. The library in the school has about one thousand volumes excluding periodicals.

Renewed Leadership and Staff

The leadership of Nigeria Evangelical Missions Association (NEMA) has appointed a new Principal and Board to govern the operations of NEMI. The Chairman of the Board, Mike Adegbile, is the National Director of the Nigeria Fellowship of Evangelical Students (NIFES). He is an experienced man, and we are optimistic that his tenure shall guide NEMI to a higher level.

The new Principal, Peter Boma, resides with his family on the campus to provide leadership, discipleship, and counseling for the character development of the students. This is the first time the NEMI Principal has resided with the students.

The faculty of NEMI has just been strengthened by the addition of a Korean Missionary recommended by SIM, Rev. Kwang Yun Lee. He is married with children. Before he joined NEMI, he was involved with training missionaries in the Philippines. We have also broadened the scope of our staff by enlisting resource persons from other training institutions.

Positioning NEMI for Vision 50/15

The Nigeria Evangelical Missions Association (NEMA) is calling for joint action by the church and mission movements in



Library

Nigeria to raise fifty thousand of the best and brightest, energetic and spiritually vibrant young adults in the churches for the harvest force.

As part of the plans and strategy to realize this laudable vision, we hope to position NEMI as a hub. NEMI's role would be to serve, not just as a resource center, but also as a training and coordinating center. NEMI will strengthen existing Missions Training Schools and encourage the establishment of more. We hope to facilitate the production of more cross-cultural training materials for the training movement.

We shall position six zonal Training Coordinators to serve as a link between NEMI and other mission training schools in the network. We hope to find sources for funds to train the Coordinators and equip the zonal centers for their operations. Among other things, they will visit and encourage heads of the training programs in the network member agencies.

Specialized Training Programs

To meet the needs and yearnings of serving missionaries, NEMI will provide short term training to refresh and equip mission administrators, researchers, mobilizers, church planters, and trainers, as well as specialized training to address issues facing female missionaries.

Missionary Trainers Research Bulletin (MTRB)

This bulletin, which shall be periodical, will feature articles from trainers aimed at proffering solutions to problems facing the missionary training movement in Nigeria and beyond.



The acquisition of the 15 hectares of land: another giant achievement

Call for Involvement

NEMI needs the involvement and support of the members of the commission to actualize the role as a hub in the mission training movement in Nigeria and beyond. Together, we can contribute to the training of more young adults who will respond to the vision 50/15 and empower trainers and institutions in the region.

Drawing to a close

We are grateful to God for NEMI's history and those women and men who invested lives, energy, funds and resources to make the dream come true. We have lived some challenging years, but we are confident in the living God that NEMI's history is yet to be written. We look to a significant and blessed future as we faithfully and creatively serve the Nigerian mission movement with all of the resources that God gives us.

We invite you to come and visit us. Come and see what God has done and will yet do. For further information please feel free to write me, Peter Boma at: nemito-day@yahoo.com.

Other West African Countries

- North-West Zone
- South-West Zone
- South-South Zone
- South-East zone
- North-East Zone
- North-Central Zone

- NEMI
- Networking Strengthening
- Encouraging
- Coordinating

COMIBAM Training Towards Excellence

During the past few years, both in the leadership of the church and among different missionary organizations around the world, there has been a growing concern regarding the proper pre-field training and preparation of cross-cultural missionaries before sending them out to the field. This has prompted several studies in the past years by WEA Mission Commission and other missionary institutions. These clearly show that in Latin America a primary cause of “avoidable early return” of long-term missionaries is due to deficient or non-existent pre-field training. This field attrition has contributed to a feeling of mistrust by those who have sent and supported these missionary financially, and has hurt the Latin American missions enterprise.

Cordoba, Argentina, May 2005

The church in this part of South America is very new in sending out missionaries and we still do not have that many long-term field workers that have returned and can write about their experiences. Nevertheless, we thank God that knowing that a high percentage of workers in different parts of the world return before concluding their work (and in some cases with their families destroyed), we have begun the process to avoid this experi-



Dr. Omar Gava is the coordinator of the Training Center for transcultural missionaries in Córdoba, Argentina. He also serves in the ExCo of COMIBAM as the coordinator for the network of training centers within COMIBAM.

ence and its consequences (in some cases irreparable). Also, we don't want this to become “our story”. It is for this reason that we make it our main concern that missionaries are properly and thoroughly trained and prepared so that they can correctly present the message of the Gospel with the result that many believe and are saved, that churches are planted to built up in the faith. We know that in many cases there is only one opportunity to share the gospel and to miss that opportunity could mean that one or many remain lost. This is what we don't want in “our story”.

Also the high cost of all aspects of the preparation in the sending and support of missionaries causes us to reflect seriously about their training as a means to guarantee their permanence and effectiveness in the field. We have much work to do to create a mission's conscience in many churches and pastors, some of which have never even spo-

ken about missions or held a missionary conference. If the numbers of “avoidable early return” missionaries continues to rise (due to lack of training and other causes), this could be a negative factor in our desire to encourage and involve the Latin church in the missionary challenge given to us by our Lord. This observable fact discourages the whole church, and how much more those that have just recently begun to become involved with cross-cultural missions, not to mention those that merely observe the situation passively.

God has begun a missionary movement in and from Latin America towards the entire world, especially towards the countries that have not been reached with the Gospel. We want to accompany this move of the Spirit doing our part in the best way that we can. Lack of training and preparation no longer should be the reason that missionaries leave the field, projects are unfinished, and the church is discouraged in its mission involvement.

History

At the beginning of the 1990's the subject of missionary candidate training began to concern our leadership and concluded in a series of national consultations on missionary training.

These consultations were organized by the interdenominational Argentine missionary movement. Different consultations were made in several parts of the country giving an opportunity for pastors, missionaries, missionary agencies and theological institutions to state their views about missionary training. Though this task proved to be difficult and some denominations and groups were not represented, nevertheless, the strategy of interdenominational participation in the consultations was and is the key for the process that continues. In some of our neighboring countries, leaders

Coordinator's Report: in Missionary Training

that are not applying this strategy or a similar one have not advanced much. We are collaborating with them and believe that our experience will help them since they already appreciate and value our work in missionary training.

Today, we have reached the point that when a future missionary speaks of his calling to serve, in the majority of the cases, we can ask: "Where were you trained or where are you planning to be prepared as a missionary?" This question is aimed at training beyond the Bible and theological preparation that is commonly expected.

The most outstanding outcomes from that series of consultations between 1991 – 1993 are the following two:

1. The definition of the Profile of the Latin American Missionary, and
2. The decision to establish a training center for future missionaries.

These two results are considered key to the process of missionary preparation and training that we are not just implementing but also trying to develop.

Work of the COMIBAM training network

During September 1- 5, 2003, there was a conference of Southern Cone pastors, missionaries and leaders which took place in the province of Mendoza, Argentina, organized by COMIBAM-Southern Cone. One aspect of the conference was a workshop entitled "Missionary Training Forum". Many missionary trainers and others interested in cross-cultural missions participated and determined the following two points as high-priority necessities:

1. Curricular design for the training centers, and



Dr. Omar Gava

2. Appropriate and ongoing training for the trainers.

In the Assembly of COMIBAM International held in El Salvador (November 10 – 14, 2003), these two points were reaffirmed. From that moment on a program/process started to be developed to fulfill these necessities.

General Goal

That the philosophy for integrated missions would be understood and implemented in a correct and efficient manner in each of the different existing programs and that the missionary trainers would be appropriately trained at an adequate academic level.

COMIBAM International, through its Network of Missionary Training Centers and Programs, is carrying out this process. It also plans to obtain the stated goal, while also tak-

ing into account the needs and concerns of the missionary trainers and the Latin American Missionary Profile.

The purpose is to achieve this goal by working together, cooperating with others and more specifically, with all of the Latin leadership of America and the Iberian Peninsula. In this way, we will be able to strengthen existing centers and programs and to contribute to the creation of new centers and/or programs of missionary training in strategic places.

We want to walk and to work together, as expressed in the title of this process: "Towards Excellence in Missionary Training".

It is important to state that the general objective is not an "arbitrary" intention of one or more visionaries, of some institution

or region or just the goal of COMIBAM International. Rather, it is the resulting consensus and determination of all parties involved in the training of missionaries from the different regions of Latin America.

Specific Objectives

- To convene consultations on Missionary Training Centers and Programs in each of the eight regions of COMIBAM:
 - Region Southern Cone (Argentina, Uruguay, Chile and Paraguay)
 - Andean Region (Bolivia, Peru, Ecuador, Colombia y Venezuela)
 - Brazil Region: (Brazil)
 - Central Region: (Costa Rica, Guatemala, Honduras, Belize, Panama, El Salvador, Nicaragua)
 - Caribbean Region: (Puerto Rico, Cuba, Dominican Republic)
 - Mexican Region: (Mexico)
 - Hispanics in North America: (USA & Canada)
 - The Iberian Peninsular Region: (Spain and Portugal)

The Southern Cone Region Consultations were already carried out in two phases – March, 2004 and April, 2005- as is mentioned at the beginning of this report.

- To ensure that the people in charge of training future missionaries include, understand and base their programs within the framework of this training philosophy.
- To work with those in charge of the training programs in curriculum design with respect to the Profile of a Latin American Missionary.
- To work with those in charge of the training programs to create a suitable trainer development program (defining methodologies of implementation).



Results

Having completed the first consultation, we will speak of the results “obtained” and those that we hope to accomplish with the next consultations.

The three central topics in this consultation were:

- Philosophy of Comprehensive Missionary Training
- Curricular Design for the Training Centers
- Ongoing Trainer Development

Philosophy of Integral Missionary Training

The various existing missionary training programs were considered according to their duration, methods and design. The conclusion was that not all of these programs could be regarded as “integral (holistic) missionary training”. This led us to deeply analyze the characteristics of an effective integral missionary training program that emphasizes the following key elements:

- First, these institutions are deliberately oriented towards the development of the character and abilities necessary for cross-cultural ministry.
- Second, the missionary center has its foundation of life in community, directed toward the development of the qualities of Christian conduct and abilities necessary for interpersonal relationships.
- Third, the effective missionary training centers strategically use non-formal as well as formal learning. In general, it can be recommended that candidates live in an informal atmosphere (learning community) using methods based on non-formal education to develop their knowledge and abilities as students. The opportunity to study a formal course (graduate course) can occur in later years to this initial experience. It is an error to think that formal training alone is sufficient preparation for the missionary field.
- Fourth, their program includes a significant field experience or internship.
- Fifth, effective missionary centers have training programs closely related to the task to be carried out.

The purpose of this work was to identify the qualities that distinguish effective missionary centers and their training programs.



The participants agreed that an effective program is one that meets all of the missionary candidate’s needs in their entirety. This will produce growth in each area of their development, such as:

- Understanding
- Abilities and skills
- In their loving relation towards God and man

The goal of the training is the maturity of the person.

It was agreed that integral training produces the following results in the candidates, which are essential conditions necessary to accomplish the cross-cultural work effectively and appropriately:

- Spiritual maturity
- Christian character and ethics
- Healthy family relationships
- Physical and emotional well being
- Proper relationship with others
- Biblical and theological understanding
- Ministerial skills
- Practical skills
- Others

The goals of the training are accomplished by programs that apply:

- Suitable methodology
- Appropriate contexts

Training of Trainers

This subject began with the definition of the profile of the trainer of future missionaries which resulted in the following chart.

This exercise generated a very helpful dialogue. We worked in the same way as when we developed the missionary profile. We worked in small groups and then, together, reached consensus as a whole.

General Areas	Capabilities, Qualities and Qualifications						
Foundations Philosophy, and Theory	Is based on a biblical worldview	Differentiates between Biblical principles and cultural norms	Operates with a dependency on the Holy Spirit	Understands the concept of integral training (focused on the whole person)	Knows the principles of flexibility and creativity in different contexts	Is capable of self-evaluation and reflection	Values the process of empathic and just evaluation
	Promotes student development without feeling threatened	Understands that people have different ways of learning	Promotes "constructivist" training	Knows about the different schools of pedagogy	Values interdependence in learning	Understands the principles of adult education	
Learning Strategies	Incorporates cross-cultural and others experiences	Applies the pedagogy of case studies	Knows and practices a mentor roll	Uses appropriate tools for the learning contexts	Adapts spaces to facilitate learning	Knows and applies facilitator techniques	Manages group dynamics
	Knows how to lead groups of learners	Applies techniques of roll play	Uses methods of ongoing evaluation based on the expected result	Knows how to communicate effectively			
Implementation and Administration	Makes use of available human resources	Knows and applies the principles of human resources administration	Values integrity in financial administration (accountability)	Values and uses suitable techniques of promotion and advertising	Knows the techniques of project development	Integrates all participants (church, agency, pastors, professors, etc.)	Recognizes the importance of updating and thanking the support team
	Implements an adaptable evaluation system	Understands discipline techniques	Develops comprehensive training programs	Develops curriculum with clear objectives and appropriate methods			
Selection Criteria	Linked to a church	Shows Christ in his/her life	Is qualified academically for the position	Has conduct consistent with the goal of the training	Knows how to work in a team	Tries to reach excellence as a trainer	Accepts limitations and takes advantage of his/her strengths
	Initiates projects to develop own potential (self-action)	Is able to teach	Demonstrates a consistent Christian ethic				

Profile of an Effective Missionary Trainer

After considering the profile we all agreed that although the existing courses offer useful training tools, they do not cover all the identified areas.

In his work related to the use of a profile, Jon Lewis says: *"Many missionary trainers don't have missionary experience. Nevertheless, they have a calling to teach. They are in need of a formal, theoretical, training and if possible cross-cultural experience. This is an urgent need. There are not many Spanish speaking institutions that are offering high level missiology programs. Perhaps it is necessary to think about a cooperative program between institutions combining occasional seminars with distance stud-*

ies... the training of missionary teachers and missiologists falls mainly on the seminaries with their formal programs."

Finally, one of the main outcomes of the consultation was the commitment to work on a comprehensive training program for trainers that would offer an M.A. degree in order to meet this tangible need in the Latin America missionary movement. There was a very enriching dialogue on methodologies and forms for its implementation and a commission was formed to offer this new program soon to missionary trainers.

Conclusion

As mentioned above, we will continue with the program of consultations in the eight

regions of COMIBAM International where these subjects will be discussed and surely enriched by the participants.

We are very excited about the beginning of this work that we have taken on in faith. We have accomplished many of our goals and produced results that are very important to the continuation and maturation of the process we are undertaking.

God has very skilled servants in different countries that serve Him in the training of missionaries. They will participate in each of these consultations in order to work together and to enrich the process.

Towards excellence in missionary training!



Training Builds Up Missionaries:

Lessons from ReMAP II

The youth mission conference is coming to its close. Many young people have responded to the call and dedicated their lives to cross-cultural missions. Mark is one of them, full of passion and wanting to go out as soon as possible. This summer he will be on a short-term outreach and a year later long-term, so he hopes. He is really on fire. At the mission exhibition he contacted several agencies and they advised him to attend Bible school first. But that takes him too long. Isn't that a waste of time? Life is too short and the opportunities of the day close so quickly. Years behind the books, will they not extinguish his fire for Jesus? "Is it really worthwhile to spend so much time on preparation?" These are some of his pressing questions, and he finds confirmation in the comment of the mission director, Bill, who had complained: "These academics are so specialized and unwilling to serve and adjust to the pressing needs.

They know exactly what they want to do and how. They already have all the answers."

We all have anecdotal evidence of these trends, but do the facts prove them? How do training and missionary longevity go together? WEA's recent ReMAP II study¹ on missionary retention² and agency practices provided an extensive database that permits an answer to this question. Considering only potentially

Detlef Blöcher

preventable reasons for attrition³ give us the annual retention rate for preventable attrition (RRP); unpreventable attrition⁴ only gives the retention rate for unpreventable attrition (RRU); and unpreventable plus potentially preventable attrition gives the total retention rate (RRT). These parameters served as independent variables to which all organizational factors and practices were measured. Mission executives, in general, gave relatively

high ratings (only very few ratings of 1 – 3), as they are convinced of their agency's actual performance. Therefore, the agencies were grouped into three subgroups⁵ according to High (H), Medium (M) and Low (L) retention. Separate analyses were run for Old Sending Countries (OSC)⁶ and New Sending Countries (NSC)⁷ of the South to acknowledge the differences in their mission movements. For clarity, only the two subgroups of High (H) and Low (L) retention are depicted in the diagrams.

Retention Rate for Preventable Attrition

The analysis according to RRP⁸ shows (Figure 1) that high retaining agencies have

1 ReMAP II focused on long-term (expected to serve more than 3 years), cross-cultural missionaries serving within or outside their national borders. In early 2003, a questionnaire was sent out to all known evangelical sending agencies in 22 countries around the globe asking for sociological and statistical data on their missionaries and a self-assessment of their organizational practices (measured on a scale 1=very poorly done to 6=very well done). 598 agencies with some 39,200 long-term missionaries participated; in general the director of the agency's sending base filled out the questionnaire. The response rate was 30 – 95% of the total national evangelical mission force. The response was multiplied by the agency's number of active missionaries, as this is the number of missionaries serving under those organizational and working conditions, and has common leadership with those values and convictions.

2 Retention (R) is the percentage of missionaries still in active ministry after 5 or 10 yrs of service, and the Annual Retention Rate is defined as $RRT = 10^{((\log R) / t)}$, presuming a uniform probability of leaving the agency. Extensive studies by the author have proved that this is a reasonable assumption. ReMAP II covered the missionaries newly sent out in each of the years 1981-2000 and asked whether they were still in active service with the agency on 31 Dec 2002.

3 I.e., all personal, family, work, team, agency related reasons, or dismissal by the agency.

4 E.g., normal retirement, illness, loss of visa, expulsion, appointment to leadership in agency's home office, end of project, completion of a pre-determined limited length of assignment, death in service.

5 In general, 33% of the number of sent missionaries each.

6 323 agencies with 26,200 long-term missionaries from Australia, Canada, Germany, Netherlands, New Zealand, Sweden, South Africa, United Kingdom and USA

7 275 agencies with 13,065 missionaries from Argentina, Brazil, Costa Rica, El Salvador, Ghana, Guatemala, Hong Kong, India, South Korea, Malaysia, Nigeria, Philippines and Singapore.

almost twice as many missionaries with MA degrees and doctorates. When smaller subgroups (e.g., 1/6 of the total sample) were selected, the difference was up to a factor of 7, marking a huge gap in their educational standards.

In addition, high retaining agencies have much higher training requirements for ministry with their agency (Figure 2). On average, they expect more theological training, plus 2 - 3 times as much formal missiological training, plus 50 % more practical pre-field missionary training. Unfortunately, the latter informal missionary training methods are still too infrequently required and in use, so their effectiveness could not yet be assessed.

Executives of high retaining OSC agencies rated their overall performance 7% higher than low retaining agencies (which is to be expected on the basis of their actual performance), yet specific questions like *Ongoing language and culture training are actively encouraged* was rated 12 % higher and *Missionaries are provided with opportunities for continuous training of gifts and skills* at 20 % higher, underlining the significance of continuous training for missionary longevity.

Retention Rate for Total Attrition

When the retention rate for total attrition (RRT) served as an independent variable,⁹ then preventable and ‘unpreventable’ attrition is considered. By definition, the latter includes normal retirement, completion of pre-set length of service, end of project, appointment into leadership position, retirement, etc. Some agencies deliberately send out missionaries for a definite period (to avoid a career dead-end) and may even hold a pastor position in their home country ready for returnees. In this analysis, high retaining agencies expect twice as much Bible school and 3 – 4 times more formal missiological training (Figure 3). Likewise, high retaining OSC agencies have twice as many missionaries with a doctorate (11±2 % / 5±1%), again proving the close correlation between missiological and theological training on missionary retention.

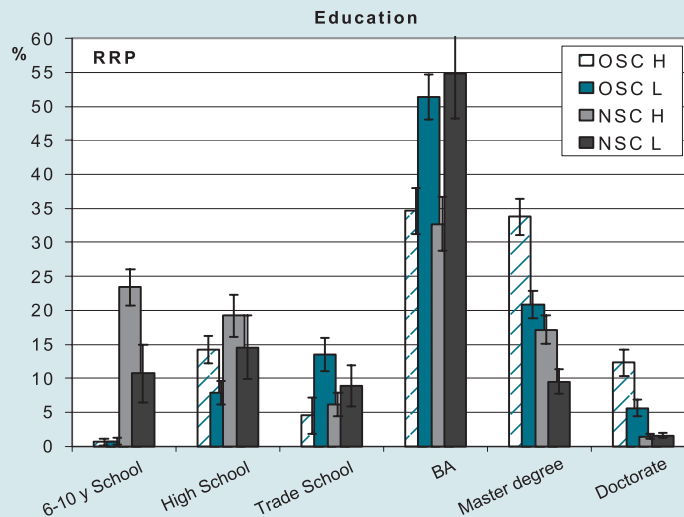


Figure 1: Percentage of missionaries with the given highest educational degrees in agencies with High (H) and Low (L) missionary retention, considering preventable attrition only (RRP) in Old (OSC) and New (NSC) Sending Countries.

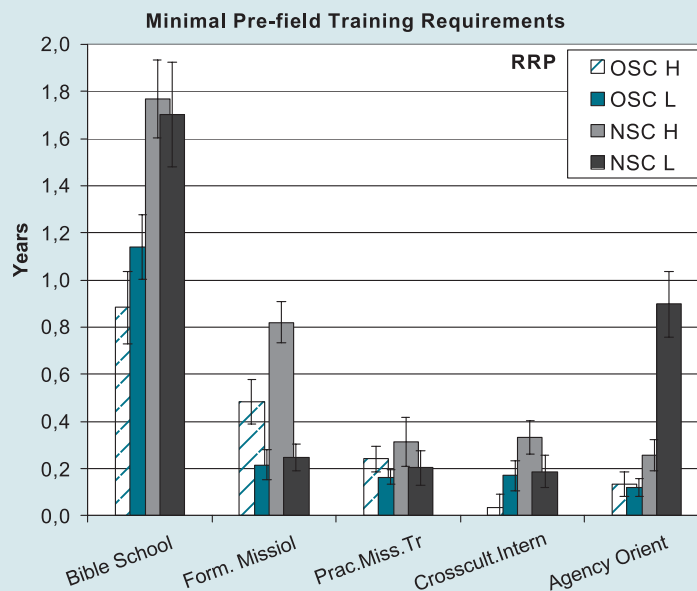


Figure 2: Pre-field training requirements of agencies with High (H) and Low (L) missionary retention, considering preventable attrition only (RRP) in Old (OSC) and New (NSC) Sending Countries.

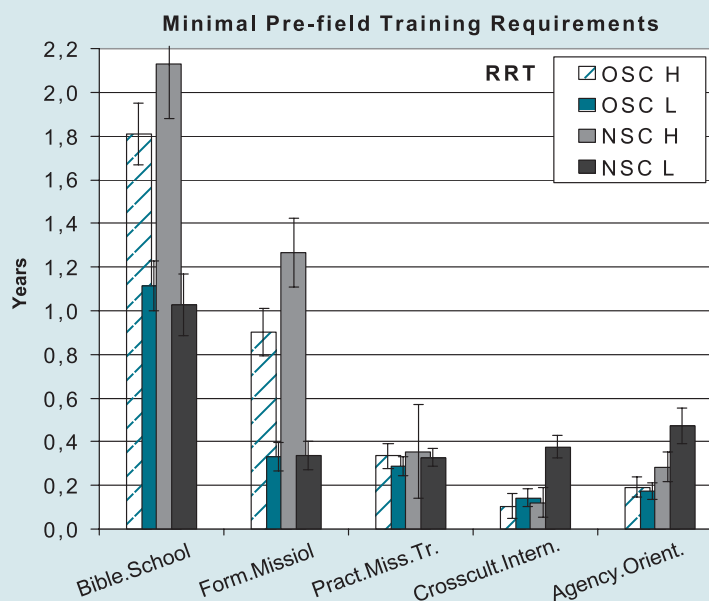


Figure 3: Pre-field training requirements of agencies with High (H) and Low (L) total missionary retention, considering (RRT) in Old (OSC) and New (NSC) Sending Countries.

8 182 OSC agencies with 20,583 missionaries and 119 NSC agencies with 11,078 missionaries provided sufficient retention records (at least 18 missionaries sent) to permit the calculation of RRP with reasonable accuracy and a reliable assignment to one of the subgroups: OSC H (RRP > 99.0 %); OSC L (RRP < 97.7 %); NSC H (RRP > 99.0 %); NSC L (RRP < 98.0%).
 9 OSC H (RRT > 95.3 %); OSC L (RRT < 94.0 %); NSC H (RRT > 98.75%); NSC L (RRT < 96.60%)

Total Attrition Rate

In the analysis, according to the annual attrition rate (AttR) of the years 2001-02,¹⁰ we find a similar picture: low attrition agencies have more missionaries with MA degrees (NSC: 17±3 / 11±2%) and doctorates (OSC: 5±1% / 3.4±1%), and much higher minimal pre-field training requirements in Bible (OSC: 1.9±0.2 y / 1.1±0.1 y; NSC: 1.8±0.2 y / 1.3±0.2 y) and formal missiological training (OSC: 0.82±0.11 y / 0.71±0.06 y; NSC: 0.84±0.11 y / 0.33±0.08 y).

As stated previously, leaders of high retaining agencies rated their agency's performance 5-7% higher on average, but relevant questions like *Missionaries are provided with opportunities for continuous training of gifts and skills* were rated 20-40% higher (OSC: 4.79±0.15 / 3.37±0.13; NSC: 4.62±0.20 / 3.99±0.21). This, again, confirms the significance of missionary training.

Retention for Unpreventable Attrition

While the analyses according to RRT and AttR capture attrition for any reason, an analysis for RRU considers unpreventable attrition only, such as normal retirement, death in service, illness, loss of visa, expulsion, appointment to leadership in agency's home office, as well as completion of a pre-determined length of assignment and end of project. The first group of reasons should be independent of organizational performance, but the latter (completion of a pre-determined length of assignment and end of project) could possibly be factored. In this analysis,¹¹ we indeed find a peculiar pattern as shown in Figure 4: high RRU-retaining OSC agencies have more missionaries with trade school diploma (13%±2 / 5±3%) and BA degrees (57±3% / 32±4%), but significantly less with academic training, i.e., MA degrees (20±1.4% / 35±2.4%) and doctorates (4.5±1.2% / 7.4±1.0%). Apparently, academics are more affected by limited (specific) assignments and completion of project, or open to change of their organizational affiliation and prone to appointment to a leadership position within the agency. They may also feel at home in agencies with dynamic personnel turn-over than missionaries with medium training.

NSC agencies with highly trained missionaries are less affected by unpreventable



Detlef Blöcher serves as the Executive Director of the German Missionary Fellowship (DMG) and is an Associate of the WEA-MC. He also is member of the coordinating team for ReMap II.

attrition—possibly highlighting their missionaries' organizational loyalty. Indeed, their leaders gave a higher rating of their missionaries' commitment and loyalty to their agency (5.16±0.14) than low retaining NSC (4.88±0.18) and than OSC leaders (4.87±0.08 / 4.24±0.08). Are high-retaining agencies also less affected by completion of projects, or do they offer new opportunities within the agency?

Regarding pre-field training requirements, we find the same pattern as in RRP and RRT: high RRU-retaining agencies expect 2-3 times more Bible school (OSC: 1.7±0.1 y / 0.63±0.14 y; NSC: 2.1±0.2 y / 0.85±0.22 y), formal missiological training (OSC: 1.0±0.1 y / 0.33±0.09 y; NSC: 0.93±0.10 y / 0.38±0.08 y), plus practical pre-field missionary training (OSC 0.32±0.06 y / 0.1±0.06 y). Again, we find a clear correlation between missionary training and retention for unpreventable attrition.

Agencies with High Educational Standards

The subgroups of mission agencies with high and low educational standards for their missionaries were also selected and compared.¹² Agencies with high educational standards gave 40% (OSC) to 150% (NSC) higher ratings of their candidate selection procedures, especially on *Psychological assessment*, *Previous cross-cultural experience*, *Previous ministry experience in a local church*, *Blessing by their family*, *Firm prayer support*, *Potential for financial support* and *Contentment with present marital status*, as depicted in Figure 5. High education OSC agencies expect the same amount of theological training (1.34±0.18 y / 1.43±0.10 y) as low retaining, but 50 % more on formal missiology (0.61±0.07 y / 0.33±0.06 y) and practical missionary train-

ing (0.47±0.06 y / 0.35±0.07 y). They gave higher ratings of their leadership (*Leaders solve problems readily* +9%; *Annual performance review with all missionaries* +16%), member care (+36% on staff time; +64% on finances and +22% on preventative member care), and on key questions regarding their organizational ethos, like: *Missionaries regularly evaluate and seek to improve the agency's ministry* (+18%), *Missionaries are not overworked* (+28%), *Missionaries are provided opportunities for continuous training* (+24%), *Missionaries receive time for annual vacation* (+30%), *Missionaries receive sustained financial support* (+22%). They invest twice as much for their missionaries' old age pension (10.6% / 4.8% of the missionary's allowance) and gave higher rating on their home office performance (*Re-entry arrangements for missionaries coming on home assignment* +33%; *Formal debriefing during home assignment* +37%), but gave lower ratings on their vision statement (-9%) and on ministry outcomes (-6%). At the end of the day they are blessed by increased retention rates RRT (94.14±0.15 % / 93.23±0.11 %), RRU (97.02±0.07 % / 96.65±0.01 %) and RRP (97.51±0.19 % / 96.91±0.20 %); the difference in RRP may appear small, but it corresponds to an attrition rate 100% - RRP of 2.49% vs. 3.09%, which is a quarter less.

The values and the performance of agencies with highly educated missionaries prove the agencies' professional organization, personal care and co-operative leadership style—and professionals have chosen agencies that fit their expectations.

Final Observations on Retention and Missionary Training

All these analyses clearly demonstrate the close correlation between missionary training and retention, especially regarding missiology and continuous training of missionaries. This correlation was found in Old (OSC) and New Sending Countries (NSC) alike. Even unpreventable attrition (RRU) is positively affected by missionary training, as it prepares staff for new assignments within the agency. Mission executives' rating of continuous missionary training indicates that their leaders are aware of this correlation. A similar correlation between low attrition and training was found in the earlier ReMAP I study,¹³ which, however, focused on personal reasons for missionary attrition and confirmed a close correlation with pre-field training, especially in missiology.

Best practice agencies provide careful candidate selection and sound pre-field training. They encourage their missionaries to

10 OSC L (AttR < 5.0 %); OSC H (AttR < 7.1 %); NSC L (AttR < 2.5 %); NSC H (AttR > 5 %)

11 OSC H (RRU > 98.2 %); OSC L (RRU < 95.7%); NSC H (RRU > 99.0%); NSC L (RRU < 97.0%).

12 Edu = 1 * %6-10y + 2 * %High School + 3 * %Trade School + 4 * %BA + 5 * %Master Degree + 6 * %Doctorate. Agencies were sorted according to Edu and assigned to the following subgroups (33% of total missionaries): OSC H (Edu > 4.2) OSC L (Edu < 3.9); NSC H (Edu > 3.9); NSC L (Edu < 2.5).

engage in continuous training and development of new gifts and to actively work towards the continuous improvement of their ministries. These factors are even more important in our modern time where the missionary's role is constantly changing as the social situation in the country of service changes at an ever-increasing pace. A missionary may have started as an evangelist, then moved on to church planting, turns to Bible teaching, becomes a mentor of pastors or a consultant of the national church, and may finally assist in the development of their own national cross-cultural mission movement. This global trend calls for increasing training standards of missionaries and a lifestyle of life-long learning. Quality agencies are rewarded with high missionary retention.

While missionary retention has, in general, dropped over the past twenty years, it has not declined in the subgroup of high retaining agencies that have been able to maintain their missionaries' loyalty and granted them new challenges within their agency. These agencies are blessed with experienced staff, their most precious resource, which finds its expression in very high retention rates. However, we do not consider longevity of missionaries as an end in itself, unless missionaries are really productive in ministry.¹⁴ But, unreached peoples and hard places will only be reached with the Gospel through dedicated, committed missionaries who have mastered the language, carefully adjusted to the local culture, and live out an incarnational lifestyle in trusted relationships, day by day. This requires long-term commitment and experienced, long-serving missionaries, and thus calls for well trained workers, high quality agencies, and excellent missionary training programs—flexible, modular, holistic in structure, and geared to this new generation of missionaries as well as diverse needs in hard places.

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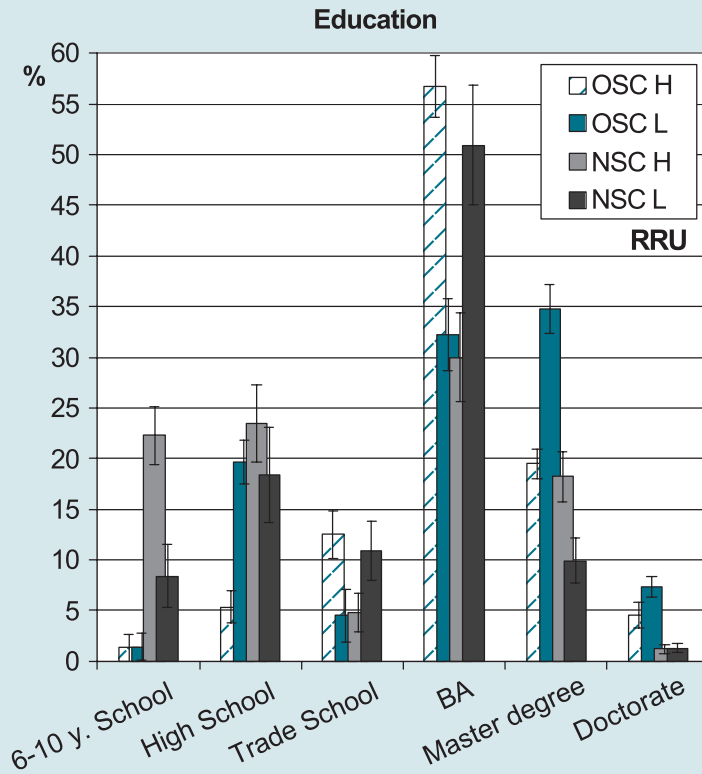


Figure 4: Percentage of missionaries with the following highest educational degree in agencies with High (H) and Low (L) missionary retention, considering unpreventable attrition only (RRU) in Old (OSC) and New (NSC) Sending Countries.

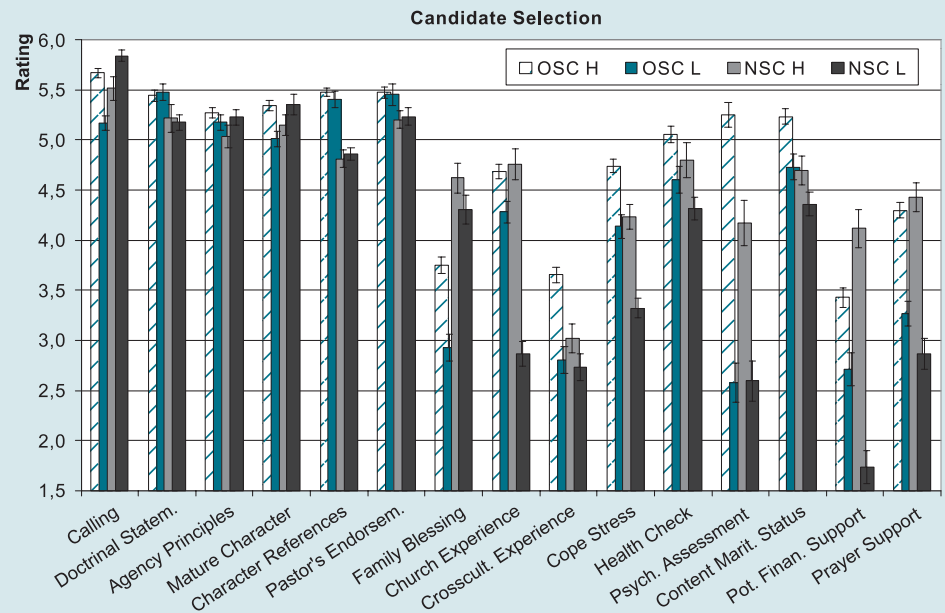


Figure 5: Mission executives' rating of their own candidate selection procedure. Agencies with High (H) and Low (L) educational standard of their missionaries in Old (OSC) and New (NSC) Sending Countries; rating on a scale 1 (= very poorly done) to 6 (= very well done) (subgroups contain a third of the mission force; definition in footnote 12).

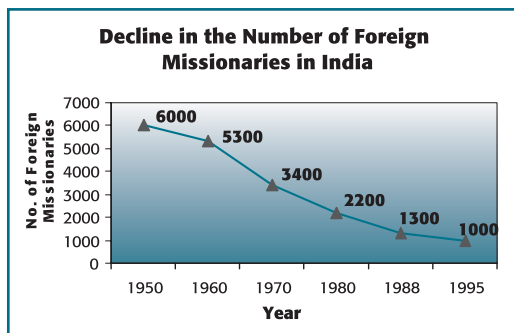
13 Detlef Blocher & Jonathan Lewis, "Further Findings in the Research Data." Too Valuable to Lose, William D. Taylor (Ed.), Pasadena: William Carey Library (1997); 105- 125.

14 Missionaries can stay for too long and hinder the development of local leadership, instead of moving on to a new ministry possibly within the same people group. Agencies need to have clear criteria for the completion of a project and a well-understood exit-strategy even before starting a project in the first place. Likewise, wounded missionaries need care and restoration and/or to be brought home with grace and dignity.

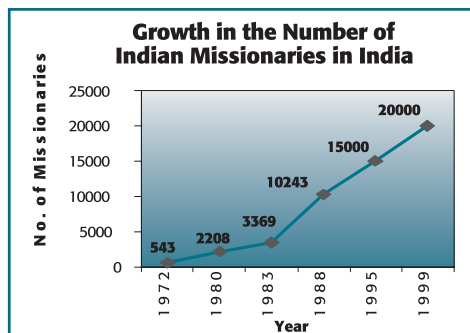
A missiologist recently said that the history of missionary training in India is only 50 years old. Prior to independence of India in 1947, thousands of foreign missionaries worked in India and they received their training in the theological colleges in the West. The foreign missionaries in turn trained the Indian missionaries who were called as native workers. After independence, the government of India placed restriction for the entry of foreign missionaries to India and so India was closed to new foreign missionaries.

However the foreign missionaries who served at the time of independence were permitted to continue their missionary services in India. So the number of foreign missionaries in India started decreasing due to old age and migration of missionaries as shown in the graph 1.¹

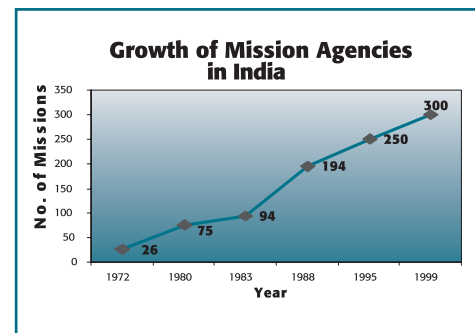
Recent Developments in Missionary Training in India



Graph 1



Graph 2



Graph 3

C. Barnabas

1. Growth of Indian Missions

When the Indian government closed the door for foreign missionaries, a few Christians started praying for the great need in North India. They shared with other believers and many Indian leaders got the vision for mobilizing Indian Christians for missionary work. This vision spread like wild fire. Believers with missionary burden met together and prayed for the needs in India. This resulted in the founding of many missions in 1960s and 1970s. Thousands of young people went as cross-cultural missionaries from south India to north India.

Even though this missionary movement was slow in the beginning, the Lord bur-

dened many Christians for the challenges in North India. So many new indigenous missionary agencies were founded in various parts of India in 1980s and 1990s. The number of cross-cultural missionaries in India increased steadily as shown in the graph 2.

At the same time, the number of missionary sending agencies also increased as in graph 3.²

2. Growth of missionary training institutions

Another significant event that took place when the number of missions increased in

India is the establishment of missionary training institutions by the mission agencies. The missionaries who went initially as missionaries felt the need to train new comers for cross cultural work and started urging their mission agencies to start missionary training institutions. Thus many missionary training institutes were founded after the eighties by different mission agencies.

As per the *Directory of Missionary Training Centres* released by India Missions

1 'Growth of IIM,' Indian Journal of Missiology 1 (2000) 79. (This graph is based on the publications of India Church Growth Association of India and India Missions Association).

2 'Growth of IIM,' 80.



C. Barnabas served as Chemistry professor for 23 years in a secular college and left the college after a definite calling for training ministry in 1992. He joined Indian Institute of Missiology as the executive director when IIM was founded in 1994. IIM is a national level accrediting agency facilitating 50 missionary training centres in India. IIM provides curriculum, intellectual expertise to missionary training institutions, and takes steps to improve the academic excellence, spiritual life development and practical training in missionary training institutions. His wife, Shantha Barnabas assists Barnabas in the ministry and his two daughters are working as lecturers in secular colleges in Trichy.

Association in 1995, there were only two missionary training institutions in India in 1950. All other Bible Colleges were involved in training young people for the pastoral ministry. But when the demand for training missionaries increased in the next 45 years, many missionary training institutions were established by mission agencies. The following table shows the growth in the missionary training institutions in India.

Year	No. of Institutions
1950	02
1960	06
1970	07
1980	15
1985	23
1990	34
1995	58

3. Formation of Indian Institute of Missiology

In February 1992, two missionary trainers discussed the scenario of missionary training in India while they were traveling in Maharashtra, the central state in India. One of them was the director of a missionary training institute and the other was the North India field director of a mission agency. They felt that the missionary training in India must be streamlined and facilitated to meet the needs of thousands of missionaries who committed themselves for the missionary work. When the director returned to his missionary training institution, he wrote a paper entitled *Association for Missiological Studies* and circulated this to mission leaders and missionary trainers of some mission agencies.

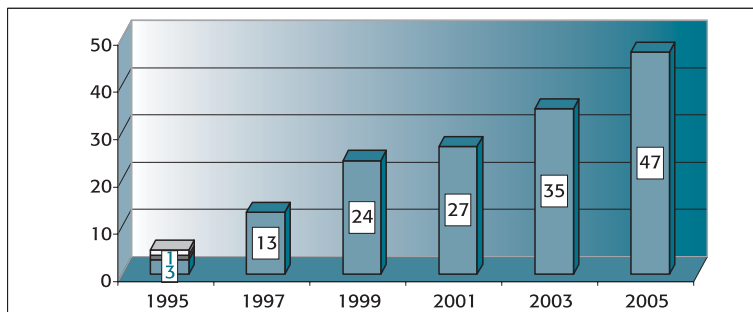
The paper portrayed the steep growth of missionary work and missionary training in India, and suggested the formation of a national level-networking missionary training agency to facilitate the three levels of mis-

siary training - grass roots level training, middle level missionary training and the higher level. This agency will accredit the missionary training programs and take steps to improve the quality of missionary training by providing the curriculum, missiological books, taking steps to improve the quality of training and training the trainers. The vision for this networking agency was 'Training thousands Reaching in millions.'

Eight months later, India Missions Association (IMA), sponsored by the World Evangelical Fellowship Missions Commission (WEA-MC) organized a Consultation on Missionary Training from 21st to 23rd September 1992. About 60 missionary trainers from all over India attended this consultation. Dr. Ray Windsor and Dr. Robert Ferris represented WEA-MC and Dr. Andrew Swamidoss coordinated the consultation.

The delegates discussed the curriculum models and considered the formation of a networking agency to facilitate the missionary training in India. As per the recommendation of this consultation, India Missions Association founded Indian Institute of Missiology (IIM) on September 20, 1994 as a national networking agency to accredit and facilitate the missionary training in India. The first institution to be affiliated with IIM in 1995 was Yavatmal College for Leadership Training. Later two more institutions - Operation Mobilization India and Outreach Leadership Training College, Dimapur - joined IIM. The total number of missionary training institutions affiliated with IIM started increasing as shown in graph 4 and the total

Graph 4



number of institutions affiliated with IIM now is forty-seven.

Indian Institute of Missiology took steps to facilitate the missionary training by forming a curriculum committee. This committee prepared a curriculum for Certificate, Diploma and Bachelor level missionary training. At the same time, IIM leaders found that most of the missionary trainers in IIM institutions have not studied missiological subjects in their theological colleges. So IIM organized three induction courses to induct theologically trained teachers to teach missiological subjects. IIM also took steps to produce course materials for various subjects and started offering missionary programs through affiliated institutions and extension centers. To meet the needs of missionaries and missionary trainers, a missiological journal by name *Planters* was released every three months, which is now being released as *Indian Journal of Missiology*.

IIM Objectives

1. Accredits and networks the missionary training programs in India.
2. Streamlines and standardizes the numerous grass-root level missionary training programs and builds up curriculum accountability
3. Offers curriculum for various levels of missionary training and facilitates missionary training through institutions and extension education.
4. Facilitates Grassroots, Middle and Higher - level learning in Missiology at various work-sites by regular and extension study. Also facilitates research in missions.
5. Conducts special training and seminars for teachers, mission leaders, missionaries and lay leaders, equipping them for effective ministry.

IIM Mission Statement

IIM facilitates the training of missionaries by the thousands to reach people in India by the millions, who can in turn plant new churches. Indian Institute of Missiology will continue its training until every people group in India and beyond has a Christian church and each person has access to the gospel.

Courses offered by IIM

IIM now offers the following missionary training courses, through affiliated institutions and by extension.

1. Certificate in Mission Studies - 1 year
2. Diploma in Mission Studies - 2 years

3. Bachelor of Missiology - 3 years
4. Diploma in Ministry - 3 years
5. Bachelor of Ministry - 4 years
6. Bachelor of Missiology (Extension) - 4 years
7. Certificate in Mission Studies (Extension) - 1 year
8. Bachelor of Mission Studies (Extension) - 4 years
9. Master of Missiology (Semi-residential) - 3 to 4 years
10. Master of Divinity (Full time) - 3 years
11. M.Th in Missiology - 2 years
12. Grassroots training - 2 to 3 years
13. Post Graduate Diploma in Missiology - 1.5 years

In these programs, equal importance has been given to academic excellence, spiritual life development and field training. These courses are taught either in English or in the vernacular languages. The main purpose of these courses is to teach, train and equip students for effective evangelism and church planting ministries.

4. Re-envisioning missionary training

Religious fundamentalist government came to power in India in the nineties. This resulted in organized resistance to cross cultural missionary work and persecution of missionaries. Many cross-cultural missionaries found it difficult to meet the challenges in mission. So IIM organized a consultation on missionary training at Yavatmal College for Leadership Training in December, 1999. The Mission Commission of World Evangelical Alliance sponsored this program and Dr. David Harley attended the consultation on behalf of the MC. Delegates worked together to find out the strategy of missionary training for the three levels of missionary training - grassroots training (*Suvaritik* training), cross-



cultural missionary training (Bachelor of Missiology and Master of Missiology) and doctoral level training (D.Miss and Ph.D) in the context of the changed political scenario in India.

The consultation gave a new direction for missionary training in India. The consultation recommended that IIM should give importance to grassroots training by giving recognition to grass-roots level training and producing curriculum. The delegates recommended that IIM should take steps to improve the quality of missionary training in all missionary training institutes and offer extension programs to the field missionaries. On the doctoral level training, the delegates recommended that IIM should give importance to raise second-generation leaders for missions and churches, and streamline the research work in missions by establishing a research center.

As a follow up of this consultation, two follow up consultations, one for grassroots level and the other for missionary training were organized the next year. In the follow up grassroots level consultation held at Balasore July, 2000, a grassroots level commission was formed to finalize the curriculum for grassroots training. This commission recommended a curriculum for grassroots level training, and this curriculum was appraised and updated in the grassroots curriculum workshop held at Jarsughuda December 2001.

In the follow up consultation on missionary training held at Dimapur from July 2000, it was recommended that IIM should take steps to mobilize the Christians in North East India for missionary work and establish a research center and a regional office at Dimapur. In the next three years, IIM organized about ten mission seminars and conferences with the cooperation of Baptist associations and motivated the North East Christians for missions and missionary training. As an outcome of this consultation, seven training institutes in that region started working with IIM and a research center with regional office is being built at Dimapur. This center will be completed by September 2005.

Meanwhile IIM formed an academic council with missionary trainers, missiologists and mission leaders to revise the curriculum of missionary training. The academic council met two times, worked on the curriculum and organized a curriculum workshop at Bangalore in February, 2001 and appraised and finalized the curriculum. The curriculum for the middle level training was finalized in this consultation.

Steps are being taken to offer missionary training in the higher and doctoral levels. Much progress could not be made in the



higher level training due to lack of library facilities and qualified staff. IIM is taking steps to equip the libraries to start higher level training and covet your prayers for the qualified staff. Those who have burden to train and facilitate higher level training in India either short time or part time can contact IIM office.

5. Stabilizing missionary training

IIM is a society with members from missionary training institutions, missions and churches. A board consisting of the CEOs of the missions, churches and missionary training institutes was formed to lead this accrediting agency. The senate of IIM, and the academic council of IIM look after the academic matters of IIM. The Senate of IIM consists of the principals and the registrars of the affiliated institutions. The senate meets once in a year to evaluate the academic activities and make recommendation to the academic council of IIM. The academic council consists of leaders of IIM, church and mission leaders to consolidate the academic matters and take steps to improve the quality of training in all the institutions. The academic council meets twice in a year to make recommendations to the board of IIM on academic matters.

Affiliation of Institutions: After stabilizing the administration of the ministry, IIM took special efforts to improve the quality of training in affiliated institutions and extension centers, which include major missionary training centers of major missions like



Operation Mobilization, Friends Missionary Prayer Band, Gospel Echoing Society, Blessings Youth Mission, Maharashtra Village Ministries, Union of Evangelical Students of India, PTL India, Andrews Bible College, Yavatmal College for Leadership Training, India Graduate School of Missiology, Academy For Church Planting and Leadership, Youth For Christ and Indian Missionary Society. At present 47 missionary training institutes are the members of IIM and about fifteen missionary training institutes are likely to join IIM in this year. IIM lays emphasis on giving importance to spiritual life development, practical training and academic excellence in all the affiliated institutions.

IIM was formed in the pattern of secular universities in India, because of the success of secular educational system in imparting education to raise leaders. In the secular system, there are two levels for monitoring the quality of training. One is in the university level and the other in the institution level.

The university provides the curriculum and takes steps to improve the quality of training by affiliating the institutions and accrediting the courses. The university also conducts the university examinations and issues the degrees to the students in the convocation. This helps to keep up the standard of education in secular universities. In the same manner, IIM also affiliates the institutions, accredits the programs and conducts the Senate examinations. These procedures enable IIM to improve the quality of training in any institution, and equip the trainees for

the ministry.

IIM is now recognized as one of the three major accrediting agencies facilitating missionary training in India. IIM students are recognized by most of the mission agencies and evangelical churches in India. Last year, IIM and Asian Theological Association (ATA) partnered to work with each other. Due to this partnership, there is mutual recognition of degrees between these two major accrediting agencies and the students who study in IIM members institutions can go for higher studies in ATA institutions and vice versa.

Evaluation of mission education: IIM formed Evaluation Accreditation Teams to visit the missionary training institutions to evaluate the progress of the academic activities of the institutions and make suggestions for improvement. Last year the evaluation teams visited fifteen institutions, evaluated the programs, infrastructure and the quality of training in these institutions and gave recommendations for the improvement in the quality of training. This team is planning to visit four colleges in South India, six colleges in North India and three colleges in West India in this year. We believe that this effort will improve the quality of training in these institutions.

Improving the quality of training: IIM also started giving importance to improve the quality of training in the affiliated institutions. To improve the quality of training, IIM provided the curriculum, the course materials and trained the trainers for effective communication. In the institution level, board of studies is formed to monitor the quality of teaching and training. Institutions are encouraged to teach the subjects in the regional languages. IIM conducts common examinations in certain missiological subjects, which improved the quality of training. Specialists and field missionaries are invited to teach missiological subjects to the students. At the same time, IIM encouraged the institutions to give special importance to spiritual life development and practical training to improve the quality of training.

Innovative methods of training and equipping the leaders: In 1995, IIM leaders decided to give importance to four areas of missionary training in the next ten years. They decided to produce curriculum for the three levels of missionary training (grassroots, middle and higher level), equip the theologically trained teachers in the institutes to teach missiological subjects, produce course materials and offer extension programs to

equip the missions and church leaders. The Lord blessed the efforts in all these four areas in the last ten years.

In 1996, IIM started the extension programs for missionaries through YCLT. In the beginning, missionaries from Friends Missionary Band (FMPB), Indian Missionary Society, Blessings Youth Mission and other agencies joined the extension program. Now IIM offers extension programs through Yavatmal College for Leadership Training, Friends Missionary Prayer Band, Blessings Youth Mission, Maharashtra Village Ministry, Union of Evangelical Students of India, PTL India Training Institute, Indian Missionary Society, Academy for Church Planting and Leadership, Youth For Christ, and India Graduate School of Missiology. IIM has already started producing the course materials and is offering extension studies through these affiliated extension centers. These missions and institutions offer courses to the field missionaries and lay leaders. IIM is taking steps to offer online and extension courses directly. This will enable the field missionaries and lay leaders to receive continuous education while they continue their work or ministry.

Steps are being taken to offer extension programs through Indian Evangelical Mission, National Missionary Society, FEBA Institute of Communication, Grace Counseling India, Indian Christian Revival Mission, Mission India Training Institute, Andrews Bible College, Lamb's Institute of Field Evangelism, Withee Bible College, and about five other missionary training institutes in India.

Many mission agencies organize 15 to 30 days of training programs to equip their leaders for the ministry. IIM is taking steps to give academic credits to these programs. This will improve the quality of the program and at the same time give recognition to their training. IIM invites specialists in certain missiological subjects and conducts special seminars for the teachers and students of the institutions. Academic credits are also given to such programs.

Maintaining the link between the institutions: As a networking agency, IIM is also able to network various missionary training institutions by being an agency to bring them together for fellowship and partnership. IIM organizes induction courses, skill development seminars and mission seminars which improves the quality of training, brings the member missionary training institutions together and develops partnership with each other in training. Other programs, which enrich the fellowship and partnership, are the

Senate meeting, convocation, fellowship seminars and the general body meeting. These programs help to develop and build the IIM family and give synergy to the training efforts of all the institutions affiliated with the Senate of IIM.

The IIM office in Trichy also takes special efforts to link with each institution and encourages the link between institutions. IIM staff members make periodical visits to institutions to encourage them in their training and assist in teaching certain special subjects. The sharing of the resources like teachers, expertise in field training and class notes



especially in regional languages is possible mainly because of the networking of IIM. The publications like IIM Update, IIM Electronic letter and *Indian Journal of Missiology* also help to bring the unity among all those who are involved in missionary training. IIM plans to streamline the research in missionary work in India soon.

6. New programs for missionaries, lay people, tent makers, grassroots workers and leaders

Even though IIM was founded in 1994 with the vision to streamline the missionary training, it took about ten years to streamline the missionary training in India. After ten years, IIM organized a consultation at Hyderabad in April 2003 to review the ministry and wait on the Lord to find the direction of IIM for the next ten years in the changed political and religious scenario in India. India Missions Association and Indian Institute of Missiology jointly organized this consultation and WEA sponsored the consultation.

In this consultation, the missionary trainers and mission leaders recommended that IIM should start new programs to equip the field missionaries, Tent Makers, administrators of missions and churches, pastors, lay leaders, grass roots level workers and missionary trainers. The recommendations of this consultation were processed in another curriculum workshop at New Delhi in September 25, 26, 2003, where the syllabi for these programs were finalized.

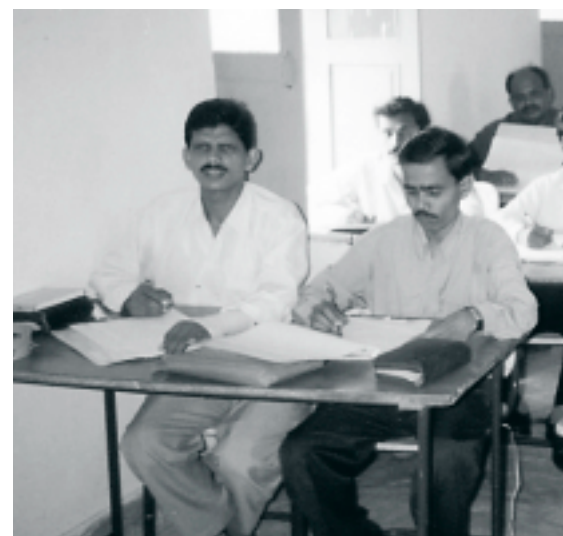
Considering these recommendations, the board of IIM asked its staff members to take steps to offer Post Graduate Diploma in Missiology (for cross-cultural missionaries and missionary trainers), Post Graduate Diploma in Management (for those in administrative positions in missions and churches), Post Graduate Diploma in Tent Making (for those believers who are in secular work all over India), Post Graduate Diploma in Lay Training (for the lay leaders and grassroots level workers), Graduate Diploma in Grassroots training and Master of Missiology (for those who want to equip themselves for church planting ministry) by regular and extension studies.

Training the Trainers: Most of the theological colleges in India do not offer missiological programs. So IIM had to take special efforts to equip the teachers from these colleges to teach missiological subjects. In the beginning, IIM conducted induction courses to induct theologically trained teachers to teach missiological subjects. But last year it was decided to offer a missiological program, Post Graduate Diploma in Missiology with academic credits for the trainers. We launched this program from April 2005, and 35 missionary trainers are doing this program by extension studies. Later this PGDM program will be offered to cross cultural missionaries and others.

Other special programs: Most of the mission and church leaders need administrative training. So IIM is planning to offer Post Graduate Diploma in Management before the end of 2005 to equip the mission and church leaders. At present there are restrictions for missionaries to plant churches due to change in the political and religious scenario in India. So we are planning to offer Post Graduate Diploma in Tent Making in the beginning of 2006 to equip believers who work in government and private sectors all over India. This program will equip believers in secular job to plant churches in their homes as tent makers.

Thousands of independent churches

have pastors who need training. These pastors who cannot go to a Bible college will be equipped by extension training. In addition, the lay leaders of churches will be equipped to start churches by starting small groups in their locality by extension study. In the last fifty years, cross-cultural missionaries worked in many parts of India and have planted churches nearly all over India. IIM is planning to offer extension program in the mother tongue for these new converts and grass roots level workers (Type 1 leaders). We believe that these emerging grassroots leaders will plant churches in large numbers.



7. Prayer concerns of IIM: Here are a few concerns for which we covet your prayers.

Higher level training: Praise God for enabling IIM to facilitate the missionary training in the middle and lower levels of training to some extent. But we could not progress much in the area of higher training. We request you to pray for qualified trainers for higher level training, either visiting faculty or part time staff to start offering doctoral and higher studies. Pray also for the availability of library books for higher training.

Extension programs: Praise God for enabling IIM to take steps to offer extension programs through many missionary training institutes by extension study. The need in this area is great. India is the largest democracy with more than one billion people and has sent the maximum number of cross-cultural missionaries in the Third World. At least 440 indigenous Indian mission organizations are sending out more than 44,000 missionaries, 66% of who are working cross-culturally in

India, and 440 of who are in foreign countries.³ Pray for the efforts of IIM to train these missionaries by producing the course materials in English and then translate the same into regional languages and by offering various missionary training programs. We covet your prayers for the library facilities for the extension centers and the scholarship facilities for the deserving trainees who cannot afford to pay the fees. Pray for the efforts taken to offer online training to meet the great need in training in India.



8. Strategies to improve the quality of Missionary Training

In any training, there are three areas, which must be stabilized for improving the quality of training. They are improving the academic excellence, practical training and spiritual life development. IIM is taking steps to assist the institutions in all these three areas.

Academic excellence: IIM last year conducted two curriculum workshops and finalized the curriculum for various programs. For any program there are three types of subjects. They are core papers, elective papers and college papers. This is done to keep up the standard and uniformity of training. All institutions must offer the core subjects and are given option either to offer the elective papers or offer their own papers. This is to encourage autonomy and specialization in training.

³ Patrick Johnstone and Jason Mandyk, *Operation World* (Waynesboro, GA: Paternoster USA, 2001), p.311.

In the area of curriculum for missionary training the *IIM Manual* says:

“Each institution must form a Board of Studies consisting of the Chief Functionary, the Registrar and other staff members of the institution to finalize the syllabus and bibliography for each subject. Each subject must have 60 teaching hours and 60 library hours. The Board of Studies must meet at the beginning of the academic year, finalize the core and elective subjects offered (along with the syllabus) for each course and get the approval for the curriculum from the Senate of IIM before 30th of June every year.”

Practical training: This is the second area in which IIM assists the institutions to produce practical leaders for the ministry through the training institutions. The *IIM Manual* prescribes the following guidelines on practical training.

“All students must participate in the practical work for the successful completion of the course. Throughout the year the students must be involved in the weekend practical ministry, which can be in the form of preaching in the churches, or conducting Bible studies, or personal evangelism, or any other form of evangelism. In addition to the weekend ministry, the student must spend one month in the mission field or in church ministry every year. No student will be awarded the certificate unless he completes the requirement of practical ministry prescribed by the Senate of IIM.”

Spiritual Life development and character formation: Even though this is mentioned as the last area to be concentrated in IIM training, this is a very important area for IIM. If we fail in this area, then we will end up in producing leaders who will not be fit for the ministry. The *IIM Manual* suggests the following two areas that must be considered for improving the quality in this area. First, through extra-curricular activities: The institution must take all efforts to provide all facilities for the students to actively participate in all the extra-curricular activities and encourage them to develop the gifts and the talents that the Lord has given them. Secondly, through spiritual life development: The training for the ministry will be incomplete if it has not prepared them spiritually for the ministry. So equal importance should be given for spiritual life development and character formation. Fasting prayers, morning worship, all night prayers, special retreats and camps must be organized periodically for the students. The spiritual status of a student must be mentioned in his grade certificate.”

Drawing to a close

India is the largest democracy open for the Gospel with a population of more than one billion people. About one out of seven people in the world are Indians. India is predominantly a non-Christian country. Every year about 17 million babies are added to the population of India. This is nearly equivalent to the population of Assam or Australia or Canada. More people live in India than all the people in the three continents - North America (276.6 m), Latin America (412.7 m) and Australia (16.74 m) - put together.⁴

India is a country where four religions - Hinduism, Buddhism, Sikhism and Jainism - originated. India contains the largest number of Hindus, Sikhs and the second largest number of Muslims next to Indonesia in the world. India contains the maximum number of people groups with no Christians, churches or workers than any other countries in the world. The Anthropological Survey of India in 1991 has reported that there are 4,635 people groups in India. It has been reported that about 4000 people groups do not have worshipping churches. As per 1991 census, there are 592,903 villages, 512 districts and 4,221 towns in India in which about 500,000 villages have no churches.⁵

The capital city of India, Delhi has the population of 11.3 million. There are 31 cities with more than one million population and 400 cities over 100,000 populations. The largest city in India is Mumbai with the population of 17.55 million and the urbanites in India are 40% in 2001.⁶ ‘India has a total of 28,000 Postal PIN Code Areas, and there are nearly double this number of full-time Protestant Christian workers.... However, all of them are confined to within 6,000 PIN Code areas. 22, 000 PIN Code areas do not have a single Christian worker staying there.’⁷

These numbers challenge us now to pray for India and motivate us to get involved in leadership development in India. May the Lord help us to understand the need for leadership development in missions, and empower us to fulfill the requirements of leadership development in India?

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⁴ C. Barnabas, ‘The magnitude of Population explosion,’ *True Discipleship* 4 (2000) 16.

⁵ C. Barnabas, *True Discipleship* 4 (2000) 21.

⁶ Patrick Johnstone and Jason Mandyk, *Operation World*, 311.

⁷ Taken from *Go into All*, Present Status of Christian Work in PIN Code Areas published by India Missions Association in May 1996, 10.

Proverbs on Mission Training and Equipping

Here are some Chinese proverbs that corroborate some biblical teachings about preparation for participation in God's mission. We commend them to brothers and sisters everywhere who are in training, who have the high calling of training others, or who now wish they had paid more attention to their training when they got it.



Stan Nussbaum is the staff missiologist for Global Mapping International in Colorado Springs, USA, and a member of the Global Missiology Task Force of the Mission Commission.

Stan Nussbaum

If you want to see farther, you have to go higher.

We want far-seeing missionaries, but we will never get them without proper training, formation and equipping. As we invest in training, we go higher toward the Lord on his throne and can see more things from his perspective. This is a matter of the mind as well as the heart. We have got to elevate the minds of people in mission (cf. Mark 12:30).

A strict master produces a skilled apprentice.

The teacher ought not to allow mediocre work, and the student ought not to expect the teacher to do so. Since the actual situation of mission work will be extremely demanding, one cannot prepare for it by easy work in the classroom (cf. 2 Timothy 2:2-3).

Save a little every day and you can buy a horse in three years.

Unfortunately, the vast majority of mission training resources go into pre-field training, not in-service training. The pre-field training may be helpful, but its most important result should be producing people who keep learning on the job, each day getting a little more insight. After ten or twenty years of such accumulated learning, they become extremely wise and fruitful people (cf. Proverbs 18:15).

He who stands on tiptoe is not steady.

Many mission recruits are standing on tiptoe, eagerly straining to see when and where they will begin their mission service. Their excitement is good, but it can have a bad effect if it causes them to rush through their training or take it too lightly. They need to walk into mission work, not on tiptoe, but with both feet firmly planted on the ground (cf. Proverbs 14:15).

It takes three years to learn something good, but a day to learn something bad.

The fact that training is slow and laborious should not surprise or discourage either the trainers or the trainees. It is simply an ugly reminder of a truth we routinely say we believe in—the sinfulness of humanity. We quickly and easily learn and copy whatever our hearts are naturally inclined toward. It takes a lot longer to go against the grain and learn the good things that do not come so naturally to us (cf. Romans 12:2).

Virtuous mother-in-law, virtuous daughter-in-law.

A key part of life-long mission training is absorbing the character of senior missionaries, which happens largely by sharing life with them. The structures of mission administration frequently do not allow much opportunity for senior and junior missionaries to share life, only expense reports. Influence and virtue do not travel well through superficial administrative contacts. Notice that Paul never saw himself as Timothy's administrator (2 Timothy 3:10).

SIGNS OF IMPROVEMENT IN THE BRAZILIAN MISSION MOVEMENT

Report on Remap II - Brazil

With the first REMAP research on missionary attrition fresh in mind, Brazilian missions and agencies were eager to participate in this second research project focusing on the retention of missionaries called REMAP II. The results from the attrition study (1995) were not encouraging as we discovered that we were losing 7.8% of our missionary force every year. The question now was how this new investigation would confirm the investment made by mission agencies in the improvement of their sending structures, training programs and member care.

The good news REMAP II brought to the Brazilian movement was that the attrition rate reduced from 7.8% per year to 3.7%, based on the years 2001 and 2002. The bad news was that the retention rate, analysed in periods of five years, has decreased from 97.88% in the period 1981 to 1985, to 97.58% during 1986 to 1990, and to 96.57% for the period 1991 to 1995, down to 92.69% during 1996 to 2000.

There is, of course, a possibility that the years studied in the first research (1992 to 1994) were atypical. But it could also be that the years 2001 and 2002 do not show the reality of the attrition problem seen from a long-term perspective. The retention rates seem to be more reliable covering 20 years and showing consistency from period to period. In any case, the numbers challenge us with the fact that after a period of 10 years only 52.09% of our missionaries are still on the field! Many of them left the ministry due to unpreventable reasons and through a natural change of activities. Nevertheless, too many have had to abandon cross-cultural ministry due to reasons that could have been prevented.

Looking to the different aspects of the research we conclude that in some major

areas the Brazilian movement does not follow the global pattern. Being a study based on the perceptions and evaluations of the mission executives, the tendency is to be more positive than negative. An assessment done by the missionaries on the field would probably show another reality and point out weaknesses that executives normally do not perceive. At

the same time, there seems to be an honest effort to be consistent and to face the critical aspects as well as the ones that favour the agency. It is interesting that both Brazil in particular and Latin America in general have higher average rates than the rest of the world in most of the areas covered by the investigation (see graph below). That could mean that there has been an improvement in some of the areas and that the Latin American mission movement is doing well in many aspects. But, it could also show that mission executives in Latin America have a different perspective on what is important or that they have other ways of evaluating what constitutes good standards.

The major differences for Brazil are the following:

1. A lower rate in the education of the missionaries than the global average. Few missionaries from Brazil have a masters or

Bertil Ekström
Ted Limpic

a doctoral degree. The emphasis of the Brazilian missions has been on a graduate level in theology (BTh) and on the mission courses offered by the sending agencies. Those courses focus on the need for contextualization to the receiving culture and on the policies the agencies have for their cross-cultural enterprise.

2. An alarmingly low rate of pastoral care for the missionaries, compared to other new sending countries, the rest of the Latin American movement and the global average. In comparison with the other items related to member care asked about later in the questionnaire, it is especially the time, the budget and the prevention in terms of pastoral care done by the agencies that are not as valued as other aspects of member care. This is not a surprise because the tendency has been to deal with problems only when they appear and the mission executives have to act more like “fire fighters.” The fact that the agencies work with few people on staff and with a limited budget makes it also difficult to spend the needed time in counselling and to designate funds for that purpose.
3. Another interesting peculiarity of the Brazilian mission movement is the relatively low percentage of missionaries with children, only 35.8%. Around 25% of the Brazilian missionaries are single so that could be one of the reasons, but that does not explain it entirely. The main reason is probably that the missionary force is primarily composed of young couples who have decided to wait some



(left) Bertil Ekström is the past president of the Brazilian Association of Cross Cultural Agencies and COMIBAM, the Latin American Continental Missions Network. He serves the WEA Mission Commission as Executive Director Designate. He is a staff member of Interact, a Swedish Baptist Mission, and is also with the Convention of the Independent Baptist Churches of Brazil.

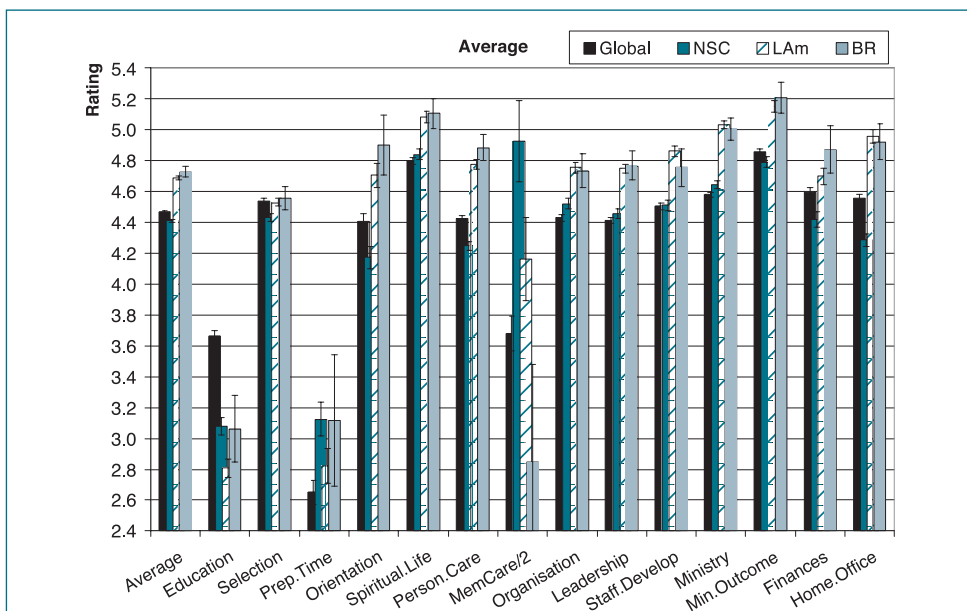
Ted Limpic is director of SEPAL, the Brazilian base for OC International. He also serves as in the ExCo of COMIBAM as coordinator for the information Department.

4. years before having children, following the general trend in their homeland.
4. The focus on ministry skills and on ministry outcome among Brazilian missions is clearly shown in the research. That reflects the reality in the Brazilian churches where there is a strong emphasis on church activities and usually a reliance on the pastor for achieving the desired objectives. The missionaries tend to emulate the same kind of church and leadership structure on the mission field. The positive side of that is that Brazilian missionaries are often good evangelists and keen church planters.
5. Prayer support is one of the most important requirements for a missionary to be sent out by a Brazilian agency, exceeding even the need for financial support. That could be explained partly by the fact that the agencies know that they cannot require too much in terms of finances from the local churches and that it seems easier to ask for a commitment of intercession. On the other hand, there is a strong confidence among the Brazilian believers on the power of prayer.

6. Also notable is the high rate of focus on learning the local language, much higher than in other countries studied. There are several possible reasons for that, including the lack of good language study in the Brazilian school system, the strong emphasis given in the mission courses on the need for contextualization and cultural understanding giving preference to the local and not to an intermediate language, and the growing number of missionaries working in areas where they cannot use Portuguese or Spanish.

Many other aspects of the research could be mentioned as interesting characteristics of the Brazilian mission movement during these last 20 years. On two occasions mission leaders both from interdenominational agencies and from denominational sending structures have met together with mission professors and church pastors to discuss the results of the investigation in our country. For some of us who have followed the mission movement during this entire period, there are many signs of improvement. After the first study on attrition (REMAP I), there has been a conscious investment of time and resources in order to process a good selection of candidates, increase the quality of the pre-field training, offer well-rounded and adequate field support and engage the different elements of the mission movement to accomplish these objectives. The growth of the number of Brazilian cross-cultural missionaries and of the sending missions is around 10% per year demanding each year a higher commitment from the local churches than before, especially in terms of finances. At the same time the Evangelical Church is growing in size and in missionary vision and the seminaries are packed with mission candidates.

REMAP II has given us new challenges and pointed out both strengths and weaknesses. There is still a lot to do before we reach the desired level of maturity and excellence in our participation in world evangelisation.



Graph: The average rating on Brazil compared with Global, New Sending Countries and Latin America.

Ivory Coast, Burkina Faso and Mali: three of the Francophone countries in West Africa. Besides sharing a language, they also share comparable characteristics in hospitality and an increasing desire of their churches to be involved in mission.

Report:

Exploratory Trip to Francophone West Africa



Kees van der Wilden serves WEA-MC as a staff member. He is the Managing Editor for Connections. Together with Bertil Ekström he coordinates the leadership of the National Mission Movement (NMM) track of WEA-MC.



However, there are differences. Ivory Coast is a country divided by the military, causing perceptible tension and fear of civil war. In contrast, Burkina Faso celebrates an annual “day of pardon,” where leaders of political and religious groups attend a meeting at the president’s office to apologize for their wrong doings and offences. The president starts off this public act of reconciliation. Mali is peaceful as well, but by far the poorest of the three countries. Mali is a Muslim country, where 95% of the population professes Islam, compared to 4% Animists and only 1% Christians! Both Burkina Faso and Ivory Coast face the growing influence of Islam; in the past 30 years they experienced an increase of Islam from about 5% of the population to 40% in Ivory Coast, and 45% in Burkina Faso.

church and mission movements asked the Mission Commission to participate in their efforts to reach their countries and other parts of Africa with the gospel. In response to this request, Bertil Ekström and I visited these countries, looking especially at training needs, available French literature, and opportunities for cooperation between the national and regional organizations.

The key issues facing training institutes are: how to do mission in war and post war situations,



how to advise churches as they mobilize their members for mission, and how to work under both Muslim and African Traditionalist groups. Together with the leaders, we agreed that most biblical training institutes lack an appropriate missiological department. Assistance to improve this situation was requested.

We noticed a serious need concerning the accessibility of French missiological and training material. The availability is limited and also regularly out of date with present missiological developments. All three countries see help in this matter as a top priority.

The region looks forward to cooperating with Francophone countries and also with Anglophone countries that have comparable church and social environments. Each wants to learn and share experiences with the others. CRAF, a biannual consultation for Francophone West and Central African churches, already fulfills part of this desire. Plans were made during the last CRAF meet-



ing, August 2004, for research to develop regional cooperation in the area of missions. This research has not yet been undertaken.

As a result of this trip, the MC has decided to start making Connections articles available in French (already ready for download at www.wearesources.org) and to look for funds to make translations of timely missiological literature accessible. The MC consultation in South Africa next June will, amongst other agenda items, focus on establishing and strengthening national and regional mission movements in the African context. Hopefully, this consultation will result in a regional meeting in the second half of 2006, where Francophone (West) African countries can meet to make concrete plans for national and regional cooperation.

Having experienced the eagerness of the churches and agencies to be part of the global missional movement, it certainly is worthwhile to extend our brethren the helping hand, which undoubtedly will benefit the whole global missional community! <<



Kees van der Wilden

Regional leaders of the

It is estimated that about 7% of the 8 million Filipinos overseas contract workers (OCWs) are Evangelical Protestants (and perhaps another 1.5% of them are Evangelical or Renewed Catholics). The OCWs are part of the labor-export industry of the Philippines. The labor-export industry has been active since the mid-1970s, and now consists mainly of medical professionals (like nurses, doctors, med-techs), various professionals (executives, engineers, teachers, etc.), skilled workers (entertainers, seamen, care-givers) and domestic helpers. Though this migration started mainly with men, by 2001 it has already become 72% female.

Vignettes of Filipino Tentmakers

Filipino Evangelical OCWs have been instrumental in the renewal of local churches in the West (incl. North America, Europe and Australia-New Zealand), mainly due to their numbers and English proficiency. Yet, more important is their role in the establishment of new Filipino congregations in Asia (esp. in the Middle East, Singapore, Hong Kong, Japan and Korea), which remains the least evangelized continent of the world. Many of these congregations grew with the guidance and supervision of mother churches in the Philippines, however most of them started as outreach programs of the OCWs themselves or of local churches of their host countries. The most aggressive and creative of them are usually independent “charismatic” churches.

Many of these Filipino congregations started with effective ministries to reach out to their fellow OCWs.

Those in the West who belong to denominational churches usually become active in the general ministries of the churches. But those in

Asia gained more independence and learned how to share their faith with their neighbors and colleagues from other nationalities, including those from their host countries, which often entail great risks.

Though some arrests and deportations may be expected, many that have occurred seem to have been unnecessary, if only the person had received prior training in cross-cultural

missions in restricted regions. This issue is now being addressed.

Below are five stories of modern Filipino tentmakers in Asia. Because of the sensitive nature of their present status, names of persons and places are not revealed, and not all details can be given.

Middle East. Mr. Y has worked for more than ten years already in this restrictive Muslim country. His contract allows him to have one month per year vacation to visit his family back home. For a time, he was able to bring his family to live with him, but the educational needs of his four children necessitated their separation.

He started as an ordinary member of one of the Filipino congregations in his host country, but through the years he gradually rose to be the pastor of this multi-ethnic church, comprised of 85% Filipinos and 15% other nationalities. The congregation ranged from 80-100 members for a long while, until they recently learned about the church-planting movement (CPM) strategy. Using the CPM strategy, they were able to increase their membership to 200 members within one year!

Since he is in middle management, Mr. Y has more freedom to move around the country and give some supervision to the various Filipino Christian fellowships that have been formed. They are connected to various ministries not just in the country, but in the entire region as well. They are also members of the Filipino International Network (FIN) that helps provide links, materials and conferences for churches and ministries in the Filipino diaspora.

Israel. Israel gives visas for Filipinos to work as caregivers. Mrs. R is one of those

who applied to work in a major city there. She and her husband have a thriving business in Manila, and he will continue to maintain it. But they share the same call to evangelize the people of Israel - both Jews and Arabs/ Palestinians. Within a few weeks upon her arrival there, she was able to connect with one of the underground Filipino churches in her city.

Her underground church consists of 80% Filipinos and 20% expatriates, yet with a clear mission to reach out to the native residents. They plan to disciple their converts in partnership with the underground local Messianic congregations for Jews, and with the Arab churches for the Palestinians. She is also looking forward to working with the Chinese tentmakers (that is, construction workers) from China's Back to Jerusalem (BTJ) Movement in the years to come!

Lebanon. Lebanon is a less restrictive country, but evangelistic opportunities are very limited. Miss R went to work as a caregiver in a local Arab physician's home. She is a simple provincial girl who arrived in Lebanon as a nominal Roman Catholic. Through her friendship with a Baptist Filipina, also a caregiver, she became an active member of the Filipino congregation of a multi-ethnic Protestant Church in Beirut. In fact, she has a Moroccan boyfriend who was converted while in the country, and they have plans to marry in a couple of years.

She grew in her faith as she served in the local church. But the Filipinos found it a big problem to relate to the Lebanese pastor assigned to them; he seemed totally unaware of the cross-cultural issues, esp. those related to Filipinos who are used to a more cheerful, assertive and creative way of worship and fellowship. So some of them have started to form a Filipino church separate from the former church.

Miss R has returned home recently to check on her aging mother. While at home, she learned of the Philippine tentmaker movement, and received training on how to be a more effective witness for Christ. As she waits for her wedding day, she plans to find another overseas position and go to a different, less evangelized country to help in sharing the gospel to their peoples.

Malaysia. Malaysia is a Muslim majority

country where it is illegal to evangelize the native Malays (called *bumiputra*). It is with this unreached people-group in mind that Dr. H left his prestigious work in the top university in the Philippines to teach in an equally prestigious university in Kuala Lumpur some years ago.

Dr. H had developed his campus evangelism skills with the Inter-Varsity Christian Fellowship-Philippines during his student days. So one of his favorite ministries in Kuala Lumpur is to serve as an adviser and mentor to the student evangelism movements there.

Meanwhile, his main witness is to share his expertise in his field of study, and relate well with his professorial colleagues, most of whom are Muslim scholars in their own fields. He sees himself as a Christian serving a Muslim nation to help train its next generation of leaders and help develop its potentials as a people. At the very least, he has helped encourage the development of more secular and moderate forms of Islam, which is the best counterfoil to the rise of fundamentalist and radical Islam, perhaps the greatest challenge to world peace in the near future!



David S. Lim, Ph.D.

Cambodia. A few years ago, Mr. And Mrs. R arrived in Cambodia with their two children with minimal provisions for their stay and without any supporting organization. They went just because of a clear call to minister in that land. Though the husband was mainly trained as a church-planting pastor, the wife had excellent training in community development.

They proved that God's resources are found in the harvest. In just five years, their holistic approach has produced 47 churches in the villages surrounding their town. These churches had social impact in their respective communities; thus, they have gained connections to top leaders in their province. Signs and wonders added to the rapid evangelization of their area. Most of their leaders have been trained in their simple yet effective missionary training institute.

During one of the great floods that devastated the region a couple of years back, their exemplary relief and rehabilitation efforts were noticed by the government and secular media. Recently they received a donation of a huge property from a prominent Cambodian believer for them to develop into a model

farm or the like. They hope that this will serve as a good training ground for Khmer missionaries to go to other unreached peoples in Indo-China and beyond!

China. Miss N is one of the Filipino English teachers in China, where about 1.2 billion people are still unevangelized, in spite of the revival in the past 25 years. She felt God's call to China about 5 years ago, and went on a short-term teaching mission before making her decision to stay on a more permanent basis. She was able to recruit three other church-mates to go with her, though they intentionally planned to work in different schools and regions.

Since she went in only a couple of years back, she had the benefit of being trained to be an effective cross-cultural disciple-maker. Within a year, she was able to have fifteen baptized disciples; actually ten are disciples of three of her five disciples! She was also able to present the story of Jesus Christ with her students during the Christmas and Easter celebrations of her school!

Recently, through one of her disciples who has graduated and is now teaching in a rural school, she was invited to teach English in that school, two hours by car, one day in each weekend. The government officials in the village told her that she is the first foreigner to ever step into that area! Meanwhile, she has met a Chinese house church leader in her area, and introduced six of her disciples to him for absorption into the house church networks there. All her six disciples like attending the meetings of the underground house church, and they are therefore learning the Word more deeply in their own language and in fellowship with their own people! (Note: The house churches in this region have been sending missionaries to other regions of China and beyond in the BTJ movement for a few years already!)

Conclusion. The Philippine economy will require the continuation of labor export in the foreseeable future. We hope that as more Filipinos go abroad for work, more Christian OCWs will join them as tentmakers. The tentmaker movement of the Philippine church has developed good mobilization programs to recruit at least 200,000 such tentmakers by 2010. It has also developed training programs to equip them to make disciples in more effective ways to evangelize among the nations. May Christians and churches worldwide support us in prayer as we seek to fulfill our role in world evangelization! <<

“People think they know us when they describe what they see of us on the outside – black skin, Somali, veils. How can they think they know us when they have no idea what is happening to us inside?”
(Canadian Council for Refugees, What’s Integration Like.)

“Inside and Out”

An Update on the Refugee Highway Partnership



Kezia Paul is an emerging documentary filmmaker. Through visual advocacy she hopes to create dialogue and involvement for international social justice issues. Kezia works part-time for the Refugee Highway Partnership. She came to know about RHP thru a missions trip working with refugees in Canada. Previously, Kezia has worked in ministry in the US encouraging churches to be involved in missions.

Kezia is an international person: She was born in South Asia, but raised in both the US and Canada. Kezia has traveled extensively throughout the world (Africa, Europe, South Asia, and East Asia). She has a love for seeing the world and learning through different cultural perspectives. Home for the majority of her life is Vancouver, BC Canada, where she resides currently

And who are we? Are we those people who think we know what refugees are going through without talking to them? What do we know about what is going on with refugees across the world? Have we already made assumptions that they share the same issues as we do in our home country? When there is no dialogue, there is no understanding.

The Refugee Highway Partnership seeks to bring together different regions for dialogue and work. In Cirencester, England on September 29 – October 01, 2005, leaders involved in refugee ministries are invited to participate in a refugee highway connections roundtable. People from Africa, Europe, South America, North America, Middle East, Asia, and those interested in Refugee Children and Refugee Training are coming together to form working groups. The hope is to see how dialogue can infuse a working relationship with visionaries, endorsers, and enablers in refugee ministries worldwide. It’s working together instead of working alone. It’s understands how we can be of help to others, and be helped by others.

Refugee ministry is unique that it has many internal political and sociological angles to work on. It can be exciting and challenging. What are the needs facing refugees in South America compared to those in Asia? Are they the same or are they different? How does the Church respond to these needs and challenges in Africa compared to North America? How do governments in Europe handle refugee law compared to refugee law in the Middle East? The refugee highway

continues to expand and stretch. If refugee ministries are not talking together there is limited understanding of the refugee traveler and his/her needs. There is little understanding of what is going on inside.

“So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith” (Galatians 6:10). RHP is providing an opportunity to work for the good of all – both refugees and refugee ministries. Let’s take this opportunity to not only encourage one another, but to work on practical resources and effective strategies. As a member in the family of faith in Christ let’s work together to bring a lasting relationships and connections.

The Swedish movie, “Kitchen Stations”, portrays the story of a scientific experiment about bachelor’s kitchen habits. The observer is not supposed to interact (talk or otherwise) with the observed. After weeks and weeks it becomes unbearable and just plain hard. Isak the observed says to Folke, the observer: How can you understand me without communicating with me? (“Kitchen Stations”, Sweden. Paraphrased.)

To be a true partnership we must come together; we must dialogue together. We must work together. Let’s communicate so we understand what’s going on inside refugee issues.

For more information on the Refugee Highway Partnership and the Roundtable in England see: www.refugeehighway.net

*By Kezia Paul,
researcher*

This update outlines a one-week course, covering 10 member care topics. Feel free to use/adjust it for your own purposes.

MemCa Update: Member Care Training



Kelly O'Donnell is a psychologist based in Europe. Kelly studied clinical psychology and theology at Rosemead School of Psychology, Biola University. His emphases are in the member care / research field: crisis care, team development and member care affiliations. He chairs the Global Member Care Resources (MemCa) of WEA-MC.

Developing Competence, Character, and Compassion

In member care, training involves imparting both our skills and our life (1 Thessalonians 2:8). We want to go broadly into different regions and grow deeply in competencies, character, and compassion (1 Timothy 1:5). Two main avenues for developing member care skills include: a) formal training in health care fields often leading to certification, complemented by cross-cultural/mission experience, and b) non-formal training which is modular and intermittent, building upon one's life experience. In either case, member care workers are committed to life-long learning and to providing quality care in line with recognized good practice principles. Some examples of organizations providing training include: Narramore Christian Foundation; OM, Heartstream, YWAM South Asia, YWAM's University of the Nations, Columbia International University, Operation Impact, International Training Partners, and Mobile Member Care Team (see descriptions at www.membercare.org).

Lesson 1—Overview of Member Care in Mission

Defines the nature, scope, relevance, and current status of member care.

Readings: MC chapter 1; DMCW chapter 1; DMCW chapter 2

Lesson Two—Biblical Foundations of Member Care

Explores how member care is both a Biblical responsibility and a key strategy of mission.

Readings: EMV chapter 7; MC chapter 3; DMCW chapter 4

Lesson Three—Worker Stress and Adjustment

Overviews the main challenges facing mission/aid workers and maintaining a good life/work balance.

Readings: MC chapter 8; TVL chapter 6; DMCW chapter 23

Lesson Four—Mission Families

Reviews challenges, strengths, and resources for healthy families in cross-cultural work.

Readings: TVL chapter 23; DMCW chapter 7; DMCW chapter 41

Lesson Five—Personnel Selection and Assessment

Identifies the qualities needed to work in mission/aid, and "good-fit" and "at-risk" people.

Readings: TVL chapter 13; MC chapter 6; DMCW chapter 29

Lesson Six—Consultation and Counseling

Discusses member care teams, assessment tools, brief counseling, and field consultation logistics.

Readings: EMV chapter 21; DMCW chapter 30; DMCW chapter 46

Lesson Seven—Ethics in Worker Care

Outlines common ethical issues in member care and ethical principles for quality care.

Readings: MC chapter 19; EMV chapter 54; DMCW chapter 26

Lesson Eight—Team Development

Highlights team cohesion, multinational teams, team building tools, and conflict resolution.

Readings: DMCW chapter 38; DMCW chapter 39; MC chapter 11

Lesson Nine—Crisis and Contingency Management

Describes four steps for preventing and managing crises affecting personnel and organizations.

Readings: MC chapter 10; DMCW chapter 43; DMCW chapter 44

Lesson Ten—Preparation for Member Care and Future Directions

Considers training for working well in member care, plus trends and directions for this growing field. Readings: MC chapter 21; TVL chapter 26; DMCW chapter 48

MC: O'Donnell, K, ed. *Missionary Care*. Pasadena, CA, USA: William Carey, 1992.

TVL: Taylor, W., ed. *Too Valuable to Lose*. Pasadena, CA, USA: William Carey, 1997.

DMCW: O'Donnell, K., ed. *Doing Member Care Well*. Pasadena, CA, USA: William Carey, 2002.

EMV: Powell, J., & Bowers, J., eds. *Enhancing Missionary Vitality*. Palmer Lake, CO, USA: Missionary Training International, 2002.

Dr. Kelly O'Donnell is a psychologist with YWAM based in Europe. He studied clinical psychology and theology at Rosemead School of Psychology, Biola University. His emphases in the member care field include crisis care, team life, and member care affiliations. Kelly chairs Global Member Care Resources (MemCa). email: 102172.170@compuserve.com; MemCa web site: www.membercare.org

An Update from TIE International

Training has been a major concern in the tentmaking movement for a number of years. Four major reasons for this concern stand out.

1 First, tentmakers tend to be action people, more concerned to get out and get going than spend a lot of time in preparation. Partly, this is because many are highly qualified professionals or business people and they don't have the time to drop out for a couple of years at a Bible College before carrying on with their career overseas.

2 Second, missionary training – as traditionally understood – has many features suited to tentmakers, but fails to cater to some aspects of the vocational market rather than career missions.



Derek Christensen is the Associate Director of TIE and will now work as Interim International Director. Derek lectures at Carey Baptist College in New Zealand in mission, marketplace and tentmaking subjects.

3 Third, many of the agencies that do provide some training offer excellent material, often under severe time restraints, but cannot offer everything needed and so just assume the prospective tentmaker has picked up the rest somewhere else.

4 Fourth, the offerings are nearly all geographically based, scattered unevenly and delivered on-site. This means people who have to study part- or spare-time, or people who live some distance away, cannot access what is being offered.

- cooperative one, current agencies and sources joining together to supply an integrated package to future tentmakers.
- 6. Wise mentors are needed to help future tentmakers integrate the elements needed in a balanced training program.
- 7. Lifelong learning is part of the deal.

More tentmakers are committing to long-term and even lifetime service. No other area of mission would attempt this without adequate preparation. We look forward to the day when such training will be viewed as the norm and not the exception.

*Derek Christensen
New Zealand
Interim International Director
TIE International*



So, the four major problems can be characterized as priority, appropriateness, a full coverage of what is needed and flexible delivery systems.

Derek Christensen

stances of the tentmaker – as well as access it from anywhere and in any combination of time slots.

Several people have worked on this problem over the past few years including a task force of TIE International. More recently, the writer, Derek Christensen, has completed a thesis on training, which analyzed what is offered from 108 institutions and courses worldwide. His major recommendations include the following.

1. We recognize that training is vital, especially for long-term tentmakers who have a vital role in the future of missions.
2. Training needs to include three main elements, namely formation (character and spiritual strength), information (biblical, theological and missiological groundwork) and application (how we live out our Christian life and ministry in our cross-cultural setting). All three are needed in a balanced offering.
3. Tentmakers need to be able to access this training by flexible learning methods – which recognizes the very different circum-

4. Marketplace theology forms the foundation of tentmaker training – learning to be an effective Christian at home before we take those gifts and passions into someone else's country.
5. The future of tentmaker training will be a

On leadership changes within TIE

Bill Taylor, Editor

Danny Martin, International Director of TIE International, which coordinates worldwide tentmaking activities, has had to resign from his position as he battles two forms of cancer. Danny has been a major figure in world tentmaking for many years and this is a real loss to the movement. He will continue as health allows as Ambassador at Large for the movement.

Derek Christensen, Associate Director, will now work as Interim International Director and set in place the processes for a replacement for Danny and also oversee preparations for the next international Congress in Manila, in April 2006. Derek lectures at Carey Baptist College in New Zealand in mission, marketplace and tentmaking subjects and has a long involvement with the tentmaking movement in a variety of roles.

Growing in Grace Means Life-Long Learning

This is the age of the information explosion. Thanks to computers and the mass media, we have at our fingertips avalanches of information on every conceivable topic, far more than we could ever process. So addicted have even missionaries become to this computer-driven, information-drugged world that now most often their first question upon arrival in a new place is no longer “What is God doing here?” or “How can I best get to know the people here?” but “Where can I plug in and log on?”

Sadly, useful though it is, information is not the same as wisdom. And wisdom, whose beginning and source is in the fear of the Lord, is an increasingly scarce commodity – almost, it seems, in direct inverse proportion to the explosion of information. Yet, in the Lord’s economy, there is no contest as to which matters most: wisdom wins every time and by every measure.

It is arguable that many of today’s missionaries (from all over the world) receive more education than ever before, and are sat-

urated with more and more information. Fuelled by all that information, it is very difficult for us to be humble and recognize how much we have to learn – especially when it comes down to truly spiritual wisdom and

the ongoing growing in grace that is the hallmark of genuine godliness. Instead, we too readily fall into the trap of focusing on strategies and programs that appear to yield speedy results, and things where we are in control.

We are easily deceived into thinking we understand more than we do. When that is combined with the exhaustion that most of us experience when we enter another culture, it is very tempting (and fatally easy) to switch off our brains. In our impatience and weariness, we spend too little time listening, learning, wrestling with how to understand and apply God’s Word in unfamiliar contexts.

On the contrary, growing in grace and Christ-likeness, and being fruitful with the fruit that lasts eternally, demands robust, focused, life-long learning and disciplined discipleship. We desperately need to recapture in our training institutions a strong emphasis



Rose Dowsett serves as International Chairman of Interserve International, is a member of the WEA Theological Commission and a WEA Mission Commission associate.

on character formation, and also the recognition that all training is at best preparatory: there will be far more to be learned after leaving home and embarking on cross-cultural ministry, for which a humble, teachable spirit is essential. In our missionary communities and agencies we urgently need to create a climate of humble, committed, life-long learning, and the willingness to grapple long and hard with deep issues in cross-cultural settings. Too many harvests are shallow-rooted, and soon wither and die. We need to be far more searching in our critique of short-term mission, because it short-circuits any possibility of thoughtful, sensitive, contextualized ministry: that can only come from spending a long time learning, learning, learning.

For the Lord Jesus’ sake, let’s seek to be wise and not just informed, and to encourage each other to be life-long learners.

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SEALINK

I consider it a distinct honor to represent SEALINK, which is a network of leaders in and/or focused on the Unreached People Groups (UPGs) of South East Asia, and docked with the WEA Mission Commission. This network has been active and growing since its inception in 2002. Since that time, we have met every year—Singapore in 2002, Malaysia in 2003 and the Philippines in 2004.

Our desire for SEALINK is three-fold. First, to be a forum for networking—sharing, strategizing and learning amongst leaders serving the UPGs of South East Asia. Second, we desire to be a point of contact for the global Body that may be looking at getting involved in UPG ministry in South East Asia. Finally, we seek to serve the

Beram Kumar is married to Adelaine. He has been involved in Missions in a fulltime capacity for over 13 years and serves as the Executive Director of STAMP (Strategic Missions Program). His ministry now is mainly focused on (i) mobilizing Churches for the Unreached People Groups (UPGs) as well as (ii) strategy development for reaching the Unreached Peoples.

Beram Kumar

Church in South East Asia to ensure a coherent plan for church planting amongst each and every UPG in South East Asia.

South East Asia has 11 countries - Myanmar, Thailand, Laos, Vietnam, Cambodia, Malaysia, Singapore, Brunei, Indonesia, Philippines and Timor-Leste. These countries represent all the major religious blocks of people other than

Christian: Tribal, Hindu, the un-religious Atheist/Secular, Muslim and Buddhist. This network was formed out of the desire to see the Unreached Peoples of this region have an opportunity to hear the Gospel.

SEALINK is presently involved in three major projects:

- Producing a Prayer Book on a major UPG Block of Peoples in South East Asia;
- Hosting a consultation on targeting a People Cluster (involving Malaysia, The Philippines and Indonesia), scheduled for October 2005;
- Acting as the core planning committee for a Global Unreached Peoples Consultation (ETHNE), which SEALINK is hosting in March of 2006.

As we move forward, in this and other endeavors, we ask for the prayers of the global Body for our region and for the Peoples of South East Asia.

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c/o Brahmslaan 13
3781 TN Voorthuizen
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www.globalmission.org

Dr. William D. Taylor
Editor

Mr. Kees van der Wilden
Managing Editor

Mr. Evan Riffie
Technical Assistant

Jarin Tadych
Cover Design

Publisher
Initialmedia bv
P.O. Box 21040
3001 AA Rotterdam
The Netherlands
info@initialmedia.com
www.initialmedia.com

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- Related to delivery of Connections
and ordering extra copies:
kees@worldevangelical.org
- Related to subscriptions:
info@initialmedia.com

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Ethnê06: A Global Gathering of UPG-Focused People,
Churches & Organizations. March 7-10, 2006, SouthEast Asia

The Body of Christ Together Into the One-Fourth World:

“Ethnê to Ethnê...This Generation !!”

25% to 27% of the world's population still has little chance to hear or experience the Gospel. We call them the "one-fourth" world!

Great progress has been made in the last 30 years, but least-evangelized or unreached people groups still number in the thousands.

Hundreds, if not thousands, of such peoples will still be "least reached" in 2050 unless drastic efforts emerge immediately (World Christian Encyclopedia, 2001).

Today, the global body of Christ is serving together in amazing ways. Yet, some have sensed a lessening focus on these peoples, especially as the AD2000 Movement phased out. To re-energize this focus, UPG-focused leaders from around the world have called for continuing global consultations.

Background: As the AD2000 Movement phased out, Lausanne, WEA and AD2000 leaders convened the Great Commission Roundtable in 2001 in Malaysia. The GCR UPG track recommended that global UPG consultations should continue.

A New Pattern: Singapore02 resulted, convened by the US Center for World Mission. At Singapore02, an idea was offered for regional or national UPG-focused networks taking turns convening these meetings. This pattern recognizes the strength of various networks. It also insures that this emerging global network is not dominated by any one region. SEALINK (the SEAsia UPG network) offered to convene Ethnê06, and have invited key leaders from every continent to join the Convening Group.

The Motto: "Ethnê to Ethnê . . . This Generation!!" emphasizes

that ethnê of the world are joining together to reach the rest of the ethnê of the world – and with loving urgency. The use of the biblical word ethnê avoids priority of any one modern language. This motto emphasizes not just "reaching" the least reached ethnê, but that they will join in seeking transformation of the remaining peoples and the world. The phrase "This Generation!!" emphasizes the responsibility of each "generation," whether Boomer, Gen-X'er, Millennial or first-generation or fourth-generation believer.

The Vision, simply put is, "Peoples

joining together to glorify God among all peoples."

The Purpose is "To energize the body of Christ for continuing initiatives among the 'one-fourth world' that has almost no access to the gospel by:

- Celebrating Great Commission progress among the least reached peoples
- Assessing current opportunities and resources
- Accelerating movements to Christ among every people"

Why a UPG-Focused Global Meeting? The focus on the least reached 'one-fourth' is but one part of the Church's overall mission, but is of such magnitude as to require global forums. UPG passionate leaders and practitioners will seek to strengthen connections between UPG-focused networks in order that ideas, personnel, finances, resources, vision and relationship can flow more effectively. The hope is to be complimentary to global, networks, such as Lausanne, WEA or Transformation World, which focus on the full scope of the Church's ministry. This Ethnê network is just emerging. Join us: www.ethne.net or ethne06@ethne.net.

By Kent Parks



Kent Parks, and his wife Erika has served in SEAsia for 17 years, working mainly among Unreached People Groups and in helping develop UPG ministry networks, as well as nation-wide and region-wide UPG-focused networks. He served seven years as a Baptist pastor in the US before serving in SEAsia as a seminary professor (Ph.D. in missiology), and as a Strategy Coordinator focused on stimulating trans-denominational and trans-national efforts among UPGs. He is currently serving as SEAsia Regional Facilitator for the Network for Strategic Missions and as the Facilitator for SEALINK, and emerging SEAsia UPG network. He also serves as Co-Facilitator (along with Beram Kumar) for the Ethne06 Global UPG meeting which will be held March 7-10, 2006 in SEAsia.

COMING SOON...

Globalization of Missions Series

Edited by:
Robert Brynjolfson
Jonathan Lewis

Integral Ministry Training

Design & Evaluation



