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EDITORIAL: Training for the Frontiers—Back to the Basics

Last September, in Houston, Texas the International Society of Frontier Missiology (ISFM), in joint program with the Evangelical Missiological Society, held its eighth annual conference discussing the theme: "Training for the Frontiers." This issue is a special edition reporting on the events of that conference. Every article (with the exception of the prayer profile on the Fulani) is a literal transcription of a presentation made at the conference.

In most cases—as with the original presentation—the articles are followed by two responses that are followed by comments and discussion by participants from the floor. Except for one or two presentations, and a very stimulating panel discussion at the end of the conference (we are willing to provide cassette copies or transcripts of the panel discussion), every article is reproduced here with the hope to capture the spirit, the direction and the overall message of the conference. We trust that our readers will sense its excitement and above all hear what the Spirit of the Lord was saying to us about training for the frontiers.

William Carey's Challenge

As we celebrate the bi-centennial of William Carey's landing in India, I cannot help but think of the challenge of his day. Carey made some significant proposals and got some startling responses. In his day, the prevailing view in the Church was that world mission, or the Great Commission, was no longer applicable. For that reason the Church was able to say to him: "Sit down, young man; when God wants to evangelize the heathen, He will do it without your help, *or ours*." Granted, this may have seemed an appropriate response, in terms of the Church's theological perspective in Carey's day. So he

went "back to the basics," to lay bare some of the underlying assumptions prevalent in his day concerning the mission task remaining.

In a significant way, at the ISFM conference, we were involved in the same type of dynamics. As a young frontier mission movement people are also telling us some things. Some are saying, "Sit down young man; it's not what you think it is. God has lots of very important things to think about and do. Central to God's agenda is His Church in all its local expressions and complexities. God's other concerns, like the frontiers, are secondary and supplemental. Sure, some Christians may get involved in them, but God forbid that your secondary concerns ever become central. The bottom line is the Body of Jesus Christ and the Church's restoration in Him, young man—not frontier missions to the un-reached nor anything else. Please sit down!"

When William Carey heard the words addressed to him, he didn't sit down! The late Dr. George Eldon Ladd caught it: "Carey had the vision and the knowledge of God's Word not to sit down. He rose up and went to India. He initiated the modern day of world-wide missions." (*Perspectives on the World Christian Movement, 1992:A-79*)

It's as if he couldn't sit down, but rose to the occasion, launching the modern day world-wide missionary movement. Likewise, neither can we sit down, but in the same spirit and vision, finish the task that remains of the world-wide mission movement initiated by Carey.

Back to the Basics

Because of our theme we needed to step back and ask ourselves some basic questions. Hopefully through this publication, everyone involved in mission training as well as our readers in general, will join

us in asking these fundamental questions. We needed to lay bare underlying assumptions, look at key concepts, evaluate basic goals regarding training for the frontiers. Much of what we did had to do with bottom line issues. Like Carey, we needed to go back to the drawing board.

There is little doubt, that a key component in finishing the remaining frontier task is training. As in Carey's day, all of us involved in the movement, needed to see the vision anew backed up with the deep knowledge of God's Word. And so, whether on the level of the local church(es), or on whatever other level, the implication is that it will inevitably involve us in training and mobilizing and equipping the saints in their responsibilities and identity vis-a-vis our relationship as the Church of Jesus Christ to the world.

And here is the clincher The onus by and large is on those of us who train and equip the saints, especially the leadership. It's on the teachers and trainers of teachers, the leaders in the Church of Christ, those who equip the saints and provide direction to the Church. The charge is especially on the exegetes and biblical scholars, the O.T. and N.T. theologians in our seminaries and Bible colleges who in a special way live "close" to the Word. As the Church's leadership, they as none others, are to help us see the vision of God's heart and plan for the fallen world, based squarely on biblical knowledge and divinely revealed understanding. After all, we as Christ's Body need to get the vision, including getting equipped to carry it out, from God's Word. In a special way, we need to see that central to God's purpose and plan both in His Word, is the glory of redemption in Christ for all the peoples of the world—for every ethnos, phule, laos, and glossa in the inhabited world. (Rev. 7:9)

So we need to listen, especially those of us involved in equipping the saints for the Church's world-wide mission. We need to hear—really hear what the Spirit is saying to the Church today. Hesselgrave gets us started. He asks, “Are we listening? To the right source? Are we hearing and, as a result, impacting the world for Christ?” Without doubt, if we listen to the right source—to God and His Word—and hear what He has said and wants to do in the world, following Him in “obedience of faith,” having a missiology firmly founded in His Word, as well as get adequately trained for mission, we can *finish* the task in this generation that Carey *initiated* in his.

But we need to pray, especially while we train and equip others. So let's pray for the “The Fulani: A People Who Need our Prayers.” We publish this people profile at the beginning of this issue (with a color photo of a Fulani woman on the front cover), to stimulate us to prayer and intercession for the Fulani, a people still “hidden” from the gospel.

Leonard Tuggy, last year's president of ISFM, reminds us of our position and task. Get this: We as members of the ISFM, are not armchair theorists nor missiologists “refining the fine points of a scholarly discipline.” First and foremost of all, “*we are missionaries, concerned with the eternal destinies of persons clustered in unreached people groups.*” What a reminder! But read on.

If we are going to do anything significant in training for frontier missions, we seriously need to look at the goals and premises underlying our training programs and institutions. The question is not whether we should abandon old goals and adopt new ones. Ralph Winter says we should abandon goals whether they're old or new *if they're bad*. In the Church and mission industry are we ready to evaluate our training goals? Are we ready to abandon some—especially those that hinder the world-wide mission effort?

After hearing what Winter and his two respondents—Ken Mulholland and William Taylor—say (all three are major “stakeholders” in equipping the saints), we can come to the conclusion that some goals are truly questionable, to say the least, viewed specifically from a frontier perspective. This becomes all the more apparent when we have seen the vision accompanied with a deep understanding regarding God's redemptive purpose and plan for the world. In that light we can conclude that our goals for training need to be reevaluated, and some, outrightly abandoned.

Two presentations are given by Two Thirds World leaders. The first is by Panya Baba, from Nigeria in West Africa, reminding us of the seriousness of the task, with the call to servanthood and suffering in the cause of world missions for the unreached. Another is entitled “Training Latins for the Muslim World” written by Pedro Carrasco (a pseudonym), a church planter and

Latin mission leader in the Muslim world. Both Panya and Pedro emphasize the importance of the informal and non-formal training. The question is, how can you equip or train others for suffering, for humility and servanthood? How and when does that happen and where? Our international participants, as well as the responses and comments made by the respondents, reveal how it happens.

Gary Corwin's presentation, followed by his two respondents, Gailyn Van Rheenen and Thomas Steffen, though last but certainly not least, identify the main players in the training game, i.e., the role of academics, the mission agencies and the mission mobilizers, or as Corwin calls them “admonishers.” Each has its unique role to play in mission training. But it's clear, and get this: *neither can do the job by themselves*. Corwin challenges us to work together, for synergism—which we desperately need in the Church and missions to finish the task. It's a basic ingredient!

Tom Steffens asks: “Have the institutes left behind the basics?” Well, in certain sense they haven't. Professors in their respective institutions are still teaching an array of solid Bible courses, theology courses and courses in missions, intercultural studies, history of missions, world religions, etc. But is it still *necessary to go back to the basics*?

We need to take a closer look! What's actually taught in those courses, especially in Bible and theology? What is the integrating focus of those courses? Is there any such integration? What vision is imparted through these courses based on God's revealed will? Do students, going through our training institutions, taking the core courses, come out seeing the big picture, the mega-context “a missionary hermeneutic,” as Hesselgrave calls it, running clear through the whole of Scripture, even in the Old Testament? (See Hesselgrave's “A Missionary Hermeneutic” in IJFM, Volume 10, No: January 1993)

Is all of this worth our while? We'll allow Jim Reapsome in his January EMQ editorial to remind us,

All Christian need the terrier of the unreached peoples movement nipping at their heels. They need it because churches, schools and agencies are notoriously prone to lapsing into unconsciousness regarding the world's vast never reached populations. As sure as I dribble spaghetti sauce on my shirt, the church easily finds many great projects to pursue other than pursuing the never reached.” (EMQ, 1994:2)

Let's remember the seriousness of the task, including the essential ingredient of training for the frontiers, and be about our Father's business—all of it.

*Hans M. Weerstra, Editor
El Paso, Texas, USA
January 1994*

PS. Letters, comments and enquiries to the editors are very welcome.

The Seriousness of the Mission Vision

One hundred years ago West Africa was a place where missionaries stayed—permanently.

They died there, never to return home. That was yesteryear's seriousness of the mission vision.

The same earnestness is needed today. But how does one train for that?

by Panya Baba

This past year we celebrated the Centennial of frontier ministry of the Gospel that was started by SIM in 1893. I had the opportunity to read the historic background of the three young Sudan Interior Mission pioneers who were so dedicated to the vision of the missionary call, who in their twenties left their home countries USA, Canada, and United Kingdom and headed to West Africa. It was called at that time "The Grave of White Men." Walter Gowans, Rowland Bingham and Thomas Kent arrived in Nigeria on December 4, 1893.¹ discovered that two of them, Walter and Thomas, died and were buried in the Nigerian jungle in less than a year of arrival and left Rowland Bingham to work alone, the latter also barely survived a serious attack from malaria. He didn't give up the cause, but instead appealed and pleaded for a second team of missionaries to come to Nigeria.

In May 29th of this year, some pastors and I had opportunity to visit the grave side of Walter Gowans in the bush at a small village called Girku. As we were there, standing on the spot where the body of the hero of the Gospel was buried, I said to myself, "How serious am I about frontier missions of the Gospel?" I had read about his mother's response to the news of her son's death:

"I prefer my son, Walter, to go to Africa and die alone and he buried in the jungle in obedience to Christ then to stay in Canada to enjoy life in disobedience to Him." I also discovered through their history about their strong faith and prayer lives as they suffered lack of support by mission organizations due to the fact that most of missionaries did not

survive in West Africa. Nevertheless, they determined to come trusting their lives to the hands of our Lord Jesus. They arrived with only 10 (ten pounds) in hand per person. After they arrived in Lagos, the west coast of Africa, they indicated their plan to penetrate into the Sudan. But they were told by the older missionaries: "You will never see the Sudan, your children will never see the Sudan, your grand-children may." But the three young men were not discouraged by these words. They made up their minds and penetrated into the frontier and interior of the Hausa land in North Nigeria. Two of them lost their lives in less than a year as I mentioned above. I said to myself again, "In comparison have I done anything at all for Christ?" How serious are we today in taking the Gospel to the rest of the frontier peoples in our generation?

Biblical Examples

Most of frontier missions began by the personal contact of a vision from God. God's Word says, "Where there is no vision the people perish." Both the Old Testament and the New are full of records of patriarchs, prophets and men of God to whom God appeared in vision in order to reveal His secret plans and then required them to participate and carry out his plan as directed by Him. God's call is mostly a missionary call. Examples abound like Genesis 6:8 with the case of Noah; the case of Abraham in Genesis 12:1-3, 18:1-3, 17-22; Moses in Exodus 3:1-10 as well as Isaiah 6:1-8, Jeremiah 1:4-19, Ezekiel 1:3-28, Hosea 1:1 and Amos 3:7-8. There are many more but I just state a few. Let us remember the hard work of Noah, the

sacrifice of Abraham, the boldness of the prophets to face their nation and kings.

In the New Testament, Christ in His incarnation, had personal contact with the disciples when He called them for the ministry of the Gospel. (See Matthew 4:18-22; Mark 1:16-20; 2:14.) Likewise, the Apostle Paul also received his frontier mission call through a personal contact with Christ in a vision. (See Acts 26:12-19; I Corinthians 15:8.) Again, let us remember their immediate responses to the call. They even left their occupations and parents to follow Christ.

In a popular commentary the three editors commented about Jesus' missionary call to the disciples. It says, "Come, follow me, and I will make you fishers of men" (Matt. 4:19). The editors state, "This promise is linked with the earliest expression of the Gospel call and suggests that the main work of the Christian in the world is to win others for Christ-following Jesus may require the abandonment of occupation and the severance of family ties. It is in any case a call to wholehearted allegiance."¹ The same editors also indicated in that, "The choosing and training of the Twelve, who were to share with Him in the proclamation of the Good News and to continue it after His ascension, was a matter of vital importance in the ministry of Jesus. The two par of brothers here had all met Jesus before (John 1: 15-42) and had believed that He was the Messiah. Now he called them to the further step of leaving their fishing in order to follow Him. He declares, "I will make you to become fishers of men."² It is very interesting to note that one of the two brothers, who had the missionary call by Jesus, namely James, became the first Christian martyr in Jerusalem (Acts 12:2).

Seriousness of the Mission Vision

Many of the pioneer missionaries did receive the missionary call. They got the vision that spared them no more time to stay and enjoy life in their home countries, found themselves in the ships for long voyages to foreign countries, taking the Gospel to the frontiers and regions beyond. Examples: Hudson Taylor went to China, Adoniram Judson went to Burma, William Carey to India and many others including the three SIM pioneers through whose sacrifice, I am here today. Some of these missionaries didn't have a chance to see their homelands again. Their remains were buried far away in foreign countries. They followed the steps of the biblical patriarchs, prophets and men of God whom the Holy Spirit listed in the Bible's chapter of Who's Who, (Hebrews 11). There is no doubt that we have a lot to study and learn from those who have gone before! Their total commitment and dedication are the great lessons for all of us in our missionary endeavour in this generation.

Evaluating Ourselves

Having said these things, the question that should now be asked and addressed is, "How serious are we for the Gospel to penetrate the final frontier peoples and countries in our generation before we pass away?"

"David, after he had served his own generation, by the will of God, fell asleep," said Paul in Acts 13:36. It seems we need to be more serious in reaching the un-reached wherever they are, no matter what cost we have to bear, even to the point of losing our lives. Why? Because there is no alternative. We have to learn from Jesus and go with Him to the next towns where other people have little or no opportunity to hear the Gospel (Mark 1:38), so that they too might hear.

Matthew testified in writing that, "Jesus went through all the cities and villages, teaching in their synagogues, and preaching the Gospel of the Kingdom and

healing every sickness and every disease among the people." (Matthew 9:35) This testimony is very interesting and challenging to us today as we notice Jesus covered all cities and villages for evangelism in only a short three years. No wonder, He was able to say in His last prayer that, "I have finished the work which thou gavest me to do." The New International Version reads, "I have brought you glory on earth by completing the work you gave me to do." (John 17:4) We can hardly say this prayer today at the end of our lives since we still have lots of unevangelized peoples and unbelievers in our generation. It was a real eye opener, a challenge and heart touching event in Manila, during Lausanne II, to notice from the record of provisional data for Lausanne II that more than 2 billion people, or some 40% of the world population in our generation are yet to hear the Gospel of Christ. That means that these unbelievers are still in frontier areas that badly need the Gospel today. We were informed that there are about 2000 ethnolinguistic groups or peoples among whom there is no indigenous community of Christians with adequate members and resources to evangelize their groups. About 12,000 unreached mini-peoples or sub-peoples defined by dialect and subculture are without adequate Gospel witness. About 1000 unevangelized cities and 30 unevangelized countries—most of these countries are in the 10/40 window area of the world.

In 1989 the Ghana Evangelism Committee, as the result of the Survey and Research that was done, witnessed to 15,000 towns and villages in the whole country that were without Protestant Churches, consisting of an area of about 5 million unreached northern and alien people in Southern and Northern Ghana. The Nigerian Evangelical Missions Association, (NEMA), has updated the unreached tribal groups to nearly 100 tribes that are yet to be penetrated with the Gospel. Without doubt there are many other countries and areas of the world that have frontier unreached people groups.

All of this confirms that the problem is still the same. There is no question about the great need of the harvest, as well as the great need for workers. After almost 2000 years, the harvest is still plentiful, and the workers are still few (Matt. 9:38).

Jesus finally had to give His life for the sheep (John 10:11). Paul testified that, "However, I consider my life worth nothing to me, if only I may finish the race and complete the task the Lord Jesus has given me to do, the task of testifying to the Gospel of God's grace." (Acts 20:24)

Regarding both the missionary call and the training by Jesus to the disciples, His words to them must be taken very seriously: "Come, follow me, and I will make you fishers of men." These are the twins who must be born together, grow together and be used together. There must be no separation between the two. They have to go hand in hand. "To make" means to train them. To receive the call to go without the training would not be an effective ministry. Jesus Himself invited us to learn from Him (Matt. 11:29). The goal of His call was not only to follow Him, but to follow Him until they had been sufficiently trained to become the fishers of men He wanted them to be. Training has a great role to play in frontier missionary work. Here it seems there are two steps to the goal, 1) to follow and 2) to be trained. The problem with some Christians is they only take the first step, and ignore the second. "No one is born a medical doctor or an engineer or a teacher, etc., with all the knowledge, but training has to be done, no matter what difficulties there are or length of time it takes. That is why we have schools, seminars and courses."³

Since the whole world of peoples has differences in culture, geography, history, nationality, government, rules and structures, etc., frontier missionaries must learn these things about these peoples wherever they are called to proclaim the good news. They should be very aware and sensitive to these issues. Training helps to produce qual-

ified missionaries. Greater results can be obtained by workers who have been well trained. Training should therefore be a high priority in the frontier mission endeavour. It is not only useful, but a great necessity.

Abraham conquered four kings and their multitudes of soldiers, not with many soldiers, but by using an army of only three hundred well trained and disciplined men from his household (Gen. 14:14). "It took Jesus three years, day and night, to train His disciples for the work of evangelism. Even then He commanded them not to start yet, despite the urgency, but to stay in the city of Jerusalem until they were clothed with power from on high (Luke 24:29). This was designed to avoid discouragement when facing problems and persecution. They needed boldness to face the task."⁴ (Acts 4:13, 29)

Likewise, frontier missionaries need to be disciplined in courage and boldness. The first and greatest need of the apostle Paul was meditation, study and learning in Arabia, then he returned to Damascus where he continued with proclamation of Christ and the Gospel. The "training schools" for the prophets are even indicated in the Old Testament (11 Kings 2:3-5). They were in Bethel and the city of Jericho. In addition to Christ's intention and plan for training the disciples, the disciples themselves saw their limitation and great need to learn how to pray. They requested Jesus, "Teach us to pray." (Luke 11:1) He took time to teach them (Matt. 5:1-2). He gave them the Great Commission including to go, to disciple and to teach (Matt. 28:19, 20). Paul mandated the teaching of others for the Gospel ministry to his spiritual son (II Tim. 2:1-2,3:14-15).

Methods of Training

When we talk about missionary training, we believe there are two methods of training: both the theoretical as well as

the practical. Our Lord Jesus used both to train His disciples. Sometimes He taught them verbally (Matt. 5:2), but at other times He took them along with Him to show them how He did things.

Furthermore, He asked them to take part in what He was doing. Sometimes He even sent them away to put into practice what

The Determination and total commitment of Paul was demonstrated by pressing on the goal of his high missionary call.

they had learned and been told. He gave them instruction on cross cultural work (Matt. 10:5,7-8,12; Luke 10:5). He set up some examples (John. 4).

"When he had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out and to heal all manner of diseases" (Matt. 10:1). When a mistake was made Jesus corrected them (Mark 9:28- 29; 38-39). The best correction is done in practical situations (Lk.10:17-20).

For this reason our training must not be one or the other, but both theoretical and practical. We must remember that some training schools produce missiologist, while other schools produce missionaries. Dr. Theodore Williams wrote, "Spirituality and Servanthood should be the two major emphases of our missionary training." He continued to analyze them as follows:

Mission Spirituality

1. Missionaries must be trained to walk in obedience to the Lord, trusting Him for all their needs and in their difficulties. Living by faith should be their lifestyle.

2. They should be trained in prayer, to prevail by prayer in impossible situations, seeing Satan bound and God's redemptive power released. They should be trained to combat the forces of evil through prayer.

3. They should be taught what their resources are and what spiritual authority they have in Christ.

4. They should learn how to live and work in fellowship with others.

5. Young missionaries must be trained to submit to godly leaders in the field and in the mission headquarters.

Servanthood

1. In these days there is much talk about leadership training but very little is said about training in servanthood. Yet, this is what the New Testament emphasizes. Missionaries should commit themselves not only to be servants of Christ but also servants of people (II Cor. 4:3).

2. They should be trained for costly involvement in the needs of the people whom they serve. This includes their physical and social needs as well as spiritual needs. More effort should be given for cross-cultural training to the frontier missionaries."⁵ Furthermore, there is need of continuing training in frontier missions. Missionaries must be kept up-to-date with new ideas, methodologies, and approaches, culture change, government rules, etc. Furthermore, the missionary's vision also needs to be sharpened from time to time.

Most missionaries depend on their academic training and sometimes they come to the stage that they forget what they learned while in school. Missionaries must be motivated to keep on studying and be creative for new idea" for the work. Therefore, methods for research is one of the important subjects that will be taught to the missionaries.⁶

Cross Fertilization

“One of the most effective ways of missionary training today for World Evangelization is the idea of exchanging of teachers and students alike. Both the students and visiting lecturers can be blessed by sharing ideas and learning from each other. This should be emphasized and practised between the missionary training institutes in all continents of the world in order to prepare missionaries for World Evangelization. One given training model won't necessarily work in every situation, since cultures and peoples differ from one country to another. The category of missionaries also needs to be different.

However, a few things should be emphasized generally. For example, Cross-Cultural Evangelism, Church Planting, Discipleship and Prayer, etc., should be primary things in every frontier mission training school since our ultimate goal is to evangelize the un reached peoples throughout the whole world.”⁷

The Apostle Paul, in his personal testimony about his missionary call before one of the great kings, Agrippa and governor Festos, testified that, “O King Agrippa, I was not disobedient to the vision from heaven” (Acts 26:19). To Paul the greatest event in his life-time was his missionary call and vision. It was more important than anything else. To him it was the call for the highest office by God's grace. He felt he was not worthy for God's confidence in him and honor given to him. His deep gratitude and thanks was expressed by writing to

Timothy that, “I thank Christ Jesus our lord, who has given me strength, that he considered me faithful, appointing me to his service” (I Tim. 1:12). The implication of this grace of God to him made him change his life's priorities. He wrote to the Macedonian Church that, “But whatever was to my profit, I now consider loss for the sake of Christ” (Philip. 3:7).

He found that his frontier missionary call was too important to respond in silence, but instead, he had to say yes to the call and be obedient. These were facts that led him to obedience immediately (Galatians 1:17). This reveals the following:

—That the call was from the highest authority in heaven far above the Roman Empire (Matt. 28:18; Acts 26:19). It was from the King of Kings and the Lord of Lords.

—that it was God's grace who pardoned his sins ([Tim. 1:15,16).

—that God gave him the additional grace to have confidence in Him, and be trusted faithful, to proclaim the good news to the Gentiles.

—that God had made him a witness, not to simply witness, but to be a representative or ambassador of Christ the lord (Acts 26:16, II Cor. 5:20).

—that Jesus gave him the same job description as His own (Luke 4:18; Acts 26:18).

—that God invited him to invest his life and ministry in God's enterprise and become a shareholder of the Kingdom of God (II Tim. 2:11-12).

—that God counted him to be a partner with Him in the business enterprise of His Kingdom (I Cor. 3:9—a co-worker or fellow worker with God.

—that God made him a channel of blessing to others (II Cor. 2:15).

Our total commitment to the task of frontier missions is need. The determination and total commitment of Paul was demonstrated by pressing on to the goal of his high missionary call (Phil. 3:14). He was joyfully willing not only to suffer but even to die for the sake of the Christ. He knew the seriousness of the missionary vision.

We must follow in the footprints of our lord Jesus and those who have gone before us if we really mean business for frontier missions. We must have the same burden and burning love for Christ in our hearts which will compel us towards the lost ([I Cor. 5:14). There is no alternative route to take the Gospel into frontier mission situations, especially the 10/40 window area of the world. Without the willingness to shed tears in sowing the seeds of the Gospel there will not come the time of sharing of joy to reap the harvest. May the lord, by His Spirit, give us courage and boldness as we face the seriousness of the unfinished task of World Evangelization.

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Training Latins for the Muslim World

Here is a close-up view of Two-Thirds World mission efforts to the unreached-Latin mission teams being trained, working in partnership with others, for the challenge of church planting in the Muslim world

by Pedro Carrasco

My deep desire is that the Lord might motivate and show us that ministry among Muslims is really possible, is something that is being blessed in these days—not only in our ministry, but through the witness of many other missions working among them. I just want to share these things so that we can get more deeply motivated for reaching the unreached peoples of the world.

The subject I was supposed to present was, “Training to Reach Muslim Peoples.” But that is a broad topic. So I thought more specifically, “Training Latins to Plant Churches in the Muslim World.” Certainly to plant churches in the Muslim world is a huge challenge. To train Latins for planting churches in the Muslim world is something that is a double challenge.

PMI (PM International), which stands for Muslim Peoples International (translation from the Spanish), is an interdenominational and international mission agency that seeks to facilitate the Latin Church in reaching the Muslim peoples for Jesus Christ. By that we mean not only looking for funds and candidates from the Latin churches, but really to see Latin church leadership get involved in a more active role in our mission structure as well.

Goals of PMI

Our goals for the next three years are to train and deploy at least 50 Latin adults in church-planting teams and to raise up 500 prayer cells in churches throughout Latin American, who would

intercede for the ministry among Muslims (and that encompasses not only our ministry, but all ministries among Muslims). For the year 2000, we intend to have at least 20 Latin teams effectively ministering among Muslim peoples, and though this may sound pretentious, to plant 20 indigenous churches, in the five main regions of the Muslim world, namely, in the Magrev, in the Sahel, in the Middle East, and in Central Asia. If the Lord hasn't returned, we also might find places in Southeast Asia.

At present, we have trained half of these young Latin adults. We have trained 22 adults. Our drop-out rate is 13%. We don't count on the casualty too much, but for many people it is very interesting to know the attrition rate. These 22 adults are deployed, in five church-planting teams ministering among five different Muslim people groups.

The most difficult part of the challenge is that we have only been able to mobilize around 50 prayer cells throughout the Latin churches. We don't blame anyone but ourselves for this. We also ourselves are struggling with praying regularly. But so far prayer seems to be the hardest thing to which to motivate people.

In order to carry out what we are doing, we are working with six mission agencies representing our ministry in Latin America. That means PMI counts on these organizations in recruiting and screening our candidates. These missions are using the momentum built in Latin America to motivate the churches and orientation of the candidates. From

our perspective, PMI is a “beach head” on the other side of the ocean, to carry on from that point on, doing the work through workers who already have been trained and deployed in teams. We're using what already is there, ministries that already are recruiting and motivating Latins and churches to ministry among the unreached peoples. We compliment each other. We have partnered with these six ministries who represent us with their organizations in Central America, Mexico, Argentina, Brazil and Colombia.

Informal Training

We have also developed a training program in North Africa. As we consider training, I want to emphasize the informal type of training. We are active members of the North African Partnership, where more than 50 ministries working in the region coordinate all the global efforts to reach the North Africa region with the gospel. Out of this partnership we advise each other and put on the table all our goals and plans so that we can share in a pool of resources all that is available instead of duplicating efforts and wasting financial resources. So when somebody else is doing something we are really profiting from that partnership.

By the way, we are also part of the Central Asia Partnership, and we soon would like to be part of the Middle East Partnership. Just to find what is one's part in the chunk of the cake gives us more validity to our ministry. Certainly, we as Latins have our part to play in the Middle East. In that partnership we find our place. I think that there is a new move coming in

missions. It is partnership in missions. So we are really trying to advance the overall goal of all these ministries, of establishing God's kingdom in the various Muslim regions.

Philosophy of Training

At this point I want to share with you some basic premises, some kind of a philosophy of ministry.

First of all, at PMI, we assume and we count on God's presence and mandate to do this type of work, of church planting among the Muslim peoples. From this perspective, you can see things from a clear point of view.

The second premise is that the human factor will be the variable, and flows between effective and ineffective church planting efforts. We blame ourselves for not advancing the Lord's work on the field. We don't blame the harvest nor do we blame the Lord of the harvest. Less than that do we blame the church. We are church-planters. The human factor is the big variable in succeeding and advancing, and in some cases, retarding the work.

The third point is that we are unable as an organization, to do the church's responsibility of training-what we would call "pre-training" in Latin America-the candidates in the area of character development. We assume that the people who are coming to work in a church planting ministry will have some sort of a screening in the church in their character development-like for instance, spiritual maturity, zeal for cross-cultural evangelism, discipline, accountability, being rightly related to God, to one's family and to one's community. If one doesn't know how to do that, chances are he or she will find a hard time on the field. If at home we don't know

how to relate correctly to other people, we will find that on the field this problem will be greatly exaggerated.

A fourth premise deals with ministry. The church back home has a big part to play in helping us to pre-train our candidates in the ministry. At least 50% of this

etc. If they haven't learned in the at least 50% of this type of training, we as a mission agency will be over burdened in taking all of this responsibility on ourselves. So we assume that the church is going to do lots of the pre-training of our candidates in all these basic foundational areas of life.

We hope and pray that these are the beginnings of a people movement to Christ. God wants, of course, to give us this privilege.

Lastly, since we believe in the priesthood of all believers, we at PMI essentially discard the difference between spiritual and secular activities. In this sense, we are a mission agency of laymen. This is not to say that we have no professional people in our mission.

foundational training is related to spiritual warfare and to communicating effectively in their own language. If our candidates don't know how to express themselves in their own language, in Spanish in Latin America, they will hardly be capable to communicate in Arabic or French in another culture.

It's important to build healthy relationships and friendships with people. We don't want candidates who are kind of melancholic, who kind of sit in a corner by themselves, not knowing how to relate to other people. Believe it or not, there are a lot of people on the field like that. I don't know how they got therein the first place. You know, they might be the type of people who like to work on computers but don't know how to talk to people. This is the type of pre-training that we expect the church to do for our candidates.

Another area is that our candidates would know how to evangelize, how to preach, how to teach and how to make disciples as well as how to train them. We could go on and make a long list including how to cope with stress and loneliness,

In the process of training in our mission we have changed our way of thinking. I know that in the States and Anglo-Saxons, people like to think in terms of departments, special areas such as training-and you have a specialist there in these areas. For recruiting you have a specialist there-a recruiter. He knows all about recruitment. For fund-raising, you have another specialist who knows how to raise funds and take the money out of people. But chances are he doesn't know much about anything else. Like, if you ask a fund-raiser about training he'll answer: "Don't ask me! The next office is the one you should address."

An Integrated Approach

In the process of training our people for missions, we have taken this in a holistic sense. The end result dictates what our recruitment and training should be. By this I mean that out of the many mistakes that we are committing-as Latins-we are designing at the moment specific programs on the field that respond to specific felt needs of the people we are trying to reach, for which a

specific candidate can apply. We specific oriented. So out of our mistakes, we are designing a specific program. In our process of training, we are filling each post with real professionals that have real academic or job qualifications, and at the same time are committed Christians and committed to frontier missions. With the necessary cross-cultural tools, we go about our work presenting an integrated message to an integrated society like the Muslim peoples.

We have observed that the conventional approach of a professional missionary simply does not fit with the Muslim traditional world view, which also is true with other traditional societies. Have you heard the story of a Muslim asking a missionary, "What are you doing in my country? Why are you here?" This is a valid type of question which requires an honest answer. Have you heard the responses? As the missionary searches for words he says, "Well, I'm trying to teach, you, you know." "You teach two hours a week? And you live like the Minister of the Interior. How come? Where is your money coming from?" How do you answer those questions?? This is not an isolated case. It's the daily fare of a missionary in a Muslim society.

The Muslim society is where religion, politics, culture and family are integrated into one. You cannot separate life into areas or departments, as if your politics doesn't have anything to do with your religion, or your sports view doesn't have anything to do with your moral values-like in the West. That's one reason why our problems start as missionaries, when we come with a divided, dichotomized world view, the secular pitted against the spiritual.

The most fulfilled workers we have are those who have real professions, real jobs, who provide for their families and above all are committed Christians with a burden to

see the un reached reached with the Gospel. are really church, These are not tent makers per se, but really displaced Christians. This is one reason why you hear a lot of complaints from tentmakers. "Oh, I'm doing a lot of secular jobs, so I don't dedicate a lot of time to spiritual work." We would say, What do you mean? If you are teaching, that's your mission field, all the students in your classroom and fellow teachers are your mission field.

That's the strategy of one of our teachers—a real teacher with academic credentials, who studied in the university, with a master's degree in teaching English as a foreign language, has had incredible opportunities to share his faith with VIP officials. He is teaching to a minister in the government, because of his qualifications. That's his mission field. He's reaching high posts in the government and doesn't have to "pretend" being there with ulterior motives.

We are concerned that some of our people are really struggling with these problems on the field. "Oh, I'm trying to do this kind of cloak-and-dagger operation. I'm here with a profession, but the real intent is to give you a tract!" You know this kind of cloak-and-dagger operation that missionaries do in the Muslim world. We need to integrate the gospel. The gospel is for real people ministering to real needs.

The priesthood of all believers in some sense implies that we can eliminate the difference between "spiritual" and "secular" activities. When we become believers, all areas come under the lordship of Christ, including our jobs, professions, time and relationships. The Muslim world is an integrated society where religion, politics, culture and family are integrated into one Islamic concept. We cannot separate life into different areas or

departments like we do in the West, where one area like politics has little or nothing to do with religion. Our rationalistic society produces a dichotomized world view, the secular versus the spiritual.

Immersion Situation

The last thing is that, interestingly enough, our training course has given us the necessary feedback to plan these kinds of strategies. When we put our people into a Muslim family situation, where they have to live for weeks, and even have lived for months-with families who are not Christians, we don't put them with Christians—to eat with them, to live with them, and just to observe and learn from them. They don't have to preach. They don't have to write a prayer letter where they say, "I have a contact! Now you can see the picture! I am with them; this is a result of my ministry." In fact we forbid our people to write for about one year. You know, the typical string attached on- to the missionaries there, that they have to produce results, otherwise they will lose all their support. They have to learn how to love people. Perhaps that is the hardest thing. They don't have anything to write about in their prayer letters-just about suffering, and eating in one dish, drinking with one glass of water; thirteen people crammed into one room, living and sleeping with them. I'm talking about adults with kids, and Latin kids living in the same situation.

You think that Latins have an advantage in reaching the Muslims? I would say that there are no real advantages. Somebody has said, "Oh, there are something like 2,000 Arabic words imbedded into the Spanish vocabulary." That may be good, but really good for nothing. Personally I haven't heard any of those words being used in the field.

Regarding the training course it self: We put our people into a four- month-long

Training Latins for the Muslim World

session. It's only four months of sacrifice. Sixty percent of this time is spent living with Muslim families—living and observing and writing down ways that they see how the people communicate among themselves on different subjects. How do they communicate the truths? How do they communicate anger? How do they communicate making a decision in a family? Some 60% of this time is spent living with families, while 25% is spent studying a crash course in Arabic. From the beginning they have to learn Arabic, because if they don't learn it they won't survive in the culture. I tell you, after a few years of living in the field, they are speaking enough Arabic to get along in a very fluent conversation of the gospel. The last 15% is spent just debriefing, giving them some classroom hours of cultural anthropology, etc., giving them at least some tools so they can interpret what they are observing, and how to put into words what they are seeing. At the end of the course we ask them to write a monograph of one aspect of the culture that they see as relevant to sharing the gospel. If they don't know how to write this paper, they don't pass the course, and therefore, they are not accepted

as missionaries with PMI.

So this in a nutshell is the training course. We believe that the job can be done with committed people. What we have at the moment is—what we would describe our workers as being—displaced Christians. Our people are not tentmakers necessarily, nor missionaries necessarily. It's not necessarily a label like that. We just call them displaced Christians for the sake of the Latin American church. An example of a displaced Christian is a civil engineer that at the moment is ministering to villages—Berber villages—digging water wells. He's doing it because he knows how to do it. He knows how to follow up all his engineering work. The people respect him. Out of this ministry he has approached elders in the villages to whom he has clearly presented the gospel. At least two villages are asking him to come and continue the studies of the gospel that he started, all along explaining to them the message of the Lamb who was slain and what that means for the whole village. I'm talking about small villages of one to two hundred people. We hope and pray that these are the beginnings of a

people movement to Christ. God wants, of course, to give us this privilege. This is one of the ways we are seeing that people look at us in an integrated way; not seeing us as people with ulterior motives.

Let me just give a warning here. Even though we present the gospel in an integrated way, we still have lots of criticism, lots of opposition, and lots of struggles in the spiritual, emotional and physical realms. So we cannot escape the persecution about which Paul warned. Persecution is inevitable for the Christian. So we are not trying to escape it. That's not why we are making these approaches. What we are looking for is ways of affecting whole families, whole villages if possible, in stead of individuals, extracting them from a society where they don't have a say in the decision-making for the people.

Pedro Carrasco is a pseudonym for a frontier mission's leader in the Muslim world.



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Evaluating Goals for Mission Training: Comments and Discussion

Greg Parsons: Bill, you're on the hoard of Dallas Seminary: I just talked to a pastor who's at a church that's about 40 minutes away. They're going to take five students and work under this pastor. He's my age; he didn't get the four-year degree at Dallas, he just got the two-year degree. But they're going to take five students, and work in his church and do all of their work under him in an apprenticeship situation, except for the Greek and Hebrew studies. Do you think that's the kind of a thing that blends these things together or not?

William Taylor: Well, I think that we need to offer a much greater menu of alternatives. Your case is only one example of some new configurations of church-based ministry equipping. I have on my desk a proposal that's been made to Dallas Seminary for a-it even has a degree on it-it's called a Master's in Ministries. But it's going to be offered primarily off-campus, in the context of the church. My gut feeling is that this is a new-it's a little crest, but it's growing.

Question: This is addressed to Dr. Mulholland. Not too long ago, a year or so ago, a mission executive spoke to your faculty and I'll paraphrase it. Basically, the academic institutions he happened to be speaking at--Columbia at that time--aren't doing the job, and so he said his mission agency was going to set up its own training institution to see that the people got the training they really needed, since they weren't getting it at Columbia. That was a couple of years ago. May I ask how you responded to that, and did you do anything other than "add a course"?

Ken Mulholland: Well, this last year we didn't add any courses, but we changed the whole curriculum! What we've done is to try to work on this

whole matter of outcomes. What are the Then the question is, what are the components that go into a curriculum to produce these kinds of outcomes? Then where can these outcomes best be assured--in the field, in the class room, or in some kind of combination? Your question--and the question the mission executive raised--is very much related to the first question that Greg Parsons asked. What about the idea of having all of the training done in a field-based situation, except for the Greek and Hebrew? That really doesn't speak to the central issue, "What are the components?" It's not just where it's done, but what are the ingredients that are put into the mix to guarantee the outcome?

Question: Does your model sort of follow the Conservative Baptist Seminary of the East model, then, as you revised your approach?

Mulholland: No, it's not really. Although it is a Seminary of the East model in the sense that it's a field-based model which could involve both our faculty and (now, because we have more and more missiologically trained missionaries) missionaries from the Conservative Baptists. We would have them actually doing the teaching in the field among their own missionaries. Possibly, we could expand this to a cooperative venture with other mission agencies as well. So it would take place in residence, in intensive courses, etc. One tries to utilize all of the resources that you have available to produce the outcome that's desired.

Wm. Taylor : Now, I think one of the good things that happened at Columbia when they went from the quarter to the semester is that it forced the reevaluation of everything. So may be you ought to institute an academic

sabbatical, and then seven years from now go back to the quarter system so you can evaluate everything again. How's that?

Mulholland: Well, it sounds good unless you've ever been through the process of converting from the quarter to the semester system or from the semester to the quarter system.

Winter: Let's remember that we're talking about a system that will never, ever apply to the vast majority of the leaders of the Christian movement. The vast majority of the pastors in the world today have never been near a seminary, and never will be, unless seminaries learn to reach out to the church. I think if we want to go on producing professional clergy in this country, we're really risking the health of the church movement.

The healthiest churches in America today are not the ones for whom the standard of professional training has been accepted. The most vital churches in this country today are like Willow Creek. The growing edge of the Christian movement in America today does not have much of anything to do with a seminary tradition. I feel sorry about that, because I feel that the seminary tradition has a great deal to offer. I'm not a non-academic person. In fact, it makes me cringe inside to hear someone oppose academic to field-based or to equate schooling with academic. Who gave the schools the right to say academic must mean schools. The word academic is a very good word. I really can't see any particular reason why something field-based wouldn't also be academic. But you know, that's another subject

Historically, I do not buy the idea that seminaries or schools grew out of successful pastors skilled in apprenticeship. More often than not, the prestige of the school tradition caused it to usurp that task: many seminary professors have

been precisely those pastors who did not succeed in the pulpit or in apprenticeship.

One thing I did not say that I probably should have said. I didn't say that churches overseas. In fact, I could make a case for every missionary not going to a pioneer field. If we want to reach those pioneer or frontier fields, we need to reach them through those churches overseas. So I'm not unhappy about the fact that missionaries are mainly going to areas where there already are churches. That's never been my problem. It may be David Barrett's problem; but it's not my problem. I think the most powerful means of initiative that we can extend from this country is to work with and through the existing churches and missionaries right where they are to reach to the ends of the earth.

But the problem we're discussing here has to do with goals—with right goals. Many missionaries have been trained to believe that getting along with pastors who don't have as much training as they have is the biggest single problem in missions. They don't even discuss the problem of the unfinished task or how to train overseas pastors to become missionaries themselves. I wouldn't move one single missionary in the world from where he is to someplace else, *if only that missionary could integrate into his/her life and passion a concern for the ends of the earth.* Most missionaries are in an ideal place to promote the cause of frontier missions. So I don't have any problem with missionaries going to peoples and places where there already are churches.

I think Americans probably aren't going to be the best frontier missionaries in every case anyway. So I don't really have any problem along that line. I think the major church movements around the world are, at least potentially, absolute engines for missions. We should not begrudge the

health or the power of those movements. To the contrary, we ought to and nourish that health.

At the same time, we must not ignore the fact that in most of those churches there is very little mission vision. Panya Baba's main problem is to maintain the mission vision that they have in ECWA, and sort of re-create it, maybe. There's got

I wouldn't move one single missionary in the world from where he is to someplace else, *If only that missionary could integrate into his/her and passion a concern for the ends of the earth.*

to be a constant renewal of missionary vision. The whole history of Christianity points out that churches very rapidly somehow become self-contained and "self-realizing," even justifying this theologically. In that case, missiological training must go on constantly at every level. But I feel sure that U.S. seminaries cannot have in their present form a whole lot to do with that, at least not outside the U.S.

Hans Weerstra: I wonder if Bill and Ken would agree with Dr. Winter that the main problem is a matter of goals; and secondly, would Ken and Bill agree with Jonathan Lewis that the competencies that he has outlined are sufficient for training *for the frontiers?* In other words, should we add some specific frontier competencies since our focus is training for the frontiers?

Wm. Taylor: I think it's important to note that the competencies profile published in the IJFM (Vol. 10:2, 1993)

deals profiles that have come out of Nigeria that was sponsored by the Nigerian Evangelical Missions Association, NEMA. I also have one from Asia. Significantly, I haven't seen a profile coming out of North America. Maybe it's because that hasn't been our territorial activity. But we have had a lot of correspondence from missions professors in North America saying that the

Argentina profile was very provocative. When you take competencies in light of a specific target, then obviously you have some new competencies that will emerge. To compare the African, the Latin and the Asian profiles is a very fascinating experience, because the differences are very real.

Winter: You know, when you talk about adding something—I have three children who are missionaries in the Islamic world. They went out very poorly trained. If they were to go back to the schools they went through and talk to the officials of the accrediting people, and they said, "Well, what should we have done? Should we have taught you differently? Their answer might be, "We needed no less than four solid years in Islam."

But no American school has that many courses in Islam. The fact is, you couldn't possibly "add enough courses" to any existing school properly to train a missionary to go to the Muslim world. Also you can only absorb so much before you get there! Fact is that this four-year curriculum has got to take place on the field. Yet that possibility is not being seriously addressed by the schools. So, we do face a much bigger problem than adding a competency here or there, or adding a course or two.

Training for the Frontiers: Who Does What?

What is involved in the multi-faceted challenge of training for frontier missions?
Note the unique yet complementary roles of academics, mission agencies and admonishers
(mission mobilizers) in meeting the frontier training challenge.

by Gary R. Corwin

“Who am I and why am I here?” With that famous line Admiral James Stockdale achieved perhaps the only memorable part of his 1992 campaign for the office of Vice President of the United States. It’s not a bad question.

Who are we and why are we here? We are members of the Evangelical Missiological Society and the International Society for Frontier Missions-academics, agencies and admonishers (i.e., mobilizers and researchers) who, under and alongside of the churches, bear enormous responsibility for training up a force for reaching the frontiers.

It is a pleasure to be here and to explore with you the inter-relationship of the responsibilities we share as trainers. Together with God’s people around the world we have a key role to play in taking the Gospel of Christ to the least reached peoples of the earth.

While there is certainly no shortage of opportunity in the training task, there has sometimes been a shortage of efficiency and effectiveness in the doing of it. This is usually because efforts have not been coordinated adequately. In trying to do too much through our particular spheres as academics, agencies and admonishers we have too often played to our weaknesses instead of to our particular strengths. That is why we are looking at this issue.

Before we go on, please allow me to take time to make this point. While the issue we are addressing is an important one, it pales into insignificance in comparison to at least one other. In some

parts of the world, mission training of any kind barely exists! Hence dealing with this issue must be priority number one!

Because a number of very talented, committed, and widely experienced people are here to focus especially on this crucial issue, we have chosen a road less traveled-to focus on this related matter of complementary roles and training efficiency. In doing so, perhaps we can better understand and appreciate our particular strengths in training for the frontiers. This in turn may help to reduce duplication and counter-productive activities, thus freeing up additional resources to address the global availability issue as well.

Definitions and Assumptions

For communication to be meaningful in any discussion, it is important that everyone understands how terms are being used and what assumptions are being made. To that end we begin with a brief explanation of terms and assumptions which underlie this paper. There is no intention here to argue superiority for any of the definitions used. Terms are simply highlighted to show the way we understand and are using them.

To begin with, when we talk about training for the frontiers, what is meant by training? While we understand the many subtle distinctions that educators draw between terms like education, teaching/learning, mentoring, training, etc., we are using “training” in a rather broad way which includes at least two key dimensions: 1) motivation to appro-

priate response, and 2) equipping with the knowledge and skills to respond effectively.

In the same way, what do we understand by the term “frontiers?” In current missiological discussion (in the context of the ISFM and EMS, at least) the term seems to be understood in essentially two ways: 1) wherever completion of the Great Commission among a people is not yet on a self-sustaining basis, and 2) wherever the least reached peoples of the earth are located. The training paradigms we will be discussing should fit equally well with either understanding.

Other obvious terms which require some definitional comment include the sources of specialized training under discussion-academics, agencies and admonishers. By “academics” we mean institutions or programs of formal missions training, normally leading to a degree. By “agencies” we mean organizations primarily engaged in the hands-on work of missions outreach, which engage in training as an essential adjunct to their task.

The third major training group is what we call the admonishers. This is the group that has really carried the lion’s share of missions training at the two congregational levels over the last decade. By “admonishers” we mean mobilization and research groups that exist to assist churches, and the rest of the mission community, to fulfill their callings in world evangelization. We shall touch mostly on this group in a later section on complementary roles in the training of congregations.

Issues of training do raise questions about the levels to be addressed. For the

Training for the Frontiers: Who Does What?

purposes of this article we are again taking a broad view, with at least four levels of training being assumed. These include in ascending order of complexity, the training required by 1) congregations in general, 2) local church missions advocates, 3) vocational missionaries and 4) outreach pioneers and strategists. This approach is premised in turn on the assumption that local churches are the foundational trainers for outreach to the frontiers.

Well-grounded disciples of Christ are the building blocks of any mission outreach, and only the churches can provide them. The work of academics, agencies and admonishers only builds on the most basic work that churches do of training disciples. Some of the larger local churches, of course, are able to do some or all of the work of the others as well.

Academics and Agencies in Training Workers

In this first section on unique roles we focus primarily on how the academics and mission agencies can best utilize their particular strengths to train workers for the frontiers. The levels of training in view here are primarily those of the vocational missionary, and the outreach pioneers and strategists.

In something less than two decades missiology as an academic discipline has gone from being something less than obscure, to holding an increasingly prominent position among the disciplines that make up evangelical theological education. This is principally due to the enduring influence of the Spirit and Word of God on the hearts and minds of God's people. Our God, after all, is a missionary God.

But it is also due to some secondary causes, among which one might mention the idea of the "global village," and the fact that our world is increasingly interdependent in all spheres of life. It no longer permits the comfortable isolationist

mentality of "Me and mine, we four, no more." Even theologians are increasingly coming to recognize that they need help and guidance from missiologists, if they are going to cope well with the pluralistic and universalistic assumptions that challenge the very essence of evangelical faith today.

At the same time that this is happening, however, the emphasis in the curricula of missions training institutions and departments seems to have increasingly shifted away from those areas where their greatest contributions can be made. Areas such as the theology of missions, history of missions, and the study of world religions, while still part of almost all programs in at least some fashion, have often been overshadowed to a large degree by a plethora of methodological and strategic update courses. This has meant that many of the students coming to mission agencies for service are coming with woefully inadequate background in the essentials—those things which provide the depth, conviction, insight and sticking power for mature long-term ministry. In their place, they often come with highly inflated views of their own methodological prowess.

While seldom stated so bluntly, a mindset sometimes lurks just below the surface in many of these who come which says, "I have studied how missions ought to be done, and I am now here to share that with you and to help you do penance for all the errors which have characterized your previous efforts." The response of veteran missionaries to this is predictable, though varied. It can range from amusement combined with a commitment to gentle mentoring, to anger and defensiveness, which all too often results in the loss of good people to the mission enterprise. While education in some will always have the result of "puffing up," much of this is avoidable if greater pains are taken to bring students to an appreciation of both the complexities of the task, and the

history of how others have dealt with them.

Do not take these comments to mean we are advocating a retreat to ivory tower training that neglects the practical skills needed for effective ministry. None of the agencies are interested in that. What would be helpful, though, is to see a greater effort in the institutions to emphasize the basics of mission theology and history, as well as the knowledge of world religions, and how to deal with them in effective apologetic ways.

When the methodological and strategy-oriented courses are offered, they are most helpful when they are approached in a survey rather than an advocacy fashion. If students can be taught to critically evaluate methods, including a recognition that one size never fits all, the result in the various fields of ministry around the globe will surely be improved. At the very least, one source of unnecessary tension within ministry areas will be greatly reduced.

We believe that effectively adapting ministry methods to the exigencies of culture and circumstance is a part of training that the agencies, rather than the institutions, are best positioned to do. That is not to say that we want candidates ignorant of methods, but that those trained in the history and variety of methods, rather than those tutored in particular strongly advocated methods, will make the best contributions in ministry. The advanced courses in methods should be reserved for the missionary with some experience under his belt, not for the uninitiated.

At the same time, candidates coming who are weak in the theological foundations of mission present a challenge that is very difficult for agencies to respond to adequately. James Hunter, for example, has outlined the extent of "slippage" that has occurred in the coming generations of evangelicals over the historic understandings of doctrines such as the lostness of men apart from Christ (*Evangelicalism: The Coming Generation*, University of Chicago Press,

1987). Even those not specifically advocating a less severe, but biblically questionable view, are often influenced by it.

The agencies really need to be able to count on the institutions to teach biblically and soundly in this area. The teachable moment has often long since passed by the time the candidate comes to the agency. And that does not even address the larger problem of those who never face the challenge of missions seriously in the first place, because their understanding of its necessity has been so poorly established.

A similar case can be made for needing significant teaching in the subjects of the world religions. (And this ought to be for all the students, not just for those in the mission track.) Islam and Hinduism, to name just the two most important ones, represent perhaps our greatest challenge in world evangelization. Their own massive investment in evangelistic effort only magnifies the impact of that challenge. Young people need to know the truth about these religions, including their philosophical underpinnings. They also need to know how to interact with them in effective apologetic ways. It is essential for new outreach, as well as in arming all believers to respond to this great challenge.

Mission agencies are in a good position to build upon a basic knowledge in these areas. They are generally well equipped to guide the new missionary with contextual adaptations and methodological insights. They are poorly suited, however, to the time consuming task of strengths of the academic institutions become essential.

In summary, if the academic institutions can do the yeoman task of teaching the basics of mission theology and history (including the methodologies inherent in both), and provide inexperienced students with a good understanding of world religions, the agencies can then do much of the methodological, strategic, and cross-cultural

training that has come to assume such a large role in institutional curricula today. This is not to advocate that the institutions totally ignore these areas, but that they concentrate on the all-important basics, and recognize that they have capable allies who are in many ways better positioned to address these latter issues. Where the insti-

well. While good cooperation has existed between the spheres in a number of areas, it is also true to say that a more efficient and effective approach, characterized by much closer cooperation is needed. This is true in at least two areas which focus on specialist training: 1) Training workers in the task; and 2) Training a new generation of workers cross-culturally.

Worthy training programs do not feather their own institutional nests at the expense of indigenous principles.

tutions should go deeper into the methods and strategy issues is in providing forums where veteran missionaries from scattered parts of the globe can wrestle together with academics concerning those issues. This may be in the context of pursuing advanced degrees such as the Th. M., the D.Min., the D.Miss. and the Ph.D., or simply through hosting periodic mission workshops. All such opportunities are helpful.

Complementary Roles

The role of training vocational missionaries and outreach pioneers and strategists is generally considered the primary purview of the academics, with the agencies playing a strong secondary role. We have already discussed how a more rational division of labor and curriculum design may be able to strengthen the outcomes of such training.

However, there are additional ways that academics and agencies can be strengthened in their training roles, many of which involve more synergistic relationships with one another, and some times with the community of admonishers as

Training in the Task

The emphasis here is on continuing education of workers already engaged in the task, although there are several applications to training workers for the task, as well.

To begin with the obvious, closer cooperation could certainly improve the training quality in many field courses and issues-oriented workshops and consultations. On one side, a flood of uncontextualized and competitive academic extension programs from the West is definitely worth avoiding. But so is an arrogant agency spirit that says either, "We don't need further training. We are the experts," or "Whatever training we may need we can certainly provide ourselves, without the input of academic types." The fact is that the very best insightful cognitive and experiential input brought together in an environment of honest reflection, open discussion and thoughtful analysis. Both academics and agencies have particular strengths to bring to that process.

Some of the most valuable work shops, consultations, and courses we have conducted in SIM have certainly fit this kind of cooperative model. Whether the issues were church planting, contextualization for Islamic ministry, development strategy, continuing education for nurses, urban research, or whatever, the input of other agencies and the academic community has

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always enhanced the value and attractiveness of these efforts. The increasingly flexible extension-type programs offered by many academic institutions is a very positive development. Whether instituted as a defensive measure in the face of changing demographic realities, or the result of improved educational philosophy, the change is certainly a boon to the training of missionaries. Among the most innovative, the highly portable, integrated, and mentor-based extension M.A. program being developed by Ralph Winter et al, is extremely exciting. We hope that many schools will choose to offer it as an approved alternative program of their own.

All extension programs are not equal, however. Those most appreciated, of course, are sensitive not only to the needs of the missionary-student, but also to the needs of the developing churches and to the strategic goal of enhancing and strengthening their outreach and ministries. Worthy programs do not feather their own institutional nests at the expense of indigenous principles.

Another area where academics and agencies can continue to assist one another and thereby enhance one another's effectiveness would include increasing the scope and effectiveness of internships through short-term assignments. Agencies need to provide increasing numbers of well-designed and well-supervised opportunities. They also need to make very sure missionaries involved are both committed to, and gifted for, their supervisory and mentoring roles. By the same token, academics need to be sensitive to the fact that agencies operate pretty consistently in the face of personnel shortages, and not add to their burdens unnecessarily by requiring excessive administrative paperwork.

Finally, there is a whole world of opportunity open in the area of personnel exchanges. There is a large and increasing body of dual focus individuals who are characterized by excellence in both their

academic and missionary careers. Many are card-carrying Western missionaries who teach in the seminaries or colleges of the world Christian movement, or serve in leadership positions within their mission agencies. Others are non-Western missionaries or church leaders doing exactly the same thing. Still others are the professors (missions and otherwise) in seminaries and colleges whose passion and avocation in ministry includes a heart for the whole world, and who use their gifts and energy in every way they can to see that God is glorified in it.

Increasingly both these individuals and the bodies from which they come are seeing that good stewardship and good policy requires sharing. More and more missionaries and professors are being freed up by their agencies and institutions to teach in exchange situations. Their leaders are realizing that to do so has several important benefits:

First, this cost-effective opportunity for cross-fertilization keeps the exchange sharp and stimulated. Second, the exchange provides a fresh and vital teaching component to the receiving institution or agency. Finally, the process provides one of the most powerful advertisements for the supplying mission or school that one could want. What better way to provide students with an opportunity to see and know the heartbeat of an articulate and attractive representative of the sending agency or institution?

The burgeoning of intensive modular courses offered in one to three week units all over the world has tapped in-to this huge resource. The resulting flow is two-directional and usually very healthy (the exception being where inadequate attention is given to contextualizing what is taught). Today many professors use their holiday periods for direct mission work, often with their own students, and often in strategic cross-cultural teaching roles.

More and more missionaries with doctoral degrees are staying with their agencies, or coming back to them, many continuing to devote part of their year to teaching. (The CEO's of at least three IFMA missions have come back in the last year or two.) This trend is attributable at least partially, one senses, to the fact that the choice is no longer so stark between being a missionary or teaching in a seminary or college. Many of these servants are doing both. May their "sociological people group" increase.

A New Generation Of Workers

The issue here turns on the priority need mentioned earlier-insuring that quality missions mobilization and training is available wherever the church exists. While there are bright spots of progress around the globe, the needs are still vast. For the immediate future, at least, a very sizable contribution of personnel and financial resources from Western agencies and mission training institutions will no doubt be required. What a challenge! But what an opportunity! If ever an area existed that argued for effective mobilization of, and coordination between, academics and agencies, this is it.

Many things have and will be said about this issue, so we will limit our comments to one small piece of it-the simple but foundational matter of appropriate attitudes and relationships. All that has been said above with regard to cooperation applies here as well. In addition, however, is This must take place in an atmosphere in which Western agencies and academics listen very carefully to the hopes and visions of indigenous church and mission leadership. It is possible to move forward together only within a framework built on relationships of mutual trust. Relationships, not programs, are the key.

Unfortunately that is not always where the emphasis has laid. While giving lip service to the Church as God's chosen

instrument of evangelization and ministry, international conferences and consultations often take place, and networking systems are established, without ever asking that most basic of questions, “How can they better assist the churches around the world to fulfill their missionary vision?” This must change.

Too often it seems, global outreach agendas are set three or four steps away from the frontiers, while the churches one step away are invited to either get on board or get out of the way. Seldom are they even asked what their vision and passion in missions might be. The assumption seems to be that the churches are either incapable of strategic mission planning (at best), or that they are self-serving and unreliable stewards of the Gospel (at worst). But few things could be farther from the truth.

It is often these churches in closest proximity to frontier peoples around the globe who carry the lion’s share of the burden (including reprisals) of actual outreach to the least reached. (Many examples could be cited in even the most restrictive access parts of the globe.)

We must help to articulate and facilitate their vision. We must help to communicate the story of their sacrifices. We must help them to train their youth for the frontiers.

Complementary Roles

This section explores what is probably the most fertile opportunity for the three spheres to improve their effectiveness through synergistic labors together. It is also an area in which the admonishers have clearly led the way in recent years.

If the academics and the agencies are best positioned to train the vocational missionary and outreach pioneer, the admonishers are uniquely positioned for training at the congregational levels through

their mobilization ministries. Their more objective and broad-based posture gives them an advantage over the agencies in grassroots missions training (e.g. APMC, Mission Frontiers), and their generally closer relationships to local church missions personnel gives them an advantage over the academics. It is in the realm

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of complementary training roles, however, that their contribution can shine most brightly. Without doubt, the mission mobilization and global research community (the admonishers) has done an outstanding job of raising the profile of mission in the evangelical community at large. Most of what they do can be applauded without hesitation. Some of their communication, however, has lacked missiological balance. The teaching task, for example, which is at the heart of the disciple-making mandate of the Great Commission, seldom gets mentioned. And worse, bedrock theological principles (e.g. “salvation by grace through faith”) are sometimes treated as irrelevant in the context of discussions about appropriate mission deployment. Clearly, greater synergism is needed in the realm of foundational missions training in the churches. In the last decade, providing such training in the churches has become the primary purview of the admonishers, with agencies and academics usually fulfilling only supportive roles. This has had the ironic result of increasing the objectivity of missions training on one level (moving beyond the appearance that individual mission agencies are simply feathering

their own nests), while actually decreasing the objectivity of missions training on another (providing balanced answers, rather than catchy slogans and sound bites, to foundational missiological questions).

Because of their strong mobilization commitment, admonishers will almost always come down on the side of impact,

when the choice is between impact and telling the whole story. This is particularly so when the latter may require a somewhat tedious explanation. The bias of the agencies and academics, on the other hand, tends to come down on the side of telling the whole story (even at the expense of impact, and too often to the point of

boredom) because credibility is so important.

The unfortunate result is that agencies and academics sometimes view admonishers as reckless and irresponsible, while admonishers view the agencies and academics as self-serving and defensive. We have probably all been guilty of seeking to be understood before we have sought to understand, to borrow an important concept from author Stephen Covey.

What is needed is more common forums at levels that touch local congregations. Societies such as ISFM and EMS are fine for us to talk to each other, but we must more consistently talk together to the people in the pews, on the missions committees, and in the pastoral studies. We are sending mixed signals and, predictably, we are getting mixed results.

Church mission committees increasingly seem to fall into one of two categories—no policies or rigid policies. Thoughtful and flexible policies are likely to remain fairly rare unless we start sending a more consistent and thoughtful message.

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But what will it take to make that happen? Perhaps this is a worthy subject for discussion during our time together. One wonders, for example, what would happen, if instead of everybody publishing only their own news and views, we did a lot more interactive and dialog type articles together in our various publications.

One of the areas of greatest need is effectively articulating answers to the big issues of missiological import. The kinds of issues that come to mind here include questions such as "What is the missionary task?" "How ought that task to be carried out, and what are reasonable time frames for doing so?" "Why is mission so important any way?" "Who are the unreached?" "...the least reached?" "Are those who have never heard really lost?" "Who sends the missionary?" The list could go on.

In addition, there are pressing questions that relate to our own missiological context; questions like "What is and what should be the significance of the year 2000?" "What are the strategic flash points of missionary endeavor today?" "How can the Western missionary enterprise relate most helpfully and effectively to the emerging missions of the Two-Thirds world?" "How ought mission to be financed?" "Is evangelistic unity really the key to world evangelism?" "How important is theology to mission?"

Many of these and other questions that could be mentioned are not particularly new, but the answers to them are being redefined at a rapid pace, usually without adequate reflection and dialog. It seems sometimes that whoever has the communication media in place wins the day. Issues are more often lobbied, it would seem, than discussed. Is it any wonder there is confusion in the pews?

Where the Scriptures and the lessons of history remain central in the process, the outcome is usually better than the process. Where the Scriptures and the lessons of history are merely given a nod, however, as

the latest social science theory or unsupported research assumption carries the day, the results are counterproductive at best. Where theology is demeaned as unimportant or divisive, and evangelism is lifted up as the unifying process that will win the world and usher in God's Kingdom on earth, we actually stand in danger of committing idolatry—an idolatry of worshipping the task, and being ultimately disqualified from service to the Holy God who initiated it. May God keep us from it.

On the brighter side, programs like the Perspectives Course are works of mobilizational genius. Nothing has been more successful in getting academic and agency personnel together with church people to discuss the big issues of missions. Similarly, the work of Adopt-A-People in linking agencies and churches in a context of attractive and accurate people group information is a very positive development.

So what is the sum of the matter? There is a credibility advantage when a non-agency third party becomes the trumpet for the importance of the Church's primary task of missions. For better or worse, individual agencies, and even academic institutions, are always at least a little bit suspect with regard to their objectivity in these matters. Clearly, admonishers have an advantage on this point, and a large contribution to make.

At the same time, however, admonishes hurt their credibility when they treat theology like a burden to be borne. Admonishers should be quick to acknowledge that there are bedrock theological issues, such as "justification by grace through faith;" and that these are not sectarian luxuries, but define basic Christianity and the missiological tasks that flow from it. The same can be said need for affirming the importance of teaching in the discipling process, as the Great Commission does. If this were

done, instead of making impassioned but non-discriminating pleas for missionary redeployment, the influence of admonishers would only be strengthened.

Conclusions

We have looked together at both unique and complementary roles in training for the frontiers. A number of broad conclusions are suggested:

1. Greater effectiveness in the task of training for the frontiers is both needed and possible.
2. Greater effectiveness will result from academics, agencies, and admonishers majoring first of all on their unique strengths, avoiding duplication wherever possible.
3. There are areas of training where the spheres can strengthen one another by working synergistically together.
4. Training (and strategizing) for the frontiers must not bypass culturally-near churches of the South and East in favor of those from the North and West.
5. Training for the frontiers at the congregational level is highly strategic in our day. There is perhaps no area where synergistic cooperation can pay greater dividends, or where the lack of it can play greater mischief. Let us conclude by emphasizing the key point that training for the frontiers, like functioning as the Body of Christ, requires a variety of gifts and functions. While neither academics, agencies, nor admonishers can do it all, each has a part to play. When all the parts are working together in harmony and mutual respect, the total impact is much greater than the sum of its parts. May the Lord multiply and blend our efforts for His glory in this way.

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The Fulani: A People Who Need Our Prayers

Growing urban populations, powerful nation-states rival tribes and shortage of land threaten the life of the world's largest nomadic people (See cover photo of a Fulani woman)

by Adopt-A-People Clearinghouse

Nomadic, proud, Muslim, aggressive, cattle grazers, West Africa—just a few of the words which summarize a very wide-spread and complicated people.

The Fulani are the largest nomadic people group in the world, spread across dozens of Central/West African countries—some are even found as far east as Ethiopia and the Sudan. A proud pastoral people whose greatest good is to maintain *pulaaku*. It is similar to “losing face” in an Asian society, or what Westerners might call stoicism. A Fulani stands in danger of losing *pulaa-ka* if he shows any joy, anger, strong emotion or even pain.

Being geographically spread out, the Fulani do have common ties: Fulfulde is a common family of related languages and dialects, with a common love for cattle and a core cultural identity.

Herders, Farmers, Urbanites

Fulani society is divided into three major classes of people. First of all, the Fulani perceive the nomadic cattle herders as the purest and most noble type—preserving the traditional Fulani way of life. For centuries they have roamed unhindered over the vastness of West Africa.

Now the constricting effects of political borders threaten to eliminate the ability of Fulani to move freely, ever seeking green pastures for their herds. Their cattle are valuable, taxable property to the governments of the region, so Fulani are discouraged from moving their

THE FULANI—BY MAJOR COUNTRIES				
Country	Population	Literacy	Christians	Islam
Nigeria	9 Million	4.5%	2,000	Strong
Senegal	9 Million	10%	10	Strong
Niger	.7 Million	1%	20	Strong
Cameroon	.2 Million	10%	10	Nominal
Guinea-B	.2 Million	NA	5	Strong
Gambia	.12 Million	NA	30	Strong

cattle across political borders. This fact, coupled with a growing urban population and an increased need to use land for agricultural food production, is slowly restricting the land the Fulani have had available for raising their cattle.

Fulani Facts

Religion: Sunni Muslim.

Population: 14-18 million.

Language: Fulfulde.

Income: Cash crops, cotton, cattle raising and selling, dairy products.

Diet: Rice, maize (corn), millet, yams, sorghum, cowpeas. Daily intake: high in vegetables low in meat.

Recreation: Folk dancing, agricultural ceremonies, Muslim festivals.

Health Care: Poor water, poor nutrition and sanitation. Need veterinarians for Fulani cattle.

Literacy: Moderate to low.

Family Structures: Polygamous, marriages with cousins and strong intralineaage bonds.

A second type of Fulani are those who have been forced to settle down and pursue agriculture as a means of survival.

The third type are the urban city dwellers. It is in the cities and among the more settled farms that the Fulani are more easily accessible to the gospel and missionaries.

The Ties of Islam

All three classes of Fulani gain their identity from Islam—a religion which they adopted from Muslim traders in the 14th Century that they hold to more dearly than their cattle. The urban Fulani are the most militant, the cattle grazers the least orthodox—often mixing Islam with folk religious elements, local witchcraft and animistic beliefs.

The Fulani have a deep cultural pride, considering themselves to be superior to all other peoples with whom they have contact. Not surprisingly, they have frequent conflicts and wars with neighboring African tribes. In Nigeria, the greatest concentration of Fulani have assimilated the local Hausa customs and language, yet they remain strong, militant Muslims.

They have been forced to submit to “nonbelievers” in the various countries they reside in. Although they despise the “host” people and are generally despised by the “host” countries, through Islam they have theological foundations to resolve conflicts. They can engage in the familiar holy war (jihad) or flight (hijra). A series of holy wars in the 19th



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century established Fulani kingdoms throughout present day Cameroon, Nigeria and Guinea. Today, very few Fulani have political representation. They are mostly seen as strangers and aliens. Some observers believe that the classic nomadic Fulani culture will soon be a thing of the past, at which time they will look for and gain a more permanent political voice.

Status of Christianity

Our Lord said, "Everyone who has left houses or brother or sisters or father or mother or children or fields for my sake will receive a hundred times as much and will inherit life" (ML 5:39). This could very well be the theme verse for the small Fulani church. In the first 30 years of missionary

activity there was not a single committed convert among the Fulani. Today there are a few thousand, but the price is very high. They are persecuted and Ostracized from their families, their goods and houses are confiscated, yet in spite of this, they gladly follow Jesus. One convert exclaimed: "The joy of the Lord in my life is better than the blessing of my father."

The status of Bible translation is very complicated. Some Fulani have a Bible or portions of the Bible, which could be used to reach them. Yet because of their high resistance to other cultures, their allegiance to Islam and inaccessibility to missionaries, the vast majority do not have the Bible available to them.

The high level of persecution and loss of life among new converts also make

it difficult to have viable indigenous growing churches among the Fulani.

Prayer Needs

Pray for more tentmakers, especially veterinarians to work among the Fulani.

Pray for the salvation of many Fulani.

Pray for the Fulani Christians to find ways to survive physically and financially in the face of immediate and severe persecution by their kinsmen.

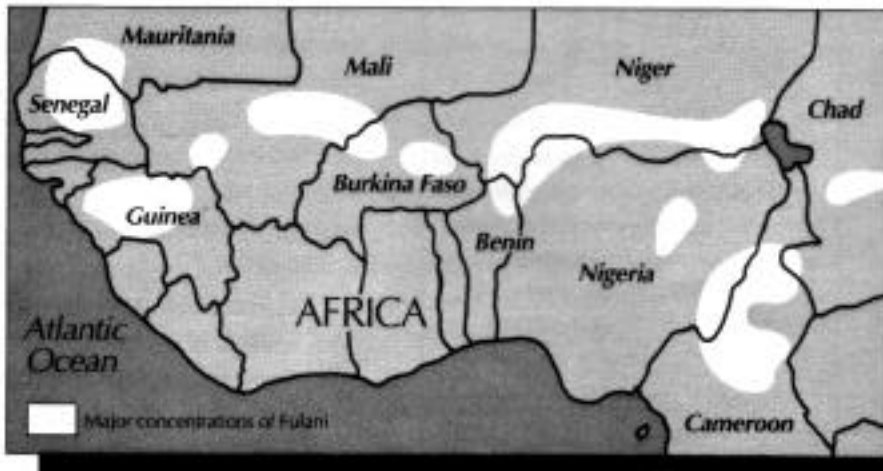
Pray for the Fulani in the many countries in which they roam and reside. Each country has its own problems and restrictions for the Fulani themselves and for the missionaries who are trying to reach the Fulani.

Pray that the Fulfulde radio programs which are being produced and broadcast may be received and bear fruit.

Pray for the birth of Fulani indigenous church fellowships-free from persecution and able to grow spiritually and numerically.

Pray that the Fulani can see themselves as God sees them: loved, accepted, special instruments of His to declare His glory as their heavenly Father.

*Adopt-A-People
Clearinghouse
Colorado Spring, CO.*



To Whom Are We Listening?

The primary responsibility of training for missions lies on the shoulders of the trainers and teachers in our educational institutions. But where do they get “the goods” to fulfill their charge? A main factor is listening-listening to the right voice and the correct source

by David J. Hesselgrave

This is still in process. I’ve long since come to the conclusion that unless I write while my thinking is still in process I will never write until I get to the other side and then it will be too late to send a manuscript! For some time I have been thinking about what might happen if, instead of listening to the social scientists and to one another, we Christians would begin to listen seriously to what God has to say about missions in the same way that the people of Josiah’s day listened to what God had to say about his Law. Then I came across David Wells’ recent book *No Place for Truth After Reading* it I found that my thinking was even more “in process” than I had thought! More about that book later.

My tide is: *To Whom Are We Listening?* Of course there is a prior question: “Are we listening at all?” Hopefully as most of us know, it takes little acquaintance with mission materials to understand that as missionary Christians we certainly are in a listening mode. so the pertinent question is, to whom are we listening? To whom are you listening? To whom am I listening? Are we listening to the right source? Are we hastening to God? After all missions is first of all God’s mission.

Whether we listen to God or someone else makes all the difference in the world. Think of our first parents. Both Adam and Eve listened, but both listened to the wrong person. God had spoken, but Eve listened to the serpent. And Adam listened to Eve. When they were asked to give an account for their disobedience, Eve admitted that she had listened to the serpent, and Adam said (in effect), “I listened to the wife you

gave me.” In this case, both listened to the wrong person. They should have listened to God.

History is replete with significant events where God’s people listened either to God or to someone else. This had gigantic consequences not only for them selves, but also for all who have followed them. Let me first point to some critical texts in the Old Testament and show the results of listening to God or listening to someone else. These texts are absolutely fabulous. They need to be read and re-read, and especially applied to the missionary context.

Old Testament Examples

The case of Noah

The passage in Genesis 6-9, dealing with Noah and his three sons and grand-son, is a case in point. Out of all the people of that generation Noah was singled out for having listened to God. He listened before the flood so he prepared an altar upon exiting the ark. Then God made a covenant with him, not a covenant of human responsibility but of divine commitment (Gen. 8:20-22). Not “if you...” or “if my people...” but “I will...”

Then appear those seemingly enigmatic verses in Gen. 9 where Noah is led to bless and curse various of his offspring. These verses deal with the sensitive issue of race so we tend to neglect the passage. As a consequence we miss the fact that Noah was listening to the voice of God and fore telling blessing as well as cursing. Perhaps Shem and Japheth had listened to God also. In any event, their blessing has had tremendous implications for the history of missions for all nations.

In commenting on the blessings in these verses Erich Sauer not only points to Shem, but also to the place of Japheth and his progeny in the missionary purpose of God. Japheth means “wider” or “make wide.” Sauer traces the history of the Japheth peoples down to Paul and his vision of the man of Macedonia (Acts 16:9-10). This is where Paul listened to God, changed his plan, and went west. Sauer notes that this was about the time that Ming-ti, the Emperor of China, sent a mission to India which resulted in the entrance of Buddhism to China (c. A.D. 61-67). He says,

But it is the incomparable significance of that dream-vision in Troas that with it the hour had struck for the bringing of the message of salvation over to Europe, so that now Japhetic Europe was appointed to be...the citadel of the message of the kingdom of heaven...(Sauer, *The Dawn of the World Redemption* p. 79).

Those of us who are somewhat familiar with the history of missions need not be reminded of how missionary expansion has paralleled the exploration of new lands and the circumnavigation of the globe by European peoples. It’s highly unlikely that Noah foresaw this history, but he listened to the God who foreordained it and therefore played a prominent role in both its foretelling and in its realization.

Abraham and God’s Promise

God’s call and promise to Abraham in Genesis 12 has been singled out in almost everything that has ever been written about missions in the Old Testament. There is no point in repeating what has been said. But

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what about the significance of the fact that after ten years in Canaan he listened to Sarah's plan for begetting offspring, was persuaded, took Hagar as his wife, and became the father of Ishmael? Have we thought much about the consequences of Abraham listening to Sarah when he should have listened to God? The consequences run all through Old Testament history, into the New Testament and on into the beginnings of Islam, clear up to the present situation.

Think about: It was not long after Abraham's mistake in listening to Sarah that his grandson Esau also listened to the wrong voice. Then Esau married Ishmael's daughter Mahalath. That set up an alliance between the Ishmaelites and Edomites. The antagonism between those peoples and Israel can be traced clear through the Old Testament to the times of Haggai and Malachi. When the New Testament opens it does so by highlighting a genealogy that excludes two firstborn sons (Ishmael and Esau), and also the opposition of the last independent Edomite (Greek, Idumean) king, Herod, to the Christ child. Toward the close of the gospels there is the record of the repudiation of Jesus by one of Herod's sons who mocked him, had him flogged, and sent him back to Pilate to be sentenced to death.

As we know, Muslims point back to Abraham as the father of their faith through Ishmael. They point to many characteristics that Muhammad shared with Ishmael and Esau as proof of his his this-worldly cunning and accomplishments. From beginning to end, Islam is a religion of the flesh. We desperately need to think through these implications for missions to Muslims. Yet we of ten pass them by. In any event, it all started when Abraham, "the man of faith," listened to the wrong voice.

Jeremiah and the mortgaged field

Jeremiah was a realist. Frequently, realists are confused with pessimists. Pessimists are almost univer-

sally disliked and often end up in prison. Jeremiah was under king Zedekiah.

If Jeremiah would have listened to the king he could have gone Scot free. But he listened to the King of Kings and was sent to prison. We find this priceless story in Jeremiah 32.

There is a deep and abiding connection between obedience to the Great Commission—that whole of it, not just the going of it—and listening to God's voice in the entire Bible.

We see the Lord say to Jeremiah, "Now I'm going to send you your nephew Hanamel, and this is what I want you to do." Hanamel visited Jeremiah and told him about a field that needed to be redeemed by someone in the extended family. Jeremiah had listened to the Lord so he agreed to redeem it. Seventeen shekels of silver were paid, the transaction was recorded on scrolls, and witnessed by the elders. Then the scrolls were placed in a jar.

Now from a purely human perspective none of this makes any sense. The people are going into captivity in Babylon. Who needs the field? Why not save the shekels? Perhaps it can be used to good advantage in the tough times just ahead. Yet Jeremiah redeemed the field. Why? Because he listened to the One who said, "Nebuchadnezzar will be victorious. My people are going into captivity. But the time will come when I will bring a remnant back to this land. Believe it, write about it, act on it, redeem the field." You see, redeeming the field was a signal to the people of that time, and of all times, that Jeremiah had heard the voice of God. He had made an investment in the promised

future.

Jeremiah and the scrolls reflect that great transaction between God the Father and the Son when the Father said, "Ask of me and I will give you the heathen (nations) for your inheritance and the uttermost parts of the earth for your possession" (Ps. 2:8). They were harbingers of the day when

Jesus hung on the cross and declared, "*Tetetestai*" "It is finished; it's paid in full."

This whole episode prefigured the day revealed in Revelation 5 when the Lamb/Lion will break the seal of a scroll no one else can open. Then will begin those judgments that will reclaim the whole earth.

God's redeemed from all tribes, tongues, peoples, and nations—the Spirit is a missiologist *par excellence*—will join voices in a triumph of praise that will "out-Handel" Handel. They'll sing, "With your blood you purchased men for God...Worthy is the Lamb who was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing!"

Jeremiah listened to God. He did some weeping too. But that's all right. It may take centuries, even millennia. But hearers will become beholders. Weepers will be reapers. Jeremiah knew all about that so he made an investment in a future that only God himself would secure.

New Testament Examples

Jesus and His Disciples

Very early in the gospels, before Jesus began his ministry, he was found in the temple. When his parents questioned him he responded, "Don't you understand that I must be about my Father's business?" Then he accompanied them back to Nazareth and was subject to his earthly father and mother for almost twenty years. But all through those years he was listening to the voice of that "other Father." That's why, when he was tempted to listen to

Satan he could respond, "It is written...:That;s why, when in the Garden, he would pray, "Nevertheless, not my will but thine he done."

There is a deep and abiding connection between obedience to the Great Commission the whole of it, not just the going of it—and listening to God's voice in the entire Bible.

Following the crucifixion, Cleopas and his friend were "down in the mouth," walking toward Emmaus. The Lord Jesus opened the Scriptures so they could hear what God had said about Christ through the O.T. prophets. The result was "holy heart-burn." When the disciples met that same Easter Sunday night, undoubtedly they asked each other what all of this meant, and what their next move should be. Again Jesus appeared and instructed them from the Scriptures. The result was that they could hardly believe for the joy that overwhelmed them.

Now all of these disciples had had the Scriptures all the time. But somehow they had been so taken with the words and works of Jesus that they had neglected to listen to what God had spoken through the O.T. Scriptures. That was a huge mistake. Robbed of his physical presence and audible voice they became confused and despondent. They were right in listening to Jesus. They were wrong in not listening to all that God had spoken. That is an extremely important point for contemporaries who are strongly (and strangely) tempted to base evangelism and missions on a few proof texts.

There can be little doubt that Peter occupies a special place in the gospels and in the book of Acts. The episode in Caesarea Philippi when Peter made his great confession (Matt. 16:11-20) helps to explain this. Upon his confession Jesus said, "Flesh and blood has not revealed this to you, but my Father who is in heaven." Then follows the promise of the building of the church and the giving of the keys of the kingdom.

This certainly is not the time or place to undertake an involved inquiry as to the significance of Jesus' response.

Personally, I think that our Roman Catholic friends have read too much into it. But it may also be that some of us Protestants have not done it justice either. It seems that something more than just the

Peter, the Spirit's encouragement of Peter after the vision, the outpouring of the Spirit, and the effect of the reception of the Spirit in the accompanying speaking with tongues. This all shows what great weight attaches to this event; and the great significance the historian ascribes to it as shown by his detailed account. *The Triumph of the Crucified*, p.72.

Of what lasting value are our strategies, statistics, and scenarios of the future unless God's people understand the nature of spiritual conflict, the meaning of lostness, and the profundity of the divine plan?

The Church at Antioch and Jerusalem

Out of the multiple New Testament illustrations that could be cited, let's focus on two churches in particular. First the church at Antioch: The members were having a prayer meeting (Acts 13:1 - 4).

confession of "Thou art the Christ, the Son of the living God" was involved. Peter was only a stone to be sure. But Pentecost made him a rock. The apostle with the big mouth developed some hearing ears. After that when Peter spoke it was different. So it would seem that it was not just Peter's confession that Christ had in mind when the Lord spoke of the building of the church and the keys of the kingdom. Peter himself was involved in a special way.

The record speaks for itself. Who proclaimed God's Word to all those diverse people on Pentecost? Who was it that the Holy Spirit sent to Cornelius's household? Who stood up in that first mission conference in Jerusalem when Paul's mission was on trial, and testified that he was present when God gave the Holy Spirit to the Gentiles? Great things happened for the church and missions when Peter listened to God the Lord. Concerning just one of these episodes, Eric Sauer writes,

The events themselves show a striking array of supernatural happenings: the vision of Cornelius, the triple vision of

That's where they heard that voice of the Spirit. I am not persuaded that they heard an audible voice from heaven. I think that they were talking to each other as well as to God. Someone probably said something like this, "Look what God is doing here in Antioch! Now how about those who have gone away from us? How about the business people who've been here and are now over in Cypress, and beyond? How about our relatives?" Then someone might have added, "It doesn't make sense does it? Here we are sharing in the blessings of the gospel. But what about people in other places?"

So, as they deliberated and prayed, the Holy Spirit led them to send out Barnabas and Paul. When these missionaries returned after their first term of service they had tremendous experiences to share. But when the news reached the Jerusalem church it occasioned problems. To be sure, we don't remember the Jerusalem church as a great mission.

When there was a possibility that the mission to the Gentiles would be aborted, they listened to Peter as he shared his experience in Cornelius's home. Perhaps even

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more important was the counsel of James. With other disciples he had learned his lesson. He went back to the Old Testament and said, "Now, let's listen to what Isaiah had to say about this matter!" There it was. A mission to the Gentiles from the O.T. Those leaders listened to the voice of God. That settled the matter. Paul's mission to the Gentiles was vindicated.

We need more prayer meetings like that prayer meeting in Antioch. We need more missionary conferences like the conference in Jerusalem. Church leaders in Antioch, and Jerusalem wrestled with the tough questions, and got their answers from God. Think of the results of their listening. Imagine what the results might have been if they had not listened. But imagine the results that would occur if the leaders of all churches would pray, and deliberate, and listen as they did in Antioch and Jerusalem.

Contemporary Evangelicalism

The history of Christianity is replete with events when certain men and women listened to what God had to say and obeyed Him. History was changed, not just for them, but for all of us as their progeny. But what about our contemporary churches, and especially those of the evangelical movement? Where do we find ourselves?

When I was very small my parents attended a church that was liberal to the core, I still remember how, as a small child, I heard my mother talk about the Ladies' Aid, and how no one bothered to carry a Bible. Ladies' Aid was little more than a supplement to the local newspaper which, as I recall, was a weekly publication. Discussions revolved around what So-and-So had said or was doing. Little wonder that later on when preparing for the ministry I determined that I would have little, or nothing to do with a Ladies' Aid Society in any church I might pastor. Imagine my surprise when in my first church I found that there was a Woman's Missionary Society that was really aiding everyone, and all around the world!

When my parents were converted we moved from that liberal church to a fundamentalistic one—the fundamental kind of fundamentalistic church. Then in the early years of my ministry the evangelical movement as we know it took shape. I remember it as a reaction to both the old liberalism of my childhood, and the highly separatistic fundamentalism of my youth. The watershed was the authority of Scripture. What the Bible said, God said. That was the essence of it. Later on evangelicals got into debates about inerrancy, inspiration, and the nature of biblical authority. Don't misunderstand. Those debates were and are important. They have to do with the kind of authority resident in Scripture. But I have a suspicion that some of us were giving more attention to the fact that God had indeed spoken in Scripture than we were to listening and obeying what he actually said and was saying in Scripture.

Then came the home Bible study movement that is still so much a part of the evangelical agenda. It would be difficult to overestimate the impact of the home Bible studies. I find them almost everywhere I go. But here again there is a listening problem.

Some time ago I read a directive to leaders of home Bible studies. It included a rather startling statement. It said in effect, "No matter how participants interpret the text, don't tell them that they are wrong. If their interpretation is meaningful to them it may be meaningful to someone else." Think about that. If we are to decide which translation of the Bible is best on the basis that "it speaks to me," and what the text means on the basis that "this is what it says to me," as a matter of fact, are we not in danger of hearing the echo of our own partiality rather than the voice of God?

Look at our Sunday Schools particularly the young people, and adult departments. The children still get Bible stories, but what about the rest of us? Enter the foyer and look at the line-up of classes:

"How to be happy though married"; "How to raise little cherubs so they'll be more like Christians and less like animals" or a class on "Budgeting for Christians." Then there also is a study on Ephesians. It's explained, of course, that if any one is interested, they'll have to go down into the furnace room. Now, I realize that this is hyperbole. And of course, there may be value in all of these classes. But I wish that the Sunday School had been called Bible School from the beginning. It used to be called that, but I fear that at some point, in rather recent times, it has become more of a "How To" School than a Bible School.

There are still other indications in evangelical churches of the current propensity for listening to voices other than the voice of God. James Hunter, David Wells, and others have documented them. They include such things as consumerism and church marketing; disregard for doctrine and the coronation of experience. Another fact is the priority given to experimentation and entertainment in church programs. Please do not mistake my intention. I'm not outlining the "rise and fall" of evangelicalism. The seeds of the contemporary problems may have been present in the very origins of the movement. If so, an earlier generation is in no position to do more than encourage all, older as well as younger, to take the Bible much more seriously. It's crucial that we really listen to God so that we may make a difference in our times in the post-modern world in which we live and barely survive.

Missions and Missiology

Finally, we turn specifically to the ways in which men and women of missions in modern times have responded to God's Word. It took over 200 years for Protestants to recover the applicability of the Great Commission. Later, as its applicability was largely assured, for another 200 years we tended to hang missions on the single peg of the Great Commission, and a few other related proof texts. Evangelicals (i.e., all of us of an evangelical mind and heart) have generally been in the forefront

when it comes to listening to the command of Christ, and challenging the church of successive generations to fulfill the Great Commission. That is all to the good, but it is not enough, nor is it the whole story.

As I see it, there is an extremely serious problem in contemporary missions missiology, including the evangelical variety. It is two-sided problem: On the one hand, we overrate the findings of the social scientists, and our ability to make those findings work in the interest of world evangelization. On the other hand, we underrate the significance of Biblical theology and doctrine, and their importance in both motivating the Church to missions and managing the materials of science. Put very simply, we listen too intently to secular theorists and strategy experts while listening only spasmodically to God himself.

It seems that if you really want to make a mark for yourself as a missiologist, you need to discover something new and germane in one of the social sciences. Next, you need to convert it into missiological terms, and then weave it into a mission analysis and strategy. It is no secret that many Third World leaders now have deep reservations about strategies initiated in North America. For a generation or more we have exported one master strategy after another crusade evangelism, like, Evangelism-in-Depth, Church Growth, Theological Education by Extension, missionary teams, stylized personal witness, electronic media evangelism, and other pro grams and plans. Examine them, and more often than not, you will discover that they represent a reaction against a "failed" strategy of the past, (often of a most recent past). For my part, I believe many of these "master strategies" do have validity and some usefulness. Given the right time, place, and people they can make their contribution. But they are only "part strategies." No one of them constitutes The key to world evangelization. The components of a "Master Strategy" must come

from the Master himself. Only as we search the Scriptures, and listen to what God has to say, will we discover the essentials of Christian ministry and missions to the world.

An illustration of our two-sided problem is seen in David Wells' recent book *No Place for Truth*. From many

Unless we get back to a biblical missiology, there is little hope for fueling and refueling a motivation for who those on the frontiers who have not heard.

relevant passages in this great book, allow me to choose one in which he describes the state of contemporary theological education which directly relates to the theme at hand.

Concerning the fragmentation of knowledge Wells writes,

Subjects and fields develop their own literatures, working assumptions, vocabularies, technical terms, criteria for what is true and false, and canons of what literature and what views should be common knowledge among those working in the subjects. The result of this is a profound increase in knowledge but often an equally profound loss in understanding what it all means, how it is all interconnected, and how knowledge in one field should inform, that in another. This is the bane of every seminarian's existence. The dissociated fields Biblical studies, theology, church history, homiletics, ethics, pastoral psychology, missiology become a rain of hard pellets relentlessly bombarding those who are on the pilgrimage to graduation. Students are left more or less

defenseless as they run this gauntlet, supplied with little help in their efforts to relate one field to another. In the end, the only warrant for their having to endure the onslaught is that somehow and someday it will all come together in a church. (1992:244- 245, Zondervan).

Wells is speaking of theological education in general, but he specifically includes

missiology. He is right! It applies to missiology as much as to any other discipline. Perhaps even more so. We need to remind ourselves that what God says on any given subject must have our listening ear and receive first priority. All else must be evaluated in the light of what He says, and be subservient to it.

Of what lasting value are our strategies, statistics, and scenarios of the future unless God's people understand the nature of spiritual conflict, the meaning of lostness, and the profundity of the divine plan? As my colleague, Paul Hiebert has often said, "*It is possible to carry on missions with poor anthropology, but missions is impossible with bad theology.*"

So as not to leave you with a one-sided picture, let me refer you to just two or three of a number of contemporary ministries that grow out of an intensive integrated application of Scripture to the work of church and missions.

Harry Wendt is a Lutheran theologian who came from New Zealand to America. He surveyed Lutheranism in the U.S. and concluded that the churches are made up of good people, but people who are biblically illiterate. He spent thousands of dollars that he couldn't really afford in order to develop a Bible study series called *The Divine Drama* and founded Crossways International. The series is for adults because Wendt believed, and still does, that if Christian adults don't know the Bible there is no way they can teach it to their chil-

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dren. Interestingly enough, Wendt has been invited to Korea many times and has taught the course to thousands of Korean Christians. Not a few Korean mission leaders have been so impressed that they have decided to make *The Divine Drama* central to their foreign mission evangelistic/discipling strategy.

Also I think of Trevor McIlwaine and the New Tribes Mission. I clearly remember when the founder of the New Tribes Mission came to our seminary in the 1940's. He had tremendous vision. He seemed to feel that anyone who could quote John 3:16 was qualified to go to the mission field. That included almost all of us! He believed that missionary work was so simple that anyone could go, young or old, both the healthy and the infirm.

A generation later McIlwaine went to work among the Palowanos in the Philippines. He found a pretty sad situation. Missionaries and Palowano nationals began to look at the whole of Scripture and listen to what God had to say, not just in a few texts, but in the entire Bible. The Palowano church was revived and revolutionized, and so was New Tribes Mission strategy. In a little more than one generation that mission has gone from a "John 3:16 strategy" to the Great Commission strategy of teaching all things the Lord commanded, including from the O.T. It truly is one of the great stories of modern missions.

Then there is the new external M.A. that a trusted colleague, Ralph D. Winter, and his team are developing. It is not yet completed, but the first quarter of it based on the Old Testament was sent to me recently. It addresses very pointedly the kind of fragmentation David Wells decries. In this program, the student can study the findings of anthropologists, astronomers, geologists, historians, psychologists, and so on, all set in the context of biblical theology beginning with Genesis and

following the unfolding revelation and divine drama of the ages. You can't study more than a few pages before you are confronted with the voice of God. There is no way one can listen to the voice of God and escape the divine mission. That is Christian education par excellence.

Conclusion

Before we conclude, let's turn to John the Beloved, in the first chapter of Revelation. He says, in effect: "I saw the glorified Son of God, and this is what He is like." He also says: "I listened to the Son and this is what He said to write to the churches." Then he proceeds to write divinely-inspired letters to the churches in Ephesus, Smyrna, Pergamum, and so on. Some of what God had him write is pretty severe. Unless we were absolutely sure that letters such as those were really from God, most churches today would consign them to the wastebasket. They contain disturbing accusations and ominous warnings. But of course, if you listen, they contain hopeful promises that can truly change us.

A most interesting feature of those letters is that at the close of every one of them John is inspired to write, "He who has ears, let him hear what the Spirit says to the churches." Some exegetes think that the seven churches represent seven periods in the history of the Christian church. Be that as it may, there are some remarkable similarities between the seventh church (at Laodicea), and many churches today. One of the things that the Spirit says to that church is, "Those whom I love I rebuke and discipline. So be earnest, and repent. Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will go in and eat with him, and he with me" (Rev. 3:19-20 NW).

In our better moments we realize that this is not a salvation verse. It's rather a

fellowship verse. It's what those disciples experienced when they traveled to Emmaus that first Easter Sunday. They invited Jesus in for food and fellowship. Think of the change it made in them! But don't wait for a business meeting and then make a motion that Jesus be invited in. It doesn't happen that way. A prayer meeting is the more likely place, like the one they had in the church in Antioch. Or a mission conference is a more likely place. A conference where the people hear, not just the voice of the missionaries and missiologists, but the voice of God. A conference like the one they had in Jerusalem.

A.T. Pierson longed for something like that to happen in the mid-1890's so that the world could be evangelized in his life time. It didn't happen. At least it didn't happen in enough churches. We need to pray that something like that will happen today. It could happen. I'm encouraged that it will happen at some point. But amidst all our church entertainment, and mission activism there really is a great hunger in our churches to hear from God. If we do hear from Him, nothing is impossible. It's my conviction that unless we get back to a biblical missiology, there is little hope for fueling and refueling a motivation for those on the frontiers who have not heard. It's not that the peoples at the remotest frontiers can not be reached. At some point they surely will! How do we know? Because after warning us to neither add to, nor take away from Scripture, our Lord says that He is coming soon (Rev. 22:20a). He already had said that the gospel would be proclaimed in all the world as a witness to all the *ethne* (Matt. 24:14).

And so, with the apostle John we first listen to the voice of the Spirit of God, and then we pray. It is a missionary prayer! "Amen. Come, Lord Jesus" (Rev. 22:20b).

Dr. David Hesselgrave is the president of the Evangelical Missiological Society

An Asian Perspective: First Response:

By Chong Kim

I was born and raised in Seoul, Korea and in my mid-teens came to the United States and received most of my schooling here in the States. So I'm a Korean, and I'm also an American—or more precisely—I'm not a Korean nor an American, but I'm a Korean-American. Like many M.K.'s, I'm thoroughly confused as to who I am. But it's good to respond to the challenges of training for the frontiers.

I heartily echo what Panya Baba has said regarding the seriousness as to where we are in terms of training. I highly respect Panya Baba and his comments. Mission training has to a large degree been the bottleneck of the world wide missions movement. Most certainly, mission training has been and is the bottleneck of the Korean mission movement. Training for the frontiers is all the more a serious problem, since the frontier missions movement is still new to many Koreans.

A Twofold Challenge

I believe the challenge is essentially twofold. Number one, training must be done both quantitatively and qualitatively. Just last month, I was in Korea with some of the leaders, and I stayed with Dr. Larry Pate for several nights talking with him. I was there in Korea to attend the conference that he was giving—a special seminar for mission leaders in Seoul Korea. I was also able to talk to him after I came back from Korea.

When Larry Pate gave a seminar on the Two-Thirds World mission movement, not more than a month ago (al so in Seoul, Korea), he asked some thirty missions leaders, mainly from Global Missionary Fellowship, of which Dr.

David Lee is the chairman, a very sobering question. He asked: "How

many Korean cross-cultural missionaries have had adequate training?" Dr. David Lee and others who were in the room replied that not more than 20% have had adequate training. I do not know what they meant by "adequate" training, but 20% is nowhere near the desired goal of the Korean mission leaders. There are fewer than ten solid training centers in Korea, including the denominationally oriented centers. So it is obvious how few they can effectively train through these training facilities.

However, we are also concerned with quality training—or perhaps more clearly, in terms of the content, and this especially in the area of planting indigenous churches. I believe we desperately need to train missionaries from the Western world as well as from the Two-Thirds World, to plant and to partner with indigenous missions to finish the task. To me, this one single factor is the biggest reason as to why the gospel has not been penetrated or preached to all the nations. Adequate training of missionaries for frontier missions has not occurred.

Dr. Ralph Winter wrote an article called "The Planting of Younger Missions" as a response to the IFMA/EFMA joint retreat at Greenlake in 1971. Here he noted, "The development of younger churches was the focus of attention." Apparently it was almost automatically supposed that a missionary society could only come from abroad. Dr. Winter's exhortation was loud and clear. How about planting younger missions? Did the Western society think that they could finish the task of world evangelization on their own? Didn't they understand that someday this mission field, called the Two-Thirds World, would someday become a mission force?

In the same vein, Chuawee Hian

recognized "the faults of Asian churches and failures of Western missions." Hian shares: "Another failure of missionaries is in not preaching the missionary call and mandate to indigenous churches. Most of my missionary friends confess that they have never preached a single sermon on missions to the younger churches. Why? When they are on furlough, they enthusiastically talk about white harvest fields and the need for missionaries, and they reinforce their call by teaching the biblical basis for missions. Does not this situation imply that Asian Christians are not good enough to be missionaries? The same failure is evident in the Asian theological seminaries and Bible schools. I do not know of any Asian school that includes courses on missions in its curriculum. No wonder Asian pastors trained in these seminaries are not missionary-minded." This statement was made in 1976, and because many Western missionaries have heard this loud and clear, as a result, a few seminaries and Bible schools in Asia now have mission courses.

Warren Webster echoed this view as well when he delivered the message at the EFMA meeting in 1972: "The proper goal of missions is not, then, simply planting indigenous churches in the Third World, but missionary churches which move out in responsibility to the 'Fourth World' of lost men." He continued by saying that the truth remains that every church in every land ought to be a sending church.

Reasons for Lack of Missions

Allow me to share four reasons as to why Western mission societies might have I thought this way. First of all, it is very likely that Western Missions really thought that they could finish the job of world evangelization by them selves. The Student Volunteer Movement's famous motto,

The Seriousness of Training

“The Evangelization of the World in This Generation,” paints this picture quite vividly. Even before the SVM, there was a group of men in the late nineteenth century who thought they could finish the job by the turn of the century. Mind you, there is nothing wrong with this attitude; actually it is a very noble and courageous statement that these men made. At any given time I would cry out the same motto, “the evangelization of the world in this generation.” It is a worthy goal and a great rallying cry. One thing is for sure: They had zeal.

The second reason might be that they thought they had enough or adequate resources to finish the job. The Western world basically took control of most of the world during the nineteenth and early twentieth century, at least until 1945, by and large.

The third reason is closely related to the first two, and if I were to choose any one reason, this I believe would be the main problem: The Western world simply underestimated the task of the world’s evangelization. In other words, they did not understand clearly what the task entailed. They thought in terms of evangelism rather than evangelization, which I believe to be a significant difference. Mission leaders around the world did not fully realize the concept of peoples, ethnics, until very recently. This is sobering to say the least. Most of modern-day missions

leaders actually thought that the task of going and making disciples of all the nations was more or less completed. Of course this perspective changed after 1974.

The fourth reason might well be related to the fact that the Western agencies underestimated the younger churches capability and maturity. The Western agencies thought that these younger churches did not have enough training nor resources to do the work.

Looking back, I see from time to time that some of the Two-Thirds World leaders over-reacted to the Western dominance of not including them in the task of world evangelization. Recently my reading brought me to an article by a Chinese church leader: He said, “This sequence is like a relay race. The Jews have run their part, the Europeans have run theirs, the British have run theirs and the Americans have run theirs. Now it is the last lap of the race, and the end of the time of missionary service. The Asian believers should run this part. In the relay competition, we know that the last runner is the decisive one, for the victory depends largely on him.’

In a related vein, I remember hearing a few Korean leaders preaching, in a fairly large mission not too long ago, that the Koreans are the next “chosen race” in taking the gospel to the ends of the earth.

I realize that I cannot make any generalization of these leaders; but let this warn the Two-Thirds World missions leaders not to make the same mistakes of which the West is accused. These are ethnocentric statements on the part of the Asian leaders. What about the churches in Africa and Latin American? They will also participate

As I mentioned before, planning and partnering with indigenous missions leaders has to be included when we train for the frontiers. We know that it will not be just Asians in the final leg of the race, but peoples from North America, Europe, Africa, Asia, and Latin America and so forth, working and partnering together towards the common goal of preaching the gospel to all the nations, trying to finish the task by the year 2000.

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Another Look at Goals for Mission Training: First Response

by Kenneth Mulholland

We have a little motto in Latin America that says, “The bad, if it’s not too long, is only half bad; and the good, if brief, is even better.” So I will try to respond briefly, and then have the opportunity to get into the discussion, after Bill Taylor has responded to Dr. Winter’s presentation.

Certainly, all of us have been benefited by what Dr. Winter has said. He’s really got us thinking about a broad range of subjects as they relate to missionary training. And I would like to call your attention, in case you haven’t received the issue of the *International Journal of Frontier Missions* (Vol. 10:2 1993), not only to Dr. Winter’s article on missiological education for lay people, where he deals with some of the themes that he mentioned today, but also to the article that follows it, “Profiling the Latin Missionary” a report on contextualized curriculum research. In that article, Jonathan Lewis has developed a table of missionary competencies. He lists the training areas—church relationships, cultural anthropology, interpersonal relationships, cross-cultural communications, linguistic orientation, Biblical knowledge, theological knowledge, leadership, discipleship, evangelism, emotional health, spiritual life, Christian ethics and practical abilities—and then lists the desirable competencies in each one of these areas. This is a pretty extensive comprehensive list. What he mentions here are not things that have limited value. They really are very valuable.

I spoke, a couple of months ago, to our Associate Dean for Ministry Skills Development at Columbia. I said, “We’re always talking about curricular overlap and goals for training, and that gaps occur so that people are sent out without being adequately trained.” I continued, “Here’s a grid. Talk to all the

professors, look over the curriculum review, their syllabi, and see where these things are being taught in our curriculum. Everybody’s teaching the same thing and people are getting far more medicine than they really need in order to cure the disease. Are there other areas which are not even being touched even though they may be crucial to the effectiveness of missionaries?” So this is a very, very valuable tool when we come to thinking about goals for missionary training.

I’m going to make just a few remarks along the way. First, the church ought to grow where it is and go where it’s not. I don’t think it’s a sin for missionaries to go to places and discover that there are Christians already there—as though the only real missionaries are frontier missionaries who go where there are no Christians whatsoever. We have said that unreached people groups are people groups where there exists no Christward movement capable of evangelizing the rest of that society. People groups are not reached just because there exists a handful of Christians among them or because there’s a single congregation there. There’s got to be a movement, a network of churches that has started. Missionaries often are necessary, to bring that first nucleus, that first handful of Christians to the point where there genuinely is a Christward movement.

Granted, there are many cases where missions have degenerated into simple inter-church cooperation, and we still continue to call it missions. There are areas where missionaries ought to go home—it would help the church; or they ought to be redeployed into other areas of the world. This is a selective and a strategic question and can’t be solved just by saying that missionaries should not assist where churches are already planted. We need to be able to discern that point at

which missionaries can in deed turn things over to the national church and get out of the way, and let the Spirit of God work with the indigenous church. Granted, most of the time missionaries have hung around too long.

Another thing that I want to comment on, and hope that we will discuss further, is the right combination of educational experiences. We talked about the schooling model and the apprenticeship model. There exists the tendency, because we’re all acquainted with the evils of the schooling model, to glorify the apprenticeship model. The apprenticeship model is certainly a valid and a good model. After all Jesus used it. Discipleship is basically apprenticeship.

Nevertheless, why is it that we have had schools in the first place? One reason is that the apprenticeship model had limitations. When pastors were being trained by the apprenticeship model in the United States, it got to the point that people realized there were some pastors under whom it was good to apprentice; while there were others who weren’t good mentors. So all the students started to gravitate toward the pastors who were good at training them. Out of that emerged schools. There was a natural flow toward those pastors who were the best trainers. That’s how the seminary movement got started in the United States.

I think the issue is not, “Is it this method, or is it that method?” but, “What’s the right combination? What’s the right mix for the training of people? Is it always apprenticeship? In one case, is it a mixture of extension and residence training? In another situation, when we can’t do anything else, is it correspondence? What’s the right blend?” I think we need to be careful that we don’t fall into an either or kind of thinking.

Ralph D. Winter

Another question is this: "How much is enough?" We have tended to equate more schooling with better education. We say, "it's better to have more schooling than less schooling." Well, again, that can be very relative. Recently, we had the bishop of the African Methodist Episcopal Church in South Carolina come to us and say, "For years and years, the African Methodist Episcopal Church has been investing their money in the pew. We've invested money in our colleges. We have educated our people. But we have invested very little in theological education, so that now our pastors are unable to deal with the very questions which the people in the pews are asking, for which the congregation needs help.

The question of timing is something that needs to be discussed as we think about goals. The Conservative Baptist Foreign Missionary Society got in touch with us and said, "You know, we're really concerned about the fact that

missionaries are getting older and older. Sometimes because of their age, by the time they're ready to go out, they're too old to go out. So we need to get people to the field sooner. Would it be possible, that these people can simply, as the Student Volunteer missionaries of generations ago, begin their time of service now, and receive their theological education on the field and during furlough, so that their seminary education takes ten or fifteen years? They would do some through correspondence courses, some through mentorship, some through faculty directed study, some through classes on the field so that integration takes place. This would be a field-based seminary approach over an extended period of time.

Well, these are some of the very significant issues which Dr. Winter has raised. Training needs to be before ministry; this alone would help us a great deal if we got that clear in our minds. I believe training needs to take many forms, that it

needs to take place on many levels, and that the whole matter of the selection process in training takes place not with view to a distant future ministry, but training of people who have evidenced that they already are leaders who can receive the tools that they need to enhance the ministry that God has given them.

Dr. Kenneth Mulholland is dean and professor of missions at Columbia Bible College anSeminary, in Columbia, South Carolina.



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Servanthood and the Unfinished Task: Second Response:

By Gary Taylor

To begin with, I don't really qualify to respond to Panya Baba I don't mean that in any sense of false humility. I am called to frontier missions, I am deeply involved, sacrificially committed, and I enjoy that commitment. But the question posed by the Conference theme presumes my involvement in training.

I'm just beginning in that field, and I didn't discover how much I'm involved in training until I began to look at it seriously. Then I received this very small platform in which to address this matter in response to brother Baba's material, keeping in focus the subject matter: The Seriousness of the Task. I tend to be impatient with the theoretical side of missiology. For instance, I didn't like last year's conference when we fussed over numbers, which left me disinterested. I see that we are now putting our teeth into whatever that was about, and I feel relieved because I tend to be a practical guy and I like to envision the steps to the solution—a problem solver, if you will.

We are looking at a problem: Training and its implementation. We're talking about it and actually making some tentative proposals on how to solve some of the problems.

Back to the topic: The seriousness of the great and unfinished task. In reference to my elder brother Bill Taylor, we are in crisis. We ought to look at what these tensions caused by our perpetual crises mean. What are we going to do with these new paradigms and new movements thrust upon us that we didn't create and didn't even vote on? These challenges to our tranquility, if we see them aright, come from God: short term missions, tentmaking, this new idea that God invented somewhere along the line called "nationals."

We should be looking seriously at the irksome dynamics of change. Maybe we are preaching to the choir here; but some of us represent Systems and colleagues who don't respond to change so well as we like and don't adapt to change. We have just heard the Koreans suggest ethnocentrically that they may be the vehicles to finish the unfinished task. I don't know if they or the Nigerians said it first or the Latin Americans. But they are our brothers in the emerging churches who were saying the same thing. All of that should be very exciting to us. It introduces new dynamics to the field. So if the subject here is training, then we've got to begin enlarging our view to include these new workers to the harvest field. I think we're probably not adapting very well to that situation. We need to own up to that and get into position to do the training required to help equip the new harvest force.

To Seriousness of the Task

We have noticed in the material that Panya shared with us some "theme thoughts." I had the privilege of reviewing his manuscript, and I was touched by them. In my copy I have highlighted concepts like "following" or "followership," of "sacrifice", and especially the subject of "servanthood." Is the task implied by these serious enough that we will change? Is that task serious enough that we would be willing to sacrifice some of the things we hold dear—and I don't mean material possessions necessarily. Those of us here have long since given up the idea that the sacrifice of missions was coming home on furlough and picking stuff out of the mission barrel. We know we're talking about the sacrifices of giving up some of our precious ways. Question is whether we have given up enough yet to serve God's movement worldwide as He changes and

increases the harvest force? Will we frontier missiologists, in these days as we consider these matters, be thinking hard enough about change alongside of training? What changes and sacrifice and servanthood is required of us?

Ralph Winter very adequately said: "The quantitative approach to training may be our way, but a new way will have to come in order to meet the need in front of us." If we're going to take a qualitative approach to training, education and equipping challenges which face us in the unfinished task, we need to take seriously the "internal" change, that of our own inclinations as well as the institutions we either lead or take part in. I've got a favorite theme—maybe it's just fortunate that Panya mentioned it and to which I must now respond. It's servanthood. My experience with World Trading Partners plays a significant part in this theme.

Servanthood as Key

Since we're addressing training, how is servanthood translated into our lives as well as into training concepts? We'll need to look at the way we've just touched on—following Jesus, so those whom we train to be servants can observe us following and serving the Lord. Servants will come from the servants they follow. If this is too oblique, I can get practical by pulling out my business card. It says "World Trading Partners. Global Markets for your Products."

It was about three years ago when we founded World Trading Partners. We actually struggled with the missiological concepts in forming this business. Surprisingly, they were easier to deal with in this Latin nation when it involves commerce and trade. We were looking for vehicles to get the missionary-hearted Costa Ricans and other Latins to help them

Seriousness of the Task

get where they wanted to be. But because they didn't "belong" in these cultures as missionaries, they had to take up explanation of presence—related to commerce, trade or business. An additional factor, as you may well know, is the history of giving in Latin countries isn't as strong as ours. For this reason, they do need, in many cases, additional commercial income options. So we worked on that and we struggled with it; and what emerged was this World Trading Partners Company with a very strict matrix of deciding which products we would champion, and which projects we would serve. Our goal was profit, but not just profit alone. We needed to maximize training and create opportunities for Costa Ricans, then later for other Latins, to enter restricted access countries, by doing good business and proclaiming the gospel of the Kingdom.

I was a founding member of the board. But here's what my card said when they finally mailed my packet back to me. The small print has great relevance. As I was waiting for the card to come back, I wasn't sure whether I was going to be the American Coordinator or Director or the International Director for North America. You know how we play with those words. Well it came back with my title "U.S. Office Manager." To be honest, I've never been an office manager. I've always started at executive levels. But I took that with a gulp and I smiled, and I'm still the office manager. At times I work twice as hard and twice as long as anyone and have ten times the phone bills in order to find products and buyers and stir the trade network. Really "office servant" is my role.

While I may not yet be the ideal model of servant partnership, I am learning something in this process. I went from a typical role in which I was a mentor (translated *patrón*) to come alongside in order to serve my WTP partners. I enjoy being a servant partner. That translates into life as "office manager."

I'm delighted to be going down in a few weeks to help establish another training conference to help the entrepreneurs and businessmen learn about missions, becoming part of the new Latin mission force. I'm not designing the program; I don't even think I'll speak. I'm going down to have a board meeting and to hustle some products and make some decisions. I'll also be standing by—if invited—to offer ideas, networks and my time.

The under-discovered concepts of George Patterson's entitled TRIPOD is what's happening here. TRIPOD is where we Americans who are so developed and so ready to help, so energetic and so idea-filled and so successful, so powerful, with so much momentum, so much money, so much history—move into an "alongside" position. We the American "first leg" will help the second leg of the tripod—let's say Costa Rica—establish a sending vehicle. Our main service is to help them fulfill the Great Commission of the unfinished task focused on the unreached frontier, the third leg of the tripod. Alongside the Asians, Africans (particularly Nigerians) and all of the Latin Americans, we can take a TRIPOD stance, a true servant position. We're not there to receive the

glory; we're assisting along side, watching them as their servants become servants fulfilling the Great Commission among the unreached peoples of the earth.

The Adopt-A-People Clearinghouse faced a problem that we need to face. A new harvest force knocked on their door—32,000 Korean churches want to adopt people groups. They want the job done, want to do it now; and they are going to go all the way until they hit the wall and bounce off. We need to be there to help. I ask you—and I don't have a solution—how do we come along side in the way I'm presenting here? How do we become servants? How do we follow Jesus in true servanthood? How do we enable them to do what we have done (even though at times we didn't do so well)? The challenge before us is both realizing and implementing a foreordained fact: With them and through them—our emerging younger comrades of the Great Commission Army—we will march to the remotest corners of the earth to reach all the unreached with the gospel.

Gary Taylor is president of Strategic Ventures Network and Chairman of the U.S. Association of Tentmakers. He also is a board member and founder of World Trading Partners, a company in Costa Rica.

Training Institutions Ignore the Basics—Or Do They?

Second Response:

By Thomas A. Steffen

Cary Corwin's paper extended my thinking, made me laugh and made me mad. Any paper that evokes such a wide range of reactions must be a good one. Corwin challenges us to rethink our respective corporate roles, and make adjustments from a systemic perspective. Such adjustments, argues Corwin, should enhance the efficiency and effectiveness of our training world wide, especially in light of our limited resources. Corwin is right—more coordination is necessary.

In the following paragraphs I will attempt to interact with some Corwin's ideas, challenge some of them, and throw a few other ideas into the ring to stimulate dialogue. Such stimulus will hopefully help bring more systemic coordination to our training efforts.

Admit the Local Church

Prior to reading this paper, I had identified three interrelated entities God uses to accomplish his mission in the world: churches, agencies, and training institutes (formal and non-formal). The dialogue provided me with a somewhat precarious three-legged stool, designed to keep potential and veteran Christian workers balanced in spiritual, technical, physical and material resources. After reading this paper, I added a fourth leg to the model: admonishers.

Corwin's paper, while claiming that "local churches are foundational units for outreach to the frontiers" says little about the intentional role they play in the training of today's Christian workers. Corwin makes one exception: the larger churches who are able to offer Christian workers the total package of recruiter,

trainer, supporter, sender and There may be reasons for overlooking local churches. A recent comment made to me by a pastor of a large church expresses an attitude that is heard all too often. Here's a paraphrase: "The role of the local church is to select, send, and oversee its mission personnel. Training in local churches will and should replace training in the institutes." This pastor's attitude towards sending agencies, as well as institutes, rings clear. So much for the training institutions and sending agencies.

A student's paper I recently graded contained this comment: "Very few of the missionaries (sent out by a well known group of USA churches) which I met had received any training in intercultural studies, nor were they aware that such things are studied by other missionaries working with other church groups and mission organizations." The pre-field training the leader of this group received consisted of two courses at the USCWM and half of a Perspectives course. This represents, (through ignorance or conviction) the other side of the local church's attitude toward training.

Corwin calls for establishing territories between academics, agencies and admonishers. As I read the article, I felt that there are not enough players on the field. I would like to see the player roster expanded to include local churches, regardless of size. For a more complete dialogue on training, the local church (big churches or a consortium of smaller churches) should be included. With all the partnerships being formed between North American churches and non-Western churches, and the inadequate

training provided by many, we cannot afford to overlook this reality. We now have four posts serving to keep the stool stable. While the four legs may bring more stability to the stool, they do make it more difficult to maintain.

If I understand Corwin correctly, he argues that institutions can make the greatest contribution by keeping the curricula focused on such areas as theology of mission, history of missions, and world religions. He laments that in too many cases the theological foundational courses have been overshadowed by a "plethora of methodological and strategic update courses" (which are not identified). Such courses often produce "puffed up" Christian workers arriving on the field ready to correct years of inadequate methodologies. Gary's solution to this dilemma is to delegate the foundational basics to the training institutes, leaving most of the strategic and cross-cultural training to the agencies who best know the specific contexts.

In reality, Corwin's accusation may be a compliment to training institutes, as well as a challenge. Training institutes have long been accused of producing graduates incapable of making theology walk in the real world. Smalley levels the same accusation in a recent survey of a decade of doctoral dissertations on missions. Instructed by the editor of the International Bulletin not to include D. Miss. dissertations, Smalley concludes: "In this bibliography missiology tends to be dominated by abstract theology. Missiology needs to see how theology is lived in the homes and market places of Christian communities" (1993:116,117). However, had Smalley included the contributions of the D. Miss.

Training for the Frontiers: Who Does What?

dissertations, he might have reached a far different conclusion. Despite such misinformation, beyond the esoteric to more practical and experiential knowledge. They have learned that theory and history if noticed to the crucible of life experience often result in many students turned off to the mission enterprise, prideful practitioners or cognitive material quickly forgotten.

If institutions provide more practical knowledge and require more practicums, will those who join agencies arrive on the field “puffed up” with knowledge? Are the “teachable moments” over? While new missionaries in any generation tend to arrive on the field with all the answers (just as our teenagers do), the baby boomers (as do the busters) provide a new challenge to agencies. Unlike a former generation which tended to think “I can do it,” this generation tends to think, “We can do it.” Has God created a generation that can work in partnership with others, if provided the opportunity to do so? Undoubtedly, baby boomers will require an active role in the decision-making process, at home and abroad.

Drucker (1993) warns that the apprenticeship model does little for meeting new realities. Rather, the model tends to maintain the status quo. Baker (1993) distinguishes management from leadership by claiming that managers work between paradigms while leaders create new ones. Baby boomers want more than apprenticeship or management roles; they want (demand) the opportunity to at least discuss paradigm shift possibilities. How can institutes develop graduates who can create new paradigms while not losing the good things they have learned from years of practice?

When I arrived in the Philippines, my field director challenged me to be a “learner” and a “contributor.” We at the institute level can model such roles, as well as challenge

our students to do the same. Another way is to raise pertinent questions and provide evaluative tools and models, rather than present “the model” that will win the world to Christ (usually couched with biblical references so that to challenge the model is to challenge God). Teaching students to

require a paradigm shift for some) that begins at home (see Figure 1). Participating in a ministry under the auspices of a home church or home coalition of churches before being assigned internationally seems like a logical step in the training process.

Here is how this model could work in relation to church planting:

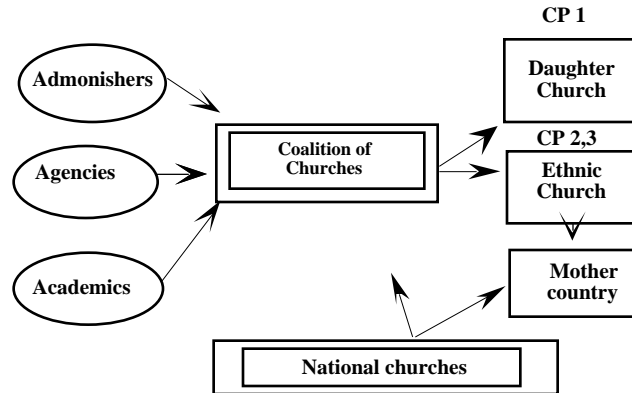


Figure 1. Collaboration to reach a common goal

take a learner role, become an astute questioner and user of evaluative models and tools, and become involved in ministry now will go a long way in producing responsible contributors.

For the institutions to return to teaching just the foundational courses of missions as suggested above is to return to a form of education model that should remain history. It is not uncommon to hear this comment at Biola University: “Talbot School of Theology tells us the answers to life’s questions. The School of Intercultural Studies doesn’t give us the answers, it raises questions.” Probably more than any other entity, the institutions are best positioned to produce thinkers. Producing thinkers who know how to walk with God supersedes any training and techniques.

Building on Corwin’s well-advised call for internships and dual focus roles of trainers and missionaries, I will now propose a training model (which may

Admonishers challenge the church(es) to become involved in world missions without minimizing the complexity of the task, nor forgetting that training for the pastorate often requires years to complete. They would insist that flash-in-the-pan evangelism be reconsidered so that adequate foundation for the gospel be provided as well as follow-up. Taking into consideration the level of

cross-cultural complexity, the coalition of churches calls upon mission agencies and institutes to help supply trainers and workers. Such a joint effort could 1) provide candidates with a model of effective teamwork, 2) provide candidates with hands-on experience (immersion model) under the tutelage of veterans, 3) help candidates identify personal gifts, assess language and culture learning abilities (Livingstone 1993:72), assess abilities to work on a team (relationships) and the level of spiritual development, 4) meet the church’s goal of planting new churches, 5) provide churches and agencies with an assessment of candidates that supersedes interviews and references (two of the worst ways to select personnel) [see Graham 1987], 6) provide quality, known personnel for the agency, and 7) keep all parties interacting on methodologies. Obviously, for such a joint effort to work smoothly and productively, well defined guidelines would be required.

Field-based partnerships overseas between the four groups seem to be a natural next step. However, tying home front ministries with those overseas will require that another leg be added to the stool—the national church. In a growing number of cases, even the North American model will require a five-legged stool.

Institutes will have to consider very different delivery systems because fewer and fewer students will be able to spend significant time on the home campus. It seems that Fuller School of World Mission has led the way in offering courses that can be taken abroad. Many schools now offer courses and consultation to Christian workers overseas, making lifelong education a possibility.

But have the institutes left behind the basics, as Corwin seems to claim? I went to Biola's undergraduate catalog to take a look. Here is what I found: All students are required to take 30 units of Bible. Theology of mission and Acts from a missiological perspective are included in the 30 units for Intercultural Studies majors. While history of missions is required, world religions is an elective. In the Mid-West, Moody Bible Institute with regard to the International Ministries majors requires that students take world religious systems, mission history and over 30 units of Bible. On the East coast, Columbia Bible College, requires a minimum of 50 quarter units of Bible, case studies in mission history and world religions. While someone needs to do more extensive research on this question, preliminary findings indicate that these topics are being covered by the institutes. The courses the institutions offer is definitely important. However, much more important, is the type of students they produce—humble, Spirit-controlled wise thinkers.

Front Scuds to Skunks

Can a systems approach to training that which has an ineffective track record, really work? Such a model assumes a level playing field in the quality of training provided by all: institutes, churches, agencies and admonishers. To date, no such playing field exists. Even so, we must not give up.

At least four realities exist:

Reality One: Churches demand more responsibility in missions than supplying the personnel and paying the bills (Camp 1993).

Reality two: Agencies and admonishers will not go away.

Reality three: Academics will adopt new delivery systems. Reality Four: Cross-cultural missions is a very sophisticated endeavor.

These four realities call for a whole new game plan for a whole new world. It is time to abandon strategies that launch Scuds into one another's camps. There have been sufficient casualties on all sides. Like the PLO and the Israelis, we must sit down and sign a peace agreement (hold Skunk meetings). If it takes another country such as Norway to make it happen, so be it. At least then it will be easier to say to the national churches, "Partnerships in training work because we have seen them work."

After eight months of secret negotiation, the Israelis and PLO stunned the world by signing a peace agreement. How was such an agreement reached when such seemingly insurmountable obstacles stood between the two parties? Here are a few facts about the talks: Very few people were involved in the talks. Rather than meeting

across tables in some "neutral" office, the meetings were held in a home, with the wives present. The negotiators were satisfied initially to reach agreement on broad general principles. Are there lessons we can learn that could help move us to more genuine partnerships?

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Tensions in Equipping for Missions: Second Response

by William Taylor

I'm really a new comer to the ISFM I'm a son of missionaries, so I'm an M.K., and the father of three M.K.s in the years that I was in Latin America, the drive, the vision of frontier missions, the ultimate pioneers—well, I had that group ratcheted out to such a high level of spirituality that I knew I'd never get there, because this was a high commitment of a pioneer missionary, a frontier missionary, an unreached peoples missionary. Yet that really wasn't where God has placed me. He placed me in Latin America for 17 years, and now working with the missions commission of World Evangelical Fellowship.

But what I am most pleased about is to see that there is a serious engaging with this whole issue of “what does it mean to equip for ministry”—which is how I use the term training—equipping for ministry. And in this case, equipping for effective cross-cultural ministry.

One of my various paradigm shifts took place in Guatemala some years ago when I was sailing with a Guatemalan colleague of mine from the Central American Theological Seminary. There was no breeze, we were just sort of out there, dead in the water. And I said, “Oscar, do Latins think differently than North Americans?” Now, that came because I had been teaching for a few years and had come to the conclusion that something was happening that I didn't fully understand; that to talk alone was not to teach. Whether I had well-articulated objectives from my courses and great methodology—I wasn't thinking in terms of outcomes. I was a product of one way of thinking and one way of learning—and pretty much one way of teaching.

So to see this whole topic of equipping being addressed I think is a critical one. It cannot stop here. It's got to go on. I've been involved pretty much full-time in theological education for 19 years, 17 in Latin America and two full academic years in the States teaching at Trinity until the Lord launched me into another segment of my pilgrimage.

In the last seven years, my major growth has been in the areas of learning and teaching that takes place in the non-formal sector of education. One of the things that I most enjoy about the folks that I'm working with now, such as Jonathan Lewis, is this beautiful idea, the Biblical concept of iron sharpening iron. How much I've learned from Jonathan Lewis and his perspective on learning and teaching and equipping as it has balanced out mine.

The topic for today has to do with goals. I would like to maybe ease it around and see if we can talk about outcomes. I see a number of big-league tensions or ambivalences in the educational industry! The first of these ambivalences is—in Spanish there's this great word, *cavilando*, which means sort of moving back and forth and I guess it's ambivalence. The tension—one of them was mentioned already—between the academic and the field-based programs. Another way of addressing this issue is the tension between formal (which would be academic, schooling—the scholastic education, front-loaded model), balanced out against the non-formal and the informal.

In North America, most of our missionaries (represented by organizations that you would find in IFMA/EFMA, which is one segment of the have gone through a relatively lengthy, formal process of training. And it took

me a whole lot longer than it took my mother and my father, who after three years of Moody Bible Institute took off to Latin America. When I got out of Moody I was just waking up to life. It took me a long time. Then it was two and a half more years of college, then four more years of seminary, then another year on Inter-Varsity Christian Fellowship's staff until finally, I thought I was ready to go. But at least I'd grown up by then—I think.

We face a tension in our North American educational system, the triad of the Know-Be-Do—we want you to know, we want you to be, and we want you to be able to do. I would venture to say that 95% of the times where this shows up, knowledge is number one. But I found it very significant, that the profile of the missionary competencies done in Asia in June, 1992, did not put knowledge at the apex. They put being at the apex. They emphasized character. The Latin profile put doing on top, because it just sort of fits. “Get out there and do it.” But the knowledge factor in the North American and European configuration is at the top. So we look at curriculum at our schools and say, “How much of this is a knowledge component?” Usually it is overwhelmingly formal education—overwhelmingly academic in nature.

Another ambivalence is this whole matter of, “Have we exported our educational systems around the world?” Regent College in Vancouver puts out a publication called *Crux*. In the June 1992 issue, Paul Stevens has one of the most significant articles I have read in the last twenty years on education. Now, that may not mean much if I'd only read three articles; but I've read a lot of articles. This is “Marketing the Faith: A Reflection on the Importing and Exporting of Western Theological Education.” This is an incredibly provocative article.

Ralph D. Winter

But to what degree have we exported our model? Teachers teach us; we are taught; and we start institutions that tend to look like the ones that we came out of—better or for worse.

Another tension or ambivalence that I see has to do with paths to ministry. In the providence of God, in Latin America about 19 years ago, we were part of a team that started a church that today is just moving on. It's such a delight to go back and visit them, still our home church. In that church, when we left Latin America in 1985, my family was dedicated as part of the missionary force to wherever God would send us. And so we went back last month, and gave a report to the leadership of our church in Guatemala, what God is doing in our lives and through our lives. Watching the development of that church as only one of maybe 250,000 churches in Latin America. As I travel around the world, it's very obvious that people emerge into ministry through different paths.

To simplify it, you have one path that's an academic one; it's a schooling path. Then you have the other, the everything-else-but-that. As I look at the big churches—some of them very effective, and others not as effective, and as I look at leadership emerging, we're going to see a non-schooling path appear. Training is going to come not necessarily through our theological paths but non-formal ways. We've certainly seen this on other continents.

These tensions and ambivalences lead me to conclude that in North America, the North American missionary training

industry is in crisis. I don't think I'm the only one that feels that way. And I certainly don't say this as someone who's just lobbing grenades over into the academic fortress. That's not my feeling; that certainly is not in my heart. But we had better be aware of the changes in the making.

Where is this sort of revolutionary format coming from? It's coming from the churches. It's coming from two categories of churches: the sending churches that are fed up with the time it takes, the cost of the training, the content and the outcome of the people that they send to seminaries to be trained. They're just unhappy with it. But not only the sending churches, but also the receiving churches. If we're sending some missionaries to plant the church in an unreached people group, there is no receiving church. That's just the way it is. But the fact of the matter is that many of the missionaries that come from our circles—IFMA, EFMA, AIMS—are going to countries or areas where there is a strong receiving church. They have something to say now, whether we're listening to them or not.

Missionaries are questioning their academic training. There are some schools that recognize that something “You know, Taylor, it's the administrators in our schools. It's the people that see theological education as big bucks and big business, and, ‘God, send us more Koreans, so we can keep this thing going! Or send us a Korean benefactor who will give us a million dollars, and we'll put up a building and grant some honorary doctorates.” One of my major

concerns is to see, by the end of this year, a very serious task force on missionary training in North America with membership of everyone who is a stake holder in missionary training. Start without protecting turf, praying, “Holy Spirit, lead us into the questions that we need to be asking.”

I was in Australia last year at a seminar on missionary training. There's a real tension between the agencies and the Bible colleges—the colleges that were originally started to train missionaries, and now in the largest one, only 20-25% of their graduates go into missions. So the agencies are not too happy. A Bible college response is, “Well, what is it that you guys want done, and we'll add a course?” Adding a course here or there seems to be the way we resolve the issue. But they're saying, “No. The issue isn't adding a course. The issue is reconfiguring the whole thing.” What they are saying is that we need to be seriously integrating non-formal components, informal components, into the equipping, effective equipping, of the Lord's cross-cultural servants.

Dr. William Taylor is currently working in mission training with the World Evangelical Fellowship.

The Unique and Complementary Role in Training First Response:

By Gailyn Van Rheenen

Gary Corwin is to be commended for his incisive contrast of the roles of academicians who train missionaries, agency leaders who practically deal with field issues, and admonishers who provide motivation and research to local churches and the mission endeavor of the church as a whole. Corwin seeks to show the place and role of each of these three types of leaders in missions training and the need for cooperation and synergy. His paper clarifies why certain kinds of training are best accomplished by specific types of resource people and why these types frequently compete with one another but should work together in mutual respect.

Critique of the Basics

Corwin rightly suggests that mission teachers in academic settings should emphasize the basics of missions. To him the basics are 1) theology of missions, 2) history of missions, and 3) the study of world religions. Along with these, I would contend that other studies are also fundamental to missions and must also be taught in the academic setting. First, the role of the spiritual disciplines must be taught and modeled. Christian ministers must learn to turn to God in prayer, acknowledge God in worship, and give space and time to God during times of meditation. The spiritually undisciplined seldom initiate churches with spiritual discipline.

Secondly, new missionaries must, without being controlled by the social secular science philosophy, understand the similarities and diversities of human culture and how cultural adjustments take place. They must realize that culture is

both created by God yet contorted by Satan, transformed by Christ yet also tainted by human sin. This theology of culture becomes formative to how Christian missionaries practically develop ministries in non-Christian environments.

Thirdly, academic mission training should have a practical course on doing evangelism. This practical training might integrate growth in the Christian disciplines, development of basic beliefs about Christianity (Who is God, Christ, the Holy Spirit, the Church, etc.), preparation of appropriate Christian messages and testimonies for different types of people, development of interpersonal skills and cultural sensitivity with the actual practice of evangelism. At Abilene Christian University, the courses reflecting these additional basics are entitled Fundamentals of Spiritual Nurture, Missionary Anthropology, and Ministry of Redemption. I believe that Corwin's list of basics too narrowly defines what the basics are.

Expanding the Definition of Strategy

I concur with Corwin's view that academicians should not emphasize strategy or methodological considerations on the foundational level. Corwin seems to be speaking against methodological rigidity which grows out of pragmatic approaches to teaching missions. Perhaps a definition of strategy would help us understand the relationship of strategy to the basics. I would define strategy as the practical working out of the will of God within a cultural context. This definition suggests that good

strategy formulation really begins with theology. Missionaries and national leaders, struggling to determine the will of God, who pray for direction, asking, "God, how do you desire for us to minister within this context?" This question, and prayer to God asking his direction, is always primary.

Missionaries thus seek to develop strategies honed by the touch of the divine. Without theology undergirding its every aspect, missions becomes merely a human endeavor. This definition also implies that missionaries and national leaders know their cultural context and have learned to reflect upon real life situations within these contexts. Strategies are formed upon the foundations of sound theology and social understandings. Without a firm theology and realistic social understandings, strategies are like snake skins—void, empty and useless.

Mission Mobilization and Training

Corwin accurately describes how pride frequently leads academicians, agency leaders and admonishers to either negate the functions of other mission trainers or to broaden their roles to include all the functions of the others. Nothing is worse than an educated missionary who has no practical experience but has a prefabricated model for evangelizing the whole world. Agency leaders, moreover, can proudly negate missiological foundations and place too much reliance upon methodological training designed specifically for one field. Admonishers typically consider that impact is more important than content and as a result exclude the more cognitive training of academicians and agency leaders.

Training for the Frontiers: Who Does What?

Limitation of Compartmentalization

Corwin's compartmentalization of academics, agency leaders and admonishers, like any compartmentalization, is never precise and can lead to misunderstanding. Agency leaders and admonishers must develop missiological foundations either in an academic setting or from intensive reading and reflection and then proceed to plan for missions upon the bases of these foundations. Without such foundations the essence and focus of the mission is lost. Academicians and admonishers must grapple with the practical dimensions of missions with which agency leaders contin-

ually struggle. Hopefully, academicians have been and still are active practitioners of missions and have not separated themselves in their ivory towers, cut off from the real world.

This summer I personally grew from teaching and counseling among the Kipsigis of Kenya where I ministered for thirteen years. The strengths and weaknesses of my ministry among them was apparent. Also I was able to fathom the struggles of the church in Kipsigis after twenty years of missionary work. Academicians and agency leaders must listen to voices of admonishers because they know the situation with knowledge of

and leadership in local churches. Hopefully, most agency leaders are able to teach missions academically, most academicians are able to develop specific strategies for different mission fields, and both are able to walk alongside church catalysts in their admonishing, mobilizing, and mentoring of local churches.

Again I thank Corwin for an exceptional article which helps to clarify the relationship between the mission trainers, mission agencies and mission motivators.

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Evaluating Goals for Mission Training

Going back to the basics, we need to raise important questions. Are the training principles and premises of our schools and institutions in line with our training goals? What do we need to change or accomplish as the situation demands? These are essential questions as we face the training challenges of the final frontiers

by Ralph D. Winter

I appreciate very much the use here of the term goals. It seems to me that any kind of strategic consideration must deal with goals. If goals are mis-stated or out of date or don't apply, they can cause more havoc than virtually any other thing. Sometimes the real goals have never been admitted, and if they were articulated, people would say, "Well, that's not our goal" when such undetected goals really are the actual functional goals in the situation.

An example of this is the common situation where the people in a residential school for training pastors say their goal is to develop church leadership, when they actually are defending the existence of a training pattern (or are afraid to question) whether or not it is the best way to develop church leadership. To be sure, this is a delicate and disturbing subject—tinkering with goals.

On the other hand I'm not happy with the original terminology of this topic about "abandoning old goals." It was not my idea—that phrase. I'm not really very interested in abandoning old goals. I don't care if they're recent or old; if they're not good, they ought to be abandoned, or changed or modified. Some of our best goals in education are the old ones; some of the worst are new goals. We may actually face a situation where we need to rediscover the old goals, find out where we were headed in the first place, and not assume that our current new strategies are necessarily the best. Therefore, I would like to loosen up this question of old or new goals. Old or new is not the important distinction.

In any case one thing we cannot avoid in a missiological society such as

this one is that we cannot ignore the goals of frontier mission as compared to the goals of ordinary mission. I say "ordinary missions," but if I were really bold, I might say "mission that has drifted from its true goals," but I wouldn't dare say that. That does not mean that I question the legitimacy of Christian activity in areas of the world where churches are already well established—even though missions originally focused on places and peoples lacking churches. It's an amazing achievement: almost all missionaries today, when they get to the field, are greeted by Christians, and perhaps by other missionaries as well. Historically that's a new situation. We apparently haven't stated our goals clearly enough to avoid contentment with that achievement, or even to question it. For the most part missions have not even had the goal of planting mission structures within their own overseas churches.

Inter-Church Missiology

However, at this point in time, I would rather just let it be. Let's agree that some mission goals have to do with the church "growing where it is" while other goals have to do with the church "going where it isn't." These two concerns really shouldn't be thought of as conflicting. The problem is that a vast proportion of all mission money and personnel today is involved in churches around the world simply "growing where they are"—a concern I would call inter-church mission, the missiology of the relationship of the global church to itself, a concern which does not any longer address the relationship of the global church to the rest of the world out

side of itself. The latter was classically the primary purpose of mission.

Thus, goals in terms of frontier mission are really quite different from goals in terms of what I would euphemistically call regular or ordinary mission, or even contemporary mission, or mission the way it generally is today. At best it is cross-cultural inter-church mission.

Please understand that I don't feel critical towards what's happening. I was one of those missionaries myself working in an area where the church already was. I thought I was doing something worthwhile, and I think I was. Such labors are not to be sniffed at or belittled. It's a very important thing that the church should "grow where it is." I come out of the church growth movement without the slightest inclination to deny or belittle it.

But at the same time, I think the International Society of Frontier Missiology has opted to focus on a whole new set of goals that relate to the church "going where it isn't." This is a bit different from what many people think of today in terms of mission, so we need to be prepared for some surprised reactions.

Virtually all missionaries now a days are involved in a vast pastoring operation—church nurture. And whether it is at home or across the water is not all that different. The difference within the United States between Willow Creek and the average 100-member church in a small town in Iowa is about as great as the difference between a church in Baltimore and another in Sita Paulo. Virtually all missionary activity today is concerned with the care of existing churches—not with classical missions. From this point of view,

Evaluating Goals for Training

inter-church missiology is, in a way, a corruption of the word missiology. Well, even to have to say “classical” missiology is to devalue the word missiology from this point of view. If it may to some sound nasty to insist that classical missiology was frontier missiology, let’s just talk about frontier missiology, and understand its goals to be quite different from those of inter-church missiology.

Intra-Cultural Missiology

A third kind of missiology is called intra-cultural missiology, a phrase I did not dream up. It came from the lips of from Ken Onaniken, who said, “intra-cultural missiology is what we’re involved in in India.” He made no apology. “We are battling with our own culture,” and of course every church in every culture ought to do that. I’m not against that either; that’s very important. Like J.B. Phillips said years ago in his *Letters to Young Churches*, “Don’t let the world press you into its mold (Romans 12:2).” Every church every where has to battle, battle, battle-not only with its own culture, but eventually with its own enculturated syncretistic forms of Christianity-“culture Christianity” which diverges so gradually and subtly from Biblical intent. So, intra-cultural missiology is a very important kind of missiology with its own set of goals. Intra-cultural missiology means wrestling with your own society and culture.

But, again, I fear that this is a bit of a corruption of the word missiology. I don’t really mind this use of the word, but let’s recognize that it isn’t the same thing even as cross-cultural inter-church missiology, which means going and assisting believers in other languages and cultures all over the world with their own intra-cultural mission. The result is that a person like Ralph Neighbor, Jr., can fly back and forth from Columbia Biblical Seminary and Singapore without shifting gears hardly at all. You’ve got big churches in both parts of the world,

and to be healthy they all have to have accountable cells within them, and they all have to wrestle with their own local culture. So both intra cultural and inter-church missiology are good. But goals that are related to global church work, whether inter-church or intra-cultural, are going to be different from goals related to frontier missions.

M.D.s and Veterinarians

We might ask ourselves, “Why even evaluate the old goals if everything is going okay?” Well, everything is not going okay. David Hesselgrave and Len Tuggy have already pointed out that things aren’t necessarily working.

I think it would be instructive—maybe this is a little fanciful—to compare the training goals of a medical doctor with the training goals of a veterinarian, and to distinguish in a parallel way between pastoral training and missionary training. We all know that an M.D. has to have really good training. Why? Because human beings need his help. But with veterinarians, it’s different. The patients can die and nobody’s going to sue you (or at least in the old days no one ever sued you). The veterinarians’ patients are not as important as the M.D.’s patients. So also, I’m afraid, the missionaries’ “patients” are not as important as the pastors’ “patients.” That’s one reason that our seminaries concentrate more on the training of pastors than on missionaries. The former seems clearly more important, not just a larger market.

I never thought of this parallel until I had a chat with a veterinarian one time, and he sort of filled me in. It isn’t anywhere near as complicated to know what to do when a human being is sick as it is to know what to do in every case within a wide range of different forms of animal life. To know the exact dosage for a parakeet or a crocodile or a cow is inherently more complicated than to focus on just humans, as complicated as that may be.

Similarly, training people to go either to Hindus or to Muslims or to Buddhist—you’re dealing with quite different subjects! Preparation is not easily defined. So picture the veterinarian of a major zoo. You can imagine he’d never get a night’s sleep thinking about the complexities of his problem.

Frankly stated, to be a good missionary in a strange place is a much more difficult task than to be a good pastor in a familiar place. This is not meant to belittle the pastor but to emphasize that the training of a missionary ought not to be less than, different from, or instead of, but in addition to pastoral training.

Admittedly, the veterinarian can’t really be as well-trained for all those different kinds of animals as an M.D. can be for just one kind of animal. This fact in mission training becomes especially true when you consider’ dial the bulk of the available money for ministerial education—the investments, the endowments, and social support—flows more readily to the training of pastors for us at home than for the training of missionaries to work with people out of sight and out of mind. While the average missionary may need more training than a pastor the tendency is the other way.

I can remember years ago saying to myself that there really is no combination of normal educational opportunities which, stacked end to end, will produce the right missionary training. Either you’ll be in that process too long and arrive on the field too late, or you’ll arrive on the field early enough to really get the language but not be properly prepared. My conviction is that you cannot at this point in history assemble a series of existing training choices in any country in the world-not in the United States or in any other country-and come up with a truly efficient and effective training program for a missionary.

Thus, we cannot leave unexamined the seminaries as they are. We can’t just say, “First you go to high school, then to

college, then to seminary, and then you get some specialized training if you're going to be a missionary." When a friend of mine was in seminary years ago, the students in his graduating class received word from their denominational board that those who planned to be missionaries should attend a special three-day training program immediately following graduation. That was considered adequate preparation. This is a true story!

But if you tack on quite a bit more—a whole lot of good stuff—you will arrive on the field hopelessly late. By the time you're sixteen you begin to lose the ability to learn a foreign language. So, someone will say: "Well, we can't send people into missions when they're sixteen." Look again. We're sending thousands of people overseas when they're sixteen, as a matter of fact. A huge proportion of the mission movement today consists "short term" young people. This is good education but mostly embarrassingly amateurish and use less mission. It may be marvelous experience, but it doesn't really advance the cause all that much.

In my denomination—I'm Presbyterian (U.S.A.W) there are some 2 million to 3 million people in the denomination and 18,000 pastors. A very serious professional study was done not very many years ago that determined that two out of three of our ordained people would be happy to get out of the ministry if there were some convenient, unembarrassing way to do it. So here we have a denomination with 18,000 pastors—all nice people, not immoral, not bad, and certainly not worse off because of their seminary training. While they are all academically qualified they're often not as qualified to pastor as gifted people within the very congregations they serve.

Meanwhile, coming in from left field is the statement that of the 30,000 new churches established in the last 25 years in the U.S., only 5% have seminary-trained pastors. In other words, many of the new

churches, even in the U.S.A.—the burgeoning Charismatic Center movement, Chuck Smith's Calvary Chapels and the Vineyard fellowships—don't bother with the kind of seminary training that our Presbyterian mission board would assume to be basic for missionaries. I really do not feel that our seminaries are teaching the

Spiritual passion is not so much grown in seminary as it is selected in the church, raised up and trained there.

wrong thing, or that it isn't useful stuff. I'm very academically sensitive in that area. I'm not saying, "Hey, just forget seminary!"

But our goals need to be re-examined, especially if what we're doing isn't working. For example, according to Walter Kaiser, Jr., six of the major evangelical seminaries today would be bankrupt if it were not for Korean students that make up from 20% to 35% of their student bodies. That kind of situation will not last very long; something different is going to have to be done.

School as a Goal in Itself

Let's take some sample goals. First of all, the goal of school itself. As anthropologists will readily point out, there was a time, and still is for many people in the world, when education went on apart from the phenomenon of formal schooling entirely. Education did not consist of schools where you sit down in a class, etc.

Thus, I think we have to ask, is the school itself a reasonable intermediate goal for training? In other words, we need to study the classroom versus the apprentice-

ship pattern. In Germany, 62% of the younger population (I forget the age range) is involved in apprenticeship, not in formal classroom schooling, although some very high-quality academic stuff is covered in that apprenticeship. In America, for that same age range not 62% but rather 2% of our people are involved in work/study apprenticeships. (And we have five times as many people in that same age range in prison.) In America, the average age of murderers has now dropped below age 16. These are related facts.

In his books, Donald Joy of Asbury Seminary states that in America we have postponed maturity by an artificial process. He says we have created adolescence, which results from people in school instead of in work. It would appear that schools have created problems instead of solving them. So we need to ask what is really the purpose of school if the people can learn in a different and distinctly productive context and at the same time be happy, well-developing people?

I lived for ten years in a Native American society where there were no schools but where, nevertheless, people did learn a great deal. There was no adolescence, but there was a great deal of family stability. So, we need to ask ourselves whether our lengthy school system has actually served us well, and if it should be exported to the rest of the world.

Linked to this question is the one about how many years of schooling. The Student Volunteer Movement was what really catapulted missionary training into a college level operation. When they went out, they often were culture-shocked to find national pastors out on the mission field who hadn't gone through college! "Yale in China" was one of the rallying cries of the Student Volunteers. They thought that just trans-

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porting Yale to China would fulfill the Gospel! In America they pushed pastors out of their pulpits saying, “You’ve got to have proper training; we’ll do this job until you get it.” Nowadays, however, it isn’t just college we say mission-field pastors need, we think seminary. A college education isn’t good enough. If you were to drop down in a parachute in the average mission field in the world, you would find that for every hundred churches there would be only eight ordained pastors. If (by our imported Western definitions) the pastors overseas are not properly trained, how likely are their missionaries ever going to get “properly” trained?

Origins of the Schooling System

It would be helpful to reflect for just a couple of minutes on where our American school system came from. It’s been a fascinating thing for me to delve back into the origins of the American educational system, so-called. I’m not referring to an “educational” system but rather to our “schooling system.”

Harvard in the 1600s had only one teacher, who was also the president, for all the classes for all three years—and there were only three years of study. The average age of entering students was 13 or 14, and they didn’t need any previous schooling at all. Yet they received a “college education.”

Why? Because the word college in those days meant the same as grade school today. In French and Spanish it still means grade school. When we go overseas we tell people, “Well, Thomas Jefferson graduated from college when he was 17,” as I’ve heard it said many times—as if that were something special. As an aside, I remember taking a tour of William and Mary College and listening to a run down of its early days by an distinguished elderly gentleman. When he finished, he asked, “Are there any questions?”

I said, “At what age did Thomas Jefferson go to school if he graduated when he was 17?”

“Oh, he was a very bright student. He was very precocious and went early.”

Then I asked, “What was the average age of people who went to college in Jefferson’s day?” The man did not know. The fact is, Jefferson got out of college late, not early. Students starting at age 13 got out at 16. But these facts seem to be suppressed among us today. We lived for 250 years with this kind of system before we shifted massively to “more is better” in terms of time behind bars in classrooms. But, disastrously, we’re imposing on people overseas what has been true for ourselves for only the last few years. And it is proving it self harmful here.

Harvard set a pattern for other schools to follow. It taught mainly Latin, not a curriculum for pastors, as is commonly supposed. The idea that Harvard was set up primarily to train pastors was a public relations statement. There has never been a time when even half of its students went into the ministry; indeed, the curriculum in the 1600s didn’t even relate to the ministry as such. The students learned Latin at Harvard and then trained for the ministry as apprentices out in the pastorate. You had to have a certain smattering of Latin even to get in, but that’s all.

To know Latin was to be literate, so Latin schools were gradually set up in the villages. Village schools were very brief, at first only one year, then later two years, and still later three (then six, then eight, then twelve—community colleges today). It was handy to have the little kids out of the way. “let’s get the kids out from underfoot so we can do our work better. Let’s extend the school to provide a sort of babysitting function. Can we think of other things to teach?”

To jump 300 years down track—it was only recently that a UCLA chancellor,

who had been involved in a five year study of the function of UCLA, said, “This is basically a babysitting operation.” School is still essentially the process of taking care of people who are thought not to be ready for responsibility even though at the same time it post-pones real education and maturity. Can we admit it? Our basic schooling goals are really quite questionable as we think about training for ministry or missions.

Fragmentation of the Content

What is a seminary anyway? It’s a place where teachers teach, and those teachers have to work to get their pay. They can’t wait while the one professor teaches and then wait another semester before the other professors can begin to teach; they have to be kept busy most of the time. If you have one teacher, like at Harvard, who would teach everything, that would be fine. When you get two teachers, you split things up and say, “You teach this; I’ll teach that.” Then you get three teachers, then five, and pretty soon you’re slicing reality (the subject matter) into more and more pieces and ever thinner slices.

Hesselgrave’s quote from David Wells’ new book bears repetition here. He speaks of:

...the fragmenting of knowledge within the seminary curriculum. Subjects and fields develop their own literatures, working assumptions, vocabularies, technical terms, criteria for what is true and false, and canons of what literature and what views should be common knowledge among those working in the subjects. The result of this is a profound increase in knowledge but often an equally profound loss in understanding what it all means, how the knowledge in one field should inform that in another. This is the bane of every seminarian’s existence. The dissociated fields—biblical studies, theology, church history, homiletics, ethics, pastoral psychology, missiology—become a rain of hard pellets relentless bombarding those who are on the pilgrimage to graduation. Students are left more or less defenseless as they run this gauntlet, supplied with little help in their efforts to determine how to

relate the fields one to another. In the end, the only warrant for their having to endure the onslaught is that somehow and someday it will all come together in a church. (Pages 244-245 in *No Room for Truth* by David Wells, Zondervan, 1993.)

This is the phenomenon of curricular fragmentation. It is obviously not best for the student, but it definitely involves unstated institutional goals, namely keeping the professors busy. In this situation students simultaneously take courses that are not intentionally related. They might take Bible, theology, hermeneutics, exegesis and Hebrew all at the same time, but they might not even be studying the same part of the Bible. There's no coordination between the courses. There's no attempt to allow the student a refined mixture of reality and knowledge in a well-organized program because to do so is unrelated to keeping the professors busy. Plus, the professors probably wouldn't want to be in the same class-room at the same time. And, such a practice would not be economically feasible.

In other words, a great deal of our goal structure in our educational institutions involves factors that do not relate to the stated overall goals of the institution. Many schools are tempted to believe that success is to have enough students whose tuition pays the faculty. They may think that if they just keep growing bigger and bigger, they must be successful—success in numbers without any institutionally strategic development related to graduates who can make an impact on the church.

Let's go back to the fact that two out of three seminary graduates in my denomination don't really want to stay in the ministry. The questions that they were asked when they joined a seminary student body may not have related to their ministry goals. Let's imagine, "Do you have enough money to pay for tuition? How big a loan do you need? Do we need to give you a scholarship?"

I don't mean to say that these are unimportant questions; it's just that they themselves do not relate to the ultimate goals of pastoral or missionary training. We have to ask ourselves, "What is the seminary for besides keeping itself in business?" I'm all for seminaries, but they are cheating themselves and the church if they

The most valuable knowledge any missionary will ever acquire will be on the field, but most agencies and schools are not working at that.

only think in terms of their own survival.

But someone can say survival is a reasonable goal! After being in the Philippines for a couple of weeks, I remember, to my chagrin, asking missionaries why all their schools taught in English. One told me, "The students wouldn't come if they couldn't learn English. They want to learn English."

Teaching English, of course, is not the goal of the eighty-some ministry schools, but they say, "That's the only way you can get students." I ask you, if you want to avoid poisoning the church, is that the right kind of student? You cannot be indiscriminate in selection when you are dealing with spiritual reality or passion. Spiritual passion is not so much grown in seminary as it is selected and trained in the church! It's easier to train people who have passion than to impart passion to trained people.

Years ago, after speaking at a major seminary with which all of you are acquainted, I was driven to the airport by one of the students. (This was at least 15 to 20 years ago when seminaries really weren't talking much about missions, though this seminary has changed a great

deal for the better since then). I remember my driver telling me, "Not many students from this seminary graduate with missionary interest. A lot more come here with that vision than ever leave here with it. They bring their vision, but they lose it in seminary."

Thus, the selection process, the associations, the motif, the goals of the seminary—if these are defined by the self-interest of the institution itself—the tendency will always be to obscure and drift away from the fundamental, founding purposes of the institution. No healthy institution can possibly be what it ought to be if its goals are purely internal. Institutions can

only justify their existence if their goals are external, subordinating all questions of meeting the budget or what they will have to do to attract students, keep afloat, etc.

Degree Completion Recent years have seen an interesting new development. Somehow, man's necessity may be God's opportunity. Only a few years ago secular schools began to look forward eagerly to the arrival of a mass of baby boomers. As the tremendous surge of boomers flooded in schools built more buildings, added more faculty and bolstered their libraries. The seminaries also profited from the baby boom. But the wise schools knew that this "boom" would eventually bust. Someone specialists even predicted that when the boom collapsed, a thousand private colleges as well as many universities would go out of existence.

Well, the boom has now come and gone, and what actually happened? The peak of 12.5 million college-age students has now dwindled to 5.6 million. That's less than half of what it was before. But guess what? The schools are still in business. They simply shifted gears, the secular schools in particular. They still enroll 12 million students! How does that work?

Evaluating Goals for Training

This phenomenon is not often talked about. I almost called it a syndrome, but that's exactly what it isn't! It's a healthy development, an invention mothered by necessity which schools would never have otherwise thought of. I'm speaking of the "degree completion" concept. Almost every college today is either doing this or thinking seriously about it. This shift has rescued dozens of Christian colleges as well as a thousand secular colleges.

What is the shift? Schools pick up the phone and call one of two companies that will—for a very hefty price—come running to re-tool and re engineer their operation for this survival technique. Degree completion is an off-campus program for people with two years of college who are beyond college age, 25 or older. (There are 40 million such Americans). As a result, by now over half of all university students are over 25—not the "normal" 18 to 22. They are not full-time students; they're off-campus. A great deal has changed. These students are older and more mature; they think and pay attention and do their homework, and they don't need loans. It's amazing!

Will we ever realize that that this might have been a better way to go in the first place? Forget the 18 to 22 year olds! In Germany they put them into apprenticeship, and both train and educate them on the job, which is essentially what this type of thing is. It's education on the job, right in the classrooms of the businesses.

This is, I believe, a pattern to think about. In a sense, it's been forced on the schools because few schools chose this without the financial pressure. It's ignominious. The accrediting agencies have smoldered and gritted their teeth and don't know what to do. But they recognize that a lot of their customers would go broke if they didn't go along. Note that accrediting agencies ultimately follow the lead of their institutional customers who support them! As a result, accrediting standards tend to be significantly related to school realities rather than educational desirabilities.

One momentous global fact is a really indigestible problem to the seminaries, the way they are now. You go out into the villages, small towns and cities in the mission fields of the world and you will find about two million pastors in harness who have no formal theological training and never will, the way things are. You go to those people and tell them you want them to take one course on Romans, another on Ephesians, etc. For them, this is like eating big lumps of something indigestible.

It's like going into the pantry when you're hungry and being offered a five pound sack of flour or sugar or five dozen eggs. If you go through the front door of the restaurant and sit down at a table, all those things come to you mixed together invisibly, and the integration is not only digestible but tasty! As David Wells indicates, however, our formal training programs present the different theological ingredients in an unintegrated form.

The Septuagint

Let me give you one example of what happens when seminary studies are not integrated. In our shop we've been trying to weave these various disciplines together into a completely new curriculum.

In this process we've realized afresh is that the Septuagint has fallen between the cracks in our seminary studies. It was the Bible of the early church and the most influential translation of the Bible ever made. It was very widely used in the early centuries and had an incredible influence. Indeed, 80 percent of the quotations in the New Testament come from that book and its vocabulary. The very order of our books today comes more from this Greek translation of the Old Testament than from the Hebrew Old Testament. Yet the Septuagint is rarely spoken of in many seminaries.

To trace a word through the New Testament is no great achievement

compared to being able to trace that same word all the way back through the Greek Old Testament, where the weighty terms in the NT likely came from. Do you learn to do that in seminary? I've talked to many seminary grads who don't own or perhaps don't even know the name of a Greek concordance of the Old Testament. Yet, the meaning of most of the loaded terms in the New Testament comes out of the Greek Old Testament, not the Hebrew.

The basic problem is that in the seminaries each of the Old and New Testament Departments has its own agenda, its own scholars, its own saints and its own literature. Most Old Testament scholars feel that to master Hebrew is all they can be expected to do. And while the New Testament scholars understand their specialty to be Greek, they don't often recognize the importance of studying the Old Testament in Greek.

Thus, by dividing Biblical studies into Old and New Testament departments, with one stroke the seminaries abolish from sight the single most important document that could inform us about the New Testament and the nature of the Christian faith in the early church. Isn't that amazing? Yet this fragmentation goes on and on and will continue unless and until the different professor specialists can give up their own individual classes and agree to work together on courses of instruction which combine their knowledge and skills.

Absence of Goals

One thing about goals has to do with their absence in certain areas. Here I have in mind the question of what goals should a seminary—or any kind of a training program—have regarding who should be trained? Again, two-thirds of the pastors in my denomination went to seminary in good faith, hoping to become something useful. Like Luther, they probably went into a religious milieu to solve their own spiritual problems. Often it is said that people go into

psychology because of some personal problem. To a great extent this is true for people in seminary. Surely seminaries are the place where you can learn about the things of God. Think of all the leading Christians who are there—fine, marvelous people. So by going to seminary you'll be better off, no doubt. But note, that's not the way the Bible talks about the selection of a pastor—by choosing young people with problems. The Bible talks about choosing older people who have solved their problems, not young people who haven't.

Thus who goes to seminary is at least as important as what is taught there. Example: the Pentecostal movement has very successfully focused more on the who than on the what. More recently the Assemblies of God in the U.S. has established its own seminary and is heading down the primrose path that the older denominations have followed.

However, down through Latin America, the Assemblies are still growing "to beat the band" by employing a completely different selection system. The Assemblies of God operates the largest extension operation in the world. In Latin America they have tried to enroll every single person in the congregation in one of their night Bible schools—not just pastoral candidates. And they always discover that some of those they enroll are born leaders. In their system people with leadership gifts can rise to the occasion. It may take years. In Chile it sometimes takes 14 years to be come a pastor. You have to go through many, many steps, and if you can't hack it at each level, you'll never get there. But in such a system, there's never a question as to who becomes a pastor, and they rarely make a mistake.

In the professionalized system—to which mainline churches in the U.S. bow and scrape—by contrast, a person goes through lengthy training during which he or she may be considerably isolated from the world in which ministry is later to take place. He then gets out into a church and, in my denomina-

tion anyway, can immediately become the moderator of a session, which is a group of elders in a local Presbyterian congregation. As the pastor, the newly graduated seminarian can be the chairperson of that group without having ever before even attended such a meeting. Is this the best way to train ministers?

The Bible talks about choosing older people who have solved their problems, not young people who haven't.

I think of Pedro Carasco, who lets people get out in the field early and get on-the-job training after they get there. The most valuable knowledge any missionary will ever get will be on the field. But most agencies and schools are not working at that. They could easily do so. Off-campus educational techniques and programs are a highly developed skill today. For example, ACCESS.

Off-Campus Training

ACCESS (Association of Christian Continuing Educational Schools and Seminaries) focuses on the education of people off-campus. Born over twenty years ago, it uses continuing education, not the somewhat whimsical new phrase "Distance Education."

America was born with what you could call an inferiority complex. The fearful assumption was that if one year of school was good, then two would be better. We have elongated that fear until an American liberal arts B.A. has no equivalent (in number of years) in any other country in the world, where people are ready for life much earlier. In a sense

we're just overdoing it, competing with Europe for "higher standards." Social historians say Americans shifted the fork to the right hand so that our people would not be tempted to eat with their knives. We have been hypersensitive about inferiority, comparing ourselves to what "proper people" were doing. "If in England they study X number of years, we'll study twice as many here."

We must suspect goals, both social and cultural, which dog our tracks and bedevil every mission field in the world. It's impossible in most mission fields to sit down and think the situation through and deal with it without admitting the enormous

power of social momentum from the West, which has structured the accrediting associations now girdling the globe like iron chains. They force us to do things, like it or not. The extent of this kind of insensitive cross-cultural transportation of cultural forms is just horrendous. In America, we got along for 250 years without all that. So can the barefoot pastors and elders around the world who can't even read. I worked for ten years in a non-literate society. The average church member knew the Bible far better than people in literate congregations. But we will find it very difficult to examine these fundamental, culturally encapsulated goals—even if they are killing our own churches back home!

Well, that's a good place to stop. I'm eager to hear what these other men add to this discussion. I have a lot to learn, I'm sure.

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