



If there is a pressing need for fundamental re-engineering in our inherited schooling patterns, we had better look into it.

Ralph D. Winter



Dear Friend,

Of all the things missionaries are engaged in, aren't schools of any sort the least questionable?

Wrong, whether you are talking about schools in general or about ministerial training schools in particular.

My article on page 10 advances the thought that ministerial schools both at home and abroad go wrong in three ways. They 1) attract the wrong students, 2) offer the wrong curriculum, and 3) present their course work and diplomas in the wrong package. You can read why I say this.

But even the other schools, the non-ministerial schools, which missionaries have established directly or indirectly (by the hundreds of thousands) are seriously in the wrong, and the same is true for both private and public schools in the USA.

You might wonder if I am exaggerating in order to compete with the angry tensions in the USA today—the problems of Iraq and North Korea, the current tragedy of the burning up of the Columbia.

Briefly on just those two things.

Iraq: the 300,000 Christians in Iraq and the thousands of Christians among the Palestinians are in a heaven on earth compared to the million starved and tortured slave laborers in North Korea, or even the rest of North Korea's grass- and root-eating population.



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Columbia: Nice for the whole nation to respect the passing of seven valiant astronauts in one day. But it is strange that 2,000 people die every day of heart disease and the amount of money probing the real reasons for that tragedy is less per year than a single voyage of the space shuttle.

Back to our theme: if there is a pressing need for fundamental re-engineering in our inherited schooling patterns, we had better look into it. That is the main issue of the bulletin you have in your hands. It is a blockbuster topic.

In summary:

Last issue I hinted broadly (in my editorial and in my review of Philip Jenkins' *The Next Christendom*) at the crisis of global but superficial Christianity, which tends to spring up and then wilt down.

This enormous crisis relates directly to what believers at home and abroad are or are not getting from their schools.

In this country and abroad every church movement which has come to depend solely upon residential school products for its ministry is dying. Plus, the other schools are either conveying a drastically faith-destroying secularization or they are "counter-cultural" Bible schools which may try to ignore the secular stream of society altogether.

In this issue my article, which deals specifically with pastoral training, presents the already mentioned "the Three Wrongs."

The first "wrong" we have often written about—that of the wrong students. The second wrong, curriculum, is spelled out in some detail in that article on page 10. The third one, the wrong packaging, is highlighted not only in my article but in the Scotchmer and Carpenter articles as well.

However, the latter two problems also exist flagrantly in the case of the non-ministerial schools, the public and private schools both at home and abroad. The students who attend these schools include the vast bulk of ordinary believers not yet aiming at full-time ministry. Most will never be more than laymen. It is just as important, in a way, for them to get the right curriculum and the right packaging as those going into full-time ministry.

Scotchmer *urges* the university pattern (packaging). Carpenter *describes* an amazing new trend toward that specific pattern on the part of Evangelicals in the mission lands. There is a somewhat comparable trend in this country.

Scotchmer and Carpenter are not primarily focusing upon the content of the curricula although they are confronting boldly the need for "more than Bible." (The content rationale is given greater

detail in my article, under point 2, wrong curriculum.)

We have never given as much space before to the issue of "packaging," by which we mean the form in which the education is channeled.

For example, Wheaton College (in Wheaton, Illinois) may be one of the few older outstanding Evangelical schools today which from its earliest beginnings (Holiness origin) avoided the Bible Institute pattern for the simple reason that it was founded before

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The most extensive, pervasive strategic error in the Christian tradition lies squarely in our coveted and generously supported, but unquestioned, concept of years of "schooling" as the way for leaders to develop and be trained.

the rush to Bible Institutes occurred. More recently Oral Roberts and Liberty universities were begun directly as universities.

Historically, once the immense impact of D. L. Moody had set in motion the Bible Institute pattern, only certain groups like the Campbellite and Holiness traditions continued to found colleges which followed standard patterns as well as taught the Bible.

This may explain why a Wheaton graduate (Dennis Hastert) is the current Speaker of the House, and the current Mayor of Los Angeles (Richard Hahn) is from the Campbellite tradition. Bible Institute grads for well over a half century rarely made it into professional circles or public prominence, simply because they had obtained a non-recognized package for their education.

Most all Bible Institutes in the USA have by now shifted gears into standard packaging. Overseas it is only beginning to happen. Most USA seminaries have recently sought secular accreditation but have not yet given up their non-standard degree names. Some seminaries like Talbot at Biola, Trinity (Deerfield, IL) and Columbia (South Carolina) have become part of a university yet still cling to some non-standard degree names. Few take science seriously as a source of God's glory.

Thus, the overall picture is still fairly bleak in regard to forms of education with Evangelical roots.

This issue explores especially the packaging aspect of a global problem. You will be interested to know that two of the main articles, by Scotchmer and Carpenter are only small sections from longer

articles which will appear in their entirety in the *International Journal of Frontier Missions*. (I urge you to subscribe to this periodical, which is a more ponderous "brother" of *Mission Frontiers*, by sending \$15 to IJFM, c/o Rory Clark, 1539 E. Howard Street, Pasadena, CA 91104. Ask for the 2003 year and you will find both of these articles and a lot of other in-depth materials).

The issue of how our new generation is being educated is an issue that is not going away. Don't discard either this bulletin or its corresponding issue of the *International Journal of Frontier Missions* (www.ijfm.org)! ☉

Dear Reader of Mission Frontiers,

Here's a little glimpse of what you may be missing. The IJFM is the only scholarly journal in the world focusing exclusively on unconquered frontiers of mission. Should you invest \$15 a year in this periodical?

Ralph D. Winter

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P.S. Please see the end of my editorial above for subscription details and web site information.

18:1, Spring 2001 (partial list)

Submission to Oppression in India: Lessons from History D. D. Pani *Indian believers facing oppression should take their cues from the Early Church, not the Reformation.*

Why Are Christians Persecuted in India? Roots, Reasons, Responses Herbert Hoefler *Why is violence increasing against believers in India and what opportunities does this situation hold?*

The Dalit Situation in India Today John C. B. Webster *Four strategies the oppressed peoples of India have adopted on their way to "Dalit solidarity."*

An Indian Constantine? Vishal Mangalwadi *Will history remember the Deputy Commissioner of Income Tax in New Delhi as India's Constantine?*

Fatal Hindu Gospel Stumbling Blocks D. D. Pani *Is our Western rights-orientation keeping Hindus from considering Christ?*

Message to the West: India Needs You! Satya Shodhak *Like Moses, the Church must help free the Dalits from Brahmin bondage.*

The Conversion Confusion Herbert Hoefler *Is it conversion—or church membership—that's the trouble in India?*

18:2, Summer 2001 (partial list)

Field-Governed Mission Structures in the Bible and throughout the Centuries

Part I: In the New Testament Joseph & Michele C. *What really happened in Acts 13?*

Part II: Patrick of Ireland and his Celtic Peregrini Successors Joseph & Michele C. *Did Patrick actually operate under a field-governed structure?* [Note: Parts III, IV, & V continue in 18:3 & 18:4.]

Frontier Missions and Beyond: An Emerging Paradigm for Missions in the 21st Century

Part I: The Frontier Mission Movement's Understanding of the Modern Mission Era Alan Johnson *Origins of the most momentous mutation in 20th century mission strategy!*

Part II: Major Concepts of the Frontier Mission Movement Alan Johnson *"Nothing said at Lausanne had more meaning for the expansion of Christianity between now and the year 2000."* [Note: Parts III, IV & V continue in 18:3.]

Christian Health Care and Holistic Mission Tetsunao Yamamori *Is the holistic question deeper than just clean water or getting people to heaven?*

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The New Evangelical Universities

A dynamic new element in mission lands

Joel Carpenter

Universities, one might argue, form a system of interdependent links involving both sovereign states and economic institutions in the exchange of students, professors, ideas, technology and money. Emanating historically from a still-influential North Atlantic core, this great "knowledge industry" reaches around the globe in complex networks of institutional interaction.

Comparative studies of global higher education abound, but there are some new participants in this vast and complicated enterprise who may surprise even some of its more careful observers. From Seoul, San Salvador, and even the shores of the Baltic, some new universities are arising, and they are coming from an unexpected source, the varied expressions of revivalist Christianity. "Evangelical University" may look like an oxymoron to the average academic, who knows that the world in which she lives and moves is resolutely secular, and that evangelicals, however defined, operate from a quite different angle of vision. Yet there are new universities arising out of Protestant movements for evangelization and spiritual renewal in many parts of the world. Using the scattered and fugitive materials most readily available for charting these new agencies, I discovered 41 evangelical Protestant, degree-granting institutions of the

arts, sciences and professions that have been founded outside of North America and Western Europe since 1980. No doubt there are more, because this movement is quite dynamic, and new institutions often escape detection from afar. Yet virtually anywhere in the world that a significant Pentecostal, charismatic or other evangelical movement has taken root, it is now engaged in higher education beyond the training of church workers.

Any attempt to investigate the relationship between the spread of evangelical forms of Christianity in the nonwestern world and the forces of globalization would do well to consider these educational movements. They are responding to global economic and political conditions, and they are addressing local dynamics as well. Evangelical universities raise questions, furthermore, about globalization of the more religious sort. Are these new universities the latest occasion for nonwestern churches to experience dependency and domination from churches in the West, or do they mark the imminent end of neo-colonial Christianity? Given the pervasively secular character of higher education worldwide and the tensions between Christian values and global economic imperatives, what are the prospects for these new institutions to sustain their religious view of reality and promote a Christian mission in the world?

Latin America

... Each region of the globe presents a different context for the development of Christian higher education, but Latin America and the Caribbean are definitely hot spots. The rapid growth of Pentecostal and other evangelical movements over the past three decades seems to have provided Latin America with the critical mass of prospective students, faculty and leaders to make universities possible. Several of the new institutions

were formed from the prior educational efforts of missionaries and local Christian leaders. The Universidad Evangelica de las Americas (UNELA), in San Jose, Costa Rica, came about in 1999 as a merger of a thirty-year-old study center that was a partnership of local and expatriate mission theologians, and a collegiate venture that the Church of the Nazarene started in 1992 from a pre-existing theological school, but then abandoned. The Universidad Evangelica Boliviana (UEB), chartered in 1982, likewise is the creation of seven national evangelical organizations and five North American missions to "prepare young people for service as responsible citizens, intellectuals, and Christians." The Universidad Cristiana Latinoamericana, however, founded by Methodists in Quito, Ecuador, in 1992, is wholly home-grown and independent of expatriate missionary organizations.

The university incubation process in Latin America seems to have had its share of failures. There were several attempts in the Dominican Republic between 1960 and 1980 to form an evangelical university. Each succumbed to various pressures, including a government suppression of evangelicals and a mail fraud case. Yet it looks as though a core of viable institutions is being formed across the region, among them the Universidad Nacional Evangelica (UNEV) in the Dominican Republic, founded in 1986 by the survivors of the earlier attempts. UNEV has 1,300 students on three campuses and seems firmly established. The Universidad Evangelica de El Salvador (UEES), in San Salvador, established in 1981, is also well founded, with degree programs now in medicine, dentistry, agriculture, education and a variety of arts and sciences.

In recent years there have been efforts to develop a network of mutual support and accountability among the region's evangelical universities. In July of 1997, Latin American educa-

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tors from 17 nations came to Bolivia at the invitation of UEB to initiate such conversations. They agreed to do some networking and investigation to find like institutions. Two years later they reconvened at Santa Cruz de la Sierra in Bolivia to form the Consortium of Evangelical Universities in Latin America (CONDUCE). This organization included the universities in Bolivia, the Dominican Republic and El Salvador as charter members, plus three other evangelical universities, including ones from Paraguay and Nicaragua, and a second institution in Bolivia. CONDUCE is a fragile entity, and it remains to be seen whether it can function effectively across so many nations and miles. The ongoing existence of Latin American evangelical universities, however, is not in doubt. Some of the older ones are major regional fixtures by now. La Universidad de Mariano Galvez (f. 1966) in Guatemala City now has about 15,000 students, while the Methodist University of Piracicaba, Brazil (f. 1975), now enrolls some 12,000 students on four campuses.

Africa

The environment for creating evangelical universities is ripe to the bursting point in parts of sub-Saharan Africa. I found 10 colleges and universities formed over the past two decades by evangelicals from a variety of traditions and movements. Daystar University, a nondenominational evangelical institution, is the pioneer and the prototype of this movement. Daystar began in Southern Rhodesia (now Zimbabwe) in the late 1960s as an institute offering studies in communications. It added master's degree courses in the late 1970s (via Wheaton College in Illinois), and an undergraduate degree program in 1984 (via Messiah College in Pennsylvania). Daystar received its university charter from the Kenyan government in 1994, and now enrolls 1,900 students from 28 countries in eight undergraduate majors and four master's programs. Business administration and communications are leading programs. Daystar continues to receive millions from abroad in support of its ambitious growth, but support from the region is considerable as well.

It is no accident that Daystar eventually relocated near Nairobi. The Kenyan capital is also Africa's ecumenical, missionary and para-church ministries capital, and home to hundreds of highly educated African Christian leaders, both from the region and from across the continent. Bible schools and seminaries abound in the Nairobi area, and additional universities are springing up, such as Africa Nazarene University (f. 1993), which now enrolls 490 students from 14 nations; and Hope Africa University (f. 2000), a fledgling Free Methodist school that started in an abandoned dance hall with 27 students.

... The emergence of new evangelical universities outside of the North Atlantic world suggests that these movements and traditions are following a historic pattern of development. ... Some scholars would interpret this morphology as the process by which evangelical movements begin to make their compromises with the world and move toward decline. A movement like European pietism or American Pentecostalism starts as a protest against the comfortable and the compromising, but then begins to join them, undergoing what the Wesleyan theologian Donald Dayton calls "embourgeoisment." And what could be more middle-class than developing a university? Other observers, however, see the move from the revival tent to the university as a classic evangelical maneuver rather than a betrayal of a spirit-filled movement's essential character.

... When stating the purposes for their institutions, leaders of the new evangelical universities frequently mention two. They want to help students fulfil their aspirations, and they aim to serve the common good of their home societies. "A new generation is seeking reality in their faith in the context of a revived and developing society," states Stephen Noll, the vice-chancellor of Uganda Christian University. "Discipleship for them includes a tremendous hunger for education," he continues, and in equipping them for service, the new university is poised to "become the seedbed for the development of a stable, godly nation." National development has not been a natural first

impulse for evangelical movements. The great biblical drama of creation, sin, salvation and restoration plays out in intensely personal terms early on in revival settings. Fleshing out the idea that a spiritual revival might also bring "healing to the nations" is not high on such movements' initial agendas. Yet for a second generation of contemporary Pentecostals, charismatics and other evangelicals outside of the North Atlantic, such ideas of a broader discipleship and mission are emerging.

The Pentecostal leaders of the Central University College in Accra, Ghana, refer to this broader vision as "the great commission of our Lord Jesus Christ in its multifaceted dimensions." They see their task as

... sharing in God's concern for reconciliation and justice throughout human society and for the liberation of man; evangelism and social action, without fear or favour, denouncing evil and injustice wherever they exist; being part of Christian duty and necessary expressions of Christian doctrines of God and man's love for one's neighbour and obedience to Jesus Christ; to exhibit His Kingdom ethics and to spread its justice and righteousness in the world.

More specifically, according to Vice-Chancellor E. Kingsley Larbi, Central University College aims to help solve "the crisis of leadership [that] is the greatest threat to an African renaissance." Likewise in Latin America, a Christian university spokesman from the Dominican Republic declares, "Pentecostalism is coming of age as a second and third generation begins to ask, 'Now what?' Saving souls has become routine in many cases and there is a desire to make a more significant contribution to the surrounding context." Small groups of Latin American evangelical visionaries who see Christian universities as vehicles for addressing the Great Commission's cultural dimensions are developing educational models and partnerships with which to mount such efforts. The rise of evangelical universities thus marks the emergence of an important second chapter in the story of revivalist Christianity's growth in the non-western world. ☉

Christian Universities as a Mission Strategy: Recovering the Lost Vision

Paul Scotchmer

In the mid-19th century, a Scottish crofter's son named Alexander Duff made the case for Christian higher education as a means of evangelization in India. Timothy Richard, a Welsh Baptist converted during the revival of 1858-60, made a similar case for missions in China. During the next hundred years, Christian colleges and universities were founded in both places, and others besides, with remarkable fervor. By the middle of the 20th century, however, mission boards and churches had turned off the spigot. Since then, the university has ceased to be seen as an instrument for Christian outreach.

Exactly why this change took place is not the subject of these pages. The question here is whether Christian universities should be given fresh consideration as an essential mission strategy. At the very least, let us note the irony of the present situation: While Christian colleges are regarded as indispensable in the West, western Christians view them as a luxury elsewhere. Folks beyond the North Atlantic quadrant need missionary training centers, Bible colleges, and other such institutions to train church-related workers, but not Christian colleges and universities. Or so it is thought.

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The Case Against Christian Higher Education

Serious issues, however, must be taken into consideration before promoting greater reliance on Christian colleges and universities as a means of world mission. If not addressed, Christian liberal arts education will indeed become a luxury item, serving the personal interests of people in the two-thirds world without serving the church.

(1) **The external threat.** On several occasions, reaction to conversions at Duff's school almost torpedoed the new institution. The same thing happened at other Protestant schools set up at that time. And within a generation, education in India was officially secularized. It is one thing when poor lepers are converted. It is quite another, though, when the cream of society is poured off into "foreign" vessels, or when Christians attempt to empower the poor in a social system adamantly opposed to advancing people on the basis of personal merit. In our own day, as in Duff's, pressure can be expected from the power structure whenever western education migrates from the purely useful to the purposeful. Outside the Christian community, western education is valued only for its material benefits, not its spiritual ones. Consequently, insofar as Christian institutions limit their impact to the useful arts, they will be welcome. But the moment it becomes clear that their education has moral and spiritual impact as well, there will be problems.

(2) **The internal threat.** In part, because of these external pressures, Christian institutions of higher education are often compromised. In order to meet the requirements (whether real or perceived) of the power structure, they adjust their educational standards downward, diminishing the importance of faith. Like politicians, they

figure that "unless I am in a position of influence, I can do no good; and unless I make a few compromises, I will not be in a position of influence." But that is the least of the problems affecting the integrity of Christian colleges and universities. The stronger force, by far, is the intellectual milieu, which acts upon scholars in a far more insidious fashion. And that is the operative word: fashion. Relatively few scholars can resist the intellectual trends. It's understandable. We are social creatures. We like a good party. And not many of us want to be the skunk at the party. The result is sometimes a faculty of chameleons—as pious as you like for the folks back home (who pay the bills), but Sadducean in their approach to the academic disciplines.

(3) **The religious mix of students.** If a Christian college serves only as a "hot house" for children from Christian homes, a place to protect them in their early years from the carnality and corrosive ideas associated with secular institutions, it will not be of much help in world missions. And that, of course, has been the attraction of most Christian colleges in the West, which have only recently begun to emerge from their defensive, fundamentalist shell. On the other hand, if a Christian college is attended predominantly by nonbelievers, as was the case in India when Duff and his fellow Scots first got established, evangelization will be exceedingly difficult. Peer relationships between sincere believers in Christ and seekers from other religious backgrounds are essential for effective evangelism. But creating and maintaining a healthy balance between the two is not easy.

(4) **The high cost of higher education.** Cost-benefit analysis is inescapable in today's world, even in the area of evangelization. It's also useful—to a point. God probably doesn't care any

more for the Christian spendthrift than he does for the Christian tightwad; either one wastes the resources entrusted to us for his purposes. So it is right to ask if Christian colleges and universities represent a good investment for world missions. The reality is that they are costly. Compare a college with a church, for example. A church can get along with just one pastor for, say, 400-500 parishioners; a college needs a professor for perhaps every 20 students. A church can get by with just one building, plus an educational wing; a typical small college will have a dozen buildings or more. The comparison is not lost on investors in world missions. Nor should it be. And the fact that most western churches would fold if subject to a comparable cost-benefit analysis—dollars spent per convert, for example—doesn't change the picture for Christian colleges and universities: they're expensive.

(5) The relationship between faith and learning. On this matter, two questions must be asked. First, what can a Christian liberal arts college do that no other institution can? Second, how many Christian liberal arts colleges are doing that? If the aim of a Christian college is simply to provide "a good education plus biblical studies in an atmosphere of piety," as a friendly critic described the situation at many institutions, the opportunity is largely wasted. Good education is available elsewhere at less expense (state-subsidized institutions) and with more prestige (older private institutions); Christian fellowship and Bible study groups can be found at campus ministries and neighboring churches.

The Case For Christian Higher Education

The real value of a Christian college lies in its unique ability to affirm the fundamental unity of all truth, in ways that serve the deepest needs of the human person. This is done by using Christian theology as the starting point of an education directed toward all aspects of culture. This theological commitment does not mean that the scholars in these institutions can afford to be any less open to facts and ideas from outside their immediate religious tradition than

other scholars are. On the contrary, Christians must be all the more open to "outside" information, trusting that God is the author of all truth.

The absence of a theological commitment at other institutions should not be mistaken for neutrality or greater openness. Non-Christian scholars are as certain as Christian scholars to approach their disciplines with starting points of some sort. Wherever formal religion is removed as the overarching philosophy of life, other ideas come into play, filling the void. In the 20th century, naturalism, pragmatism, Nazism, Marxism, feminism, narcissism, and multiculturalism have all had their run. One ideology or another, or a combination of them, has generally reigned supreme for a time as the touchstone of scholarly judgment in a vast array of academic disciplines. The only fields of study even remotely safe from such assumptions are technical ones, such as engineering, chemistry, physics, math, and medicine. But engineers, scientists, mathematicians, and medical doctors are by no means safe from interpretations of life offered by the passing parade of philosophical trends, for they must seek meaning for their own lives outside of their disciplines. Occasionally, they are drawn to the most irrational cults and ideologies on the market, perhaps in reaction to the analytical rigor of their own work. And all too often, their technical expertise is commandeered or recruited for destructive and dehumanizing ends.

Unless all higher education is abandoned, it should be clear that Christian higher education is needed to instill humane values, or to preserve sanity, on our planet. Obviously, higher education is not being abandoned. It's been around for more than 800 years. And today, "a quiet revolution ... is transforming societies around the world. Enrolments [Brit] in higher education have surged in the past two decades, and the trend, if anything, is accelerating rather than slowing down," notes the Economist. In China, despite stiff tuition fees, enrollments jumped 200 percent between 1999 and 2001. Throughout the developing world, demand has far outpaced access in recent years. And in many

nations within the developed world, nearly half the student population enters post-secondary programs.

Globalization explains much of this demand. There is almost no place left in the world where the material fruits of the global economy are not known, and once having witnessed the vast cornucopia of consumer goods churned out by the modern economy, almost no one wants to be left out. Ballooning enrollments reflect the growing aspiration around the world for knowledge and skills that open the door to meaningful participation in the global economy.

But there is another explanation for this "quiet revolution," for which the church has not received due credit. Students cannot qualify for universities without first completing primary and secondary programs—and they cannot complete these programs without being literate. Literacy is now taken for granted in most countries. But in the early 1920s only 25 percent of the children born in poor countries had learned to read. By 1999, the numbers were reversed: three out of every four adults in developing nations could read. Precisely what portion of this leap the church is responsible for, either directly or indirectly, is hard to say. But there is no denying the church's leading role in this campaign, both in the developing world, during the past century-and-a-half, and in Europe and America before that. Universal literacy is the natural outgrowth of a universal faith that looks to written revelation as an essential source of guidance for faith and life.

Having done so much to prepare the soil for higher education in the developing world, the question before us today is whether the church is prepared to turn over the entire field, or most of it, to others. On several continents, corporations and western universities are quickly capitalizing on the current demand for higher education. Via the Internet, they are developing massive educational enterprises to attract eager young minds—and dollars. Meanwhile, the church looks on. ☉

What's Wrong with 4,000 Pastoral Training Schools Worldwide?

Ralph D. Winter

There are three drastic drawbacks pervasively embodied in pastoral training both at home and abroad. These are so serious that it is sad yet fair to say that the seminaries and Bible schools of the world are actually a surprisingly weak and often negative contributor to the growth of Christianity around the world.

Even though these schools may have excellent, well-prepared faculty and entirely valid intentions, usually they have most or all of three deficiencies.

1. Wrong Students. The most severe problem is the simple fact that 90% of the students in pastoral training are not the seasoned, mature believers defined by the New Testament as candidates for pastoral leadership. Both in U. S. seminaries and in some four or five thousand overseas Bible Schools, Bible Institutes, Theological Colleges, etc. the vast majority of the students will never be effective pastors, no matter what or how or where they are taught, simply because they may lack pastoral gifts, and at their age and level of maturity there is no way to predict that they will ever gain the essential gifts and maturity.

On the other hand, those church movements that are growing effectively depend primarily on the dynamics of the local church (not school admissions offices) to select leaders. Then, they expect the inductive process of local church life to train these leaders, as well as through whatever resources may be accessible to these home-grown leaders in the form of books, radio or quite often apprenticeship. They do not avoid or despise the schools. Their local leaders simply do not have access to the riches the schools possess. They have jobs outside the church as well as carry church responsibilities.

Can the schools make their riches available to pastoral leaders on the job? Yes and no. Theoretically yes, but they

don't know how, and they tend to feel it difficult to transcend the culturally-defined niche they are in. The global movement called Theological Education by Extension is by now well known. In India it has taken hold effectively in the form of a program encompassing 6,000 students called The Association For Theological Education by Extension (TAFTEE). But this program was not launched by any existing school, and its graduates are not routinely incorporated into existing denominations. The latter polite rejection becomes understandable only when you recognize that a large proportion of those studying under TAFTEE are people coming out of midlife, doctors, engineers, university graduates. Existing pastors who control the ordination process are mostly the output of traditional Bible Institutes or Seminaries, and may actually fear the competition of this non-traditional source of leadership. The typical TAFTEE grad-

Fifteen of every seventeen U.S. Evangelical students are totally untouched by any Christian grade school, high school or college.

uate compared to the typical seminary or institute graduate is not only more mature but has more extensive secular education. This latter factor leads to the second aspect of this problem.

2. Wrong Curriculum. When Bible institutes first got started in America, judging by the pattern portrayed by Moody Bible Institute, founded roughly 100 years ago, the idea was to offer the study of the Bible to adults whose previous education, even as far back as 1900 had already been significantly secularized. The idea of supplementing the public

school curricula with Bible studies was a good one.

However, when the night school for adults, who already had some public school, began to be replaced by a daytime Bible school curriculum devoid of any other subject, a reverse censorship took place. Students exposed to nothing but the Bible, whether in Sunday School or Bible Institute, could never discover the profound impact of the Bible during the many centuries following it. If they did do any serious study in public schools or colleges concerning the "rise of Western civilization" or the history of the United States, those courses skillfully omitted the role of the Christian church unless negative. No corrective view existed in schools just teaching the Bible.

Today, the average missionary to, say, India, is very poorly prepared to answer the questioning of honest intellectuals who have heard that Christianity was a drag on scholarship, science and enlightenment, and has all along been an intolerant and oppressive force, launching both the "Crusades" and the Inquisition against Jews, Muslims and even other Christians. Why? Because the missionary's secularized education told him the same thing. To answer with an outline of Romans is not enough.

The right answer? Christian efforts to educate their young people, whether in Christian schools or home school programs, must be able to reintegrate the secular perspective about everything with a Christian perspective about all those same issues, specifically. This cannot be done in 30 minutes in Sunday School after 30 hours in the previous week of secular schooling, and on a totally different subject.

A student that comes home from school with the idea that William Jennings Bryan flunked the Monkey Trial needs to know that he actually won the case. To

learn on Sunday that David slew Goliath will do him no good on that point.

The student who hears that the Salem Witch Trial “shows what happens when religious people get control of the community” (as one textbook puts it) needs to know that Princeton University Press fairly recently came out with a restudy (Witchcraft at Salem) of the Salem event which showed that precisely the clergymen in Salem, who studied both theology and science at Yale, were the ones that insisted on a strict, scientific court trial which ended the hysteria that had been promoted by the businessmen in town. In that case, for that student to go to church and learn how Samuel chose David will do nothing to erase the Salem slur.

God has given us two “books”: 1) the Bible, which is a Book of Revelation, and 2) nature, which is His Book of Creation. He does not want us to slight either one. Yet the sad situation is that, in general, one major human tradition (the scientific community) is studying the second and despising the first, and another human tradition (the church community) is studying the first and ignoring the second. Yet, both are essential in understanding God and His will. The Bible itself affirms the second, “The heavens declare the glory of God and the firmament displays His handiwork (and) there is no speech or language where their voice is not heard (Ps 19:1).” Also, see Romans 1.

Thus, we run counter to the Book of Revelation itself if we do not rejoice in, and discern the glory of God in, His Book of Creation. We cannot fully declare the glory of God if we do not embrace science as a vast domain in which we can both see God’s glory and advance His Kingdom.

Some have suggested that there is both an evangelistic mandate and a cultural mandate. I see this as an artificial dichotomy. Being human we are likely to conceive of the redemption of *homo sapiens* as the primary concern of God. But the creation of *homo sapiens* is specifically the most recent divine strategy to hasten the advance of the Kingdom of God. Man was created to be responsible for all other created beings. His fall made him part of the problem. He passed from soldier to survivor. He was now no longer a chief means of the solution and he was

by no means a trustworthy custodian of life forms. Man was meant to be an ally in the redemption of Creation, not merely in his own redemption, although that is essential for his restoration as a worker in the Kingdom, or as a warrior on God’s side in the destruction of the works of the devil.

Fifteen of every seventeen Evangelical students is totally untouched by any Christian grade school, high school or college. At the very moment they study materials that have been secularized, whether American history or sociology or psychology or whatever, that is the time they need additional materials to round out and

It is a missionary principle to speak the language of the native. In this respect the entire Bible Institute movement falls desperately short.

perhaps correct the picture. Furthermore, they cannot effectively study issues in secular books and only later find out the true picture. If this is the plight of those in the pew, it is all the more true of those who are diverted into alternative Bible Schools.

However, it is one thing to value both the Bible and the Book of Creation, and thereby to be able to present the full spectrum of the task of advancing the Kingdom of God through the schooling process. There is still something else.

3. Wrong Packaging. We live in a world which speaks specific languages and channels life in specific cultural patterns. It is a missionary principle to speak the language of the native. In this respect the entire Bible Institute movement falls desperately short. It may well be that most of the older Bible Institutes in the USA have converted over to a college tradition. But that has not yet more than begun to happen overseas.

In Bolivia a young man approached me and explained that after he had completed three years of public schooling a nearby Bible Institute had “stolen” three years of his life. After attending there three more years he did not emerge with a sixth grade diploma recognizable by the government. Now he was unable even to get a job in a car repair shop.

In a Southeast Asian country recently a faculty member of a Bible college shared with me the tragic fact that after graduating from this Bible college students were unable to enroll in the national university. The units and degree structure did not conform to the pattern of society.

Once it is understood that we have to present both the Book of Revelation, and the Book of Creation, we still need to offer that education in recognizable packages. Recognizable to whom? To the world, of course. It is a desperate mistake to suppose that a parallel but equal system is the answer.

The most extensive major cultural tradition ever developed in history is the university pattern. If Christianity has won astonishingly wide expansion into the world’s cultures, the university has even more greatly succeeded. The thousands of college graduate missionaries of the famed Student Volunteer Movement often thought that universities were part and parcel of the Kingdom of God, and did not always understand the strategy of what we call church planting. Their universities were often so successful that they attracted a mountain of non-Christians and the schools themselves eventually lost their faith, just as happened about the same time in the USA. That is something surely to be feared and guarded against. But is the answer to set up a separate system and offer non-standard credits and non-descript degrees which are not recognized in the larger society? Joel Carpenter’s recent study, “The New Universities,” demonstrates that if the missionaries are not going to establish university institutions national believers will. When I left Guatemala in 1966 the first Evangelical university in Latin America in many a year had just been established. Now it has fifteen thousand students. I was on the founding board, although I did not understand its significance. Now there are thirteen “new” Evangelical universities. In the same category Carpenter’s study finds 41 “new universities” worldwide.

But, if these schools rush to unmodified secular curricula, if these schools are not regarded as the right foundation for both lay people and ministers of the Gospel, we will simply see the perpetuation of a secular versus religious polarization. 🌐

Pitfalls of Student Selection in Leadership Training in Russia

Mark Harris

In the 1990s pastoral training ministries were springing up all over the former Soviet Union. The high-speed installation of the various modes of training had a feel of urgency promoted by at least the following factors.

1. There was a rush to meet the demands of the many new churches that were being started, as well as the needs in an area where formal training had been denied for many years.
2. Many had the fear that “time is short” due to the potential for renewed persecution, closed borders, or a fading in Western giving.
3. Western churches, denominations and para-church organizations had a tendency to desire independent training programs, and the resulting lack of partnering caused a great deal of duplication as schools proliferated.

Unfortunately, the rapid response to the needs (real and perceived) was accompanied by a lack of missiological reflection. Part of the reason for this was that the prime movers were

often Western leaders who understood theology and training from a Western perspective only. These leaders were often backed by Western businessmen who had very little appreciation for foreign culture, and tended to have a “franchise mental-

Those lacking experience were unable to apply much of what they were learning

ity” as they established schools and programs.

God is gracious, and the lack of wisdom on the part of the Western workers did not prevent their loving and zealous intentions from being at least partially realized. Many young Russians were exposed to much good biblical teaching. However, many of these programs fell short of fulfilling their mission to train leaders for a new generation of Russian churches. Several specific aspects of their strategies and methods were at fault, but here we'll focus on deficiencies in student selection.

Out of my reading, experience and interviews in Russia, I offer the following partial list of the wrong kinds of students that often completed Western training programs without being able to advance the cause for which the program was created. There were students who fit in several of these categories, and the categories are not mutually exclusive.

1. **The neophytes**—In many leadership training programs were found new believers who were in need of basic spiritual formation. They had very little

grounding in their faith, little or no church experience, and had often entered training for the purpose of receiving initial discipling.

2. **The inexperienced**—Other students may have been believers for some time, but had never been involved in ministry. The younger of these also lacked in critical life experience (family, work, etc.). Those lacking experience were unable to apply much of what they were learning—especially those topics related to practical ministry.
3. **The unqualified**—Many of those who had time and experience on their side were not qualified for leadership for other reasons (I Tim. 3:1-13). Again, basic spiritual formation or correction was their main need.
4. **The purposeless**—Other students were studying with no particular intention or desire for ministry, but were rather just seizing the opportunity to get some spiritual

Many of those who had time and experience on their side were not qualified for leadership for other reasons

growth or answers to some of their questions. Some of these simply had nothing better to do, and felt that they “might as well study.”

5. **The unsent**—This was a common problem among the well-established Russian churches. Young men from these churches would get training, but then return to their churches to find no openings for leadership. Further, they aroused suspicion

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from church elders about the nature their training (due to important theological differences between the churches and the schools). Existing leaders often felt threatened by the fact that the graduates had much more formal training than they had, and the rift was made worse by the common attitude of those trained that they now “knew better” than the existing leadership.

6. **The professional academics**—Students often had career motives at variance with the goals of the training program. It was common to find students who preferred teaching to pastoring. Many wanted to study simply so that they could teach in the same institution.
7. **The status seekers**—Existing church leaders often ended up in training programs, but many of these also had ulterior motives. As men who had been denied training for many years in the Soviet system, they were often more interested in the prestige of a diploma or certificate than they were in the internalization of the principles they were being taught.
8. **The linguists**—In the early 1990s the ability to speak English was a prized skill in Russia. Many young Russians crowded around Americans for this purpose, and some of these saw the training programs as the best opportunity to gain English fluency. A percentage of these were believers, but were looking to become translators rather than spiritual leaders.
9. **The hirelings**—One of the saddest situations was the presence of young people with few job opportunities in Russia who jumped at the chance to have the paid “job” of studying the Bible (since many schools paid stipends). Others were looking at the program as a stepping stone to further study or work in the West (from which they had no intention to return to Russia). Most of the new churches and their connected organizations had paid staff

positions, and students were often attracted to the opportunity for a job that was better than other options they had.

Why did the institutions accept such students? Again here is a partial list of reasons.

1. Most of those who had the maturity, experience and qualifications for church leadership were simply not available for the programs. They had families and jobs, and were not available for the daytime and/or residential programs that were being offered.
2. Young people were more open and pliable to accept new teaching, and thus were attracted to programs. Existing leaders often didn't trust Western teaching, and were in some instances reluctant to study even if available.
3. The proliferation of schools by non-partnering organizations led to an unhealthy competition to attract students, with the result that maturity and qualifications became thinner among the ranks of those available to study.
4. Organizations that were pouring money into Russia (often from Korea as well as from the West) needed students to justify their programs, and often everyone who was available was accepted into the program.

The presence of the wrong students in these programs led to a loss of potential in the training programs. Again, there were many high-quality students who completed these programs and are now committed to their ministries. But other qualified students were discouraged about their programs because of the presence of students who were ungifted or immature. We should not underestimate the motivational effect of being among a group of others who are qualified and committed to the Lord, and the demotivating effect of the opposite.

Graduates of any training program will not be successful in minis-

try unless they have credibility among those to whom they would minister. Western trainers often took for granted that simply graduating from their program was going to bring to the students automatic acceptance,

Too often training programs have led to much wasted time with the wrong students

and in Russia this was often far from the reality.

While too often training programs have led to much wasted time with the wrong students, there are a growing number of newer programs that are focused on the practical mentoring of adult leaders sent by their churches. They first worked slowly and carefully to establish solid relationships with the churches, built trust by their words and deeds, and are now having fruitful ministry. Zealous amateurs will often rush ahead of those studying to apply sound missiology to a new situation, but the latter group proves its value in the lasting fruit of wise cross-cultural ministry. 🌐



Jesus' Model of Education

Levi DeCarvalho

Jesus was able to influence a handful of disciples who became church and mission leaders by means of a truly holistic approach to leadership training. What Jesus did in his ministry is often referred to as discipleship. It implies the biblical principle that life begets life, and therefore it is hardly possible to separate what is taught from the person who does the teaching.

We can look at education either as communication of information that returns to us during examination week, or as character formation—education for life, as some people call it. Jesus took the existing model of

mentoring and apprenticeship that was extant in his context and perfected it to a level that has never been surpassed.

What we often forget, however, is that Jesus' teaching was not sufficient in itself to guarantee that his disciples would live it out according to his expectation. They needed what he referred to as "power from on high" (Acts 1:8) to be able to fully deliver what was expected of them. Therefore, even in Jesus' model there was an element of power that superseded, confirmed and solidified what the disciples had received from the master. Broadly speaking, Jesus' model included the following steps or elements:

1. A mentor with a godly character.
2. A mentor with a perfect blend of word and deed in the power of the Spirit.

3. A mentor with a mission (seen as a magnetic personality).
4. A core of disciples, personally chosen by the master.
5. Discipleship through common living.
6. Participation in the mission of the master.
7. Short projects (without the master's presence) in the context of discipleship.
8. Subsequent correction by the master.
9. A plan for the future—the true mission.
10. Power from on high—obedience in the absence of the master.

Seen from the perspective of these basic points, education goes beyond information and character formation. It is a blend of the two plus the indispensable bestowal of power of the Holy Spirit so that disciples can effect change in the world around them and thus cooperate with God in the expansion of the Kingdom. ☉

Levi DeCarvalho, a native of Brazil, lived among the Terêna tribe in Southwest Brazil for over 20 years (his wife is from that group). Levi holds a Ph.D. in Intercultural Studies (Anthropology) from Fuller Seminary and is currently Director of Training, Latin Division, at the USCWM.

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Patterson's Principles

Lee Purgason

In many settings, the drive to supply information has not been matched with a drive to influence the formation—the character development—of the learner. These excerpts from George Patterson's writings help us see another dimension of training, often lacking in formal degree programs. For more, see www.mentorandmultiply.com.

Teach and Practice Obedience to Jesus' Commands in Love, Above and Before All Else

Jesus, after affirming His deity and total authority on earth, commissioned His Church to make disciples who obey all His commands (Matt 28:18-20). So His commands take priority over all other institutional rules (even the hallowed church constitution and bylaws). This obedience is always in love. If we obey God for any other reason, it becomes sheer legalism; God hates that.

Start Right Out With Loving Obedience to Jesus' Basic Commands

The aim for each community is to have a group of believers in Christ who are committed to His commands. Other types of learning are fruitful only if this principle is lived out as a foundation for leaders and followers.

Define Evangelism and Theological Education Objectives in Terms of Obedience

Only disciples produce a church that multiplies itself spontaneously within a culture. Consider the two commands: "Repent and believe" and "Be baptized." In Western culture a man stands alone before his God and "decides" for Christ. But in other cultures sincere conversion needs interaction with family and friends.

Classroom instruction is appropriate and helpful for mature believers. But teaching heavy theology before one learns loving, childlike obedience is dangerous. It leaves a

...teaching heavy theology before one learns loving, childlike obedience is dangerous.

person assuming that Christianity is merely having scripturally correct doctrine. He becomes a passive learner of the Word rather than an active disciple.

Orient Your Teaching to Loving Obedience

We taught our pastors to orient all church activity to New Testament commands. As they taught the Word of God, they accustomed their people to discern three levels of authority for all that they did as a body of disciples:

1. **New Testament Commands.** These carry all the authority of heaven. They include the com-

mands of Jesus which inspired the apostles in the Epistles. They apply only to bap-

tized, more mature Christians who are already members of a church. We don't vote on them nor argue about doing them. They always take precedent over any human organization's rules.

2. **Apostolic Practices (Not Commanded).** We cannot enforce these as laws because Christ alone has authority to make laws for His own Church. Nor can we prohibit their practice because they have apostolic precedent. Examples include: holding possessions in common, laying hands on converts, celebrating the Lord's Supper frequently in homes using one cup, baptizing the same day of conversion.

3. **Human Customs.** Practices not mentioned in the New Testament have only the authority of a group's voluntary agreement. If it involves discipline, the agreement is recognized in heaven (but only for that congregation; we do not judge another congregation by the customs of our own: Matt 18:15-20).

In all these areas, the formation of character takes precedence over formal classroom training. For younger leaders, personal mentoring and training in practical obedience will give a foundation on which further training can be beneficial and fruitful.

It is not theology, but obedient disciples who bring glory to God. Such followers of Jesus are necessary for a vital, replicating church movement. ☉

George Patterson teaches in the Division of Intercultural Studies at Western Seminary in Portland, Oregon. He coaches and trains missionaries to multiply churches in many areas of the world.

Lee Purgason is formerly Director of the Perspectives Study Program, and is currently serving as USCWM Director of Operations and Managing Editor of Mission Frontiers. He has been on staff at the USCWM since 1980.



This article is taken primarily from "Spontaneous Multiplication of Churches," pp. 601-602 in *Perspectives on the World Christian Movement: A Reader*, available from William Carey Library Publishers (see pp: 20-21).

Equipped, or Drilled?

Pastoral Training in the Third World: Illustrations from Africa

Roger E. Coon

Christianity in Africa is faced by a fearsome obstacle. While on the one hand new believers are eager to spread the news of God's gift of salvation, at the same time the churches provide very little teaching for their people from the Word of God. Recent surveys demonstrate some of the needs, approaches and obstacles that need to be considered (see side bar).

The stated goal of pastoral trainers is to produce church leaders who will give a knowledge and understanding of the Word of God to their people. For in His Word God makes Himself known, reveals our need, and explains His provision for life and godliness. Yet perhaps the greatest problem in third world churches is an inadequate understanding of these foundations for the Christian life. In Africa it becomes apparent that people are hungry for good news, glad to exchange curse and fear for a hope and a future, but have little understanding

of the new mind God intends for His people (Romans 12:2).

These new believers come to God with a perspective on life that is not based on Biblical understanding—even more than most of us. Unless

the surface old ways of thinking and valuing were still intact. When I first became aware of this I described Christianity as a veneer. Someone else used a description that has become widely known — like a river which

is a mile wide but an inch deep. A survey of Christian educators throughout the third world in the 1970s reported this to be a common concern for new churches, not only in Africa (cf. chapter 30 by Roger Coon, pages 391-398 of *Introduction to Biblical Christian Education*: Moody Press, 1981.)

Bible Schools were established to train

African pastors. The initial missionary teachers had a goal — and still do — to produce pastors who would be “shepherds and teachers” (Eph. 4:11). But the common qualifications for a Bible School teacher is someone who has been through Bible School himself. He does not have to be a trained educator. It has been assumed that if a man is taught the Bible, he will pass that teaching on to his people. Generally the Bible School teacher sets out to repeat what he was taught in his own western Bible School.

This leaves a teacher open to regard the students as *empty slates*. We forget that the student has his own aspirations (culturally formed) in which status may mean more than service. Consequently observation, confirmed by field studies, indicates that transferring Bible content does not necessarily produce a pastor/



they themselves have a good enough education to be good readers with a hunger for reading and understanding the Bible, they generally will continue with inadequate concepts of God's view of society and family, biblical standards for relating and coping with problems, identification of right and wrong, God's holiness and our sinful condition, what is repentance and regeneration and why are they necessary, what does it mean to be a child of God in a fallen world. These are all often unasked but daily operative questions whose answers are assumed from pagan thought; not Christian thought. Old Testament foundations for New Testament teaching are often lacking.

As Africa began to emerge from its pre-literate age and put on western clothing and “went to school,” missionaries began to forget that beneath

Roger Coon, now retired, served 34 years in Kenya working to strengthen Christian education in the churches. For 18 years he served evangelicals throughout the continent as head of the Christian Education Commission of the Association of Evangelicals in Africa.



teacher. We may be drilling the recruits, like new soldiers marching in a platoon, but not putting the equipment in their hands needed to win the battle. Content is necessary, but steps of learning and application are essential to comprehension and utilization.

Bible School teachers may be theologians, but few are educators. As such, they can fail to consider learning styles. They are aware that the African primary school education system utilizes a rote memory process, but they may be unaware that the pupils have never learned to generalize and extract principles and see how they apply in a new context. (The latter of which has been found true of younger learners in every culture where it has been studied. Generally, ability to operate in an advanced stage of reasoning is 30 years old or higher.) In this context, the Christian heritage of a missionary's culture implants a viewpoint different from that of non-Christian heritage.

We found in the field study research that Bible School teachers

could describe the role they had in mind for their graduates, but they did not check their results against their training process. Not being trained educators, they seldom designed their curriculum with a functional end result in mind, working backward from desired end result to identification of components and process essential to achieving that result.

We found that 95% of the teenagers and adults in the churches served by eleven pastoral training institutions were not receiving systematic Bible teaching. This situation continues even though 78% of these churches have come under the care of a trained pastor. It is evident that the training did not equip the pastors for fulfilling the objective in their ministry context.



But we did find that one type of training scored much higher in end result. It was a training which did not assume principled thinking skills.

And it concretely demonstrated a new image of the role of a pastor. The training replicated the ministry context, giving content as it would be given in the churches, and alternating two weeks

of residence studies with six weeks of supervised internship ministry where the trainee applied in the home church what he had experienced in the school.

Such hands-on training is much closer to traditional African ways the people had for training their youth for adult living and responsibilities. 🌐

Key Excerpts from Survey Report

Drawn from findings of a 1994 survey of eleven Bible Schools in East Africa. The survey was prompted by the realization that while an increasing number of churches are led by graduates of four-year Bible Schools, there seems to be little advance in providing adequate teaching of the Word of God to their churches.

How much understanding of God's teachings do most of the people have?

(Question asked to Bible Schools students with regard to their home churches.)

"They have very little, except catechism and they seem to lose that. When asked about simple things in the Bible, they don't know. They go to church and that is all."

"The people only know the (scattered) bits of the Bible that preaching deals with."

"They don't understand what the church is."

"Only a few who were deeply involved in Satanic things under-

stand some about salvation. Most only know 'believe' and 'leave some sins'."

"Children learn some verses and Bible stories. After catechism and baptism that is the end of it."

"Wrong behavior is widely allowed. They don't seem to know what to do."

A Pastoral Training Model

The survey discovered one major exception: In churches led by graduates of four-year Bible Schools 4% of the adult church attenders were involved in some kind of Bible teaching group. But in one area where many churches were led by lay elders who had attended special training at a training center for church leading elders, 20% of the people (youth & adults) are in Bible study.

A stated goal of teachers in the four-year Bible Schools is to produce church leaders who will give a knowledge and understanding of the Word of God to their people. But they had not compared their program goals

with the performance of their graduates. A major purpose of the survey was to gather such information. The survey involved interviewing 643 current students in the Bible Schools and training centers about the ministries in their home churches. The answers were tabulated according to the training of the pastors of those churches. It was in this tabulation that the finding came to light.

A conclusion of the survey was to recommend that standard four-year Bible Schools consider adopting the Bible training center model for first-year Bible School curriculum. The remaining three years would provide in-depth training along more traditional lines to graduate pastors with advanced Bible knowledge and ministry skills. However *all* courses should be reviewed in the light of educational principles and additional factors related to functional implementation of the goals of the training. 🌐

Missionary Trainers Take the Next Step

Steve Hoke

Richmond, VA

One hundred forty-five missionary trainers from around the world met for three days in early January, at the International Missionary Board of the Southern Baptist's Missionary Learning Center (MLC) outside Richmond (VA) for their annual conference. Sponsored by The Next Step Partnership In Missionary Training (NEXT Step) and hosted by the MLC, participants from three cooperating groups—local churches (the *Assembly*), mission *Agencies*, and training institutions (the *Academy*), met to show, listen and demonstrate the latest programs and practices in effective missionary training.

The purpose of the NEXT STEP partnership is to provide a forum for partner organizations to explore and develop ways for improved cooperative training efforts. Its vision statement seeks to inspire kingdom cooperation:

The Next Step Partnership envisions a quality of training and development that promotes and contributes to an emerging movement of spiritually alert and mature cross-cultural workers who effectively facilitate the birth and

growth of authentic churches in every people group.

Dr. Richard Lewis, director of training for United World Mission (UWM), has served as the President of the NEXT STEP for the last three years.

This year's conference was designed to help participants "make contacts" and broaden existing relational networks among trainers. Following a Pre-Forum Workshop, "A Leadership Encounter with Jesus," participants enjoyed hearing the personal spiritual journey of Dr. Ken Blanchard, noted author of the blockbuster business best-seller, *The One-Minute Manager*, this year's keynote speaker. Participants spent the remainder of the conference attending interactive workshops led by key practitioners in four interest tracks: Basic Training, Cross-Cultural Training, Spiritual Formation, and Leader Development.

One direct impact of The Next Step Partnership has been in catalyzing several working partnerships in pre-field training. Dr. George Schultz, director of UWM's Center for Intercultural Training (CIT), a cooperative training center in Union Mills, NC, presented an update on the benefits emerging from such a cooperative program that allows multiple agencies to send their pre-field candidates to their year-round program. Dr. Steve Hoke, director of People Development for CRM, reported on another of the Next Step spawned joint programs—the EFMA-IFMA LeaderLink missions leadership training program, which since 1996 has sponsored week-long workshops for over 600 field missionaries in Africa, Europe, Latin America, the Middle East and North America.

Participant evaluation was overwhelmingly positive to this year's conference. First-time attendee, Dr.

Steve Wilkes, professor of Missions at Mid-America Baptist Seminary observed: "I was pleasantly surprised at the emphasis placed on character in today's missionary training."

Furloughing IMB missionaries from Brazil, David and Ramona Hodges, were enthused with their experience at Next Step: "The world of Christian missions needs the cross-pollination provided by this meeting's stimulating content and inspiration. A must for all Christian missions trainers!"

Dr. Steve Sweatman, new president of Missionary Training International, commented: "The value of a group of missionary trainers meeting together to challenge, stimulate and encourage each other cannot be overstated. This conference was such a wonderful blend of relationship building, networking and professional development."

Jim Lauer, director of Training and Development for Wycliffe Bible Translators, responded: "Because this was my first time to attend NEXT STEP, I didn't want to set my hopes too high. However, I found that being able to rub shoulders with so many colleagues who are also trainers of missionaries proved to be much more valuable than I could ever have expected. This conference will be a 'must' on my annual conference of events from now on."

The Next Missionary Training Forum will again be held at the IMB in 2004, though the dates have not yet been nailed down. The planning committee will be sending out dates soon so you can mark it down on your calendar.

For information on The Next Step Partnership feel free to contact:

- Dr. Richard Lewis, President:
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Steve Hoke is Vice President for People Development for Church Resource Ministries (CRM; Anaheim, CA), and serves on the Staff Development and Care Team. He also lectures widely for the Perspectives course, does training with ACMG, and serves as facilitator on the IFMA-EFMA joint LeaderLink faculty with David Dougherty of OMF.





Debt and Training

Can we break patterns and assumptions?

Greg H. Parsons



When we think of training on a global level and its impact in various situations around our globe, we may not often think of debt. After all, many of the schools around the world are funded by money that flows from the West (or East!). Unfortunately, external funding is a problem, because it is neither sustainable, nor can it be multiplied and it contributes to the training of the wrong people. Schools are, in effect, paying people to be students, thus often getting students who are not really involved in ministry and may never be. (See Mark Harris' article on pages 12-13 for more on this.)

So, affording education is an issue everywhere, but here in North America it impacts our ability to send missionaries. I just came across an article about debt in a popular Christian magazine. It was written by a man who serves believers in how they should handle their funds as a stewardship from God.

While there were several good principles touched upon in this brief, popular article, it made the assumption that debt for education was to be expected. It referred to surveys that show that the average income for a college graduate is twice that of a person who only graduates from high school.

But what happens if that person wants to go into ministry and pay doesn't double, but is cut in half? The daughter of a USCWM staffer is just about to start her third year at one of the most respected

Christian universities around. That missionary family—partly because of school requirements for college scholarships—was able to purchase a home a few years ago. While dealing with financial aid issues, the expectation of schools like this is that they would borrow on the value of their home and go into debt to pay for their daughter's education. Do we consider what would that do to delay her plans to be a missionary or her parents' ability to continue being missionaries?

I've talked with dozens, if not hundreds, of people for whom this is the thing that kept them out of missions (for the others it was marrying a

They thought they would be able to pay off the debt and then go as a missionary. They never made it.

person without the same vision). They thought they would be able to pay off the debt and then go as a missionary. They never made it. The world draws us to its patterns—for good or ill.

Why would we assume that college or seminary training will put us and our kids into debt? Why would we assume that "getting the best education" is even an attainable goal for a 17-year-old when they don't know what they want to do? How many of us really knew what we wanted to do when we were 17? How many of us are still doing what we majored in?

So, what can we do about it? Here are a few ideas:

1. Get students overseas sooner and often. Study abroad is often cheaper than study here, it gives them exposure to another world, and helps refine their direction. It would be even better if they can work on acquiring another language in the process. Remember though: go as servants and learners.

2. Get college students in broad-based training programs that are both deep and practical financially, like

the Insight program we have been piloting here (see ad on page 14). This foundational year of college is designed as a freshman or sophomore year and can be transferred to most schools for undergraduate credit. Or, let them finish the last two years of college out there in the world, on the field.

3. Help us produce materials Christian schools and churches can use to inform young people (and others) about aspects of our world and Christian history that are totally missing in the standard books (usually produced by secular publishers but used by Christian schools). We have been working at all levels from K-12 using and refining it in classrooms on our campus here for years. We have a major portion of the work done, but need to push forward in our efforts to produce specific supplements to secular textbooks where key information has been left out.

These could be used not only by Christian schools but by church Sunday School programs, perhaps at the same time as young people are working through the secular books at school. It could revolutionize the viewpoint of believers and enable the church to much more effectively engage the world around us, not to mention producing missionaries with a global worldview.

4. Make the next "new thing" in training getting that training to those already involved in leadership and ministry. PLEASE, let's not keep the Western pattern of getting the people to the residential training rather than the training to the right people. We already know that some 60%⁺ of the world's population don't learn via Western book-based training. So why do we continue to push our style/approach to learning on them?

Perhaps you have some ideas about how to deal with the debt issue. Let me hear from you: greg.parsons@uscwm.org 🌐



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