

STEP 6: MINISTRY ASSIGNMENT SEARCH

Steve Hoke

The next two steps—seeking out the place where God wants you to serve and getting hands-on training—overlap with the step of finding the right agency. Each one influences the others. So steps 5, 6, and 7 should all be tackled simultaneously, as a single unit.

It's necessary to ask God specifically about the *role* you are to play in seeing Him plant a strong, vibrant church in a part of the world where Jesus is not known.

Although this workbook has been designed with varied roles in mind, the profile on pages 26-27 highlights one of the roles most essential to the decade ahead. Church planting remains a critical role. There are nearly two billion people in some 6,500 people groups who live beyond the

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reach of God's tender mercies—with little or no culturally relevant Christian witness. Unless many Christians, from many places, go specifically to these unreached peoples with an understanding of their language, their culture, and their needs, no new church can be established among them.

But other roles are needed too. On page 74 we have listed several other missionary tasks which focus on and supplement church planting. We've also listed the types of preparation required for them. Maybe there's a certain role that fits you, your training, your experience, and your gifts. If God has specifically equipped you to serve as a teacher to MKs, for example, then go ahead! There's no need to feel guilty about filling a much-needed support role.

Regardless of what you now see as the task to which God is calling you, you'll find it extremely helpful to think about and focus on a particular

people group. Ask your church or agency to help you study a people group, or perhaps several people groups which occupy the same region—or the vast unreached cities of our globe.

Look for evidence of God's leading: a match between your natural abilities, learned skills, and spiritual gifts and the characteristics and situation of the people. Avoid making quick judgments or being too easily attracted to (and distracted by) "easy" jobs or the prospect of some "exotic" adventure. Hawaii is no longer unreached. Neither are San Diego, Cancun, or Monte Carlo.

Patiently wait for God's leading to be reinforced by other indicators or "wisdom signs." Prayer, "divine appointments" (those uncanny times when God providentially leads across your path just the person you need to talk to), confirming spiritual counsel, an overriding sense of His peace, and even circumstances, to some extent, can serve as wisdom signs.

The Apostle Paul was "called" into full-time ministry at his conversion on the Damascus road (Acts 9), but he wasn't "sent" out until he was commissioned by the Antioch church in Acts 13, a number of years later. If Paul could wait for confirmation, so can you. "Calling" and "timing" are two crucial but very different issues to keep balanced.

What if you don't know where you're supposed to go or have no geographic preference? What if you don't know of any unreached people groups? The suggestions listed below were gathered from others who have faced the same predicament.

1. Tune into the clues around you. Learn about the particular people group or geographical focus your home church emphasizes. Pray regularly for specific unreached people(s), nations, and cities listed and described in *Operation World*, the best geographical prayer digest. Be aware of the people God leads into your life (divine encounters), friends who have a similar burden, international students you encounter who are all from a certain part of the world, or a growing concern about a special people to whom God clearly indicates He wants to lead you.

2. In your journal, keep track of insights or strong interests as they develop. Each week, review what you've written,



THE MISSIONARY PREPARATION MATRIX

There are thousands of unreached people groups with no Christian witness. Each requires a well-trained team of church planting missionaries. But other roles are needed, too. In the chart below, we have tried to show the different kinds of training needed for different tasks.

	STEP 1	2	3	4	5	6	7	8	9	10
TYPES OF MISSION ROLES/ CAREERS	Spiritual Formation	Body Boost	Exposure	Basic Education	Agency Contact	Assignment Search	Hands-On Training	Apprenticeships	Lifelong Learning	Finishing Strong
Agriculturist	X	X	X	X	X	*	*	?	X	X
Church Developer/ Church Renewal Specialist	X	X	X	X	X	X	X	X	X	X
Church Planter	X	X	X	X	X	X	X	X	X	X
Community Development Worker	X	X	X	X	X	X	X	*	X	X
Evangelist/Discipler	X	X	X	X	X	X	X	X	X	X
Field Researcher	X	X	X	X	X	X	X	X	X	X
Health Specialist	X	X	X	X	X	X	X	*	X	X
Journalist	X	X	X	X	X	X	*	—	X	X
Medical Doctor	X	X	X	X	X	X	*	X	X	X
Mission Counselor	X	X	X	X	*	X	*	*	X	X
Mission School Teacher/ Administrator	X	X	X	X	*	X	X	—	X	X
Nurse/Pharmacist/ Lab Technician	X	X	X	X	X	*	X	—	X	X
Pastoral Mentor/Coach	X	X	X	X	X	X	X	X	X	X
Pilot/Technician	X	X	X	X	X	*	*	X	X	X
Secretary/Admin. Asst.	X	X	—	X	X	X	—	—	X	X
Tentmaker	X	X	X	X	*	X	*	—	X	X
Theological Educator	X	X	X	X	X	X	X	—	X	X

* Specific to technical skill

? Requirements are variable, not specific

reflect on it, and see if any patterns, divine encounters, or contacts with a particular people in a particular part of the world have emerged. Be attentive, as well, to what God may be teaching your church about their missions focus.

3. Be open to traveling and visiting regions within the vast unreached world.

4. Interview missionaries and international students who have come from similar regions or who are from a particular people group. Learn all you can. Keep track of your insights.

5. Be up-front about a call that conflicts. If you sense a growing call to a people group other than those emphasized by your home church, it's time for intensive prayer and sensitive communication. Take the initiative to share clearly and honestly with your leaders how, where, and why you think the Lord is leading you. Ask them to pray with you about your direction. Seek their participation in your decision so they can have a shared sense of ownership in your plans as you move forward.

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6. Be encouraged, but also be faithful. God wants to reveal Himself and His heart to you in a very personal way. As you seek to draw closer to Him through intentional study, prayer, and listening, you will probably find yourself drawn to a particular people group.

7. Step out in faith. If after extended prayer you still believe God is directing you to missions but you have no sense of leading to a particular people, the Lord may want you to step out in faith. He may be asking you to move in obedience like Abraham—not certain where you're headed, but knowing that He will point the way.

Most sending agencies and sending churches are happy to walk with you during your process of searching for an assignment. They're interested in matching your gifts with the task to be done. They want to see you placed on a team

where your abilities and gifts will complement the mix of the rest of the group.

You will probably be asked to take personality inventories and tests on things like vocational and role preferences, psychological background, conflict resolution style, and linguistic ability. While these exercises may seem like a lot of paperwork, they're not "busywork." All the information you gather will help you, your church, and the agency determine whether you're well suited to work with them. Research and experience have shown that for success in language learning, for example, motivation is as important as natural aptitude. Keep in mind, too, that these are tools for self-understanding and assessment, not final answers.

For further insights on choosing an agency, take a look at the following article and the Decision-Making Worksheet on page 78.

BIBLICAL "ROAD SIGNS" TO GUIDE YOUR DECISION-MAKING

Steve Hoke

Christian decision-making involves freedom and risk. Scripture teaches us to confirm God's moral will (as revealed in the Bible) by following certain indicators—I call them "wisdom signs." These signs are specific biblical ways the Holy Spirit guides us in our decision-making.

Types of Decisions

Christian decision-making can be divided into two categories. The first involves *areas that are specifically addressed in the Bible*. These are the revealed principles and commands of God, which must be obeyed. Those scriptural guidelines—both exhortations and prohibitions—shape our lifestyles as believers.

The second category involves *areas where the Bible gives no command or principle to follow*. In these situations, it's the believer's responsibility to freely choose his or her own course of action within the boundaries of biblical guidelines.

Now, how do these apply to the specific decisions we face—which church to attend, for example, or which career to pursue, or whether we're to marry and have children? Does God provide help for these life decisions beyond the general guidelines set forth in His Word?

We believe God is a personal and loving God—not a detached, aloof being. He invites us to

know Him and tells us that He has counted the very hairs of our heads. Since He's so personally involved in our lives, how, then, do we understand His mind for us when we face a specific decision?

Scripture describes the following seven "wisdom signs." These indicators can help you discover and affirm the Lord's will for your life.

1. Common sense. God created people with a natural ability to make sound judgments based on facts. It's a form of wisdom that's part of God's grace to humans everywhere (Prov. 1:1-3; 3:5-6; 4:11).

When it comes to selecting a mission experience, common sense tells you to compare things like the mission organization's purpose, programs, leaders, supervision, fields, and costs. It causes you to look at your own abilities, experiences, and spiritual gifts.

When two options you are considering seem truly equal, this wisdom sign tells you to choose the one you would enjoy most—follow your heart!

Common sense works as a "wisdom sign" as long as it harmonizes with the moral will of God and does not contradict what He has already revealed in Scripture.

2. Spiritual counsel. The book of Proverbs teaches that there is balance and wisdom in seeking the wise counsel of mature believers (Prov. 10:23; 15:22; 19:20; Heb. 13:7,8). These may include parents, close friends, teachers, pastors, or others in spiritual leadership. The Christian corrective to the extremes of individualism is the wisdom and support of the Christian community—the church—of which you are a member.

If the advice of certain counselors conflicts at points, evaluate the reasons behind their differing viewpoints. Keep in mind the strong points of each type of counselor: Your parents probably know you best; teachers and professional counselors can help you uncover conceptual blind spots you've overlooked; pastors and other spiritual counselors can put facts and situations into proper spiritual perspective.

3. Personal desires. Spiritual growth makes a significant impact on your personal desires. The psalmist wrote that when you delight in the Lord, He gives you "the desires of your heart" (Ps. 37:4; Prov. 19:21; 21:21).

As you mature, your motives and desires often reflect God's desires. But your personal desires are never authoritative and must always be judged against God's Word.

When two options you are considering seem truly equal, this wisdom sign tells you to choose the one you would enjoy most—follow your heart!

4. Circumstances. The situation and context in which you will find yourself become vital ingredients in decision-making.

Carefully analyze your situation (Prov. 16:9, 33; 20:24). As you contemplate missions involvement, your situation will include factors like time, people, cost, travel, and so on. Every option has its advantages and disadvantages. Try to discern the more subtle consequences of your decisions.

Writing down an idea can be an antidote to emotionalizing your decision or becoming a victim of your own impulsiveness. Rather than looking at your circumstances to detect some hidden clue from God, use the pieces of your reality to help you make decisions.

5. Scripture. God's moral will is objective, complete, and adequate as revealed in His Word. Yet the Bible does not tell us the precise answer to every situation. What it *does* tell us is to acquire wisdom and to apply it to our decisions (Prov. 6:20-23; 8:10-11, 32-33; 9:10).

We've all had ideas pop into our heads. Those inner impressions can come from a variety of sources—God, Satan, past experience, stress, the flesh, immaturity, indigestion, insomnia—and must be judged by God's Word. After thoughtful consideration, you may conclude that an impression or feeling is actually a good plan—a wise way to serve God. Or you may decide it's foolish and ought to be ignored.

6. Prayer. Prayer is your means of communicating with God to understand His mind and His guidance. In most decisions, this is where the battle is fought (Eph. 6:18).

The time you spend thinking and gathering information about a decision should be matched with daily conversations in prayer. At times it helps to focus these prayers by writing them down. I have known people who agonize over major decisions, but spend less than five minutes a day praying about them. If you are trusting God as your loving Father, doesn't it

make sense that He is eager to answer your requests for wisdom through the intimate channel of prayer?

7. Previous experience. Life is a classroom, and you don't want to return to second grade if you can help it! Be smart. Reflect on your past decisions—and those of others—to learn how they were good for you and how they were bad (Prov. 10:24; 21:1). Write down any critical decisions that influence where you now are and what options you have before you.

Romans 8:28 says that God is at work in every decision you make as a Christian committed to His will. This means that when you make the best decision possible, you can trust Him to work out the results for good.

*Let God's peace be the final confirmation
that you have made a wise decision,
and move out confidently in obedience.*

A Worksheet

The Decision-Making Worksheet on page 78 can serve as a model of a “balance sheet” of the pros and cons for each specific decision you’re facing.

It’s a simple, logical tool to help guide your thinking and reflection. By referring to the seven wisdom signs listed in the left column of the worksheet, you are seeking to listen to each of the major areas of guidance mentioned in Scripture in your decision-making process. Meanwhile, don’t forget that God has committed Himself to be at work in your deliberations for the ultimate purpose of His greater glory.

Personal Experience

When facing a major decision, I start a separate worksheet for each option I’m considering. I record the pros and cons as I carefully work through each wisdom sign. This may take days or sometimes weeks. Some may see this as

too mechanized or lacking spontaneity, yet that same person will take weeks evaluating what car or computer to purchase. So if it’s important, I think it’s worth the effort.

I find the process is a discipline that helps me be more prayerful and careful. It doesn’t make it easier; it just makes the issues clearer. In every decision I’ve made since high school, it has clarified my need to wait on God. It doesn’t replace dependence; rather, it makes painfully obvious the areas in which I really am totally dependent upon the Lord.

Use the worksheet as a spiritual decision-making aid; it’s not a gimmick or a ouji board game. But if you’ve been confused by the number of options you face, and the details and issues seem to multiply, this tool is guaranteed to spotlight the wisdom factors you should consider.

As you take time to think and pray through what insight and wisdom you’ve gained from each wisdom sign, write down those insights in the appropriate column. When you’ve completed your “homework,” prayerfully, you may find that the sheer weight of wisdom for one option very clearly outweighs the pros or cons of another option. And that’s the purpose of the tool—to help you determine which option would be the wisest decision to make.

Peace. When the wisdom signs seem to point toward a particular choice, bathe your final decision in prayer. When you sense God’s *peace* about that option, you can be pretty sure it’s a wise decision (Col. 3:15). Let God’s peace be the final confirmation that you have made a wise decision, and move out confidently in obedience.

Note: You may want to make copies of the worksheet to write on when you get ready to evaluate more than one option.



DECISION-MAKING WORKSHEET

Description of decision to be made:		
Date:		Deadline:
WISDOM SIGNS	PROS	CONS
Common Sense		
Spiritual Counselors		
Personal Desires		
Circumstances		
Scripture		
Prayer		
Previous Decisions		
Peace		

JOURNAL WORKSHEET 6

WHERE ARE YOU NOW?

Do you know missionaries who are attempting to reach an unreached people? Who? Where? _____

Is your church supporting missionaries or national workers who are reaching unreached peoples? _____

Are you reasonably familiar with many different cultures and people groups from around the world? _____

List the top three people groups which currently interest you.

1. _____

2. _____

3. _____

WHAT DO YOU NEED TO DO NEXT?

When will you discuss the needs of the world with your church or a mission agency? Which one? _____

When and how will you do your own investigating on unreached people groups or other majorly unevangelized parts of the world with whom you might become involved? _____

What continent? _____

What nation(s)/region? _____

Which people group(s)? _____

List at least three specific learning objectives you will set for yourself as you research unreached people(s):

1. _____

2. _____

3. _____

WHAT WILL THE FUTURE LOOK LIKE?

What *kind* of missionary do you believe God is leading you to become? (In other words, what will be your special niche within a church planting assignment?) _____

Where do you believe He will have you serve? _____

With what church or agency might you serve? _____

With what people group or geographic location will you be involved? _____

STEP 7: HANDS-ON MISSIONARY TRAINING

Steve Hoke

Let's assume you've completed your basic academic training. Let's also assume you've had serious on-the-job ministry training within a local church—and (hopefully) have been gainfully employed in the meantime!

Assuming all these things means that by now you have probably spent at least one brief period of time in another culture, and perhaps as long as two years in a ministry-focused local or international short-term or cross-cultural experience. You've been stretched. You've been shaken. And you've grown stronger as a result.

Now it's time to figure out what kind of practical missionary training and/or advanced training you're going to need. Our focus here is to highlight practical equipping for the particular kind of ministry work you will do on the field. We know of some church planters whose only stateside ministry experience was discipling high school students and teaching an adult Sunday school class. This is neither adequate nor realistic practical training for persons who will be ministering in multilevel, multicultural contexts.

By now you may have determined the kind of missionary role you want to fill. This workbook centers on leading you toward a role in church planting. But bivocational (tentmaking) ministry and training/mentoring other missionaries are examples of other vital roles toward which God may be directing you. As you know by now, we're assuming that all these roles contribute to the ultimate goal of taking the gospel to a group of people who have never heard it before and being used by the Holy Spirit to plant a community of Jesus worshipers in their midst. In other words, a missionary is one who is trying to reach less-reached or unreached people with the Good News of Christ. These unreached peoples are located all over the world. Some live in cities. Some are in suburban areas. Some are

in remote rural communities or tribes. Perhaps by now you know specifically that God is calling you to work with a remote tribal group or within one of the exploding "megacities." Maybe you know where you're going and the church or agency you'll partner with.

Perhaps God has shown you a particular continent, country, or people group among whom He wants you to minister. Maybe you've had the opportunity to study the many needs for a holistic ministry that have been identified there. You may feel led by the Spirit to attempt to reach a particular one. Or you may be part of a church with a particular missions focus, such as sending church based teams to plant churches among an "adopted" unreached people group or nation.

All these factors will affect the extent and type of practical missionary training you will need. It will require time and actual ministry experience to develop competencies in all three of the dimensions described in the profiles—character and spirituality qualities, ministry skills, and knowledge goals. You'll need to drive your foundations deep into the substrata of God Himself.

Master the fundamentals.

First, you must build a solid God and Word foundation—a strong working knowledge of Scripture that establishes your faith, undergirds your values, and guides your behavior. Second, you must have a good grasp of the cultures within which the Scriptures were written. Without this, you will be unable to

communicate God's Word effectively to another culture. Third, you will dream of the day when this living Word comes supernaturally alive in a new culture.

Your biblical knowledge is to be valued, not because it affords prestige or power, but because it is useful for guiding your ministry. It enables you to be and/or do what would otherwise be impossible. That's why, in the profile on pages 26-27, we focused first on character qualities ("being" goals) and ministry skills ("doing" goals). Those first two qualifications help you determine what knowledge you need to acquire for effective missionary service.



Build a solid set of ministry skills. If your work on the field is to be effective, your missionary training should be intentional and purposeful. Your early on-the-job training in a church was meant to expose you to the range of ministries needed in a church and to stretch your ministry “muscles” while letting you try your hand at teaching, witnessing, discipling, and so on. This practical training phase of your preparation is a time in which you need to sharpen the specific ministry skills you will most likely use overseas. Hopefully you were part of a church based cell group team that witnessed growth and even multiplied itself.

Knowing your role is critical to focusing your training. The most relevant preparation for church planting overseas is participation in and significant responsibility on a church planting team *at home*. Witnessing in your neighborhood, door-to-door canvassing, starting evangelistic Bible studies, creating cell groups, raising up leaders from the harvest, and discipling new believers to the second and third generation are critical church planting skills. These are practical traits you can acquire, develop, and refine in your own congregation.

You must have adequate missiological and theological preparation, including an understanding of God’s purposes in history, how His Spirit has worked in the history of the church, how theology has developed, and the way men and women through the ages have worked out their understanding of what God has been saying to us. But keep it practical. The purpose of this study is to help you be more effective in living and equipping others to live meaningful, Christ-centered lives. *Your knowledge is never an end in itself.*

Avoid simplistic mission slogans and sloppy reductionism of the Great Commission. Develop a strong theology of creation and of kingdom values. Many missionaries have greatly benefited from one to three years of formal studies, but it doesn’t work that way for others.

The “Perspectives on the World Christian Movement” course is the single best introduction to a theology of international missions. If you haven’t yet taken the course, now is the time to do so. See Appendix 2 for details on how to enroll.

You must have broad training in the social sciences, especially anthropology, sociology, and political science. These disciplines go hand in hand with the history and present effectiveness of missionary work around the world.

Anthropology enables you to consider the origin and nature of cultures—your own and that of the people you will be serving. Sociology provides a vocabulary and mental models for understanding how people establish rules for living together. Political science gives you tools for understanding the dynamic tensions that flow (or rip) through societies and how societies organize themselves politically. As missionaries learn about the beliefs and customs of a people, they discover effective bridges for the communication of biblical truth.

Language and culture learning are of supreme importance. No effort should be spared here. Wise churches and most sending agencies have a clear policy that lays out the orientation, cultural study, and language proficiency expected of all missionaries. However, because this can be one of the most difficult parts of practical missionary training, some churches and agencies may ease off the requirements in this area.

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Actually, churches and mission agencies should encourage missionaries to do *more* than the required minimum. There are hundreds of missionaries who would say with regret, “How I wish that years ago we had spent the time and the effort to become fluent in the language! The demands of family, the needs of the field, and the ‘tyranny of the urgent’ drew us into ministry with less than adequate adult literacy. As a result, the impact of our ministry was lessened over the course of our missionary career. Don’t repeat our experience!”

Language acquisition and culture learning go hand in hand. It’s difficult to really understand a culture until you can *think* in its terms—until you can use its idioms, laugh at its jokes, weep at its pain. Thinking culturally

requires fluency in the language, and not just the trade language used in the cities, either.

Missionaries desperately need to speak the heart language or dialect of the local people in their communities and villages. As a friend of ours says, “You want to communicate fluently in the language that people think in, dream in, and make love in!”

Most North Americans have little training in language learning and language theory. The majority of us are monolingual. The rest of the world is not. That puts us at a disadvantage when it comes to learning a language. Therefore, a basic understanding of language theory or linguistics may prove useful before you plunge into learning a new language. In addition, it’s even more useful to study some of the new language acquisition techniques that have recently been developed.

Don't let a negative experience of trying to learn a language in high school prejudice you. Your classroom attempts may not have been a true test of your abilities at all!

One of the most effective language acquisition methods is to learn among people who speak the language. Tom and Betty Sue Brewster pioneered the LAMP (Language Acquisition Made Practical) method in the 1970s. The method emphasizes learning simple phrases and repeatedly using them while living with a host family or conversing regularly with a local “language helper” from your target culture. This “total immersion” approach to learning language and culture is the most natural way of “bonding” with your new culture. Today it is widely practiced by many mission agencies as a primary language acquisition technique.

As the world becomes more urban, there’s a growing emphasis on preparing missionaries to live and minister in cities. Missions internships in urban centers throughout North America provide ideal preparation for incarnational living among city dwellers, especially the urban poor.

For instance, each summer several mission agencies and local churches jointly sponsor an eight- to 10-week urban internship in Los Angeles. Missionary appointees learn while

ministering in a context similar to that of the “target people” to whom they’ll eventually go. Each participant lives with a family from the ethnic group with whom he or she plans to minister. Faculty come from participating churches, mission agencies, and nearby seminaries. The participants’ training includes highly interactive on-site cultural exposure and investigation, LAMP methods of language acquisition, spiritual formation (including biblical study and reflection), team building, and leadership development. Similar training programs are conducted by other agencies and churches in other major cities such as New York and Chicago. (For further specifics, see the Missions Training Directory in Appendix 3.)

Several other innovative language study programs, like that of the Russian Language Ministry at Columbia International University in Columbia, South Carolina, have arisen in response to the growing demand of North Americans who are moving to Eastern Europe and regions of unreached peoples. Based on recent developments in linguistics and language learning, these U.S. based programs provide a solid foundation in language basics within a stable, more familiar environment before you move overseas and encounter cultural and language stress. Thankfully, there are two-week intensive courses that provide language learning skills for you. Check these options out.

Don’t fall into the trap of thinking you will only have to learn one language in your lifetime. God may move you to another field. The future of missions will see an increasing redeployment of missionaries from one country to another, often in mid-career.

Having an ability to learn other languages increases your flexibility, making you ready to take new assignments elsewhere in the kingdom. And don’t let a negative experience of trying to learn a language in high school prejudice you. Your classroom attempts may not have been a true test of your abilities at all!

If North Americans are weak in speaking other languages, they are even weaker in understanding and being sensitive to other cultures. North America is such a large continent, and one can travel such vast distances without encountering large groups of people who are “not like us” that, at least until recently, we have had very little understanding and appreciation of other cultures. Despite the cultural diversity that has enriched North American culture for over 200 years, we have tended to see

it as a rather bland “melting pot” of many cultures rather than a “stew pot” or “tossed salad” of coexisting, rather distinctive cultures and peoples. Certainly the ’90s have brought us a new emphasis on diversity and inclusiveness, and Generation X has a broader perspective on culture and the world than did most of our ancestors. Yet the headlines frequently testify to the fact that North Americans still tend to *react* to differences, rather than accepting and celebrating them. Thankfully, this situation is radically changing as the “nations” flow again into North America.

The history of missions includes countless examples of sincere but sad attempts to reach a

people—attempts made by missionaries who understood neither their own culture nor the culture of the people they were trying to reach. Learning about the culture right next door to you will start you on the path toward learning to be a “cultural detective”—naturally inquisitive and genuinely interested in learning about other people and comprehending their ways of life.

The first step is to understand yourself and your own cultural background and biases.

For resources on schools and other sources of practical missionary training, including language and culture learning, check out the directory in Appendix 3.

WHY OVERSEAS MISSIONARY TRAINING WORKS

Swimming Is Best Learned Wet

Roger Charles

Rice paddies surrounded the seminary where Dirk studied church planting. Friends debated the theory and practice of Muslim evangelism over heaping bowls of rice and chili peppers. The competing melodies of Indonesian church music and the call to prayer at a dozen nearby mosques set the mood for his theological studies. Crowded dorms and buses and the lack of clocks and electricity taught Dirk volumes about the values and realities of ministry in another culture. The farmers in his village church grew to respect the foreigner who was first a learner, then a teacher.

After graduating from the Indonesian seminary, Dirk wrote, “I have found that my impact on Asians is largely measured by Asia’s impact on me. Overseas training has brought me thousands of miles closer to the hearts of those I want to serve. I believe this extra cultural learning has added an incarnational freshness to my ministry that rings true with the lifestyle of Jesus and the apostles.”


Taking the Plunge

Dirk and many other aspiring missionaries have experienced the strengths and weaknesses of overseas training. Many came from strong local churches and top Bible schools, yet they recognized gaps in their cross-cultural preparation. Overseas training provided the right

tools for their job and exposed them to real cross-cultural living. Though they went about it in different ways, cultural immersion was their common goal.

Missionaries often mistake plunging into ministry for plunging into culture. They pay for a fast trip through language school by enduring years of slow and pain-filled ministry. Some are disillusioned and discouraged when what were great ministry skills and experience in the U.S. are not immediately useful overseas.

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Swimming is best learned wet. Before missionaries face the pounding surf of full-time ministry, they need a chance to paddle around, flounder, and right themselves in shallower waters. The mistakes that knock them down need time to be transformed from failure to insight.

Slowing down at the beginning for a mixture of formal and informal on-site training can immensely accelerate their ensuing climb up the learning curve to high-quality ministry.



Seminary Overseas

Dirk's seminary classes were all taught in the Indonesian language. He planted and pastored a church on weekends. He interned on a local missionary team. Academically, he could have done better in America. But his experience has made him a cultural insider with a large network of Indonesian pastors and leaders. He's now teaching and writing training materials with a distinctly Asian focus and flavor.

Of course, full-time theological training is not for everyone, even when linked with plenty of hands-on ministry. Australians Barry and Mary entered the same seminary program as Dirk, but unlike him they did not have a mission board to shepherd them. The Indonesian school's time demands were overwhelming and not geared for a foreign family. Barry and Mary decided to slow down and study part-time. That helped.

After a year of language and a year of part-time studies, Barry and Mary found their ministry niche on a team targeting a large unreached people group. Now they can start this focused ministry having already overcome many family and cultural problems.

Seminary anywhere is difficult. In another language it is often incomprehensible. For those interested in a year or two of study near but not immersed in a foreign culture, seminary programs in English are available in the Philippines, Singapore, India, and several African and Latin American countries.

Wading in Gradually

Sharon was headed for Thailand. She received one month of candidate orientation in the U.S., then three months of training in Singapore. There she was directly exposed to Asian cultural issues. She studied culture and

missions with full-time missionaries. She learned to eat hot sauce on rice by adding one drop each day. Her entry into the culture and language of Thailand, which is so radically different from the U.S., was moderated by a general introduction and immersion into Asia.

Sharon's cultural training was just beginning when she went from Singapore to Thailand for 12 months of language school. Then, for her first term, her mission gave her a culturally intense assignment and evaluated her language progress quarterly.

Sharon spent that first two-year term living in a Christian girls' hostel, surrounded by Thai friends, Thai food, and the Thai language. After leading Bible studies and worship for hundreds of evenings over those two years, Sharon's degree of language fluency and cultural adaptation astonished her family, friends, and even other missionaries.

Building on Short Terms

Overseas training is the logical extension of "see it first" ministry visits. Cultural immersion provides purposeful mastery of the cultural adaptation skills necessary for an interested visitor to become an effective resident.

Amy took this route. She had gone on several short-term trips to the Philippines. Those experiences whetted her appetite for missions and gave her a desire to return as a long-term missionary.

Overseas training is the logical extension of "see it first" ministry visits. Cultural immersion provides purposeful mastery of the cultural adaptation skills necessary for an interested visitor to become an effective resident.

She enrolled in the Asian studies program at the University of the Philippines. For two years she studied in the city and ministered in a church in the countryside.

Amy wrote a thesis on traditional Filipino healing and spiritism, gaining a much deeper understanding of these crucial spiritual issues than do most of the busy long-term missionaries. At her graduation awards banquet, following

several dull speeches in English by Filipinos, Amy gave a glowing speech with a Christian message in clear, formal Tagalog. She received thundering applause.

Cultural immersion had turned a bold short-term visitor into a powerful cross-cultural communicator.

Cultural Apprenticeship

Dave and Eve had been on short-term mission trips before their local church sent them to Hong Kong as full-time missionaries. Their assignment was to assist a Chinese friend who was researching the church in mainland China.

While studying Mandarin, Dave began writing a prayer guide on the Chinese church. His cultural and political understanding grew rapidly. Without shepherding and supervision, however, his family was nearing burnout.

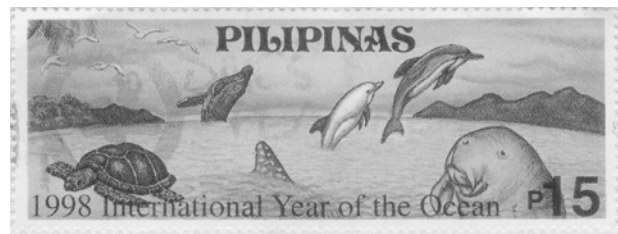
Dave linked up with an effective field team and found the right balance of cultural apprenticeship with Chinese friends and ministry apprenticeships with American missionaries. Thereafter, his ministry to China and his web of relationships grew rapidly. Their “let’s be learners first” attitude propelled Dave and Eve into a strategic program, which trains overseas Chinese to minister in mainland China.

Jack, on the other hand, leaped right into an intense international apprenticeship. He was a former Marine, but boot camp never prepared him for the challenges of ministry in inner-city Manila. So after a few months in a language immersion program, Jack joined an inner-city ministry to the poorest of Manila’s street people. He lived with a band of Filipino street evangelists. The 20 of them slept in a room with narrow bunk beds crammed only 18 inches apart.

Jack ate, bathed, and slept “ghetto Christianity.” He followed a Filipino leader everywhere for the first months, then was increasingly sent out to minister on his own. This was cultural boot camp in its most intense form. But in his two years on the streets, Jack won more souls than many lifelong missionaries in Manila and was frequently told by Filipinos, “You speak Tagalog better than we do!”

Seasoned Missionaries Too

Veteran missionaries can also benefit from overseas training opportunities. Rory, after losing his visa as a religious worker in a Muslim country, fulfilled a long-time dream by re-



entering the same country as a student. He learned a new regional language and had a chance to study the culture more deeply than when he’d been a busy church planting missionary. Also, he was able to maintain old relationships with his disciples and to informally mentor new missionaries who came to “his” country as tentmakers.

Ray, a senior mission agency administrator, decided to complete a doctorate in management in the Philippines rather than in the U.S. because the school there had a program in English and the location would enable him to spend time with his children, who were in an academy in Manila.

Ray spent one school quarter each year in the Philippines and maintained his ministry and administrative roles in another country the rest of the year. One product of his studies was the creation of an on-the-job training program for new field leadership within his agency. The agency had run similar programs in the U.S., but they were much more expensive to maintain. Ray’s experience gave his agency the expertise needed to plan a new, less costly approach, while providing him with a valuable advanced degree.

Finding Overseas Programs

The cost of overseas missionary training is often quite low—especially compared to the high cost of seminary and the higher cost of first-term burnout! However, finding a well-rounded program that will stretch you without breaking you may take some time.

Christian international students and missionaries from your country of interest can provide insight on the missions training options available in their homeland. Missions professors and missions agency leaders are often also aware of good programs and the costs involved.

Variety is essential to missionary life and training. The best training experiences include most of the following personal spiritual preparation: language learning from people, not books; living with nationals; some structured goals and activities; a national and a foreign

mentor; occasional fellowship and spiritual support with missionaries; adequate rest and recreation; a supportive home church and mission committee.

The spiritual food served up by missionaries who train overseas will taste a lot more like home cooking to the people they serve.

Just as some people can handle spicier food than others, some potential missionaries are able to handle more aggressive training programs. But don't overestimate your capabilities. Generally, you should settle for a balanced diet of training with a distinctly foreign flavor. The spiritual food served up by missionaries who train overseas will taste a lot more like home cooking to the people they serve.

Roger Charles (a pseudonym) has participated in cultural immersion programs in several countries. He currently trains Asians in cross-cultural communications, comparative religions, and New Testament theology.

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CUSTOMIZE YOUR MISSION TRAINING

Steve Hoke

There's a world of learning beyond the classroom. It's practical. It's guided. It's culturally specific. And it's offered by some of the finest agencies in the world. More and more, mission agencies are designing their own customized training for the specific fields and people groups they serve. These in-house programs will teach you principles and skills that are best learned on the job. The instruction begins at home, intensifies on the mission field, and covers the following 10 critical dimensions:

Pre-Field Training: Before Going to the Field

1. Ministry philosophy. The core values and beliefs that guide every missionary effort are better "caught" than taught—best learned by rubbing shoulders with missionaries and

national coworkers. The conceptual foundation for a mission's philosophy is presented in a pre-field orientation or candidate school that lasts from one week to three months. You'll see it at work when you get to the field. Principles from Scripture, research, and field experience are shared to help you develop spiritual, cross-cultural, and relational skills.

One mission executive says, "Our four-month pre-field training program is the single most important factor in preventing field casualties." Yet hearing about an agency's philosophy while sitting in Denver is one thing; learning it in incarnational ministry in Calcutta is the real thing. No matter what the ministry, new missionaries develop their own personalized philosophy of ministry best in the cross-cultural crucible. Another exec explains: "We are looking for team players, but we fully expect to help new staff learn how we disciple, build, and plant new churches.... Once we find a strong player, we're committed to making them even more effective through teamwork."

2. Message. Each mission crafts and channels the gospel message in creative ways that reflect its own style of ministry. Campus Crusade, Navigators, and InterVarsity are just three groups that have helped two generations of young people share their faith through distinctively clear and concise presentations. Initial workshops familiarize you with the basic presentation style of an agency, while on-the-job training and practice in the "seminary of the streets" expand your understanding and hone your skills.

There are also rich messages in a mission's "hidden curriculum," which is comprised of the values, beliefs, lifestyle, language, and culture they have developed over the years. Spontaneous expression of an ongoing gratitude to God for His grace and His goodness is the "life message" characteristic of one particular mission. A mission's "message" will rub off on you as you work alongside them.

3. Money. Some of the finest coaching input you can receive on stewardship of time, talent, and treasure comes from mission training programs. The essentials of trusting God for every detail of life—living by faith—form the bedrock of missionary support raising and are taught by veterans who empathize with you in this faith-building process. Skills in budgeting and handling money are developed under experienced tutors. The basics of both "friend raising" and fund raising are mastered under

caring mentors who walk with you through the process.

4. Meaning. The shape, color, and flavor of a message influences the meaning it conveys. Mission agencies help you comprehend the implications of Jesus' message both for your own life and the lives of new disciples. In-service training can foster greater spiritual effectiveness and power in your own life. This, in turn, invests

Increasingly, missions have specialized target peoples which demand customized strategies. Focused outreach to Muslims, Chinese, migrant workers, Hindus, Buddhists, or animists requires intensive, specialized, on-field training by skilled national and missionary practitioners.

your communication with renewed vigor and meaning for others. Each mission's distinctive programs add layers of meaning to Christian ministry which are unique to their approach. What were formerly only clichés or concepts soon become life-changing truths. You're introduced to new ideas before you go, but you'll only find nourishment in these truths when you digest them for yourself in the heat of battle.

5. Methods. Mission agencies teach fresh and different ways to communicate the Good News across language and cultural barriers. Ministry methods vary from personal evangelism and discipleship programs to specialized linguistic and anthropological training. Missions typically teach the use of ministry skills and specialized materials during on-field internships that last from one month to two years. They involve informal meetings and interviews, formal classes, and scheduled practicum in areas such as lifestyle evangelism, discipling others, urban church planting, street preaching, or leader training.

Increasingly, missions have specialized target peoples which demand customized strategies. Focused outreach to Muslims, Chinese, migrant workers, Hindus, Buddhists, or animists requires intensive, specialized, on-field training by skilled national and missionary practitioners. Language learning is best done on-site as well and can last from two months to two years before fluency is developed.

6. Models of ministry. Each mission has developed a design or pattern for the way it does ministry, whether evangelism, discipleship, or church planting. This becomes a framework around which ministry is planned. Many missions intentionally teach the principles that undergird their approach to ministry. Approaches vary from street theater and preaching to cell group evangelism in high-rise communities, from research based church planting to literature distribution or university evangelism. An agency's model of ministry can enhance your own emerging view of cross-cultural mission and stretch you into more creative means of reaching people for Christ. You should observe critically and listen carefully—trying to detect the pattern of coworkers, willing to adapt your own ideas of how missions should be conducted.

7. Models and mentors. Every mission has its share of gentle giants. They may be the formal leaders or the informal, unobtrusive leaders who influence an entire movement. Time alone with them is a powerful training experience—life-on-life exposure to God's "Hall of Famers." They aren't flawless, but they know how to play the game!

If you really want to distill the experience people like this carry, you may need to seek them out and ask for time alone with them. If you can, design an internship or apprenticeship under the guidance and mentoring of a veteran missionary or national pastor whose character and life you respect and whose ministry you want to emulate. Don't be afraid to ask, "Will you mentor me?"

8. Management style. Within days of joining a mission agency, you'll begin to pick up pointers and principles of managing ministry and working with people. Take advantage of opportunities to learn lessons on faith, courage, planning, organizing, leading, imparting



vision, budgeting, coaching, and evaluating ministry from godly men and women.

Every mission agency has a distinctive style of management. Some are very Western in their approach, setting measurable objectives and evaluating progress. Others are much more relaxed in how they recruit, train, and guide the flow of ministry. Some exert considerable control over lifestyle and ministry. Others allow more freedom and responsibility. Some are rigid, others flexible. Try to discern which management style fits you best. Learn all you can ahead of time about the dynamics and “chemistry” that make these teams work.

A pre-field orientation is helpful, but it is inadequate training for lifelong effectiveness. The initial training must be followed with specialized equipping on the field and supplemented with study breaks and ongoing educational opportunities on furloughs.

9. Maintenance. More and more mission agencies are realizing the importance of providing balanced “TLC” for their missionaries. This includes *training* and *lifelong* opportunities for *learning*, as well as *care* of missionaries and their families. A pre-field orientation is helpful, but it is inadequate training for lifelong effectiveness. The initial training must be followed with specialized equipping on the field and supplemented with study breaks and ongoing educational opportunities on furloughs.

Some missions have significant infrastructure and staff to serve missionary needs; others are quite lean and can offer little care. Some offer mid-career assessment and career counseling; others can only listen, encourage, and refer you to skilled professionals. Some agencies are developing reentry workshops to help returning missionaries decompress from

the pressures of cross-cultural living. These workshops involve reflecting on their experience in groups with other missionaries and talking about their expectations of what lies ahead. The key to healthy reentry is knowing how to maintain your spiritual, relational, and physical strength despite a radically different schedule and setting.

Agencies are also increasingly concerned with missionary care and nurture, with helping their missionaries develop personal maintenance programs that keep them plugged in and turned on. Caring for the education, transitions, and well-being of missionary kids is a significant ministry of larger organizations. Counseling services, career assessments, and retirement planning are areas that round out a mission’s care program.

10. Mobilization. Mission agencies can also teach you to be more effective in mobilizing others for missions. Your experience can be a great magnet for others, convincing them of the need to become World Christians. You can allow your own experience of cross-cultural ministry to serve as a powerful model. A mission agency can help you be on the lookout for those who will respond to the burden of your heart for missions and who will share in the challenge to pray, give, and serve.

After your formal training, you can look forward to discovering a unique world of learning. It’s personal. It’s powerful. It’s life-changing. Be prepared to meet some of the finest teachers and godly mentors in God’s academy. Unlike formal programs burdened with requirements and financial costs, mission agencies provide personalized training—custom fit to your gifts and background. These non-formal programs will give you hands-on expertise in face-to-face ministry that has direct impact on peoples’ lives, teaching you skills that are best learned on the job. The instruction you’ve already received has only just begun. It keeps getting better. And so will you.

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JOURNAL WORKSHEET 7

WHERE ARE YOU NOW?

What information do you have now about churches, schools, and other sources of practical missionary training? _____

What information do you have about graduate schools or advanced training in culture and language? _____

What other languages can you read or speak? Have you ever studied another language? How did it go? _____

Have you ever been in a situation that required you to understand a culture quite different from your own? How did you learn about the culture? How well did you adapt to it? _____

Whom do you know that may be able to counsel you on practical training and/or graduate schools?

- Pastors: _____
- Missionaries: _____
- Christian staff on campus: _____
- Friends at church: _____

WHAT DO YOU NEED TO DO NEXT?

Talk with your church leaders about practical training programs and look through the resources in the appendices. Then, list three training programs or graduate schools you're interested in attending.

1. _____
2. _____
3. _____

When will you discuss ways and means of learning language with your church, school counselors, and mission agency?

When and how will you work out an integrated program of language and culture learning? _____

Which school(s) will you visit, call, e-mail, or write? When? _____

WHAT WILL THE FUTURE LOOK LIKE?

With some understanding of your financial situation, how much time should you plan to set aside for practical training and/or graduate school? _____

What language school or program might you attend for language acquisition in this country? List your options. Then rank them by considering quality, location, scheduling, and tuition.

1. _____
2. _____
3. _____

What specific languages will you need to know to reach the people to whom you feel God is leading you? _____

How would gaining some actual on-the-job field experience reshape your training plans? _____

Would it be best for you to “sandwich” your graduate school training within a meaty layer of field experience? _____

How does all this relate to your marriage and/or family plans? _____

Phase 3:

Getting Established – Bonding

Step 8: Apprenticeships and Internships

Step 9: Lifelong Learning

Step 10: Finishing Strong



STEP 8: APPRENTICESHIPS AND INTERNSHIPS

Steve Hoke

A field internship (sometimes called a “new staff” position) is an opportunity to develop understanding in your hosts’ language and culture. It generally entails no other ministry responsibilities; your only job is to become proficient in the language and culture. Hopefully, a qualified and experienced missionary or national leader will then work with you to build your ministry on what his or her experience can teach.

If you’re still in college, being an apprentice or an intern in cross-cultural service may seem years away. It probably is. But one way to prepare for the future is to understand it better. While we can’t forecast exactly what the future holds, we can make plans and decisions that affect it.

Your expectations will significantly shape the nature of your experience. When you take a new job, it seldom turns out to be all you expected it would be. New experiences are like that. The same will be true of your first cross-cultural assignment. That doesn’t mean you should expect to be “bummed out.” But you should, by faith, hold your initial expectations loosely. Bring them before the Lord with open hands, willing to let Him shape or replace them.

Missions is going to be tougher than you imagine, but hang in there. It’s worth it!



Your cross-cultural experience will stretch you and deepen you. Be ready for the most intense period of personal, family, and ministry growth in your life. The spiritual battle will stretch you and build your spiritual muscles. Living in community with an international team of Christians will feel like a crucible experience—being crushed under pressure and remolded amid heat. Anticipating that experience with realistic faith will increase your dependence upon the Lord and your commitment to being a vital member of your ministry community. And if you are married (with or without children), prepare for added stresses and challenges.

*Be ready for the most intense period
of personal, family, and ministry growth
in your life. The spiritual battle will stretch
you and build your spiritual muscles.*

There is much you can do to understand what it will be like. Ask your church and mission agency questions that will help you prepare.

A template for a first-year internship experience is described below. It’s followed by a description of one couple’s actual internship in Caracas, Venezuela. As you read these samples, seriously consider how you can adapt the model to your own situation in order to maximize your first year on the field.

MODEL FOR A FIRST-YEAR ON-FIELD INTERNSHIP

Steve Hoke

The following outline of an actual training model describes the procedure, assumptions, and activities that could guide your first year on the field. It is meant to give you a clear idea of the expectations, opportunities, and resources available. This model may be adapted by your church or agency.

Assumptions

1. You have completed both a pre-field orientation workshop and language acquisition workshop before going overseas. This training has given you an overview of the requisite attitudes, sensitivities, and skills for culture learning.

2. You have gained some advance exposure to your new language through Berlitz, LAMP, or an equivalent intensive language learning program.

3. Beyond the general pre-field orientation to cross-cultural living and communicating, the best place to learn culture-specific information and language is in the host culture. “Bonding” with the local people and their culture is critical to your long-term success in feeling at home in your new culture. (See Tom and Betty Sue Brewster’s book *LAMP* for practical steps to bonding with your host culture.)

4. Language learning is ministry; hence, a deep commitment to gaining language proficiency as soon as possible (up to two years of full-time study), while continuing to bond and build relationships with host nationals, is necessary.

“Bonding” with the local people and their culture is critical to your long-term success in feeling at home in your new culture.

5. New missionaries should be exposed to as little non-preparatory ministry experience as is reasonable (i.e., without taking time away from the priority of language study).

6. A guided internship during your first year of language and culture learning is more effective and desirable than a completely spontaneous and unguided experience. You should have a mentor/coach to facilitate your entry, language learning, and general acculturation.

Learning Objectives

Upon completion of your first (or second, depending on the language) year in your expected location, you should be able to:

1. Carry on a simple conversation about spiritual matters (at an entry level) with a national, with 80% accuracy and comprehension.

2. Explain the history of the city and culture in which you live, highlighting key persons and events which have significantly influenced them.

3. Evidence a respect, sensitivity, and appreciation for the local culture, including its history, cultural values, food, and lifestyle.

Procedure

The following activities describe the type of learning activities that can be customized into a one-year internship experience:

- Consistently attend language classes and/or meet regularly with your language tutor.
- “Bond” with a local family by living with a host family for three weeks during your first six months on the field.
- Find and develop a relationship with a reliable cultural “informant” and model (if different from your tutor or host family).
- Develop a close relationship with a national family or couple, and vacation with them.
- Attend a national church with services in the national language.
- Participate in a national-led small group or cell group.
- Attend a church camp or retreat.
- Attend the national church’s version of leadership training.
- Attend and observe at least three national cultural or religious festivals and celebrations.
- Visit three to six other national churches, across denominational lines.
- Conduct a personal prayer walk in your host city, and join others in other cities if possible.
- Complete the reading and study of the *Country Briefing Notebook and Reading Program* for “your” country.
- Visit at least two other cities and areas of interest in the country, with an eye toward observing regional distinctives, differences, and similarities, and toward learning about national history and culture.
- Keep a personal journal for the first 12 months, making entries at least weekly. Use your journal to guide intentional, critical reflection on your spiritual formation and culture learning.

Compare this general model with the following first-year itinerary of a real-life missionary couple in Caracas, Venezuela.

“BAREFOOTING”: YOUR FIRST YEAR IN THE FIELD

Steve Hoke

First Six Months

Your **first three months** in Caracas are to be spent doing nothing but getting settled into a national home or your own place and adjusting to your new culture.

During this time you will:

1. Find housing and furnishings.
2. Meet your neighbors.
3. Immerse yourself in Spanish study (classroom, tutor, relationships).
4. Learn where to change money.
5. Learn how to get around using buses, taxis, and the subway.
6. Learn where the post office and stores are located.
7. Visit several different churches and ministries.
8. Learn how to use the phone, pay bills, pay rent, etc.
9. Find a Venezuelan mentor/helper (or “adopt” a family).
10. Obtain your *cedula* (official ID document), health certificates, and driver’s licenses.

During your **second three months**, you will add to your adaptation skills by doing things like:

- Opening a bank account.
- Purchasing a car. (Note: Some may want to wait longer on this.)
- Finding a church home.

Second Six Months

Explore ministry possibilities.

1. Read the following:
 - Daily newspaper.
 - Weekly magazine.
 - A recent book that evaluates Venezuelan culture.

2. Visit and become acquainted with various resources and ministries in the city, including the following:

- Christian bookstores.
- The Caracas Ministerial (local pastors ministerial association).
- The Evangelical Alliance.
- Theological education centers.

3. Continue relationship building in your new church home.

Third Six Months

Begin structured ministry.

Expand your cultural understanding by attending/visiting the following:

- A wedding.
- A horse race.
- The theater.
- A funeral.
- A baseball game.
- The beach.
- A *barrio* (only after checking with your director regarding safety precautions).

Your ministry should gradually become more clearly defined. You will have a clearer picture of *what* you will do, *where*, *with whom*, and what *skills* you will need to do it.

Fourth Six Months

Focus on ministry development.

Some cautions:

- Watch the time you spend exclusively with people of your own nationality or ethnicity.
- Limit your time on e-mail. Already we have seen new missionaries misuse their time by e-mail. Give your cyberspace correspondent (even family) time to ponder the different exchange.
- Don’t let other technology neutralize personal relationships.



JOURNAL WORKSHEET 8

WHERE ARE YOU NOW?

How does your church or mission agency prepare new missionaries for field service? _____

Describe your picture of a good internship so you can compare it with what churches and agencies are actually doing.

WHAT DO YOU NEED TO DO NEXT?

Here are some questions to ask a church or mission agency about its first-year training program:

1. By the time I arrive on the field, how much orientation will I have received? _____

2. Where and when will my language learning take place? _____

3. What responsibilities will I have while I'm studying the language? _____

4. How long will all this take? _____

5. Where will I be assigned after language learning? _____

6. Will a missionary mentor/coach work with me? How? _____

7. How can I participate in the life of the national church *and* mission agency while on the field? _____

8. What first-term traps or barriers should I seek to avoid? _____

9. What competencies should I be building right now? _____

WHAT WILL THE FUTURE LOOK LIKE?

What internship programs exist related to the ministry location you're seeking? _____

What professional or mission associations should you relate to or join? What journals should you receive and read?

How can you keep abreast of developments and changes in missions as well as related to the country where you may live? _____

STEP 9:

LIFELONG LEARNING

Steve Hoke

Caution: For those of you who are young adults, some of the following material may not appear to be highly relevant to you right now. Those of you who are older can rapidly discern the relevance of the following reflection exercise. Regardless of your age and experience, spend some time here. If you are younger, ask a mentor to work with you through the reflection. This may stimulate your mentor to think seriously. Another thing to keep in mind is that these exercises might best be done in small groups.

- A missionary of 20 years finds herself asking, “Which way next?”
- A mission leader realizes he is merely reacting to the demands of ministry. He has no focus and has lost sight of his unique giftedness and calling.
- The wife of a missionary has always sat in the shadows. She has significant capacity to minister, but no one has helped her clarify her ministry. Yet she has consistently devoted her efforts to helping and caring for others.

*We will need to revise our concept
of what a “term of service” means.
The future of missions will probably bring
much more mobility to our missionaries.*

These are all-too-familiar scenarios of missionaries who lack a perspective on their past and a focus on their future. And probably it’s not their fault completely.

We will need to revise our concept of what a “term of service” means. The future of missions will probably bring much more mobility to our missionaries. Job contexts will change, or tasks will be completed, or more visas will be denied, or children will need special secondary education opportunities. Your cross-cultural skills may be used even in different countries or regions of the world. And as your gift mix and skill set mature, God will open up new and

creative areas for you to grow as a person as well as in ministry.

How can you keep learning and growing?

- Read widely.
- Use home assignment (furlough) for specific courses or further degree programs.
- Take a study leave, take advantage of distance learning, or get into programs on the Internet.

The task of learning never ends. One challenging aspect of missionary life is that situations will always be new. There will always be fresh opportunities to learn and do new things. Your *perspective* on ongoing personal and professional development will be critical to your long-term effectiveness. Continuing to learn and grow as you minister will keep you fresh and on the cutting edge.

Getting sidetracked by the “tyranny of the urgent” and getting stressed out over trying to do too many tasks in too little time are just two of the typical traps encountered by the busy missionary who neglects his or her personal development. All too often, what’s missing is a broader, longer-range perspective on what is important.

Robert Clinton has correctly observed, “The difference between leaders and followers is perspective. The difference between leaders and effectiveness is better perspective.” More than ever before, missionaries recognize that leadership is demanding and difficult. If missionaries are to finish well in life and ministry, they will need all the perspective they can get.

The development of a mature Christian leader takes a lifetime. God refines our character, values, and leadership skills over a lifetime. A leader’s development is the function of many events, people, and circumstances—“process items”—that leave an imprint on our lives and priorities. These milestones teach us significant life and ministry lessons.

Reflecting on God’s ongoing work in our lives teaches us to recognize His activity. All leaders can point to critical incidents in which God taught them important insights that shaped their development.

Personal timeline. Your responses to God’s shaping can be tracked on a timeline which helps evaluate your development, reveals your unique processing patterns, and provides a lifetime perspective. The exercise will help you chronicle how God has directed your life and shaped your identity.

You can gain insight for future ministry direction and decisions by comparing your development with the generalized development patterns of other Christian leaders or missionaries. This insight is part of what contributes to gaining a godly perspective.

Ministry ultimately flows out of being. Take time to create your personal timeline, and you'll accomplish an invaluable step toward gaining perspective and direction for the rest of your life. That's why we've included the Symbol Timeline Exercise below.

Over a lifetime, God shapes who we are. The main way He does this is through our life experience along the journey of faith. Because of this, setting aside intentional time for personal growth and development should be a vital component of every missionary's ministry plan.

We have tried to make it clear that we don't assume that all the preparation and training you need will be academic. Much of it will depend on the personal and professional growth goals you set for yourself.

With this in mind, a second way to be intentional in your lifelong development is to set goals for personal growth.

The **Personal Development Plan** introduced on pages 98-99 is a goal-setting worksheet and

action plan. It is designed to map out specific learning objectives in the three profile categories (character, skills, and knowledge). This exercise may help you piece the tasks and growth areas you've noted on previous journal pages into a coherent whole.

Setting aside intentional time for personal growth and development should be a vital component of every missionary's ministry plan.

The Personal Development Plan can be used once to help you establish new direction for your own learning, or it can be adapted and used annually as a self-study guide to assist you as you analyze and shape your own lifelong learning process.

Coming up next are two short, practical exercises (in place of the journal worksheet in this section). You will want to work through these exercises to gain a clearer perspective on your past and to develop a personal growth plan for the future.

GAINING PERSPECTIVE: THE SYMBOL TIMELINE EXERCISE

Steve Hoke and Terry Walling

You may want to do this alone or in a small group of fellow pilgrims. Take a few minutes to depict your life pictorially, from birth to present, on a timeline. Use any symbols (figures, buildings, people, key words, etc.) that you find helpful

to illustrate the progression of your personal journey. Include key people, circumstances, and events that have affected your development. Note significant dates and places, transitions, and changes.

After you complete your timeline, go to page 99 and complete the Personal Development Plan Worksheet.

PERSONAL TIMELINE

Birth

Present

Upon completing your first draft, look back over your timeline to glean insights and convictions which can guide your development. What patterns do you see in your responsiveness to God? What major lessons has He taught you? In what situations have you learned the most about yourself? About God? About ministry?

Notice How ...

- God has used key people, circumstances, and events (process items) to influence your development.
- Your life has gone through various phases or seasons of growth (development phases).
- Your life experiences, both positive and negative, have launched you to a greater level of growth and ministry. Many of these experiences serve to develop your life and ministry values.

This simple timeline should provide you with a big-picture view of your life and Christian growth. This perspective can give you new insights and encouragement about God's ongoing faithfulness and work in your life. It may also help you articulate to others how He has shaped your walk with Him thus far.

The Personal Development Plan (PDP)

Instructions: Work across each row of the chart on page 99 from left to right. Don't just write down stuff that's nice to know or that you want to learn. Focus on the specific training areas that relate to that dimension of formation (character qualities, ministry skills, or knowledge goals).

- Start by identifying your *developmental needs*. This will keep you focused on your "felt needs"—which is good, because you probably won't work at these skills unless you really think they're an area of need!

- Recording measurable *learning objectives* will help you identify specific "bytes" of growth that you can achieve. Describe them in a way that helps you think of ways to measure whether and how well you have accomplished them.

- Jot down *learning resources* that come to mind. If you're lacking information here, ask your pastor, friends, or mentor for additional ideas. Visiting a Christian bookstore should be enough to help you to identify a dozen books on just about any ministry topic. If you're on the field, talk with coworkers and network by e-mail with friends who may be knowledgeable about resources you could use.

*Recording measurable learning objectives
will help you identify specific "bytes"
of growth that you can achieve.*

- Set realistic *dates for completion* in the timetable column. For example, don't try to complete all objectives by December 31; rather, spread them out over the course of the year so you'll always be working on something, yet won't be overwhelmed by everything at once.

- To increase the *accountability* factor, ask your pastor, field leader, mentor, or coach to look over and sign your plan. At a specified date, get back together and update him or her on how well you did.

Keeping It Current

Once you've written a PDP action plan, here are some suggestions for keeping it current:

- Revise and update your PDP annually, including specifics such as emphases for your quiet time and topics to study.
- Include reading goals. List the top 10-15 books you want to read each year. Read them in order of their importance to you.
- Stay in mentoring relationships for growth and accountability. Write in the names of your peer/relational mentors as well as selected "upward mentors."

PERSONAL DEVELOPMENT ACTION PLAN WORKSHEET FOR _____

ROLE: _____

DEVELOPMENT NEED What specific knowledge, attitude, skill, or character trait is needed? What results will be achieved by meeting this need?	OBJECTIVES/METHOD What measurable learning objectives (specific action steps) do you want to set for yourself to meet the development needs? What types of learning experiences will be most helpful? What types need to be designed?	RESOURCES Which coaches or mentors, books or materials, training courses, or experiences will be needed?	TIMETABLE When will action steps be taken?
Spiritual/Character Formation			
Ministry Skills			
Knowledge Goals			
Other			

Mentor's Signature _____ Date _____ Signature _____ Date _____

STEP 10: FINISHING STRONG

Bill Taylor

Those Old Shoes Still Do It for Me!

It's those old shoes that sit just to the left of my desk. I cannot avoid them. They stare at me, now dusty, at times dusted, now silent, now talking. They belong to an old marathoner friend of mine now living the last lap of a life fully lived. A few years ago I called him on the spur of the moment and asked him to send me a pair of his really old shoes. He cracked up laughing, asking why in the world I would request that. Simply, I said, "I want tangible shoe-leather evidence of how to finish well after all your years of life, marriage, parenting, cross-cultural ministry, leadership, laughing, loving, and serving."

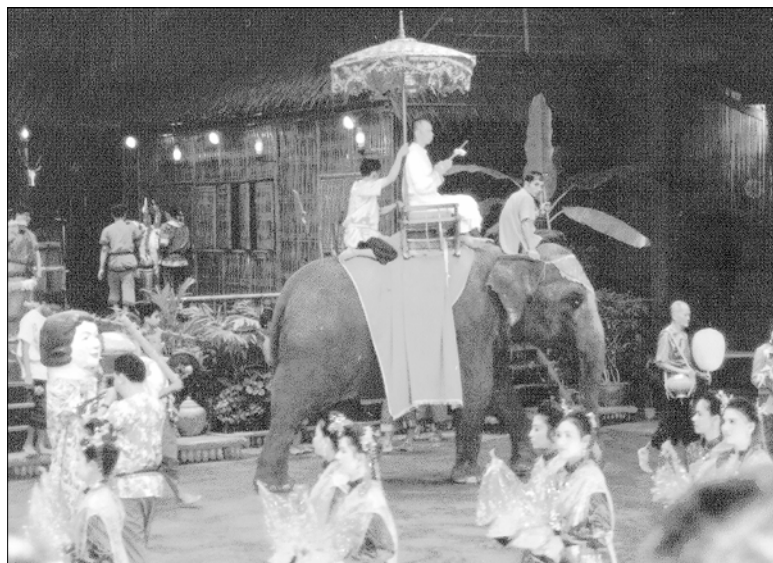
So a few days later they arrived in a cardboard box. After unpacking them, I gazed at those cracked, worn symbols, thanking God for what they represented. This veteran began his marathon with Christ as a teen. He was the promise of his uncle's business in Atlanta, Georgia, until he informed his uncle that business was not his passion; Jesus was. The reprisal came rapidly; the angry uncle totally disinherited his nephew. Ironically, this action truly set him free for a God-driven future. The runner married a life partner in the Great Race, and together they began the marathon of life and ministry. Studies at Moody Bible Institute

balanced with pastoral ministry in a Swedish Covenant Church in East Chicago, Indiana; a daughter came into their world; they were turned down by two (get it, two!) mission agencies for "health reasons." Enough to become a pre-attrition case of attrition! But these two runners persevered, and another sending body took them on in 1938. Following linguistic studies in the then-young Wycliffe Bible Translators program, they sailed for Latin America. A son was born soon after.

After a decade of service, they returned for further study at Wheaton College, sensing the need to upgrade their skill set and gift mix. Over the next decades, their Race took them to three Latin American countries for ministry, then 12 years as the CEO of the mission agency in the U.S. When this creative Runner approached his 60th birthday, he and his wife informed the mission board that they desired to return to field based ministry in Spain. They would serve under a much younger man whom the Runner years ago had recruited for Spain. The board was stunned, and the chairman admonished him, "Sir, no president of a bank ever returns to become a teller." To which the Runner quietly replied, "I do not work in a bank!"

They served/ran the Great Race in Spain for five years, developed a vibrant camp and conference center west of Madrid, turned it over to Spanish leaders, and then returned to the U.S. What now? These battle-worn veterans could have opted for retirement, but their spirits were strong and the body still had more laps to go. So they returned to their geographic roots and began planting Hispanic churches in the metropolitan Atlanta area. In God's goodness, now, about seven Spanish-speaking churches owe their existence to this vision.

But I'm most impressed with the deep character dynamics of this Runner. He had a unique combination of natural and spiritual abilities: visionary leadership and administrative gifts, coupled with spiritual insight and sensitive pastoral care. He was not threatened by younger or more brilliant leaders, and he opened space for them to emerge into responsibility. He mentored an unusual number of Latin American young leaders during his career. He recognized his wife's unusual gift blend and released her for complete



parallel fulfillment. He was a strong leader, but servant-hood marked his style.

Those old shoes. I cannot get away from them. This Runner now walks at a slow pace, as does his life partner in ministry. They are still deeply in love with each other, read actively, and now in their mid to late 80s stay active teaching weekly Bible classes. He recently told me that the two of them laugh a lot—at things, at each other, at other people.

Those old shoes talk to me, encouraging me, challenging me, saying, “Bill, finish well!” A postscript word to our readers: get your own pair of similar old shoes from someone finishing well the Great Race.

Why This Story of the Old Shoes?

I tell you this story because I personally need ongoing encouragement to keep my eyes on the Ultimate Goal, not the management goals of my organization, not the false, self-imposed goals of a society that values high productivity, measurable and tangible outcomes, an ever-increasing profile of apparent success (whether you get there by the humble route or not!). I pass on this account also because most of you are younger readers than Steve or I, and certainly much younger than my veteran friend, the Runner.

But all of us, men and women, need to be wary of the traps set out for us. Some of them will simply trip us up for a while, and we will recover, possibly through confession of sin and restoration, or simply through the natural path of maturation. But other traps are deadly and can destroy our lives and ministries, our integrity and our families.

So let’s take a bold look at something that may be theory for many of you, namely, finishing well. But look at it this way: the least you can do right now is to anticipate the potential mine fields out there, discerning some of the dangers, and learning from those further along the race who have battled to finish well.

Two Case Studies From Scripture

Daniel, that great public servant, one of God’s great tentmakers, was professionally agile enough to serve through at least five different despotic regimes. He almost sets our standard. Early in his forced international study program, living in exile, this brilliant youth made some radical choices. He purposed in his heart that he would not cave in to the cultural, religious, and power pressures of his world. It was a scary

option, but having made that radical decision, God moved into the scenario, empowering him to keep his word. Even in his fading years, he remained faithful to those personal vows, and when he might legitimately have shaved his standards to avoid visiting hungry lions, he stayed firm. And for that reason the High God calls him “highly esteemed” (Dan. 10:11). Why? Because he finished well.

The Apostle Paul gives us another example, this time from prison: “I have fought the good fight, I have finished the race, I have kept the faith” (2 Tim. 4:7). Paul had lived long enough to see some of his friends and ministry colleagues somehow withdraw from the race. We don’t know all of the reasons, although in some cases Paul hints at the root causes. But Paul passionately wanted to finish well, and he did—executed by the Roman Empire as a threat to the regal system.

Clarification: What Does Finishing Well Really Mean?

Finishing well does *not* mean someone who completes his or her personal career, regardless of the vocation, whether in ministry or not, on top of the “success pile” that is lauded by all as the great example of modern ministry production. Finishing well does not mean great banquets celebrating retirement, or biographies written about you, or going on the final conference circuit sharing your secrets to success, nor having your 10-step video programs dazzling millions. It does not mean prizes given to the spell-binding speakers, the writers of self-help books, the powerful motivational speakers, the evangelical celebrities, the prophetically gifted ones, the great public intercessors, the international missions mobilizers or legendary missionaries. Nor does it mean that the high prize is given to parents who claim, “I praise God that all my children are on fire for God and serving Him in...”

So what does finishing well really mean? It means coming to the end of the life race with integrity, not fame. I personally have two passions in life related to finishing well, and I measure them simply. Finishing well to me means ending with integrity towards my wife and my children. At my funeral I want my family to say, “Dad loved Mom passionately unto the end, was totally faithful to her, and did not sacrifice his children on an illegitimate altar of his traveling ministry.” That’s my bottom line.

The second passion is simply to do all I can to pack heaven with worshipers. Those two passions drive me to finish well.

Finishing well in cross-cultural ministry does not mean having to stay a missionary for the rest of your life, nor to base in the same geography all your life, regardless of your dreams or desires, or whether you are gifted for that task. The future missionary will serve with greater mobility, according to global and local needs, based on his or her skill set and gift mix, seeking to expand the kingdom into the tough unreached areas, and also committed to building up the church of Christ, wherever. The true meaning of the Great Commission equally balances the proclamation of the gospel and the edification of the church.

Finishing well is best done in community. That includes our extended family, our spiritual family, our church family, our colleagues in ministry, our fellow believers from different nations and cultures, and in particular those to whom we have entrusted our deeper life, our fellow mentors and intercessors. Finishing well also means completing in the right manner the different stages of our ministry and assignments, not just the Final Finish.

*Finishing well means loving the Triune God
with passion, even in the midst of pain
and crushing disappointment,
completing the race with integrity.*

Too many of us have suffered from the image of the Christian life as the Summer Olympics. We honor and exult in those who jump the highest, run or swim the fastest, endure the most, and above all, those who get the gold medal. Who remembers any bronze medallists of any Olympics, much less those who finished last in any event? But it helps me so much to think of the Christian life as a lifelong pilgrimage, more akin to the Special Olympics. These latter games are great, because it does not really matter who wins, but that all who desire to compete are able to do so at some level. And as those runners and swimmers come close to the finish, arms and legs flailing in all directions, they cross to the cheer of the coach and crowd.

That's a better analogy for us. The Christian life is a Special Olympics, and the key is for each of us, regardless of age, gender, and vocation, to cross that final line, every appendage flailing in every which direction. But we have finished. And our Coach is there to welcome us and lead us in to the banquet.

Finishing well may mean completing life with broken dreams and unfulfilled desires, with children who may or may not be walking with Christ. It may mean that there are few obvious-to-the-world evidences of high production—particularly a problem for those of us who live in cultures that reward efficiency, effectiveness, and tangible, busy productivity. Finishing well means loving the Triune God with passion, even in the midst of pain and crushing disappointment, completing the race with integrity.

So Why Don't Many Finish Well?

We are told that a disturbing percentage of men and women in ministry, including missions, do not finish well. In my own research, buttressed by the more serious work of Bobby Clinton of Fuller Seminary, I've emerged with some observations on some of the major pitfalls that torpedo our path. Some have called these development stoppers; I call them traps.

As I list this series, check yourself out and attempt to discern where you might be vulnerable. Each of us has a weak side, and the sooner we recognize it and shore it up, the better off we are. You may say, "I'm too young for all of this to make sense, and it sounds so negative, so why waste my time here?" Well, let me assure you, this is no waste of time; but you may have to take that on faith from someone who has pilgrimaged further along the path and who has seen a lot along the way.

Some of the Major Traps

1. The trap of financial mismanagement, at times driven by ambition to acquire money by the wrong means. Watch out for money problems, particularly if you come from a background of poverty or the total opposite, high wealth, and now in ministry you are closer to poverty!

2. The trap of sexual temptation, whether as singles or marrieds. It's a danger for both women and men today as never before. Many of our younger missionaries come from broken families and have been sexually active prior to encountering Christ in power. Others have lived

in a gay or lesbian lifestyle until set free by the power of God. Temptation patterns can re-emerge later in life and cause a fall. Married men tend to succumb to infidelity more than the wives, and the reasons are diverse. Not all marital infidelity leads to a broken family, but the broken trust is a tough one to rebuild.

3. Serious family problems, primarily due to an obvious lack of parental discipline of the children and worked out in their youth or to conflicts between husband and wife. The combination of these will torpedo ministry, for integrity is lost and the family simply neutralizes the gospel. This does *not* require perfect ministry families! Thank God!

*At certain points in life,
the Spirit will invite His servants into
a deeper level of brokenness and suffering.
This kind of testing can bring out
the best or the worst in us.*

4. The abuse of power in ministry. Most missionaries will not make much money, but many substitute that loss for an abuse of authority. It's difficult for them to submit to authority, and then when they get it, they will use it in a destructive way. And over time, many of you will emerge into leadership, for good or for ill.

5. Pride and ambition to "get to the top" of the ministry ladder. It's astonishing to observe the machinations—many times couched in the "language of humility"—that people will use to work their way into the high echelons of leadership and influence. The Apostle Peter had it right, "Humble yourselves, therefore, under God's mighty hand, that He may lift you up in due time" (1 Pet. 5:6).

6. The inability to turn over leadership and authority at the end of a service term, or at the conclusion of top leadership in the organization, or facing retirement. There are simply too many examples of men and women who won't let go! And the results are so clear, damaging so many individuals and organizations.

7. Testing in the middle of ministry is a unique case. After decades of studying God's

ways in ministry, I have concluded that at certain points in life, the Spirit will invite His servants into a deeper level of brokenness and suffering. This may come from our sin, and we will deserve what God brings to us. But the brokenness may be a sovereign and yet complex invitation to walk in the broken path of Messiah. Why does God do this to us? I'm not sure, but I sense it's because He's in the process of purifying us, of preparing us for the next stage of ministry. Ironically, this next stage might mean ministry from the sidelines, away from the dangerous spotlight. It may mean we will end up walking with a kind of "life limp," reflecting the battle between Jacob and the angel (Gen. 32:22-32). I am astonished at that passage in Isaiah where it records that "it was the Lord's will to crush Him and cause Him to suffer" (Isa. 53:10). What mystery!

This kind of testing can bring out the best or the worst in us. For when God invites us into major brokenness, He will not force it upon us, but rather gives us the choice. If we say "no," His blessing is not fully removed, but one thing for sure, we will not be what we could have been in His original purpose of growth through suffering.

8. Coasting to the end is a peculiar pitfall, and it speaks of those who have simply run out of vital energy for the task and perhaps even more seriously, struggle with internal dry rot of the soul. So they maintain the systems, play the games, and go through the routines of ministry and spirituality. But their heart is not in it. And neither is the power of the Spirit present!

9. Spiritual warfare. We must be able to discern where our arch-enemy attacks us, and we must absolutely detect our personal, unique weak spots. They may have roots in our deep background, in biological factors, in personality weaknesses. But one thing you can be sure, the enemy will throw all he can at us to take us out.

What Are Some Antidotes?

Hey! There's good news out there. First of all, the High Triune God is on our side, His Spirit lives inside, and His Son advocates for us before the Father. But let me suggest some brief things to keep in mind. Incidentally, many of these were forged in the context of my years of cross-cultural ministry in Latin America.

1. Identify your personal weaknesses, of character and spirituality, and then shore them up. In my case, my wife knows these and strengthens me in my own battle.

2. Develop a sensitive heart to the terrible panoply of sin and the ways it appeals to you. But also grow a tender heart to the loving and sovereign Father, Son, and Spirit.

3. If you marry, never forget your vows. I made some big mistakes as a husband in my early years of ministry in Latin America. Fortunately, they were not major “sin” issues, but simply an unusual lack of sensitivity to my young bride struggling to learn a foreign language, live in a cross-cultural setting, grow in her own identity as a woman and as a woman in ministry, and balance the demands of small children with the expectations of “being a missionary.” And I was a missionary kid who had returned “home,” thus unable to enter into her struggles. So I learned some good lessons early on! There is no substitute for a husband (and vice versa) who enhances his wife as a person, partner, and daughter of the King.

4. Be wary of the seduction of travel invitations when you have children at home. I had to learn this also the hard way, but I am so thankful for the guidelines my wife and I developed early on to control these “glorious invitations to save the world.” We also saw too many colleagues who were out there “doing their great thing” but losing their children or, worse, their spouse.

5. Grow an accountability community, whether of one key person or a small group. There is no need to have a large group for deep intimacy. Be careful with whom you share your deepest struggles, as not all people can handle such knowledge.

6. Be wary of the attacks of the enemy when you are alone, particularly when you travel in ministry. I prefer to have a colleague stay with me in a hotel room so we can help strengthen one another’s resolve to avoid the dangerous TV programs and movies that rot the soul.

7. Ask God to help you develop a prayer shield of deep friends who will become serious intercessors for you. Some of these will stay with you all your life, but recognize that others will be with you only for a season.

8. Commit to building up your inner life of genuine spirituality. Select key writers who touch you deeply, but be wary of the press releases that tell you, “This is the book the church has waited to read for 2,000 years!” Go back to some of the spirituality classics, and drink deeply from them. A few contemporary

writers have much to say to us. I personally have been radically shaped by A.W. Tozer, Henri Nouwen, and Eugene Peterson’s books.

9. Never stop learning, reading, growing, studying, and expanding your horizons. If you are married, you can encourage each other to grow as you read and study. Develop a lifetime perspective on ministry and personal growth in Christ.

10. Commit to being mentored and to mentoring others. This is something we will develop further in this last chapter.

What About the Attrition of Missionaries?

I was involved in coordinating a 14-nation study of the attrition of long-term missionaries. And by attrition we mean all reasons for return from cross-cultural ministry. We discovered that approximately 5.1% of the long-term mission force leaves the field each year, and 71% of that figure leave for “preventable” reasons.

What does that mean? Let’s estimate the current long-term, international, cross-cultural force at 150,000 strong. An annual loss of 5.1%

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This is an attrition of 21,726 long-term
missionaries over a four-year term.*

means 7,650 missionaries leaving the field each year. Over a four-year term, this figure jumps to 30,600. This is the total loss for all reasons. The “preventable” percentage of 71% of that 30,600 gives us an attrition of 21,726 long-term missionaries over a four-year term. The dramatic statistic is heavy, the financial implications are striking and calculable, but the human implications are staggering. And we want to reduce this preventable attrition in all ways that we can. Even more important, you yourself don’t want to be a future preventable attrition statistic!

There are a number of attrition categories here, with some overlap in the groups:

1. Normal, unavoidable, or expected attrition, such as death, retirement, or conclusion of a work contract or development project.

2. Unpreventable attrition, such as the issues related to the education of children, health reasons, a change of job with transfer to another ministry, conflicts within the family, or even diminished financial support.

We cannot underscore enough the importance of a strong church community for future missionaries.

3. Preventable or painful reasons, such as some emotional or moral problem issues, lack of prayer or funding, miscommunications of job description and expectations, disagreement with the sending agency, conflicts with peers, lack of call, and inadequate pre-field training.

Significantly, the top reasons for field departure were markedly different for the older sending countries (OSC, which included the U.S., Canada, Germany, England, Australia, and Denmark) and the newer sending countries (NSC—Brazil, Costa Rica, Nigeria, Ghana, Philippines, Singapore, India, and Korea).

OSC Top Five

1. Normal retirement
2. Children
3. Change of job
4. Health problems
5. Lack of home support (finances and prayer)

NSC Top Five

1. Lack of home support (finances and prayer)
2. Lack of clear call
3. Inadequate commitment to the long haul
4. Disagreements with agency
5. Problems with peer missionaries

So How Can We Avoid Being a Future Attrition Statistic?

I've reviewed our previous nine chapters and realized that so much of what we have written is designed to avoid "preventable" or painful attrition. And the key is to grapple with these things prior to field departure. They have to do with

character and spirituality issues, emotional maturity, the ability to serve creatively under authority, life in community, gifts that emerge and are tested and evaluated in the context of the local church, and completion of basic education. We cannot underscore enough the importance of a strong church community for future missionaries. The church is the missionary seedbed, the principal selector and screener, the fundamental equipper, the prime sender and intercessor base. Of course, the wise church will partner in pre-field training with specialized schools, and it should engage in a strategic partnership with a field based agency for proper supervision, shepherding, and strategizing.

Final Thoughts on Finishing Well

I primarily want to encourage you. I suspect that most of you (congratulations for having gotten this far with us!) will be younger disciples of the Risen Christ, and you are passionately committed to the cross-cultural telling of the Great Story. So it's possible that much of this chapter is theoretical. But it can potentially be one of the most significant chapters of the book, for it deals with the inner you, the long-distance pilgrimage race, hanging in with integrity until the end.

So be strong hearted; take cheer. We are with you! Oh, by the way, that veteran Runner? I called him the other day and checked up on them. We concluded the conversation with my words to him, "Dad, I really love you and Mom." Those old shoes mean a lot to me.



A PERSONAL CHECKLIST

1. Think through some of the people you know who are finishing well. _____

2. What lessons can you learn from their story? _____

3. How about some you know who have not finished well in their Christian life? _____

4. What were the primary causes that hindered them? _____

5. What can you learn from their negative stories for your own life? _____

6. Can you identify some of your own weaknesses that need to be shored up? _____

7. What might cause you to struggle with finishing well? _____

8. In what ways does the story of the veteran Runner and his shoes encourage you? _____

THE EFFECTIVENESS CHECKLIST

Terry Walling

The following checklist will help you evaluate your development in light of the five habits of effectiveness described below. After each statement, circle the number on the continuum that most accurately describes your current practice of that habit. Circle "0" if that habit is not present at all; circle "5" if you feel you are practicing that habit consistently with effectiveness.

	<u>Very Poor</u>					<u>Excellent</u>
1. Maintains a learning posture throughout life.	0	1	2	3	4	5
2. Committed to mentoring and being mentored.	0	1	2	3	4	5
3. Holds a dynamic ministry philosophy.	0	1	2	3	4	5
4. Engages in repeated times of personal renewal.	0	1	2	3	4	5
5. Has a lifetime perspective on ministry and development.	0	1	2	3	4	5

Total your score for the five habits.

Total: _____

Your score profiles your relative strengths and weaknesses in each of the habits. You should base your interpretation not on the total score, but on how your scores on each habit compare with each other. This can help you determine where you need to focus your efforts.

YOUR PERSONAL MISSION STATEMENT EXERCISE

Steve Hoke, Gary Mayes, and Terry Walling

Run water through a water pipe six feet in diameter and you have great volume with great potential. Force that same water through the nozzle of a fire hose and you have great impact.

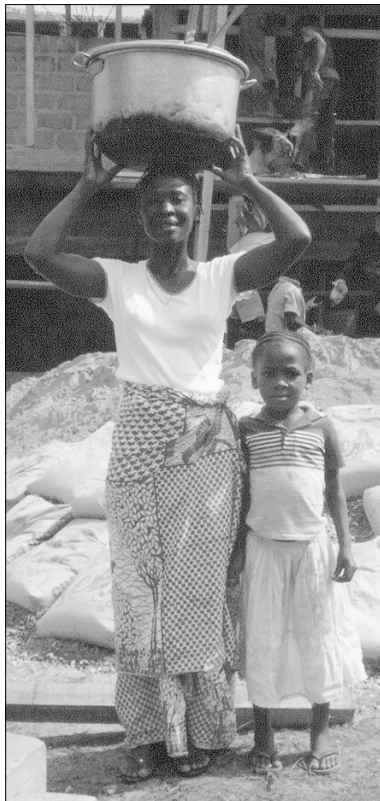
You were created for a life that makes that kind of impact. You are being shaped and positioned by God Himself to make a unique contribution for the kingdom. The Apostle Paul said it this way, “For we are God’s workmanship created in Christ Jesus to do good works, which God prepared in advance for us to do” (Eph. 2:10).

How do you discover what those “good works” are supposed to be? With all of the options for significant ministry, how do you discover nozzle-like focus for your life and ministry?

The series of exercises that leads to a personal mission statement will help you discover and articulate your unique contribution. At the core, a personal mission statement is all about destiny, and destiny is about living out God’s purposes for your life.

What exactly is a personal mission statement? It is a dynamic statement that captures your best understanding to date of the unique contribution for which God has created you. Effective mission statements weave together your biblical purpose, life-ministry values, and personal vision.

How will a personal mission statement help you? A personal mission statement provides encouragement and fulfillment, helping a leader stay on track during times of stress or testing in ministry. It provides a decision-making grid that helps a leader assess various ministry opportunities. It points out areas where intentional growth and mentoring are needed to achieve full impact. And it serves as a personal call to arms, helping a leader stay mission minded amidst the plethora of daily distractions.



Creating your personal mission statement will involve tackling the following three focus questions and then weaving the three strands together.

1. Why do I exist? (biblical purpose)
2. How has God shaped me? (unique life-shaping and life-ministry values)
3. What is God calling me to accomplish? (vision)

*A personal mission statement
is a dynamic statement that captures your
best understanding to date of the unique
contribution for which God has created you.*

1. Why Do You Exist? (Your Biblical Purpose)

Biblical purpose articulates your best understanding of why you exist. It takes into account the mandates of Scripture and then captures in your own words what you believe about the life God created you to live.

What has God taught you?

What verses has God used to shape your sense of purpose in life, verses that now serve like a compass, keeping you on the right track?

Personal reflection. Write a response to the following prompt questions to help you begin personalizing your thoughts about biblical purpose.

- Why did God create me? Why do I exist as a person?
- What does God say should provide my greatest joy?
- What is my response to God’s work of grace and salvation on my behalf?
- What is my personal response to the Lordship of Christ?

Scripture search. Push your reflections a bit further by reviewing the verses listed below. Read each passage and write out your response to the question, “What insights does this passage provide regarding the purpose of my life from God’s perspective?”

Scripture

Insight

Matthew 16:24-26

Matthew 22:37-40

Matthew 28:18-20

John 13:34-35

Romans 15:6-7

Ephesians 2:8-10

Philippians 3:7-14

2 Timothy 1:9

1 Peter 2:1-5

2 Peter 1:5-9

Your biblical purpose. Based on your understanding of Scripture and your reflections above, write out what you perceive to be your biblical purpose. A healthy biblical purpose statement should be concise and reflect the biblical mandate that we have as believers. While your understanding of biblical purpose may apply to all believers, the way you express it should be personally significant to you.

My biblical purpose: _____

2. How Has God Shaped You? (Your Unique Shaping and Life-Ministry Values)

The next step in developing your personal mission statement is to reflect on your unique shaping as a leader. Life-ministry values are the key to understanding this unique shaping.

Life-ministry values are the beliefs, assumptions, and preferences that guide your behavior and actions. Values often show up first as

lessons or beliefs, but they are forged into core convictions through experience, often the painful kind. While there are many things we may identify as generally true or important, our core values shape actual and ongoing behavior.

Life-ministry values should encompass:

- Your personal journey with Christ.
- Family, relationships, and accountability.
- Biblical convictions and principles.
- Insights concerning ministry and mission.
- Insights related to leadership.
- Character formation and effectiveness.
- Unique calling and contribution.

As you think about the priorities and convictions that guide your life and ministry, you will want to identify 6-10 values in regard to the topics above. Capture each in one or two words and then describe them concisely.

Examples of life-ministry value statements:

- Kingdom: I value the kingdom, not just local church growth.
- The church: I value the primacy of the church as God’s vehicle of mission in the world.
- Change: I value change, helping the church and God’s people move forward.
- Teamwork: I value people, team ministry, and relational empowerment.

Write out your values. Using the space below, write out your values. Work hard to keep your value statements concise and direct (ideally, 10 words or less).

<u>Key Word(s)</u>	<u>Life-Ministry Value Statement</u>
1.	
2.	
3.	
4.	

3. What Is God Calling You to Accomplish? (Vision for Your Personal Life and Ministry)

Vision—the ability to see God’s preferable future—is the heartbeat of the personal mission statement. Vision is a word picture that describes what you believe God desires to accomplish. It flows from the heart of God as He invites us to participate in the redemptive work of His kingdom. Our task is neither to invent the future nor our calling; our task is to discover what God is doing and join Him in it. Vision describes that work.

Vision involves passion! It motivates and captivates the leader. It is what the heart yearns to see accomplished. Healthy vision is specific, not general. Personal vision answers this question: If you knew that you would not fail, what would you do, in your lifetime, for the glory of God?

Discovering your personal vision. The following questions provide multiple lenses into the things God has stirred inside of you. Answer each question and allow them to stimulate fresh thinking about your own vision.

1. The people and circumstances that have most shaped my life are... _____

2. When I think about ministry in the future, the area of ministry I would love to concentrate upon is... _____

3. The qualities of character I most admire and desire for God to shape into my life include the following: _____

4. People who know me believe I am most used by God when I am involved in... _____

Why? _____

5. My ministry activities that contribute most to God’s kingdom are... _____

Why? _____

6. When people talk about passion for ministry, I often begin to think about giving my life to accomplishing... _____

Why? _____

Based on the way God has shaped you in your past, your reflections above, and your passion for ministry, write out your answer to the question: *If you knew you would not fail, what would you do, in your lifetime, for the glory of God?*

Vision is often the hardest of the three components of personal mission to articulate. Typically, we know the most about biblical purpose, some about life-ministry values, and the least about personal vision.

Ask these questions as a means of sharpening your work on vision.

- Can you see it? (True vision is a word picture that describes what God will accomplish. The more vague it is, the less motivating.)
- Is it bigger than you? (Godly vision demands faith, and faith implies risk.)

- Is it anchored to God's work in your past?
- Does it engage your passion?
- Would you do it if you didn't get paid, or would you pay for the chance to do it?

Weaving It All Together

Your Personal Mission Statement

You are ready to put the pieces together. A personal mission statement is the interweaving of your *biblical purpose*, your *life-ministry values*, and your *personal vision*. Using the work you have done, blend together these three elements into one comprehensive statement. It should be no longer than two or three paragraphs.

A Suggested Method

1. Begin on another piece of paper.
2. At the top of the paper write down your biblical purpose.
3. Skip a line or two and write down your personal vision.
4. Now attempt to weave your values into these other two components as modifiers and clarifiers, personalizing what your contribution looks like. This integration will give the document passion and make it uniquely personal.
5. Make a copy and keep it with you for daily reference.

FINDING PERSONAL MENTORS EXERCISE

Steve Hoke and Terry Walling

By this point you have clarified your past shaping and processing by drawing your *personal timeline*. You have sharpened your future direction with the development of your *personal mission statement*. The final question is: Who will help you accomplish your mission?

Are you looking for a person who can give you perspective and provide wisdom, support, resources, and guidance as you seek to grow and develop into the person and leader that God intends? Do you desire to help others grow and achieve a level of effectiveness that they have yet to experience? Do you desire to influence the next generation of Christian leaders?

What Is Mentoring?

Mentoring links leaders to the resources of others, empowering them for greater personal growth and ministry effectiveness. Mentoring is "a relational experience in which one person

empowers another by sharing God-given resources" (Stanley and Clinton, *Connecting*, p. 33). Mentoring is making the mentor's personal strengths, resources, and networks (friendships/contacts) available to help a protégé (mentoree) reach his or her goals.

Mentoring links leaders to the resources of others, empowering them for greater personal growth and ministry effectiveness.

The mentor is the person who shares the God-given resources. The mentoree is the person being empowered. The interactional transfer between the mentor and mentoree is called empowerment.

Mentors offer empowerment resources. The relationship between mentor and mentoree

may be formal or informal, scheduled or sporadic. The exchange of resources may take place over a long time or just once. Such empowerment usually occurs face to face, but it may happen over a great distance (especially today using telephone, fax, and e-mail).

- Mentors empower mentorees with encouragement and timely advice gained through life and ministry experience.

- Mentors model habits of leadership and ministry and challenge mentorees to gain broader perspectives and new maturity. These lessons build confidence and credibility in mentorees.

- Mentors link mentorees with important resources, such as books, articles, people, workshops, financial resources, and opportunities to minister with the mentor.

Three Kinds of Mentoring

“Christian workers need relationships that will mentor us, peers who will co-mentor us, and people that we are mentoring. This will help ensure a balanced and healthy perspective on life and ministry,” says J. Robert Clinton in *Please Mentor Me*. Lifelong leadership development is greatly enhanced by a balance of three kinds of mentoring relationships—upward mentoring, co-mentoring (internal and external), and disciple mentoring (see the sample mentoring constellation below).

Upward mentoring pushes leaders forward to expand their potential. Upward mentors are

typically older, more mature Christian leaders who see the bigger picture and how a leader’s current situation fits into that picture. Their experience and knowledge base is more advanced than that of the mentoree. They give valuable advice and challenge the mentoree to persevere and grow.

Co-mentoring is along-side mentoring that comes from peers who are either inside or outside a leader’s daily frame of reference.

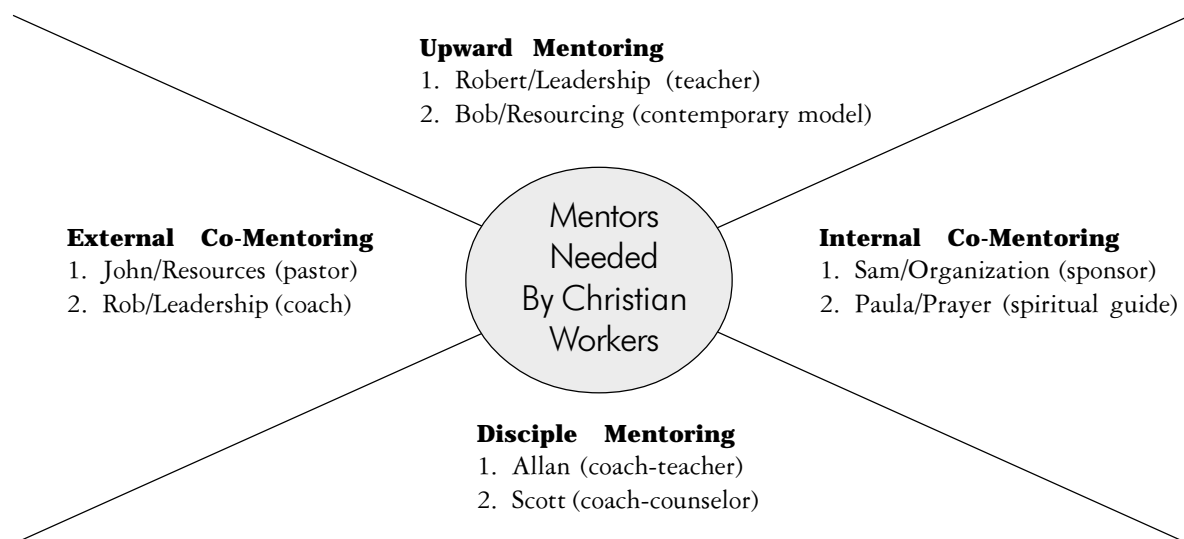
Internal co-mentors are peers in your ministry environment who are at approximately the same level of spiritual maturity. They provide mutual growth and accountability, contextual insights within the organization, and friendship during difficulty.

External co-mentors, because they are outside your ministry situation, can provide an objective perspective and can challenge your thinking and acting.

Disciple mentoring means empowering younger or less experienced leaders. It involves you in the lives of emerging leaders whom you need to identify, select, and help develop. In these relationships you provide accountability, challenge, insight, and critical skills for new leaders.

Sample Mentoring Constellation

The following example shows the three kinds of mentoring and the types of mentors* that can guide your development:



* Check out Terry Walling’s *Finding Personal Mentors* workbook (Carol Stream, IL: CRM Publishing/ChurchSmart Resources, 1996) for a fuller discussion of terms and types of mentors.

Leaders don't always have mentors for all the quadrants. That is normal. But long-term lack of one type of mentoring is dangerous. Begin praying for balance in the mentors God will give you.

Finding Personal Mentors

Initiating the mentor relationship is most often up to you, the mentoree. Reflect on the following questions as you begin looking for the right mentors in your life:

- What type of help do you feel you need most?

- What are your mentoring issues (needs)?

List at least three prioritized goals for your life and ministry for the next year. Next to each goal, list the name of a potential mentor. Then

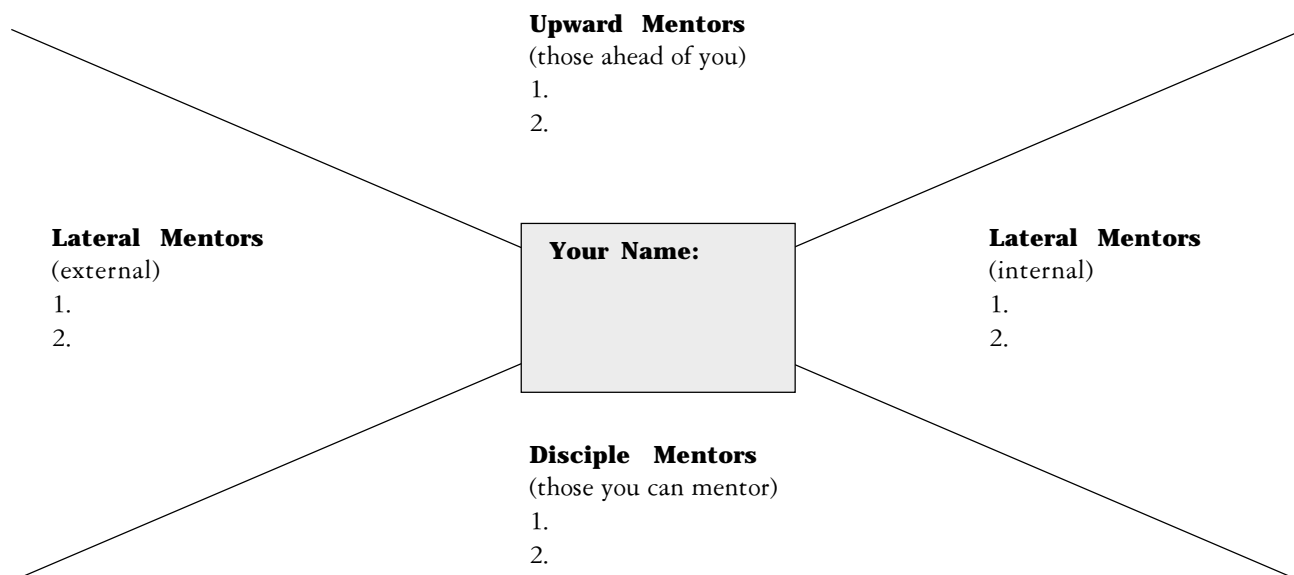
plot your potential candidates on the mentoring constellation below.

Life Development Goals Potential Mentors

1. _____
2. _____
3. _____

Ministry Development Goals Potential Mentors

1. _____
2. _____
3. _____



Guidelines for Mentoring Relationships

The “Ten Commandments of Mentoring,” developed by Paul Stanley and Bobby Clinton in their book, *Connecting*, will help guide your mentoring relationships to greater effectiveness. Use these first five as a general guide, but don't let the relational aspects be hampered by too much formality.

1. Establish the relationship. Sometimes mentoring relationships just happen. Sometimes they are developed intentionally and cultivated. Mentoring has a better chance for empowerment when a relationship is clearly established.

2. Jointly agree on the purpose of the mentoring relationship. By spelling out the expectations, you can avoid unfulfilled expectations and disappointments.

3. Determine how often you will meet.

4. Determine the nature of accountability. Agree together on how the accountability will be set up and monitored. You can use written reports, phone calls, or general verbal feedback.

5. Set up clear lines of communication. Discuss when, how often, and by what means you will interact. Also discuss the freedom on behalf of both persons in questioning and discussing topics.

OUR LAST WORDS AND YOUR NEXT STEPS

Looking Back and Moving Ahead

Steve Hoke and Bill Taylor

Well, that's just about it. You have seriously embarked upon the process of charting your own journey to the nations. If you've made it this far, it's been by faith, hard work, and endurance. Congratulations! You are to be commended!

We trust that as you've worked through the counsel in this book and taken the first steps toward reaching the nations for Christ, you have grown in substantial ways—in your character, in your church base, in your ministry effectiveness, and in your overall knowledge. We really hope that you've seen your destiny defined and have felt God's empowering presence as you step out in obedient faith. You certainly have enough contact addresses, Web pages, and further resources to keep you going for a while!

Maybe you haven't always known exactly where you were going, but you've been keenly aware of God's guiding presence with you. You've sensed God's touch in your life, either lightly or strongly. You've seen tangible answers to prayer, and perhaps some prayers that were not answered. You're able to deal with a bit more ambiguity in life and the life in Christ. You've possibly already experienced some painful failures in your personal life as well as in relationships and even in ministry. That's all part of the package of discipleship. You've experienced some divine encounters with God and perhaps with some other people. You've entered into a mentoring relationship that is giving you substantial input and counsel.

Overall, we trust that you have made definite progress in your journey toward active long-term service to Christ in the vast unevangelized parts of the world. Or perhaps the Lord has confirmed your role in another region of the huge world of human and spiritual needs where your precise gift mix and skill set will be used best. But wherever you are at this point, our prayer is that you will stay focused on knowing God and on building His cross-cultural kingdom by showing His love in practical ways, by making disciples, and by planting churches. As you go, we hope you will grow stronger with that high goal of finishing well—whether in your home country or in an adopted one.

The journey of faith is a lifelong process. God's pattern for working with His people is to develop them over the course of a lifetime. That's why the Christian life is best described as a lifelong pilgrimage. You will be tempted to get discouraged; you will be tempted to sin, to quit, to throw in the towel. You will meet lovely and apparently peaceful Hindus, Buddhists, Muslims. And these relationships may open an internal warfare as you battle with profound spiritual doubt, even wondering whether it's necessary to claim that Jesus is unique over the other faith systems.

You will be heartbroken when apparent believers slip away from Jesus. You may get sick, worse than you ever imagined you could, even wanting to die and get it over with! Hey, that's part of the deal. Remember Jesus! But when the temptations come to chuck it in, remember also that your ultimate desire is to love and honor the High Triune God.

*When the temptations come to chuck it in,
remember also that your ultimate desire is
to love and honor the High Triune God.*

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Most of you will start your global race strong, and the majority of you are young (at least younger than Steve and I—but then it's pretty easy to be younger than we are!). Begin your race with commitment and determination, and continue with patient endurance (Rev. 14:12) as the decades roll by. Some of you may serve for five years in cross-cultural ministry, then return “home” radically changed and forever internationalized.

Others will “sign up” for further terms, extending your ministry segment by segment. The most important thing is not where you geographically work out your discipleship to Jesus, but the reality that you pursue Him passionately, wherever. So stay focused for the distance, and get ready to be amazed as God brings glory to His name, and rejoice when it happens that He invites you to be a part of it. Enjoy your seasons among the people of every nation, tribe, and language who will one day worship together with you around the great throne of heaven.

Now that's a vision worth living and dying for!

Appendices

Appendix 1: Models of Mission Career Paths
Of Churches and Agencies

Appendix 2: Global Missions Resources for World Christians

Appendix 3: Missions Training Directory

Appendix 4: Global WWW Resources

APPENDIX 1: MODELS OF MISSION CAREER PATHS OF CHURCHES AND AGENCIES

TRAINING PATH: CHRISTIAN & MISSIONARY ALLIANCE (C&MA) (Colorado Springs, Colorado)

The Christian & Missionary Alliance began as a sending agency and now shows all the characteristics of a sending denomination. It provides a broad range of service opportunities (church planting, theological education, theological education by extension (TEE), evangelism, national church support, and relief aid), but emphasizes the sending of career missionaries related to C&MA churches. It has over 800 missionaries serving in 42 countries.

Phase 1: Getting Ready

PERSONAL SPIRITUAL FORMATION Conversion, personal spiritual walk, and witness examined.	ON-THE-JOB EXPERIENCE AT HOME Church membership and involvement required. At least 2 years home ministry experience required.	EXPOSURE TO OTHER CULTURES Alliance Youth Corps or short-term ministry experience overseas, or intercultural ministry experience in homeland.	BASIC EDUCATION College degree. At least 1 year of grad study at ATS or CTS, or approved equivalent. Min: 30 hours Bible and theology; at least 1 year at a C&MA school.
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Phase 2: Getting There

AGENCY CONTACT AND CANDIDACY “Applicant” at undergraduate level. “Accredited candidate” at graduate level. “Appointment” on completion of home service.	MINISTRY ASSIGNMENT SEARCH Tentative field (country) assignment during formal training. Actual field assignment at appointment.	HANDS-ON MISSIONARY TRAINING Pre-field orientation and second language acquisition program before departure.
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Phase 3: Getting Established

APPRENTICESHIP/ INTERNSHIP Initial 2 years on field in language and culture. Learning through mentoring by experienced missionaries.	LIFELONG LEARNING Development programs provided on field and during home assignment. Specialized training based on field needs.	FINISHING STRONG Career orientation assumed with appropriate member and family care program in place. Ministry assignments based on field strategy with sensitivity to individual abilities and experience. Ongoing accountability and evaluation provided.
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TRAINING PATH: CHURCH RESOURCE MINISTRIES (CRM) (Anaheim, California)

CRM's mission is to develop leaders to strengthen and start churches worldwide. Founded in 1980, CRM is transdenominational, with over 200 staff working across North America and in over 10 countries internationally.

Phase 1: Getting Ready

PERSONAL SPIRITUAL FORMATION Maturing Christian walk. Growing in spiritual disciplines, especially Bible study, intercession, fasting, and meditation.	ON-THE-JOB EXPERIENCE AT HOME Actively involved with spiritual gifts in local church. Developing heart for and skills in evangelism, disciple-making, and growing and multiplying cell-groups.	EXPOSURE TO OTHER CULTURES One or more short-term ministry experiences preferred. Language aptitude and proficiency highly valued.	BASIC EDUCATION College degree required. Many staff have graduate work and degrees in specialty area(s).
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Phase 2: Getting There

AGENCY CONTACT AND CANDIDACY Very open to phone, mail, or e-mail inquiries. Most staff come from personal contact of staff and referrals from churches.	MINISTRY ASSIGNMENT SEARCH Explore candidates' sense of call and gifting with them. Help them find best country/people group "fit" for them in consultation with field team. Visits to possible fields are encouraged.	HANDS-ON MISSIONARY TRAINING MTI's 3-week pre-field orientation required, plus LAMP or MTI's language acquisition training. Prefer some cultural anthropology.
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Phase 3: Getting Established

APPRENTICESHIP/ INTERNSHIP All new staff serve 1 year apprenticeship during first year on field under team director or best mentor. Each staff urged to find multiple mentors. Staff evaluated regularly by team leader.	LIFELONG LEARNING Each staff encouraged to pursue lifelong learning. All staff complete annual "Personal Development Plan" growth plans; evaluated semi-annually with director.	FINISHING STRONG Staff are developmentally nurtured towards goal of finishing well and are mentored throughout tenure with CRM. Mid-career assessment offered to refocus staff when desired. Staff are helped to focus on unique contribution and unique methodology.
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TRAINING PATH: CONSERVATIVE BAPTIST INTERNATIONAL (CBI) (Carol Stream, Illinois)

CBI is an evangelical sending agency of Baptist tradition engaged in church planting, evangelism, leadership development, theological education by extension (TEE), and literature production/distribution. It has over 600 missionaries in 43 countries.

Phase 1: Getting Ready

PERSONAL SPIRITUAL FORMATION Selection experience. Evidence of spiritual growth and discipline.	ON-THE-JOB EXPERIENCE AT HOME Church membership required, not necessarily Conservative Baptist. Active participation in church ministry.	EXPOSURE TO OTHER CULTURES Summer youth programs and short-term ministry opportunities recommended.	BASIC EDUCATION 30 semester hours of Bible; undergraduate degree; seminary training (optional for some ministries).
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Phase 2: Getting There

AGENCY CONTACT AND CANDIDACY Mobilization Department; Appointee.	MINISTRY ASSIGNMENT SEARCH Field chosen cooperatively by candidate and CBI in reference to field requests.	HANDS-ON MISSIONARY TRAINING Orientation; summer cross-cultural training in inner city; language orientation.
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Phase 3: Getting Established

APPRENTICESHIP/ INTERNSHIP Language/culture learning. Partner with senior missionary.	LIFELONG LEARNING Development of educational opportunities during Stateside leave by request and approval.	FINISHING STRONG Focused goals and annual evaluation. Accountability to team members in ministry.
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TRAINING PATH: EVANGELICAL FREE CHURCH MISSION (EFCM) (Minneapolis, Minnesota)

The EFCM is the mission arm of the Evangelical Free Church of America (EFCA) denomination, now numbering 1,250 churches across America, with 550 missionaries in 35 countries. The Free Church deploys teams focused on church planting in urban areas and among unreached people groups.

Phase 1: Getting Ready

PERSONAL SPIRITUAL FORMATION Know Christ in a personal way. Learn how to feed yourself spiritually. Learn how to share your faith.	ON-THE-JOB EXPERIENCE AT HOME Become active in a local church. Get experience there in discipling new Christians. Get experience there in leading small-group Bible studies.	EXPOSURE TO OTHER CULTURES Become involved in a cross-cultural ministry in U.S. Make at least one short-term missions trip internationally.	BASIC EDUCATION Traditional path: university>seminary>local church experience. Alternative path A: Bible college>local church experience. Alternative path B: Local church experience; distance learning concurrent with local church experience.
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Phase 2: Getting There

AGENCY CONTACT AND CANDIDACY Meet representatives of EFCM. Complete preliminary questionnaire and resume. Local church contacted for approval. Complete 2-stage application form. Day of interviews followed by 3 days of orientation.	MINISTRY ASSIGNMENT SEARCH EFCM representative listens to candidate and local church on ministry assignment. Mission sends information on candidate to possible field to find right country and fit. Candidate dialogues with field leadership to confirm placement. Candidate takes "Ministry Match" test. May visit field of choice.	HANDS-ON MISSIONARY TRAINING Through local church, educational institutions (see Basic Education), EFCM's 2-week candidate school, and MTI's Program in Language Acquisition Techniques and other specialized seminars offered by EFCM and various organizations.
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Phase 3: Getting Established

APPRENTICESHIP/ INTERNSHIP 1-2 years of language study on field. 1-2 years of internship under experienced missionary church planter or national pastor. Regular evaluation by EFCM leadership. Occasional visits of "pastors to missionaries."	LIFELONG LEARNING Church planting school offered regularly throughout career. Specialized seminars and advanced education on each home assignment as deemed necessary by missionary and field. Reentry seminar each term. Opportunity for more responsibility as readiness is indicated.	FINISHING STRONG Commitment to lifetime personal ministry development. Finally, retirement planning seminar.
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TRAINING PATH: FRONTIERS (Mesa, Arizona)

Frontiers is an international mission agency which is committed to establishing vital Christ-honoring churches among the world's 1 billion Muslims. Currently over 500 Frontiers missionaries serve on 81 church planting teams in 37 limited-access Muslim countries.

Phase 1: Getting Ready

PERSONAL SPIRITUAL FORMATION Personal Christian commitment evidenced in a strong walk of faith.	ON-THE-JOB EXPERIENCE AT HOME Strong sending church required and ministry experience desired.	EXPOSURE TO OTHER CULTURES Not essential, but ethnophobes need not apply.	BASIC EDUCATION Attitude of a learner essential with formal education welcomed.
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Phase 2: Getting There

AGENCY CONTACT AND CANDIDACY Call 1-800-GO-2-THEM and ask.	MINISTRY ASSIGNMENT SEARCH Upon completion of preliminary application, contact with team leader will be established.	HANDS-ON MISSIONARY TRAINING 2-week candidate school required; additional training dependent upon assignment.
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Phase 3: Getting Established

APPRENTICESHIP/ INTERNSHIP Initially assigned to a team for language learning and internship.	LIFELONG LEARNING Visible signs of continued learning and upgrading churches established.	FINISHING STRONG Exiting people group; pioneering new work among new people group.
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TRAINING PATH: MISSION TO THE WORLD (MTW) (Atlanta, Georgia)

Mission to the World is the mission arm of the Presbyterian Church in America (PCA) denomination, with over 550 career and two-year missionaries serving in 60 countries. The mission's focus is on church planting, evangelism, and support of national workers. They send people who are members of the PCA.

Phase 1: Getting Ready

PERSONAL SPIRITUAL FORMATION Mature, growing Christian. Consistent in Bible study, prayer, fellowship, and ministry. Discipled in the area of missions by local church.	ON-THE-JOB EXPERIENCE AT HOME Active member of a local PCA church. Ministry experience in the areas of evangelism and discipleship. Recommended by local church leadership for service overseas.	EXPOSURE TO OTHER CULTURES Participation in an MTW or other short-term missions experience. Familiar with ministry of MTW missionaries from home church. Involved with internationals in the States where possible.	BASIC EDUCATION College education or training and experience in a specialized skill. Advanced theological training not required unless placed as a pastor or theological educator.
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Phase 2: Getting There

AGENCY CONTACT AND CANDIDACY Discussion of interest with mission leaders in local church. Initial conversations. Complete application materials for MTW. Telephone interview. Assessment center (for church planters). Final interview with committee. Support team development.	MINISTRY ASSIGNMENT SEARCH Placements must be confirmed before final interview. Factors considered in firming placement: Candidate's sense of call to particular location or people, MTW's current personnel needs; invitations by local MTW church planting team.	HANDS-ON MISSIONARY TRAINING Customized pre-field training focusing on spiritual development, ministry skills, and cross-cultural adjustment. Elements depend on the particular placement and past experience and training of the candidate.
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Phase 3: Getting Established

APPRENTICESHIP/ INTERNSHIP 2-year Impact program available for those wanting initial exposure to overseas ministry. Language training for longer term workers and as needed for 2-year missionaries.	LIFELONG LEARNING Encouraged to continue education in various ways. Career development notebook provided for 2-year missionaries. Career missionaries can raise funds for further education on home assignment. Periodic field conferences and leadership training. Reentry seminar provided each furlough.	FINISHING STRONG Debriefing process after each term, including time with Christian counselors. Regular evaluation on field by team leader. Reassignment to new fields available once work is completed. Annuity provided for career missionaries.
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TRAINING PATH: OPERATION MOBILIZATION (OM) (Tyrone, Georgia)

An interdenominational sending agency of evangelical tradition engaged in evangelism, church planting, literature distribution, mobilization for training, and training. Their mission is to motivate, develop, and equip people for world evangelization, and to strengthen and help plant churches, especially among the unreached in the Middle East, South and Central Asia, and Europe.

Phase 1: Getting Ready

PERSONAL SPIRITUAL FORMATION Christian for 1 year. At least 17 years old. Consistent in Bible reading, prayer, fellowship, and witness.	ON-THE-JOB EXPERIENCE AT HOME Active in local church ministries. Recommended by local church.	EXPOSURE TO OTHER CULTURES Preferable, but not required.	BASIC EDUCATION High school or GED.
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Phase 2: Getting There

AGENCY CONTACT AND CANDIDACY Preliminary application. Full application. Attend orientation conference. Interview. Support team building.	MINISTRY ASSIGNMENT SEARCH Placement determined by interest in location/vocation and needs of field.	HANDS-ON MISSIONARY TRAINING Some fields have pre-field and on-field training, including language. Other fields provide hands-on training in evangelism, discipleship, leadership, etc.
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Phase 3: Getting Established

APPRENTICESHIP/ INTERNSHIP Ministry takes place in multicultural teams.	LIFELONG LEARNING Encouraged for all members; some return for formal education/training.	FINISHING STRONG Regular breaks. Home assignments are a part of ministry.
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TRAINING PATH: OVERSEAS MISSIONARY FELLOWSHIP (OMF) (Littleton, Colorado)

Founded by Hudson Taylor as the China Inland Mission (CIM), OMF is an international, interdenominational agency focused on evangelism and church planting throughout Asia. They currently have 1,000 missionaries from 21 countries serving in 16 nations in Asia.

Phase 1: Getting Ready

PERSONAL SPIRITUAL FORMATION Know Christ. Rich devotional life. Evidence of spiritual and emotional growth and maturity.	ON-THE-JOB EXPERIENCE AT HOME Sent by local church. Ministry experience in church or on campus. Fruitful in ministry.	EXPOSURE TO OTHER CULTURES Cross-cultural short term or working with internationals in U.S. recommended.	BASIC EDUCATION Usually undergraduate degree; Bible/theological training appropriate to expected ministry.
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Phase 2: Getting There

AGENCY CONTACT AND CANDIDACY Preliminary information form. Personal interview. Full application. Candidate course.	MINISTRY ASSIGNMENT SEARCH During application process identify interest in type of ministry, country, or people group. East Asia focus.	HANDS-ON MISSIONARY TRAINING Pre-field orientation. On-field orientation. Language/culture learning. Ministry training.
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Phase 3: Getting Established

APPRENTICESHIP/ INTERNSHIP Initial term has learning emphasis. Usually mentor relationship with experienced workers.	LIFELONG LEARNING Life and ministry development program. Home assignment institute. Continuing education encouraged.	FINISHING STRONG Life and ministry development program. Assessment and review. Accountability.
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TRAINING PATH: SIM INTERNATIONAL (Charlotte, North Carolina)

SIM International is an interdenominational agency focused on evangelism and church planting primarily across Africa, Asia, and Latin America, with over 1,300 missionaries serving in 35 countries.

Phase 1: Getting Ready

PERSONAL SPIRITUAL FORMATION

Personal salvation experience. Clear commitment to missions. Demonstrated Christian character.

ON-THE-JOB EXPERIENCE AT HOME

Proven ministry in the local church. Sending church's recognition of call and gifts.

EXPOSURE TO OTHER CULTURES

Normally expect at least one short-term experience. Ideally involvement in cross-cultural relationships in the States.

BASIC EDUCATION

College graduate; 30 hours of Bible and missions. Depending on place, post-graduate study necessary.

Phase 2: Getting There

AGENCY CONTACT AND CANDIDACY

Application and references. Personality and psychological testing. Pre-orientation assessment. Orientation (1 month).

MINISTRY ASSIGNMENT SEARCH

Career track chosen. Vocation. People group. Country.

HANDS-ON MISSIONARY TRAINING

Depending on placement, certain training such as survival, Muslim, language, various internships, local ethnic focus ministry.

Phase 3: Getting Established

APPRENTICESHIP/ INTERNSHIP

Normally under the supervision of an experienced missionary or national church leader. Language and culture learning.

LIFELONG LEARNING

At present, dictated by career track and missionary initiative. Projected: Mission leadership development for each member.

FINISHING STRONG

We provide opportunities for counseling, training, and continuing education with some intentional mentoring.

TRAINING PATH: WYCLIFFE BIBLE TRANSLATORS (WBT) (Orlando, Florida)

The Wycliffe Bible Translators, affiliated with the Summer Institute of Linguistics, is an example of the specialized career associated with single-purpose sending agencies. To a degree it represents the so-called faith missions in its expectation that all members (language related and support) are responsible to raise their own support.

Phase 1: Getting Ready

PERSONAL SPIRITUAL FORMATION Christian experience and commitment expected.	ON-THE-JOB EXPERIENCE AT HOME Must be under church care. Experience required for support role.	EXPOSURE TO OTHER CULTURES Helpful, not required.	BASIC EDUCATION College (not required for some support roles). Post-grad hoped for and welcomed.
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Phase 2: Getting There

AGENCY CONTACT AND CANDIDACY Application usually made at some point in previous step.	MINISTRY ASSIGNMENT SEARCH Career track chosen. Vocation. People group. Country.	HANDS-ON MISSIONARY TRAINING Essence of career. Basic and advanced course—7-15 weeks. Orientation and cross-cultural training.
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Phase 3: Getting Established

APPRENTICESHIP/ INTERNSHIP First term considered part of training. Able to teach others.	LIFELONG LEARNING Keyed to expected redeployment for further translation or other assignment, for translators.	FINISHING STRONG
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TRAINING PATH: YOUTH WITH A MISSION (YWAM) (Salem, Oregon)

YWAM is an international, interdenominational agency with over 9,500 staff serving in over 132 countries. Their focus is providing opportunities for short- and long-term cross-cultural service in evangelism, discipleship, church planting, compassion and development ministries, King's Kids, as well as early childhood education.

Phase 1: Getting Ready

PERSONAL SPIRITUAL FORMATION Personal wholeness. Teaching/training. Disciplines of prayer, worship, and Bible meditation learned.	ON-THE-JOB EXPERIENCE AT HOME Participates in local church. Ministry opportunities. Intercessory prayer. Participation and experience in leading small groups.	EXPOSURE TO OTHER CULTURES 10- to 12-week outreaches or short-term outreaches year round.	BASIC EDUCATION High school for admission to training schools. Any age for short-term ministries.
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Phase 2: Getting There

AGENCY CONTACT AND CANDIDACY Contact YWAM North America office: 7085 Battlecreek Rd. SE Salem, OR 97301	MINISTRY ASSIGNMENT SEARCH Review opportunities with staff person or personal spiritual advisors.	HANDS-ON MISSIONARY TRAINING Supervised outreaches following DTS or SOE.
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Phase 3: Getting Established

APPRENTICESHIP/ INTERNSHIP Joining a staff position for 2 years.	LIFELONG LEARNING Commitment to missions, either domestic or international, for 2 years.	FINISHING STRONG Know the Lord in a deeper way. Make disciples wherever God calls.
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TRAINING PATH: CEDAR SPRINGS PRESBYTERIAN CHURCH (PCA) (Knoxville, Tennessee)

Cedar Springs' world missions outreach has grown from three missionaries supported by a faith promise budget of \$6,000 in 1974 to 106 missionary units and over 40 organizations with total missions giving for world evangelization of nearly \$2 million in 1998. U.S. missions are supported from the church's General Fund. The church adopted five unreached people groups in 1994 and has seen a significant advance of the gospel in two of these.

Phase 1: Getting Ready

PERSONAL SPIRITUAL FORMATION

Maintain healthy devotional life, including prayer for world missions and God's direction. Keep quiet time journal. Be involved in small group or one-on-one discipleship for growth and accountability.

ON-THE-JOB EXPERIENCE AT HOME

Begin to use and discover spiritual gifts. Involved in at least 2 areas of local ministry most applicable to field ministry interest. Lead a small group, discipleship, or Sunday school class. Seek opportunities to gain experience in chosen profession.

EXPOSURE TO OTHER CULTURES

Consider short-term missions experience. Develop an international friendship. Interact with people who have lived in other cultures. Inner-city ministry.

BASIC EDUCATION

Reading from Stage 1 and 2 book list. Attend CSPC's annual missions conference. Meet with missionaries on home assignment. Attend quarterly missionary training session. Attend one of committee's missionary interviews.

Phase 2: Getting There

AGENCY CONTACT AND CANDIDACY

Assigned to a guidance group of missions committee and submit quarterly reports. Seek to determine what is involved in missionary service, whether qualified, confirm calling and role of church. Explore policies of missions agencies. Explore possible roles with several agencies.

MINISTRY ASSIGNMENT SEARCH

Explore most appropriate roles with chosen agency. Consult with guidance communications and missions communications as to final placement. Continue to meet with care group who uphold you and your ministry through your term of service.

HANDS-ON MISSIONARY TRAINING

Complete agency's pre-field requirements and training. Complete any other training suggested by the missions communications and/or your guidance group, such as MTT's pre-field orientation (3 weeks).

Phase 3: Getting Established

APPRENTICESHIP/ INTERNSHIP

Depending upon candidate's work experience and ministry goal, a 2- to 3-year internship is recommended. Ex.: Work with a church planter in the U.S. as a paid intern or volunteer.

LIFELONG LEARNING

Many sending agencies provide opportunities for missionaries to sharpen their skills. For our own members, we assist financially in additional education costs.

FINISHING STRONG

We encourage missionaries to read *Too Valuable to Lose*, edited by William D. Taylor, so that they might explore the causes of attrition with the desire and plan that they will not be among the attrition statistics.

TRAINING PATH: HOPE CHAPEL (Austin, Texas)

Hope Chapel exists to persuade unconverted and unchurched individuals to come into a relationship with God through faith in Jesus Christ, and to incorporate/assimilate these individuals into God's family of relationships in the community of believers called Hope Chapel, so that they may grow in maturity, becoming like Jesus in every aspect of their lives, and be adequately equipped to serve to their maximum potential either in Hope Chapel or as one sent out from among us, in order to plant churches in unchurched neighborhoods and cities of the world, so that all the nations of the world may glorify God. Hope Chapel is committed to sending its members to serve on church planting teams in the unreached peoples and cities of the world.

Phase 1: Getting Ready

PERSONAL SPIRITUAL FORMATION

Assimilated into the life of the church and into a Hope Group for community, discipleship, and accountability.

ON-THE-JOB EXPERIENCE AT HOME

After active participation in a Hope Group, the candidate moves toward purposeful leadership development as a Hope Group intern then shepherd.

EXPOSURE TO OTHER CULTURES

Designed involvement with international students and short-term mission vision/ministry trips.

BASIC EDUCATION

Team members combine formal, non-formal, and informal educational modes for pre-field equipping. We encourage distance and residential study with a strong missions ethos and curriculum. Candidate stays closely linked to church life. Strategic access missionaries acquire professional requirements.

Phase 2: Getting There

AGENCY CONTACT AND CANDIDACY

We send members to serve on church planting teams in the unreached world; we will develop strategic alliances with existing mission agencies for field strategizing and support systems.

MINISTRY ASSIGNMENT SEARCH

Research done by mission candidates and leadership to seek right combination of philosophy of ministry, skill set, gift mix, and spiritual needs. Assignment after confirmation of the Spirit and leadership.

HANDS-ON MISSIONARY TRAINING

Overlap with educational modes, plus designed and evaluated ministry assignments. Pre-field orientation and language learning preparation prior to departure.

Phase 3: Getting Established

APPRENTICESHIP/ INTERNSHIP

Pre-field and on-field language study, contact, and team residence established with ministry context/people group.

LIFELONG LEARNING

We are committed to lifelong personal development program based on gifts, skills, and field needs. Periodic home assignment for renewal and study.

FINISHING STRONG

We are committed to ongoing evaluation and pastoral care, helping each missionary determine God's purpose, regardless of geography or ministry.

APPENDIX 2: GLOBAL MISSIONS RESOURCES FOR WORLD CHRISTIANS

Compiled by Dave Imboden, USCWM

Overview

There is an amazing array of ever-expanding resources to help you and your home church link effectively with global missions. Books, magazines, and videos are only the most obvious resources you can purchase or peruse to learn more. We have selected several of the most widely used agencies who supply the richest variety of books, magazines, and videos for World Christians. You will want to contact each of these organizations to receive their free catalogs.

Ministries to Help Your Church

ACMC (Advancing Churches in Missions Commitment). An interdenominational organization committed to helping local churches improve their missions programs by providing outstanding conferences and seminars across the U.S. They have also created excellent resources and guidebooks covering key issues churches face in doing missions. For more details, contact ACMC at 1-800-747-7346. Web: www.acmc.org.

AIMS (Accelerating International Mission Strategies). Helps renewal and charismatic churches connect with unreached peoples opportunities and provides various resources and seminars to train churches in missions involvement. For more details, contact: AIMS, P.O. Box 64534, Virginia Beach, VA 23464. Phone: 1-757-579-5850. E-mail: AIMS@cbn.org. Web: www.aims.org.

Brigada. Provides online missions resources and a weekly e-mail newsletter. Subscribe via e-mail: hub@xc.org with the following message: subscribe Brigada. Web: www.brigada.org.

Caleb Project. A mobilization agency providing unreached peoples videos, prayer guides, prayer cards, mission drama scripts, manuals on researching unreached people groups, brochures on miscellaneous mission topics, as well as primary ministry tracking with “people-specific advocates” (individuals promoting a specific unreached people for adoption among multiple churches). Contact: Caleb Project, 10 W. Dry Creek Circle, Littleton, CO 80120. Phone: 1-303-730-4170, ext. 343. E-mail: info@cproject.com. Web: www.calebproject.org.

U.S. Center for World Mission. Publishes *Mission Frontiers* and the *Global Prayer Digest*; facilitates the U.S. “Perspectives on the World Christian Movement” study program and the “World Christian Foundations” B.A. completion/M.A. degree programs. The USCWM also facilitates the global and U.S. Adopt-A-People Campaigns and provides various local church-oriented resources, such as the “Vision for the Nations” video-training curriculum, unreached peoples videos, and other AAP how-to resources. For more details, contact: USCWM, 1605 E. Elizabeth St., Pasadena, CA 91104. Phone: 1-626-398-2200. E-mail: USCWMmob@aol.com. Web: www.uscwm.org.

William Carey Library (at the USCWM) has the broadest list of mission titles available in the following categories: World Christian books, missionary biographies, World Christian periodicals, prayer resources, resources to ignite vision in your church, international students, listings of specialized training seminars, assistance to local churches, and ministries to help your church in missions. All books are available at discount prices (wholesale when 3 or more are purchased). For prices and ordering information call: 1-626-798-0819. Web: www.uscwm.org.

World Christian Foundations. WCF is the U.S. Center for World Mission’s innovative B.A. completion or M.A. degree program. WCF is available from accredited colleges and can be taken in the field virtually anywhere in the world or on campus at the USCWM. Costs vary by school through which students register. Phone: 1-626-398-2106. E-mail: wcf@uscwm.org.

World Christian Periodicals

Echo. A new publication merging *VOX* and *Wherever* magazines. Published three times a year and distributed to 100,000 students and young adults through campuses, church ministries, and Christian events. Presents discipleship, worship, and missions involvement as a biblical model for the World Christian. Contact: VoxCorp, 2525-C Lebanon Pike, Nashville, TN 37214. Phone: 1-800-352-7225. E-mail: echo@echomagazine.com. Web: www.echomagazine.com.

Evangelical Missions Quarterly. Focused on missions in general, this practical publication for practitioners contains a wealth of material dealing with a wide variety of issues concerning the mission task. Includes book reviews and world news. Write: EMQ, P.O. Box 794, Wheaton, IL 60189. Subscription: \$21.95 per year.

International Journal of Frontier Missions. The only scholarly journal focused solely on contemporary frontier missiology. A must for those seeking to keep abreast of the latest issues in finishing world evangelization. Write: IJFM, 7665 Wenda Way, El Paso, TX 79915. Phone: 1-915-775-2464. E-mail: 103121.2610@compuserve.com. Subscription: 1 year (quarterly), \$15.00; 2 years, \$28.00.

MARC Newsletter. A free bimonthly information newsletter on missions research from the Missions Advanced Research and Communication Center (a division of World Vision International). Write: MARC Newsletter, 800 W. Chestnut Ave., Monrovia, CA 91016-3198. Phone: 1-800-777-7752. E-mail: MARC@wvi.org.

Mission Frontiers. An indispensable bimonthly bulletin (free subscription) highlighting key news, events, leaders, and ideas from the USCWM, Adopt-A-People, the AD 2000 and Beyond Movement, World Evangelical Fellowship, and other organizations promoting frontier mission and world evangelization. Write: MF/USCWM, 1605 E. Elizabeth St., Pasadena, CA 91104. Also available on the Web at: www.uscwm.org.

Pulse. An eight-page biweekly publication of world news, commentaries, and calendar of mission-related events; indispensable to stay current on world evangelization. Write: Pulse, P.O. Box 794, Wheaton, IL 60189. Phone: 1-630-653-2158. Subscription: \$26.95 per year.

Prayer Resources

Global Prayer Digest. Monthly prayer devotional with breakthrough news of what God is doing around the world. Features an unreached people to pray for each day, as well as glimpses into other cultures. A daily mission-related Scripture verse and commentary, with an insightful article covering the target region being prayed for each month. Available in English, Spanish, Portuguese, and Korean. Contact GPD Subscriptions: 1-626-398-2249. Web: www.uscwm.org.

30-Day Prayer Focus. Booklets and videos that provide daily prayer for Muslims and Hindus. Issues on Buddhism and other religions planned. For more information or a catalog contact: World Christian News and Books, P.O. Box 26479, Colorado Springs, CO 80936. Phone: 1-719-442-6409. E-mail: wcn@xc.org.

Operation World. Patrick Johnstone. The mostly widely used day-by-day guide to praying for the world, deliberately designed as a prayer manual, highlighting facts and figures from over 220 nations to stimulate intercession. Grand Rapids: Zondervan, 1997. To order, call William Carey Library at 1-626-798-0819. Web: www.uscwm.org.

Personal Prayer Diary and Planner. One unreached people group, needy nation, or world class city is listed every day, with space to journal your prayers. Includes current world maps, statistics, sketches of people, details about the population, religion, percentage of known Christians, and more to fuel your intercession, as well as world time zones and information about Youth With a Mission. Contact YWAM Publishing, P.O. Box 55787, Seattle, WA 98155. Phone: 1-800-922-2143 (U.S. only) or 1-425-771-1153.

Strongholds of the 10/40 Window: Intercessors Guide to the World's Least Evangelized Nations. George Otis, Jr., Editor, with Mark Brockman. A handbook for those serious about prayer for global evangelism, especially within the 10/40 Window, which encloses almost 100% of the world's 1.1 billion Muslims, 800 million Hindus, and 300 million Buddhists. YWAM Publishing, 1995, paperback, 278 pp.

Worship and Warfare: A Prayer Companion. Richard Webster. A treasure of truths to vary and enrich your prayer ministry, whether alone or in a group. Names of God, reminders of His character, hymns, quotes, and Scripture verses will stimulate, guide, and refresh your prayer times. William Carey Library, 1993, 48 pp. Phone: 1-626-798-0819. Web: www.uscwm.org.

APPENDIX 3: MISSIONS TRAINING DIRECTORY

A LIST OF COLLEGES, SEMINARIES, AND SCHOOLS WITH A FOCUS ON MISSIONS

Schools in the United States

Assemblies of God Theological Seminary

1425 N. Glenstone
Springfield, MO 65802 USA
Phone: 1-800-467-AGTS
E-mail: agts@agseminary.edu
Web: www.agts.edu

Azusa Pacific University

Department of Global Studies
901 E. Alosta Ave.
Azusa, CA 91702 USA
Phone: 1-626-815-6000, ext. 3844
E-mail: rslimbach@apu.edu
Web: www.apu.edu

Beeson Divinity School

800 Lakeshore Dr.
Birmingham, AL 35229 USA
Phone: 1-800-888-8266
E-mail: wrobrien@samford.edu
Web: www.beeson.samford.edu

Bethany College of Missions

6820 Auto Club Rd.
Minneapolis, MN 55438 USA
Phone: 1-800-323-3417
E-mail: bcom@bethfel.org
Web: www.bcom.org

Biola University

School of International Studies
13800 Biola Ave.
La Mirada, CA 90639-0001 USA
Phone: 1-800-OKBIOLA
E-mail: admissions@biola.edu
Web: www.biola.edu

Christ for the Nations

P.O. Box 769000
Dallas, TX 75376-9000 USA
Phone: 1-214-376-1711
E-mail: missions@cfni.org
Web: www.cfni.org

Columbia International University

P.O. Box 3122
Columbia, SC 29203-3122 USA
(continued next column)

Phone: 1-800-777-2227
E-mail: yeschs@ciu.edu;
bodonnell@ciu.edu
Web: www.ciu.edu

Dallas Theological Seminary

3909 Swiss Ave.
Dallas, TX 75204 USA
Phone: 1-800-992-0998
E-mail: external_studies@dts.edu
Web: www.dts.edu

Denver Seminary

P.O. Box 10000
Denver, CO 80250-0100 USA
Phone: 1-800-922-3040
E-mail: info@densem.edu
Web: www.gospelcom.net/densem/

Eastern Baptist Theological Seminary

6 Lancaster Ave.
Wynnewood, PA 19096 USA
Phone: 1-800-220-3287
E-mail: ewelles@ebts.edu;
registrar@ebts.edu
Web: www.ebts.edu

Eastern College

10 Fairview Dr.
St. Davids, PA 19087 USA
Phone: 1-610-341-5972
E-mail: gradadm@eastern.edu
Web: www.eastern.edu

Fuller School of World Missions

135 N. Oakland Ave.
Pasadena, CA 91182 USA
Phone: 1-800-AFULLER
E-mail: admis@fuller.edu
Web: www.fuller.edu

Gordon-Conwell Theological Seminary

130 Essex St.
South Hamilton, MA 01982 USA
Phone: 1-978-468-7111
Fax: 1-978-468-6691
E-mail: info@gcts.edu;
adminfo@gcts.edu
Web: www.gcts.edu

Hope International University

2500 E. Nutwood Ave.
Fullerton, CA 92831 USA
Phone: 1-714-879-3903
E-mail: ejelliston@hiu.edu
Web: www.hiu.edu

Los Angeles Missionary Internship

3800 Canon Blvd.
Altadena, CA 98001 USA
Phone: 1-626-797-7903
E-mail: philelkins@aol.com

Mission Training International

P.O. Box 50110
Colorado Springs, CO 80949 USA
Phone: 1-800-896-3710
E-mail: mintern@aol.com
Web: www.mti.org

Moody Bible Institute

820 N. LaSalle Blvd.
Chicago, IL 60610 USA
Phone: 1-800-955-1123
E-mail: missions@moody.edu
Web: www.moody.edu

Multnomah Biblical Seminary

8435 N.E. Glisan St.
Portland, OR 97220 USA
Phone: 1-800-275-4672
E-mail: admis@multnomah.edu
Web: www.multnomah.edu

New Tribes Mission

1000 E. First St.
Sanford, FL 32771 USA
Phone: 1-407-323-3430
E-mail: ntm@ntm.org
Web: www.ntm.org

Nyack College

1 South Blvd.
Nyack, NY 10960 USA
Phone: 1-800-33-NYACK
E-mail: enroll@nyack.edu;
sinkeyw@nyack.edu
Web: www.nyackcollege.edu

Operation Mobilization

P.O. Box 444
Tyrone, GA 30290 USA
Phone: 1-770-631-0432
E-mail: info@omusa.om.org
Web: www.om.org

Reformed Theological Seminary

Jackson, FL; Orlando, FL;
Charlotte, NC USA
Phone: 1-800-227-2013
E-mail: rts@rts.edu
Web: www.rts.edu

Regent University

1000 Regent University Dr.
Virginia Beach, VA 23464 USA
Phone: 1-800-373-5504
E-mail: admissions@regent.edu
Web: www.regent.edu

School of Intercultural Learning

(at Western Seminary)
5511 S.E. Hawthorne Blvd.
Portland, OR 97215 USA
Phone: 1-800-547-4546
Fax: 1-503-239-4216
E-mail: dis@westernseminary.edu
Web: www.westernseminary.edu

The Stanway Institute

Trinity Episcopal School for Ministry
311 Eleventh St.
Ambridge, PA 15003 USA
Phone: 1-800-874-8754
E-mail: admissions@tesm.edu
Web: www.episcopalian.org/tesm

Trinity Evangelical Divinity School

2065 Half Day Rd.
Deerfield, IL 60015 USA
Phone: 1-800-345-TEDS
E-mail: tedsadm@tiu.edu
Web: www.tiu.edu/teds/

U.S. Center for World Mission

Training Division
1605 E. Elizabeth St.
Pasadena, CA 91104 USA
Phone: 1-626-398-2510
Fax: 1-626-398-2111
E-mail: training@uscwm.org
Web: www.uscwm.org

University of the Nations (YWAM)

P.O. Box 7736
Richmond, VA 23231 USA
Phone: 1-804-222-4013
Fax: 1-804-236-8896
E-mail: haystack@haystack.org
Web: www.haystack.org

Wheaton Graduate School

Missions Department
Wheaton College
Wheaton, IL 60187 USA
Phone: 1-800-888-0141
Fax: 1-630-752-5935
E-mail: gradadm@wheaton.edu
Web: www.wheaton.edu

William Carey International University

1539 E. Howard St.
Pasadena, CA 91104 USA
Phone: 1-626-398-2141
Fax: 1-626-398-2111
E-mail: registrar@wciu.edu
Web: www.wciu.edu

Worldwide Evangelization for Christ (WEC)

P.O. Box 1707
Fort Washington, PA 19034 USA
Phone: 1-215-646-2322
Fax: 1-215-646-6202
E-mail: 76145.1774@compuserve.com
Web: www.cin.co.uk/wec

Wycliffe Bible Translators (SIL)

7500 W. Camp Wisdom Rd.
Dallas, TX 75236-5699 USA
Phone: 1-800-892-3356
Fax: 1-972-708-7380
E-mail: sil_adm@sil.org
Web: www.sil.org

Schools in Canada**ACTS (Associated Canadian Theological Schools of Trinity Western University)**

7600 Glover Rd.
Langley, British Columbia V2Y 1Y1
CANADA
Phone: 1-888-687-2287
Fax: 1-604-513-2045
E-mail: acts@twu.ca
Web: www.acts.twu.ca

Briercrest Biblical Seminary

510 College Dr.
Carenport, Saskatchewan S0H 0S0
CANADA
Phone: 1-800-667-5199
E-mail: jsills@briercrest.ca
Web: www.briercrest.ca

Canada Institute of Linguistics

7600 Glover Rd.
Langley, British Columbia V2Y 1Y1
CANADA
Phone: 1-604-888-6124
Fax: 1-604-888-4617
E-mail: caniladmissions@twu.ca
Web: www.canil.twu.ca

Gateway: Training for Cross-Cultural Service

21233 32nd Ave.
Langley, British Columbia V2Z 2E7
CANADA
Phone: 1-604-530-3252
Fax: 1-604-530-3252
E-mail: 74151.3437@compuserve.com
Web: www.gatewaytraining.org

Prairie Bible College

P.O. Box 4000
Three Hills, Alberta T0M 2N0
CANADA
Phone: 1-800-785-4226
Fax: 1-403-443-5540
E-mail: distance.ed@pbi.ab.ca
Web: www.pbi.ab.ca

Prairie Graduate School

2540 5th Ave. N.W.
Calgary, Alberta T2N 0T5
CANADA
Phone: 1-800-239-0422
E-mail: gradschool.admissions@pbi.ab.ca;
distance.ed@pbi.ab.ca
Web: www.pbi.ab.ca

Providence Theological Seminary

Otterburne, Manitoba R0A 1G0
 CANADA
 Phone: 1-800-668-7768
 Fax: 1-204-433-7158
 E-mail: info@providence.mb.ca
 Web: www.providence.mb.ca

Regent College

5800 University Blvd.
 Vancouver, BC V6T 2E4
 CANADA
 Phone: 1-800-663-8664
 Fax: 1-604-224-3097
 E-mail: admissions@regent-college.edu
 Web: www.regent-college.edu

Tyndale College and Seminary

25 Ballyconnor Ct.
 Toronto, Ontario M2M 4B3
 CANADA
 Phone: 1-800-663-6052
 Fax: 1-416-663-6052
 E-mail: info@tyndale-canada.edu
 Web: www.tyndale-canada.edu

Schools in the United Kingdom**All Nations Christian College**

Easneye, Ware, Herts SG12 8LX
 UNITED KINGDOM
 Phone: 01920 461243
 Fax: 01920 462997
 E-mail: mailbox@allnations.ac.uk

Belfast Bible College

Glenburne House
 Glenburn Road South
 Dunmurry, Belfast BT17 PJP
 UNITED KINGDOM
 Phone: 01232 301551
 Fax: 01232 431758
 E-mail: staff@bbc.dnet.co.uk

Glasgow Bible College

731 Great Western Rd.
 Glasgow G12 8QX
 UNITED KINGDOM
 Phone: 0141 334 9849
 Fax: 0141 334 0012

London Bible College

Green Lane
 Northwood, Middlx HA6 2UW
 UNITED KINGDOM
 Phone: 01923 826061
 Fax: 01923 836530
 E-mail: lbc@mailbox.ulcc.ac.uk

Moorlands College

Sopley
 Christchurch, Dorset BH23 7AT
 UNITED KINGDOM
 Phone: 01425 672369
 Fax: 01425 674162
 E-mail: Moorlands_College@cin.co.uk.internet

Oxford Centre for Mission Studies

P.O. Box 70
 Oxford, Oxon OX2 6HB
 UNITED KINGDOM
 Phone: 01865 556071
 Fax: 01865 510823
 E-mail: ocms@xc.org; 100270.2155@compuserve.com

Redcliffe College

Wotton House
 Horton Road, Gloucester GL1 3PT
 UNITED KINGDOM
 Phone: 01452 308097
 Fax: 01452 503949
 E-mail: Redcliffe_College@cin.co.uk

St. John's Extension Studies

Bramcote
 Nottingham, Notts NG9 3RL
 UNITED KINGDOM
 Phone: 0115 925 1117
 Fax: 0115 943 6438

Trinity College

Stoke Hill
 Bristol, Avon BS9 1JP
 UNITED KINGDOM
 Phone: 0117 96828803
 Fax: 0117 9687470
 E-mail: howard.peskett@bristol.ac.uk

Schools in the Netherlands**Amsterdam GateWay (YWAM)**

Kadijksplein 18 1018 AC
 Amsterdam, THE NETHERLANDS
 Phone: 31-20-6279536
 Fax: 31-20-6221451
 E-mail: ywamadam@xs4all.nl
 Web: www.xs4all.nl/~ywamadam/YWAM/Amsterdam/

APPENDIX 4:

GLOBAL WWW RESOURCES: GLOBAL MISSIONS AT YOUR FINGERTIPS

There is a multitude of information about missions now available on the World Wide Web. Below we have listed resources on the Web as well as some other resources which will help you in finding your way in missions, from missions organizations to information on unreached people groups.

If you are interested in updates on what new is happening on the Web and additional Web resources, we recommend looking into *Evangelical Missions Quarterly*. Scott Moreau of Wheaton Graduate School and Mike O'Rear, president of Global Missions International, are heading a department in EMQ entitled "Missions on the Web." This is an excellent resource. They both also have Web sites which are excellent starting points in your search of the Web. Look for Scott Moreau at www.wheaton.edu/Missions/Moreau, and Mike O'Rear at www.gmi.org.

Search Engines

Search engines are computer programs that look through the texts of Web pages that have been registered in databases. Each search engine has its own database, so it is often good and necessary to utilize several search engines in a single search. If you do not find what you need on the first search engine, looking on another one could yield better results. Below are several search engines you can try:

AltaVista	http://altavista.digital.com
Excite	http://my.excite.com/help
HotBot	www.hotbot.com
Infoseek	www2.infoseek.com
LookSmart	www.looksmart.com
Lycos	www.lycos.com
Mining Co.	http://home.miningco.com
Net Search	www.search.com
Northern Light	www.nilsearch.com
Metacrawler	www.metacrawler.com
Yahoo!	www.yahoo.com

Metacrawler is one of the best search engines because it compiles data from several other search engines, including AltaVista, Excite, Infoseek, Lycos, Web Crawler, and Yahoo! For an Internet listing of all these searches and more, see www.gmi.org/research/search.htm.

General Missions Information

The Christian Information Network

11205 State Highway 83
Colorado Springs, CO 80921 USA
Phone: 1-888-772-9104; 1-719-522-1040
Fax: 1-719-548-9000
E-mail: cin10_40@compuserve.com
Web: www.Christian-info.com

Christianity.net

Web: www3.christianity.net:81
A search engine covering *Christianity Today's* database of 3,000 Christian resources, and more.

Cross Connect

P.O. Box 70632
Seattle, WA 98107 USA
Phone: 1-206-781-0461; Fax: 1-206-781-0571
E-mail: info@xc.org
Web: www.xc.org

DAWN

Web: www.jesus.org.uk/dawn
A missions news service.

Ethnologue

Web: www.sil.org/ethnologue/ethnologue.html
A catalog of the world's languages, including sociolinguistic and demographic information.

Fields International

Web: www.fields.org
Contains worldwide missions news, as well as a comprehensive table of missions organizations with connections to their respective Web sites.

Fingertip

Web: www.globalmission.org/fingertip.htm
Offers a variety of services, ranging from mission news to listings of mission agencies to a searchable database of job listings with missions agencies.

Global Evangelization Movement

P.O. Box 6628
Richmond, VA 23230 USA
Phone: 1-804-355-1646; Fax: 1-804-355-2016
E-mail: JustinLong@xc.org
Web: www.gem-werc.org

Lausanne Committee for World Evangelization (LCWE)

E-mail: Lausanne@powertech.no

Web: <http://goshen.net/Lausanne>

MAF

Web: www.xc.org/cgi-bin/serverlist.cgi

Host for a number of missions' and Christian organizations'

Web pages as well as individually tailored missions oriented e-mail conferences.

Missiology Resource Guide

Web: www.missiology.net

A guide to resources concerning the study of missions.

Mission America

Web: www.missionamerica.org

A coalition of over 300 North American Christian leaders working in conjunction with AD 2000.

Mission Resource Directory

Web: www.xc.org/helpintl/mrd.htm

A place to start your search; lists of missions resources.

Morningstar Resources

Web: www.morningstar.org/world-christian.html

Missions Opportunities Information**Global Missions Event Calendar**

Web: www.globalmission.org/calendar.htm

SIM

Web: www.sim.org

Lists Protestant mission agency Web sites in four categories: traditional missions, relief missions, mission research and support, and denominational missions.

Summer Institute of Linguistics

Web: www.sil.org

Helps and links to other Web sites in the academic areas of linguistics, anthropology, literacy, language learning, translation, and computing.

Wycliffe Bible Translators

Web: www.wycliffe.org

Information about Wycliffe's translation work and opportunities.

YWAM (Youth With a Mission)

Web: www.ywam.org

Information about YWAM's various ministries and educational opportunities.

Unreached People Groups and Unevangelized World**Accelerating International Mission Strategies**

Web: www.aims.org

A resource for aligning and uniting the church to reach the unreached peoples of the world.

AD 2000 and Beyond Movement

2860 South Circle Dr., Suite 2112

Colorado Springs, CO 80906 USA

Phone: 1-719-576-2000; Fax: 1-719-576-2685

E-mail: info@ad2000.org

Web: www.ad2000.org

Adopt-A-People Campaign

USCWM

1605 E. Elizabeth St.

Pasadena, CA 91104 USA

Phone: 1-818-398-2200

E-mail: aap.campaign@wciu.edu

Brigada

Web: www.brigada.org

A system of conferences and forums that allows you to network with others who share common interests in sharing God's love with previously unreached cities and peoples around the world.

Brigada/Team Expansion

3700 Hopewell Rd.

Louisville, KY 40299-5002 USA

Phone: 1-502-297-0006; Fax: 1-502-297-9823

E-mail: teamexpansion@xc.org

Web: www.teamexpansion.org

CAC (Creative Access Convention)

E-mail: cac@spidernet.com.cy

Caleb Project

10 W. Dry Creek Circle

Littleton, CO 80120 USA

Phone: 1-303-730-4170; Fax: 1-303-730-4177

E-mail: info@cproject.com

Web: www.calebproject.org

Provides information on connections with the 10/40 Window, missions opportunities, and prayer guides focused on unreached peoples.

The Christian Information Network

11205 State Highway 83
Colorado Springs, CO 80921 USA
Phone: 1-888-772-9104; 1-719-522-1040
Fax: 1-719-548-9000
E-mail: cin10_40@compuserve.com
Web: www.Christian-info.com

Global Harvest Ministries

P.O. Box 63060
Colorado Springs, CO 80962-3060 USA
Phone: 1-719-262-9922; Fax: 1-719-262-9920
E-mail: 74114.570@compuserve.com

Joshua Project 2000 Peoples List

3806 Monument Ave.
Richmond, VA 23230 USA
Fax: 1-804-254-8980
E-mail: 753-8054@mcimail.com
Web: www.ad2000.org/Peoples/index.htm

World Mission Centre

P.O. Box 36147
Menlo Park 0102
Pretoria, SOUTH AFRICA
Phone: 012-343-1165
Fax: 012-343-1167
E-mail: wmcentre@cis.co.za
Web: www.worldmissioncentre.co.za

**Bivocational/Tentmaking
Information Resources****INTENT**

(Formerly U.S. Association of Tentmakers or USAT)
P.O. Box 35
Cascade, CO 80809 USA
Phone: 1-719-471-6600
Fax: 1-719-684-9391

SIM TEC

Web: <http://soter.houghton.edu/simte>
A Christian computer training missions project organized by SIM, to equip people to minister Christ through computer education in the unevangelized world.

Tentmaker International Exchange (TIE)

P.O. Box 45880
Seattle, WA 98145-0880 USA
Phone: 1-206-524-4600
Fax: 1-206-524-6992
E-mail: tie@gati.wa.com

***Tentmakers Speak: Practical Advice
From Over 400 Missionary Tentmakers***

Don Hamilton, 1987
TMQ Research
32 Melcanyon Rd.
Duarte, CA 91010 USA
Phone: 1-818-303-5533

***Working Your Way to the Nations:
A Guide to Effective Tentmaking***

Jonathan Lewis, Editor, 1996
InterVarsity Press