

World Christian Foundations

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Executive Summary

At the US Center for World Mission we have for ten years been deeply involved in the toughest, most extensive project we have ever tackled. We have been literally re-writing and enriching the entire college and seminary curriculum. Why would a mission center undertake a project requiring 100 textbooks, 1,000 additional articles and chapters, in 320 carefully engineered 4 to 5-hour lessons?

The problem

The university tradition which now blankets the earth tears into tiny course-sized fragments the reality of God and His Creation and even the human story. Thus, the average believer never sees the whole picture.

We felt there were many reasons to put it back together and make sure the resulting picture properly reflects the Biblical emphasis upon God and His mission to all the world. And to make it truly accessible to anyone anywhere.

We are pleased that our Perspectives Study Program has encompassed over 40,000 students, but we have been chagrined that a single course like that *is merely a band-aid in comparison to what we ought to do*. We were tired of merely trying to add onto and “patch up” the college and seminary courses which people had already studied. What was really needed could not be done in a single additional course like Perspectives.

So we decided we would invade the mainstream curriculum, the legendary “liberal arts” curriculum, and invest it at every point with what we feel is the proper content and perspective, teaching everything people would normally learn in college and seminary (aside from vocational specialties) and doing so with a broad, 4,000-year global, mission perspective.

What can one school do? (Very little!)

But our one small university (even though owned and operated by missionaries) could hardly make a dent in the torrent of students daily emerging from all other schools. What good would it do for one new, specialized university in any one place to offer a new exciting mix of basic education? Other schools would have to be enlisted. That is, could we sell this new boldly rebuilt curriculum to existing Christian colleges—so they could enroll really large numbers of students?

Not long ago we received the unexpected request from Wycliffe’s new Language Survey department to employ a modified version of our graduate curriculum for those mission candidates who have only two years of college. Since what we have prepared is heavy on linguistics and cultural anthropology compared to seminary curricula, it would seem to be an ideal bridge to a college degree for these Wycliffe candidates, since *they can complete this study on the field!*

That “Degree Completion” program is now in place (at Northwestern College) and will undoubtedly impact not only Wycliffe but many other mission agencies. It opens the door to the mission cause for a vast company of potentially tens of thousands of mission minded believers. Some of these are just finishing two years. Others are in their late 20s and early 30s who are out of college in local churches but are hampered by the lack of a college degree and the solid knowledge that would enable them to become missionaries or mission mobilizers.

But will enough Christian colleges take up this new curriculum and thus make any kind of a real difference to the mission world? Will this kind of study program be available to field missionaries, Third World missionaries, and national pastors? Can this also substitute for seminary in many fields where very few pastors have adequate training of any kind? We will see.

Some striking new, incredible events can now be discussed and are actually in the offing. And we are happy that IFMA and EFMA executives also have joined in the discussions of the World Christian Foundations study program.

—Ralph D. Winter, USCWM

Module 1: First Things
Ancient World, Creation – 400 BC

Module 1A

- 1 Introduction to *First Things*: The Five Mysteries
- 2 Mystery One: The Creation of Matter, A
- 3 Mystery One: The Creation of Matter, B
- 4 Mystery Two: The Creation of Life, A
- 5 Mystery Two: The Creation of Life, B
- 6 Mystery Three: The Creation of Mankind, A
- 7 Mystery Three: The Creation of Mankind, B
- 8 Mysteries 1-3: Creation—Diverse Evangelical Views
- 9 Mystery Four: The Creation of Civilization, A
- 10 Mystery Four: The Creation of Civilization, B
- 11 Introduction to World View
- 12 The Christian & the Old Testament *K1*
- 13 Introduction to Religion
- 14 The New Testament Problem: God's Central Plan *K2*
- 15 Letting Genesis Speak for Itself
- 16 The "First Chapter" of the Bible, I - Genesis 12-50
- 17 The Three Foundational Blessings *K3*
- 18 The "First Chapter" of the Bible, II - Genesis 12-50
- 19 The Three Foundational Promises *K4*
- 20 Review for the MIDTERM EXAM
- 21 Genealogies, Race & the Tower of Babel
- 22 Missiology in Genesis
- 23 The Theology of Saving Faith in the Old Testament *K5*
- 24 Socialization & Enculturation
- 25 The Theology of the People of God *K6*
- 26 The Value of Using a Concordance of the Original Language
- 27 Laying on the Law
- 28 The Theology of the Law of God *K7*
- 29 The Word of God
- 30 The One Law of God *K8*
- 31 Words & Meanings
- 32 Exegesis & Hermeneutics
- 33 The Theology of the Tabernacled God *K9*
- 34 Marriage, Kinship & Cultural Relativism
- 35 Working Faithfully with Other Thinkers
- 36 Review for the FINAL EXAM
- 37-40 Complete Term Paper

Module 1B

- 41 The Theology of Atonement *K10*
- 42 Atonement: Applied & Rejected
- 43 The Other Abrahamic Tradition
- 44 The Relationship Between Promise & Wisdom *K11*
- 45 Wisdom Applied
- 46 The Promise & the Prophets *K12*
- 47 Hinduism: One Is Everything
- 48 History & Historiography
- 49 The Theology of the Messiah in the Old Testament *K13*
- 50 Legalism, Syncretism & Contextualization
- 51 The Theology of the Messiah's Dynasty & Kingdom *K14*
- 52 Other Nations & Peoples
- 53 A Missiological View of Civilization
- 54 The Theology of the Day of the Lord *K15*
- 55 "Historification" of the Big Picture, I
- 56 The Theology of the Servant of the Lord *K16*
- 57 Exegesis & Hermeneutics of Isaiah 49:1-6
- 58 The Gospel Versus Religion
- 59 Isaiah: The Promise Theologian *K17*
- 60 Review for the MIDTERM EXAM
- 61 The Theology of the Inclusion of the Gentiles *K18*
- 62 Jonah: The Missionary Prophet
- 63 The People of God & the Other Nations
- 64 Jeremiah & the Word of God *K19*
- 65 The Shaping of God's Plan
- 66 The Holy Spirit in the Old Testament *K20*
- 67 Bicultural Roots of the Christian Tradition
- 68 Isaiah, Zoroaster, Buddha, Confucius, & Socrates
- 69 Ezekiel: Theologian of the Glory of God *K21*
- 70 The Jews: A Universal Minority
- 71 Daniel: Theologian of the Kingdom of God *K22*
- 72 "Historification" of the Big Picture, II
- 73 Theologians of God's Coming Conquering Hero *K23*
- 74 Continuation of the Old Testament Promise in the NT *K24*
- 75 *First Things* in Retrospect
- 76 Review for the FINAL EXAM
- 77-80 Complete the Term Paper

*K1-K24 draws on lectures by Dr. Walter Kaiser
(President, Gordon-Conwell Theological Seminary):
The Christian and Old Testament Theology*

Module 2: Formulation
Classical World, 400 BC – AD 200

Module 2A

- 1 From *First Things* to *Formulation* *R1*
- 2 Creation in Missiological Perspective
- 3 *Review 1: Genesis 1-50 & the World*
- 4 *Review 2: The Ancient World: Israel & Other Nations*
- 5 *Overview: Creation to 800 BC*
- 6 *Review 3: The Prophets & World Opinion*
- 7 *Review 4: Changing Cultures 600-500 BC*
- 8 Persia & Its World
- 9 Pre-Alexandrian Greece
- 10 The Near East & Mediterranean World 800-400 BC
- 11 Getting Fitted with Mediterranean Glasses *R2*
- 12 The Times of the Gentiles *R3*
- 13 Reshaping History: Alexander the Great & Global Civilization
- 14 The Effect of Hellenistic Culture on Jewish Life *R4*
- 15 The Hellenistic World: History, Religion, Literature
- 16 The Political Landscape & Jewish Messianism *R5*
- 17 Library Research: Computerized Indexes & Databases
- 18 Review for the MIDTERM EXAM
- 19 The Rise of Rome
- 20 The Roman & Jewish Worlds Before Christ
- 21 Jewish Sects, Scriptures, & Missions *R6*
- 22 Jewish Life & Missions in the Diaspora & Palestine
- 23 Religious Leaders: Rabbis, Messiahs, Gurus, Avatars
- 24 The Gospels as a Teaching Medium *R7*
- 25 Cultural Background to the Gospels
- 26 Jesus' Birth & Early Life *R8*
- 27 Jesus' Messianic Mission *R9*
- 28 Jesus' Messianic Teaching *R10*
- 29 Language & Christology
- 30 Missiological Perspectives on the Gospels
- 31 Christology in Missiological Perspective
- 32 Jesus' Last Days & Death *R11*
- 33 Salvation, Death, & the Hereafter in the World's Religions
- 34 Jesus' Resurrection & Commissioning of His Followers *R12*
- 35 The Gospels from a Global Perspective
- 36 Review for the FINAL EXAM
- 37-40 Complete Term Paper

Module 2B

- 41 The Beginning of the Church in Jerusalem: Acts 1-2 *R13*
- 42 The Growth of the Church in Judea & Samaria: Acts 3-12 *R14*
- 43 The Expansion of the Church among the Gentiles: Acts 13-28 *R15*
- 44 Spirits in the World's Religions
- 45 Missiological Perspectives on the Book of Acts
- 46 Paul's Early Missionary Letters: Galatians, 1, 2 Thessalonians *R16*
- 47 Problems in the Early Churches: 1, 2 Corinthians
- 48 Paul's Middle Missionary Letters: Romans, 1, 2 Corinthians *R17*
- 49 Paul's Later Missionary Letters: Phil, Eph, Col, Philemon *R18*
- 50 Issues in the New Testament Church
- 51 Paul's Last Missionary Letters: 1, 2 Timothy, Titus *R19*
- 52 Women in the Church
- 53 The Jewish Christian Epistles of James, Peter, Jude *R20*
- 54 The Jewish Christian Epistle of Hebrews *R21*
- 55 Early Religious Communities: Christian, Buddhist, Muslim
- 56 Christ as Sacrifice, Christ the Fulfillment
- 57 The Pastoral Letters of John: 1, 2, 3 John *R22*
- 58 Revelation: Apocalyptic Literature, Eschatology, & Missions *R23*
- 59 Knowledge of the Sacred & Eschatology
- 60 Review for the MIDTERM EXAM
- 61 Religious & Political Developments in the Roman World
- 62 The Apostolic Fathers
- 63 Jewish Revolts, Leaders, & Writings
- 64 Sociolinguistics & Scripture
- 65 Around the World: The Americas & the Pacific
- 66 Around the World: Africa & Europe Beyond the Mediterranean
- 67 Around the World: India
- 68 Around the World: China
- 69 Around the World: Central & Southeast Asia
- 70 Developments in Asia
- 71 Achievements of Classical Civilizations
- 72 The Early Church in a Hostile Roman World
- 73 The Spread of Christianity
- 74 The Changing World
- 75 Summing Up
- 76 Review for the FINAL EXAM
- 77-80 Complete the Term Paper

*R1-R23 draws on lectures by Dr. Walt Russell
(Talbot Seminary, Biola University):
Intertestamental and New Testament Periods
from a Missiological Perspective*

Module 3: Fulfillment Expanding World, 200 – 1945

Module 3A

- 1 Module 3 Overview: *First Things to Fulfillment*
- 2 Review of Module 1 *P1 Introduction*
- 3 Review A of Module 2 *P2 Biblical Background*
- 4 Review B of Module 2 *P3,4 Two Structures of Church; Early Church*
- 5 Review C of Module 2
- 6 The Roman World 200-400 *P5 Expansion in the Roman World*
- 7 'Barbarians' of Europe & North Africa *P6 Early Monasticism*
- 8 Persia, East & Central Asia 200-400
- 9 India & Southeast Asia 200-700
- 10 Africa, Oceania, the Americas 200-500
- 11 Persistence of the Greek Tradition in the Eastern Mediterranean
- 12 Celtic Movement in the British Isles *P7 The Celtic Church*
- 13 Celtic Movement on the Continent *P8a The Barbarian World*
- 14 Western & Central Asia 400-800 *P8b The Nestorian Movement*
- 15 Rise & Spread of Islamic Civilization *P9a Islam*
- 16 Flowering of Chinese Civilization 400-1200
- 17 Medieval Europe: The Carolingian Renaissance
- 18 Review for the MIDTERM EXAM
- 19 Medieval Europe: Peoples on the Move *P9b The Vikings*
- 20 Society & Religion in Europe 800-1200 *P10a Monastic Renewal*
- 21 Islamic Florescence 800-1000: Umayyads, Abbasids, Fatimids
- 22 Far Eastern Peoples & Empires 400-1200
- 23 South & Southeast Asian Peoples & Empires 400-1200
- 24 African States & the Pacific 400-1200
- 25 Developments in Middle & South America 400-1200
- 26 Later Medieval Europe & Crusades *P10b,11 Crusades; Lay Movements*
- 27 The Changing Muslim World 1000-1200
- 28 Overflow of 12th Century Renaissance *P12 Friars: Mission Accepted*
- 29 The Mongols: Destruction, Followed by New Empires
- 30 Religious Developments Around the World
- 31 Asian Developments 1200-1600
- 32 Islamic Empires 1200-1600
- 33 Europe: Death & Renaissance *P13 Preparation for Reformation*
- 34 Humanities & the Renaissance
- 35 Exploring the Whole World
- 36 Review for the FINAL EXAM
- 37-40 Complete the Term Paper

Module 3B

- 41 Reformation: Breakdown of Uniformitarian Hypothesis *P14 Reformation*
- 42 Religious & Cultural Freedom *P15 Radical Reformation: Anabaptists*
- 43 Europe: New Classes, Technology, & Opportunities
- 44 Society & Religion in Late Pre-Colonial Asia
- 45 African Empires Rise & Fall 1200-1800
- 46 Latin Vitality in Global Perspective *P16 Catholic Reformation, Missions*
- 47 Impact of Early European Colonialism
- 48 Settler Colonies in the Americas & S. Africa *P17 Puritanism & Pietism*
- 49 The Pacific: Indigenous Cultures & Early Colonialism
- 50 The Devastation of Slavery in Africa, Asia, the Americas, the Pacific
- 51 Europe: Political, Economic, & Cultural Developments
- 52 The Rise of Science & the Enlightenment
- 53 The Evangelical Awakening *P18 Moravians, Methodists; Awakenings*
- 54 Europe & Colonies: Expansion, Independence *P20 American Mission*
- 55 New Asian Empires 1600s-1700s
- 56 Protestant Orders & Asian Realities *P19 Carey, Prot. Missions Emerge*
- 57 Europe: Nationalism, Revolution, War, Empire
- 58 19th Century Africa: Peoples & States, European Impact
- 59 The New World: Settlers & Native Americans *P21 American Frontier*
- 60 Review for the MIDTERM EXAM
- 61 Burgeoning Industrialism, Renewal Movements *P22 Renewal Movements*
- 62 Feminist Origins & Social Reform *P24 Women in Mission*
- 63 Spiritual Roots of Social Reform *P23 2d Burst of New Mission Structures*
- 64 The Western Explosion 1850-1900
- 65 The Colonial World 1800-1914
- 66 Globalization, Empires, & 'Progress' 1875-1914
- 67 Peoples & the Gospel: Asia, Latin America *P25 Missions Survey 1*
- 68 Peoples & the Gospel: Oceania, Middle East, Africa *P26 Survey 2*
- 69 Edinburgh Legacy: 1910, 1980 *P27 Edinburgh, Ecumenical Movement*
- 70 Late Colonialism & Indigenous Peoples
- 71 Global Economy & Nationalism 1914-1940
- 72 Changing World: Relativity, Doubt, Anxiety, Creativity
- 73 Peoples & Ethnic Groups: The Third Era of Missions
- 74 Racism, War, Religion, & the End of an Era 1930-1945
- 75 The Story of Global Civilization as of 1945
- 76 Review for the FINAL EXAM
- 77-80 Complete the Term Paper

*P1-P27 draws on lectures by Dr. Paul Pierson
(School of World Mission, Fuller Theological Seminary):
Historical Development of the Christian Movement*

Module 4: Finalization Contemporary World, 1945 – Present

Module 4A

- 1 Module 4 Overview: From *First Things* to *Finalization*
- 2 Review of Modules 1 & 2: Creation to AD 200
- 3 Review of Module 3: AD 200 – 1945
- 4 Review Worldview, Theology, & Missions *G1 Zulu Worldview*
- 5 The New Global World *P28 Emerging Nations & Non-Western Churches*
- 6 Intercultural Communications & Voluntary Organizations *G2 Translation*
- 7 Third World Leaders in Charge
- 8 Transformation of Asian Worlds: Communism in Asia 1945-1980
- 9 1960s: Affluence, Dissolution *P29 From Mainline to Evangelical Missions*
- 10 Changing Rural Peoples
- 11 The Urbanizing World
- 12 Population, Health Services, & Development Around the World
- 13 Widening Gap Between Rich & Poor *P33 Urbanization & the Poor*
- 14 Changing Religious Scenes
- 15 The New Focus on Peoples *P30 Pentecostal Missions*
- 16 Ethics, the Church, & Missions in the Modern World
- 17 Development & Grassroots Efforts *G3 Redemptive Analogies*
- 18 Dictatorships, Coups, & Terror
- 19 The Quest for Social & Economic Justice
- 20 Review for the MIDTERM EXAM
- 21 Liberation Theology, Lat. America *P34 Issues; G4 Liberation Theology*
- 22 The Retreat of Communism, New Nations Arise
- 23 Missions in Creative Access Countries
- 24 The Christian Tradition & Islam *G5 The Gospel & Islam*
- 25 The Western Tradition Impacts Asia *G6 Contextualization in Asia*
- 26 African Theology; Ethnomusicology *G7, 8 African Theologies; Ethnomusic.*
- 27 Advancing Science & Global Civilization
- 28 Today's World: Postmodernism & Social Problems
- 29 Living & Dying in Today's World: Bioethics & Medical Science
- 30 Trends in Education
- 31 The Ethnic Factor in Today's World
- 32 Painful Polarization of Church & Missions *P32 Church & Mission*
- 33 The Gospel in Today's Religious & Secular Worlds *G9 Gospel & Judaism*
- 34 Religious Pluralism, the New Age, & Earthkeeping
- 35 Global Civilization & Global Networks *P31 Emerging Missions*
- 36 Review for the FINAL EXAM
- 37-40 Complete the Term Paper or work on the Graduate Research Paper

Module 4B

- 41 Theology & Apologetics: Scripture
- 42 Theology & Apologetics: God & Humankind
- 43 Theology & Apologetics: Christ, Salvation, & the Kingdom of God
- 44 Theology & Apologetics: Eschatology, the Afterlife, & Spirit Powers
- 45 Theology & Apologetics: The Holy Spirit, the Church, & Gifts
- 46 World Religions & Missions: The Tribal World & Animism
- 47 World Religions & Missions: The Hindu World & Religious Pluralism
- 48 World Religions & Missions: Buddhism, Asian Religions, DeWesternization
- 49 World Religions & Missions: The Islamic World & Contextualization
- 50 World Religions & Missions: The Secular World & Judaism
- 51 Anthropological Perspectives: The Cultural & the Supracultural
- 52 Anthropological Perspectives: Social & Cultural Institutions
- 53 Anthropological Perspectives: Evangelicalism in Modern Culture
- 54 Anthropological Perspectives: Change & Agents of Change
- 55 Linguistic Insights & Intercultural Understanding
- 56 Perspectives from Comparative Literature
- 57 Historical Perspectives: Archeology & Ancient History
- 58 Historical Perspectives: The Classical Period & Historiography
- 59 Historical Perspectives: The Middle Period, Themes & Biases
- 60 Historical Perspectives: The Modern Period & Divergent Views
- 61 Fine Arts in Intercultural Perspective
- 62 Science, Technology, & Math: Historical Developments
- 63 Science & Global Civilization Today
- 64 Science, Technology, & Math: Practical Applications
- 65 The Phenomenon of Global Civilization
- 66 *Comprehensive Exam #1: Biblical Studies & Theology*
- 67 *study*
- 68 *Comprehensive Exam #2: Comparative Religion & Philosophy*
- 69 *study*
- 70 *Comprehensive Exam #3: World History & Comparative Society*
- 71 *study*
- 72 *Comprehensive Exam #4: Anthropology & Linguistics*
- 73 *study*
- 74 *Comprehensive Exam #5: Natural & Social Sciences, Humanities, Arts*
- 75 *study*
- 76 *Comprehensive Exam #6: Missiology*
- 77-80 Complete the Term Paper or the Graduate Research Paper

*G1-G9 draws on lectures by Dr. John Gratton (Wheaton College):
Contextualization of Theology in Missions*

*P28-P34 draws on lectures by Dr. Paul Pierson (Fuller):
Historical Development of the Christian Movement*

David Hesselgrave

comments on
the World Christian Foundations Study Program

[Our purpose in presenting these four pages of Dr. Hesselgrave's comments is not to glorify any individual, since this curriculum is the work of a whole team of people. Dr. Hesselgrave's comments on World Christian Foundations appear in Chapter Ten of his 1994 book, *Scripture and Strategy: The Use of the Bible in Postmodern Church and Society*. Each chapter of this book is devoted to a person connected with an important topic. This material is the last half of Chapter Ten, entitled, "Ralph D. Winter: Training and Consecrating Future Leaders."]

Theological Education: the Innovations of Ralph D. Winter

If those who are familiar with educational developments in the non-Western Christian world were asked to look back over the years since World War II and designate the one innovation that has been most significant, in all likelihood they would answer, "Theological Education by Extension" (TEE). If the same people were then asked to nominate the one person who has been most influential in terms of enhancing theological education and making it more widely available to leaders and potential leaders of church and mission, in all likelihood they would respond, "Ralph Winter."

Winter was one of a coterie of educational leaders in Central America who, in the postwar years, took a long, hard look at pastoral selection and training on the one hand, and the needs of the churches on the other. Jim Emery was another. Actually, Emery was there first and contributed the key insight: the real leaders were in the congregations, not in the seminary student bodies! Winter then helped to figure out how these leaders could be trained, focusing first on training church leaders for Guatemalan Indians.

These field missionaries concluded that those in the Pentecostal tradition had in fact rediscovered an important strategy in allowing ministry opportunity to gifted leaders without extensive special training. While not wanting to give up their tradition of formal training, their goal was to make training available to the real leaders in the local congregations. Thus, TEE was born with more of an emphasis on whom to teach than on what to teach.

Winter became Executive Director of ALET, the Latin American Association of Theological Schools (Northern Region), and in that capacity spread the "TEE gospel" in the seventeen northernmost countries of Latin America. In 1965 he was invited south where he encouraged TEE thinking and was in attendance at the birth of a Brazilian association of seminaries in extension. Subsequently, under the auspices of the EFMA and in the company of Ralph Covell, he embarked upon a global trip during which no less than eighty-three seminaries were visited and introduced to TEE. Since that time many schools have inaugurated TEE programs. At the same time, many of them oppose the ordination of those leaders who complete them. Winter feels that this is a betrayal of the original insights and purpose of TEE.

During the last twenty-five to thirty years, Winter has been active and innovative in other ways. He saw the need for a publishing ministry that would give priority to mission materials and established William Carey Library. He saw the need for the kind of training that would better prepare students who were in the throes of considering missions as a major career, and initiated the Perspectives Study Course. He believed there was a need for a major mission center in each country, and inaugurated the U.S. Center for World Mission which became a model for some thirty such centers around the world. He felt there was a need for an experimental university in association with the U.S. Center and originated William Carey International University.

In all of this, Winter has not lost sight of the fundamental leadership crisis that has arisen as evangelical churches and educational institutions place an increased emphasis on the professional ministry. He has pointed out that, except in Pentecostal movements around the world, the usual mission field has a hundred churches and only ten "properly trained pastors." Consequently, he and his associates have developed the World Christian Foundations curriculum aimed at upgrading the training of leaders already in place and functioning as pastors in the ninety congregations rather than working toward replacing them with "young men trained in school rather than real life." In order to avoid what would have been significant resistance to curriculum change, TEE concentrated on delivery systems—getting training to those who most needed it.

Now when many schools are initiating new programs and changes in their curricula, WCF aims to take the most beneficial kind of education to those who are in a position to make good use of it.

Beyond TEE: the World Christian Foundations Course of Study

As we entered the 1990s, Winter began to think more and more about two gigantic obstacles to the completion of the Great Commission in the foreseeable future, and also about a tremendous pool of potential workers who could spearhead an unprecedented breakthrough. The way he viewed it, the “two largest obstacles to missions from the U.S.A.” are rather easily identifiable:

. . . what is the largest obstacle. . . ?

It is very simply the tragic, trudging, procession of college graduates who are too burdened with debts to allow them to go into missions. School debts interpose years of delay—and usually end in denial—of the mission call for tens of thousands of mission-minded college graduates!

The second-largest obstacle . . . is the fact that our society has unthinkingly chosen to impose what seems to be endless years of schooling before young people can enter into real life, jobs, marriage, etc. This means missionaries arrive on the field ten years older and far less able to master the language. Or, in 90% of the cases, these thousands of once-enthusiastic mission-minded students don't arrive at all.

(Winter 1994:3)

But Winter seldom sees problems without coming up with solutions as well. The solution to overcoming these two obstacles are to be found tapping into a huge pool of potential missionaries. First, by 1993 the Perspectives course had been completed by some 20,000 Christians in the United States and an equal number in other countries. Some 80,000 others had been exposed to *Perspectives on the World Christian Movement* (Winter and Hawthorne 1981), the textbook used in that course. The vast majority of these people have had their appetites whetted for further study and Christian service. Winter sees them as a vast pool of possible Christian workers.

Second, it has not escaped his notice that there are an estimated forty million Americans over the age of twenty-five who have only two years of college and that five million of them are now enrolled in off-campus degree completion programs. According to Winter's calculations, this means that there are

over 200,000 evangelicals who could be candidates for full- and part-time Christian service if a WCF type curriculum were made available to them in a “degree completion” mode by Christian colleges across the country.

So Winter's solution is twofold. Missions should give serious consideration to accepting candidates from among these hundreds of thousands who have been considered “unavailable” because they have not yet completed college. And churches, missions and individual Christians should give a larger place to Bible-based, off-campus education.

To expedite this solution, Winter and his able associates—his wife Roberta, William Osborne, James Oliver Buswell III, Dwight Baker, and Corinne Armstrong among others—have developed a thirty-two-semester-unit curriculum called World Christian Foundations. Currently available on an experimental basis directly from the Institute of International Studies of the U.S. Center, it is primarily being prepared for use by other schools around the world in their off-campus programs. Already a number of Third World schools are adopting it, as are several major U.S. seminaries. The new field surveyors division of Wycliffe Bible Translators is one of those suggesting that the undergraduate version be made available in the near future.

The primary features of the World Christian Foundations course of study, then, are as follows:

1) A Field-based Design. Whereas on-campus programs of the kind that characterize traditional Bible college and seminary programs require that students (and often spouses and children) relocate in the area of the school, WCF allows them to remain in the area of employment and church involvement. Whereas off-campus programs such as those sponsored in TEE and many other extension courses often require professors to meet with students at a distance from the main campus, WCF requires personal input from only one mentor and allows for more flexibility as to meeting places and times of meeting.

2) A Missionary Perspective. More often than not, Christian education, including training in Bible and theology, focus on either the subject matter of the particular course of study and/or the particular type of ministry envisioned by the student. The student who is preparing for a pastoral ministry, for example, takes systematic theology and pastoral theology. In systematics the student examines what the Bible says about the nature of God, the fall of man, the means of grace, the church, and so on. In pastoral theology the student focuses on preaching,

administration, officiating at weddings and funerals, etc. What is all too easily lost in all of this is the overall purpose and plan of God, and the progress of his plan through the ages. Also overlooked, or at least minimized, are such things as the global church, world religions, the impact of culture, and so on. The very theme of the WCF curriculum, on the other hand, is “Declare his glory among the nations”!

3) A Chronological Structure. The WCF course of study is based on a “time-frame sequence.” This means that, instead of moving willy-nilly through course materials in accordance with whatever sequence or progression might be adopted by the professor, the structure of the entire course of WCF study is based upon the movement of history, especially upon history as “His story”—the large picture of what God is doing, past and present. To be more specific, the entire course of study is broken down into four modules:

First Module: First Things	Creation to 400 B.C.
Second Module: Formulation	400 B.C. to A.D. 200
Third Module: Fulfillment	A.D. 200 to 1945
Fourth Module: Finalization	1945 to the Present

What is most important here is not the periodization as such, but rather the emphasis on the unfolding of God’s plan from the beginning to the end of history as we know it.

4) An Interdisciplinary Approach. Fragmentation and nonintegration are avoided by refusing to “partition off” the various fields of study. The materials of the disciplines that go to make up a well-rounded education are studied in relationship to history. For example, the materials that go to make up a course in cultural anthropology are woven into the fabric of the four-module outline. So readings on the meaning of culture, distinctions between the cultural and the supracultural, and the development of separate cultures appear in relation to a study of the early chapters of Genesis. Kinship systems are considered in relation to a later study of the book of Ruth. And so on.

5) A Student-Mentor Relationship. In an arrangement reminiscent of that of pastoral studies in the early days of North America, and also reflective of many doctoral programs currently, each WCF student works under the tutelage of a mentor. The mentor may be chosen by the student but, in any case, the mentor must qualify by meeting the requirements of the directors of the program. Mentoring is taken seriously by the directors. Mentors are provided with a wealth of information on program philosophy, course materials, the student-mentor relationship, and procedures. Students meet with their mentor on

a weekly basis and for an extended period which is carefully structured.

6) Extensive Course Materials. Though students are expected to take full advantage of library resources available to them, the Institute of International Studies provides information on volumes to be acquired by the student, video taped lectures, and manuals written and produced specially for the WCF course of study. Each component is important. Student purchases largely consist of the kind of reference works that will serve them well over a lifetime. Video lectures, for example, feature a complete series on Old Testament theology by Walter C. Kaiser and are augmented by his writings on the subject. (Since Kaiser takes a chronological approach to the study of Old Testament theology, both his methodology and materials fit hand-in-glove with the WCF program.) Manuals prepared specifically for students in the WCF program include detailed workbooks, integrated readings gathered from a wide variety of sources, and an illuminating mentor’s handbook.

7) A Detailed Schedule. Unlike most correspondence degree programs, the WCF program is carefully designed to assure that students undertake a variety of learning activities, adhere to a regular schedule, accomplish specific goals, and complete the master’s degree within a two-year period. The materials provided by the Institute both require and enable the student to accomplish well-defined assignments on a daily and structured basis.

8) Inductive Bible Study. From the very beginning to the very end students are not only encouraged but also required, not only challenged but also instructed so to ensure that they will study the biblical text for themselves. For WCF students a concordance, preferably a concordance of the original language, takes precedence over a commentary. In fact, the commentaries are the last books to be consulted as students are led through the study process. First comes the larger context, then the particular passage at hand, the structure, the phraseology, the etymologies, the parallel passages, and, finally, the Bible commentaries and Bible handbooks.

9) A Heuristic Philosophy. Closely allied to the inductive method of Bible study is the deep-seated conviction that what a student discovers for herself or himself is much better remembered and used than what a student accepts from another. The words are a part of academic jargon but are used quite widely even in relation to Bible study, so that it is important to distinguish between the two adjectives “heuristic” and “serendipitous.” The latter refers more to chance discovery while the former has to do with

demonstrating sound investigative methods. WCF students are taught to investigate for themselves and come up with defensible answers. But having done that, they are also taught to consider the works of those who have gone before. After all, the Bible is to be understood in the context of the church, not only or primarily the closet or cloister.

10) A Discipling Component. Convinced that the best way to learn—really learn—any given body of material is to teach it to someone else, program planners have included assignments that require students to devise plans for teaching the various lessons. Moreover, they are expected to teach them to groups or at least share what they have learned with a friend, spouse or other family member.

Conclusion

It must have been something to be apprenticed to one or another of the great divines of eighteenth century New England. But there was a lot those great men of God did not know both of what had gone before and what has been discovered since. So it is that, in the providence of God, today's students are privileged to study with professors who have mastered anthropology, sociology, linguistics, communication, psychology and, especially, the languages, text and teachings of God's Word, the Bible.

Nevertheless, progress has been purchased at a price. Preparation today often extends over many years. Student families are relocated and must try to find new church homes and employment near the school. Budgets are strained to the breaking point. Studies are intense but fragmented. And graduates may still be unprepared to face the multi-cultured, multi-religious and still materialistic and morally bankrupt world of tomorrow.

The innovations of the WCF course of study are designed to resolve some of those problems by providing a new kind of integrated training for actual and potential church and mission leaders. Envision a situation where the motivated student studies under the tutelage of a mentor who is both a thinker and a practitioner, one who does not replace the experts but serves as a link to them. Where the primary textbook has been authored by the Living Lord of the universe, and all human productions and

progress are measured by his revealed truth. Where studies are so arranged that geology and astronomy are studied concurrently with the Genesis account, and where the life and teachings of Confucius, Lao-tze, Gautama and Zoroaster are studied along with those of great Old Testament prophets like Isaiah, Jeremiah, Ezekiel and Daniel. Where it is but a step from the classroom to the mission field where people need to be confronted with the gospel and the sanctuary where believers need to be confirmed in the faith. Where learners become leaders by demonstrating faith, faithfulness and fruitfulness in the context of ministry.

I am not aware of any other comparable curriculum on planet earth that incorporates and integrates such a massive amount of relevant knowledge into a framework that is so thoroughly and unapologetically biblical.

My purpose in writing this chapter is not to inspire some entrepreneur to go to Tokyo or Timbuktu and start the "Christian School of the Future." Nor is it my special purpose to promote the World Christian Foundations curriculum as such, even though I am not aware of any other comparable curriculum on planet earth that incorporates and integrates such a massive amount

of relevant knowledge into a framework that is so thoroughly and unapologetically biblical. Rather, my purpose is to encourage all who have important roles in selecting and training the Christian leaders of today and tomorrow to take another look at what is happening and what should be happening. In almost any given situation we can work to preserve the gains and plug the gaps observable in contemporary practice and current programs. In making that attempt, we would do well to review the World Christian Foundation program and philosophy. WCF makes integrated training available to leaders in the field and leaders in process. *Adopt and adapt, but of two things rest assured. One: the only hope left to a post-modern world is that it hear, believe and obey the Divine Word. Two: the best training that church and mission can possibly provide is one that prepares leaders to understand and proclaim that Word. All of it.*

[This is the last half of Chapter Ten, pages 158-167. Chapter Ten is: "Ralph D. Winter: Training and Consecrating Future Leaders." The book: *Scripture and Strategy: The Use of the Bible in Postmodern Church and Society*, William Carey Library, 1994.]

Introduction to World Christian Foundations

Ralph D. Winter

Welcome to an exciting adventure in learning! We want to prepare you for the ways in which this curriculum is unusual.

I. The Main Characteristics

The World Christian Foundations study program in some respects is an expansion of a single, widely used course. For 25 years the Institute of International Studies has trained people *at a distance* in basic missiological studies through a program called *Perspectives on the World Christian Movement*. That study program has been routinely granted three semester units of transferable credit by special arrangement with a number of Christian colleges and seminaries in the United States.

The Background

As of 2000, more than 30,000 students within the United States alone have taken the “Perspectives” course under the direct auspices of the the Institute of International Studies, which, since 1977, has been a division of the U.S. Center for World Mission. Many of these students have been college and seminary graduates, including a number of pastors. The Perspectives course was designed to give the serious Christian a foundation on which to base a serious decision about life work, whether that would involve full-time service or the role of a lay person. It is not a course designed to be specific preparation for mission service, although it does give a good foundation for later language and culture learning.

The Perspectives course is now also taught in several other countries of the world—in English in New Zealand, India, and South Africa, in Spanish throughout Latin America and in Spanish Los Angeles and parts of Texas, and in Korean for use in Korea and many other countries. Now it is being translated into French.

Perspectives programs in other countries around the world are usually self-directed, although they follow the original pattern as much as possible and sometimes are monitored by USCWM-trained personnel.

Thus, while 30,000 have studied under our direct supervision, another 90,000 people have used the basic book of readings, *Perspectives on the World Christian Movement*, usually in connection with courses offered in other places. The highest percentage of these others have encountered it as a missions text in one or another of over 100 Christian colleges, Bible colleges or seminaries which require it.

It is of interest, as well, that the basic *Perspectives Reader* and *Study Guide* prepared by the Institute of International Studies have undergone several serious adaptations, most notably a series of three volumes done by Dr. Jonathan Lewis, called simply *World Mission* (in English) and *Misión Mundial* (in Spanish). This version of the course does not employ all of the reading materials in the standard *Reader*, and none of the additional reading in the standard *Study Guide*, but it mixes the study guide apparatus into the readings, in three volumes, each of which is self-contained.

The Perspectives Course is thus a “movement,” not just a course, and it has proven the existence of a global interest in serious studies which grasp *the large picture of what God is doing, past and present*. It has apparently also whetted the appetite of many for further study. While the present Foundations curriculum, which is ten times as extensive, does not require the Perspectives course as a prerequisite, those who have had the course will find that they have a real advantage in doing these additional studies.

A Missionary Perspective

All over the world there are keen individuals who want to take seminary courses but are unable to do so because of family or work responsibilities. Increasingly, perhaps partly because of the *Perspectives* course, their motivation is missionary: what is God doing in the world today, and what is our role in the purpose of God? That is why the theme of this Foundations curriculum is *Declare His Glory Among the Nations*. It is not only a much longer program of study than the basic Perspectives course, it is also much more comprehensive in its content. (See the section below entitled *An Interdisciplinary Structure*.) Like the Perspectives course, however, its main thrust is missiological, and it is designed to give a solid foundation for every serious Christian—not to prepare the student in practical ways to become an effective lay person, pastor or missionary so much as to prepare him or her to look at the world through different eyes, as a foundation for all of life.

Missiology is in many ways like theology, except that it organizes everything around the purposes of God and the actual historical flow of His unfolding Will. Theology asks what the Bible says about the nature of God, salvation, man, and the church—as subjects to be studied. Missiology asks about God’s purposes and how they have unfolded, and where we are in that movement to the ends of the earth. Missiology covers the same content as theology and much more. It is much more global in focus, and arises quite naturally from a study of the four-thousand-year expansion of God’s family to include all of the nations.

Most theologians concentrate on a single cultural tradition, usually their own. Missiologists need to take into account a whole spectrum of different cultural traditions, different ways of thinking, different world views. Theologians are like medical doctors who concentrate on the human species. Missiologists are like veterinarians who need to know how to cure everything from camels to cattle, from puppy dogs to parakeets. Every church tradition needs its own theologians to understand the Christian faith in its interaction with its own culture. Every church tradition also needs missiologists to help it understand the multi-cultured global family of God and the task of reaching out to the remaining unevangelized nations. The intercultural perspective of missiology can also help us understand the successive experiences of our own strikingly different past history, as well as the Bible itself, which grows out of very different cultural contexts.

A Field-Based Design

As with the Perspectives course, this program of study is designed to be field-based. Unlike the Perspectives course, which ordinarily attracts enough students in any one place to form a class with outside professors coming in once a week, the Foundations curriculum has had to be designed for the inevitably smaller number of serious individuals *who may not live where there are enough others to form a class*. However, the idea of education at a distance is not new. For at least forty years, all of the major universities in the U.S. have offered so-called extension classes, either after the normal university day-time schedule (night schools or on Saturdays) or at a distance from the school which gives the credit. There has been a tendency to downgrade studies done “off campus.” This is partly due to the strikingly different environment in which individuals off campus find themselves. It is no small task to systematically replace all of the various classroom functions in the off-campus situation.

While the Foundations study program can be used in a classroom setting, it is designed in such a way as not to require a classroom setting. It neither brings the students to the professors (as in the traditional campus program) nor does it take the professors to the students, as in the typical extension program or the well-known Theological Education by Extension (TEE) movement. But it does rely on a local “mentor.” This is a very important difference from many off-campus study programs.

You can readily notice the difference in design. On campus, the lecture pattern is primary, with assignments in reading to bolster the input from the professor. When classroom lectures take place, teachers notice whether students are paying attention or not, and the students are thus encouraged to follow carefully. That’s important. But when classroom lectures are simply recorded on cassette and mailed out, the results have proven not to be equivalent, not even with video tapes. The schools that have tried out many different things have concluded that *printed materials which you can underline and look back to in answering questions are actually more valuable.*

Thus, in this program, the main knowledge input to the student is the reading portion. However, this main input is both introduced and reviewed by audio-taped mini-lectures by highly qualified professors—specifically those who choose the readings for the day. To provide the crucial student-teacher interaction which an on-campus student has available, we have a carefully designed *Study Guide* which requires daily thinking and writing, together with weekly meetings with a face-to-face mentor approved by the school giving credit. (See *A Cooperative Plan* below.)

We recognize that there will always be a few places where there are enough students to be able to operate in a classroom setting. Some students may be able to relocate to a campus where they can study in the context of a campus/mission community. There is nothing about these materials which makes that impossible. Indeed, one of the participating schools, the William Carey International University in Pasadena, California, has an on-campus group of students studying this program. Other schools, anywhere in the world, are welcome to do so. Where two, three or four students live close to each other, they can meet together with the same mentor once a week, for the benefit of additional student interaction. In any event, the course is designed to be fully effective even where there are not enough students for a classroom or resident professors or an advanced library. Consequently, therefore, students going through this program must acquire a small, high-quality library as part of the process of their studies. Of course, they do not have to buy books they already possess or to which they have daily access.

A Cooperative Plan

This new Foundations curriculum, for which *First Things* is the first of four modules, has been developed in cooperation with several leading colleges and seminaries. Because of the increasing interest in field-based programs today, many more educational institutions are seriously considering enrolling off-campus students. In the case of this particular program of study, a student may choose to get credit through any cooperating institution. Students are encouraged to enroll directly in a specific institution and get credit when they start the study program. It is important to check each institution’s policies carefully. Tuition costs will in each case reflect the specific rates of the educational institution chosen.

An Interdisciplinary Structure

An advantage of a program designed from the beginning for off-campus use is the possibility of superior integration. In a campus situation, a number of different professors teach

different subjects according to their specialty. The student studies under one professor at a time, from hour to hour. It is virtually impossible to integrate all of the different courses under such circumstances. Where such integration is attempted it is called *interdisciplinary* study, a concern which is growing in emphasis.

By comparison, self-study materials are the result of many different professors assisting in the choice of reading assignments for each day. This allows the student’s growing understanding to draw from a number of disciplines at once. It is somewhat like having multiple professors in the classroom at the same time. The student, therefore, does not have to focus on one specialty at a time. This type of integrated curriculum is an excellent broad foundation for further graduate studies.

A humorous way to explain the distinction between the usual segregated or specialized study and the integrated approach would be to reflect on the difference between the back door leading to the pantry of a restaurant—where you find large quantities of sugar, flour, salt, eggs, milk, etc.—and the front door which leads into the serving area where people are served all those same ingredients integrated into palatable meals. In the pantry you do not encounter prepared meals but ingredients “in depth.” The meals are served out in front with the ingredients already mixed (integrated), following a carefully thought-out recipe. You eat the same foods, but they may actually be more digestible than if the ingredients were consumed separately!

For example, an entire course in cultural anthropology is woven into the fabric of the four modules of this curriculum. When every appearance of this discipline throughout the curriculum is added together the student receives credit at the end for a three-semester-unit course in cultural anthropology (equivalent to 4.5 quarter units). For instance, when the Old Testament book of Ruth comes up, that will be the most efficient and illuminating time for the anthropological subject of kinship systems to be studied, and this is automatically woven into the study for that day.

Warning: because of this integrated design of study, daily readings may seem to skip around a great deal. Probably you will never read straight through any of the basic texts on which this *First Things* module leans. They were designed to be taught in separate, in depth, “pantry” quantities. This means that if a professor of any one discipline, say, cultural anthropology, looks at just the first module the impression will logically be that the treatment of his or her favorite subject is inadequate or even superficial.

Also, though some of the books are standard seminary texts, others may seem to be unusual for seminary-type courses simply because missiology is a broader study than theology, as we have observed earlier. Yet, as you study, you will find that the assignments and taped presentations will fit into and give flesh to a general integrated theme.

This move toward integration is a welcome one. The fact is that by offering a series of specialized courses, each taught by a specialist in that precise area, the true complexity of reality may easily be short-changed. It is understandable that the usual seminary curriculum may not have room for additional whole courses on cultural anthropology, phonetics, morphology, syntax, lexicography, astronomy, science, etc. In an integrated curriculum students are not exposed to a relatively small number of “subjects” taught in depth one at a time. Instead, they can be introduced to all of the basic subjects but at the same time to other subjects without the necessity of devoting a whole course to each additional element.

Studying separate subjects by themselves can be valuable for certain purposes, especially review and summary, but can also fragment reality artificially and inefficiently. Professor

David Wells of Gordon-Conwell Theological Seminary speaks of

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

(David Wells, 1993, *No Place for Truth*, pp. 244-45, Zondervan)

A Variety of Texts

Few authors, and fewer professors, write from an integrated viewpoint. Those that do are so rare that there is a special term for them—they are called “Renaissance” men or women, meaning that they know a great deal about a lot of things and have integrated that knowledge in such a way that they often come up with surprising answers—and books which do not fall into neat academic categories. Our highly specialized modern world desperately needs more such people.

Because we feel interdisciplinary learning is very important, we have tried to choose as our main texts books which are comprehensive and integrative. Such books have not been easy to find. Indeed, a basic resource, Will Durant's *History of Civilization*, became unavailable (at a reasonable price) at the very moment we were set to launch the first module.

We also use one of the most popular university and college texts on world civilizations. It is not employed only as a text book but also as the focus of critical analysis from a missiological point of view. We need to know what others have studied and be able to supplement and correct popular impressions that become widespread due to such texts. The World Christian Foundations study program adds a great deal more comprehensive data and integrative thinking through the use of other readings and through additional information provided by our curriculum team.

Please understand that just because a book is chosen as a text does not mean that we agree with everything it says. *We want our students to be aware of conflicting opinions about many of the fundamental questions*, and at the same time possess the information needed to draw personal conclusions. Texts will sometimes contradict each other. Indeed, the academic process *must* prepare students to understand and appreciate various views on a given subject, even though people are free to choose and hold to those views which they feel are closest to the Biblical viewpoint.

We have chosen texts which we feel every informed Christian should own in a permanent, personal library. These include key reference books—a concordance, commentary, modern translation of the Bible, etc.—books not normally considered texts. Most of the books for the first module are used for the second module as well, or for all four modules in the curriculum. In some cases we have chosen books which will be very helpful for you to know about and to own in order to lend to others who may be having special difficulties understanding certain aspects of the Christian faith.

A Time-Frame Sequence

In integrating the material to be presented in this curriculum, we are following what is called a time-frame sequence. Looking at the first module, you can see that it is focused on the period of Creation to 400 BC—roughly the Old Testament time-frame—as a means of organizing the information to be studied. Thus, Genesis 1 leads us immediately into the discussion of the mystery of the creation of the universe, the creation of life, and the creation of mankind. Obviously, the whole question of evolution, for example, comes up in this period. This provides an opportunity to present a variety of viewpoints on questions about creation and evolution held by evangelical Christians and other scholars.

Genesis 3-10 talks of the fall of man, the origin of the sophisticated ancient civilizations, the flood, the appearance of the rainbow, etc. As with every other passage to be studied, this part of the course must deal with the theological, hermeneutical, exegetical and practical implications of the scriptural passages under discussion.

The first module is an elaboration of a “kernel” course on the Old Testament by Dr. Walter Kaiser, Jr., formerly the dean of Trinity Evangelical Divinity School and now President of Gordon-Conwell Seminary. Built around this kernel course is an enrichment component, which adds twice as much additional material and follows the same time-frame as the kernel course.

That additional material could be called “The Old Testament and Its Global Context.” Its purpose is to mine from both seminary and non-seminary sources the knowledge from other disciplines which enlarge our understanding of the Old Testament period from a missiological standpoint. Included in that additional material is information about the first civilizations, the development of language and writing systems, kinship patterns, world view and the beginning of different religious systems (forming the basis for what we call today comparative religion, etc.); the puzzling question of the dinosaurs, scientific explanations for rainbows, the genetic code, etc. (studies under the general rubric of science). Also included are a brief introduction to the Hebrew language and inductive Bible study methods, always in time sequence with the kernel course for this module.

A Mentored Relationship

Perhaps the most important aspect of this field-based study program is that every student works under the supervision of a mentor. As is true in most Ph.D. programs, a student will meet with his or her mentor most weeks in which studies are scheduled. (Note: “breather” weeks may be scheduled, during which there are no lessons.) One of the requirements, thus, is that the mentor live in the same general area as the student, unless the student's school approves regular email or other contact from a distance. The mentor may be chosen by the student, but must be approved by the institution granting academic credit. The mentor receives a *Mentoring Resources* volume and other materials to guide her/him in supervising your studies. In this way we trust that you will have not only as close, but perhaps even a closer, relationship with a mentor than you could have on a campus where professors are outnumbered twenty to one by students.

Once a week you will meet with your approved mentor to go over what you have learned that week and to receive any additional input. Take along your *Study Guide* with the completed “Reflection” and “Response” pages for each day's study that week. Discuss with your mentor your insights, work on term papers, any problems you might have with the mechanics of the course, and your discipleship experiences. Your mentor will administer the required tests at appropriate intervals.

A Discipling Component

We are convinced that the best way to retain information learned is to teach it. Therefore, we are requiring students to arrange a systematic way of passing on their knowledge, either through a Sunday School class which they teach, or through meeting weekly in a small discussion group where they briefly share what they have learned, or at least, with a carefully devised lesson plan, the content is shared with a friend, a spouse, or other family member.

II. The Pace and Pattern of Study

This curriculum is designed as a 4-module or 8-semi-module study program, to be completed on a part-time basis over a period of two to three years, so that study and ministry may go hand in hand. We believe this is a superior way to learn. Leaving work and ministry for full-time study is discouraged, although there may be exceptional situations in which, say, a mission agency recommends a short period of full-time study for workers coming from very remote areas. By continuing work and ministry while studying over this period, you will be able to integrate your learning into real life situations. Thus, while completing the equivalent of one year of full-time studies over these two to three years of part-time studies, you may establish a pattern of life-long work plus study.

Schools, Credits, Degrees ...

For those interested in college or seminary credit, note that the Foundations curriculum is designed to give credit towards a beginning graduate degree (M.A.), or towards the final “upper division” years of an undergraduate (B.A.) degree. Each of the four modules, consisting of 16 study weeks spread over several months, offers 8 semester units of graduate credit (12 quarter units) or 12 semester units of upper division undergraduate credit (18 quarter units). The total credit for the four modules thus is: 32 semester units of graduate credit (48 qtr units) or 48 semester units of undergraduate credit (72 qtr units). Divide the module credit in half for each semi-module; the total units of credit remain the same. The educational institution from which you receive credit will indicate whether it offers semester or quarter units of credit and how this curriculum fits into its certificate or degree programs.

A note about terminology: In American usage, the word “school” refers to almost any educational institution, from preschool and kindergarten, to high school, to university and seminary, etc. The word “college” is used here as a general term to include university-level studies. It includes undergraduate work for a bachelor of arts or science (B.A. or B.S.), graduate work for a master or arts or science (M.A. or M.S.), and even graduate work for a doctorate (Ph.D., Ed.D., etc.). [In the U.S., we “graduate” from grade school, high school, and college. Thus, the word “post-graduate” is seldom used, and, if found, may refer to post-doctoral work.] At the end of the term (semester, quarter, or shorter term of study), “grades” are given, usually based on all work done for the course—not just based on a final examination. The British word “mark” is essentially synonymous with the American “grade,” although the letters and numbers employed in the American system may differ greatly in distribution and significance from those of other systems.

The Nitty Gritty

Let’s talk about the difference between semester and quarter units. “One full year” of college or seminary studies is usually considered 30 semester units, or 45 quarter units. Let’s do some arithmetic right here.

You earn a semester unit by going to one class per week for a 15 week semester, plus an additional week for final exams. How much of your time is that? It is conventional to assume that this means one class hour a week plus three times as much of outside study per class session for graduate credit, or $1+3 = 4$ hours of total study per class. Multiply times 16 weeks, and you have roughly 64 hours. That is, you have to do 64 “hours” of work to get one *semester* unit of graduate credit.

If instead you go to class once a week for an 11-week *quarter* (10 weeks of classes plus 1 week of final exams), you do $4 \times 11 =$ about 44 hours of study per *quarter* unit of graduate credit. In one case you get 1 semester unit while in the other case you get 1 quarter unit of credit. The semester unit is accordingly larger, since 15 weeks of classes is 1.5 times 10 weeks, and a quarter unit is $2/3$ of a semester unit. Thus 32 semester units equal 48 quarter units.

But there are four things to remember about these required “hours” of work:

1) some students take more time to do an assignment, while other students take less time; thus 64 hours per unit is a nominal average,

2) we are talking about 50 minute hours,

3) undergraduate students are expected to do less work per unit of credit than graduate students (2 hours outside study for each class hour, versus 3 hours outside per class hour at the graduate level), and hence for the same number of study hours undergraduates receive 1.5 times as many units as do graduate students, and

4) some schools consistently assign less work per unit. An “easy” school gives you less guidance per unit—i.e., you pay more for what you get.

Most schools employ the semester-unit approach, or are changing back to it. Our Foundations curriculum uses semester units in its information materials (you can easily convert these to quarter unit equivalents by multiplying by 1.5). Our 8-unit graduate modules thus require $8 \times 64 =$ about 500 hours of study time. These 500 hours may be spread over half of a year (26 weeks), with 16 study weeks of five lessons each, thus maintaining the expected total number of study hours to justify 8 semester units of graduate credit (12 units of undergraduate credit).

Each of the modules in the Foundations study program may be divided into two 4-week sections for a semi-module (e.g., Module 1A). Each section could be followed by a “breather” week, meaning that no study time is scheduled during that week. A week off following every four weeks of study can allow for catch up or for other special events, etc., as agreed to by the mentor. An extra week off could be scheduled between the semi-modules (e.g., after 1A).

The full Module (e.g., 1A-1B) could then be followed by a vacation period of six weeks of no studies. Then the next module begins. Each semi-module, like a college or seminary term (semester or quarter) ends with a final exam and term paper. These, with midterm exams, weekly assignments, language tests, etc., determine the students’ grade (mark).

A study week consists of five independent study sessions, a student/mentor session, and a ministry time (discipling others)—for a total active time of approximately 26-32 hours each week. This amount, times 16 study weeks, makes the 500 hours of time required for the 8 semester units of graduate credit.

Alternatively, you might choose to do only four lessons a week, taking 10 study weeks for the 40 lessons per semi-module (these “lessons” include days set aside for exams and term papers). In this example, there are 20 study weeks for the full module (1A-1B). Taking a breather week after each five study weeks still leaves three weeks between modules within each

six-month (26-week) period, allowing you to finish the program within two calendar years.

Note that this section has illustrated a graduate program of study. When this curriculum is applied toward an undergraduate program, the number of units of credit should be multiplied by 1.5 for the same study time.

The Study Days—Their Daily Structure

The daily schedule for the lessons on the study days has been carefully worked out, so that the *Study Guide* indicates how the time should be spent each day.

Preview

Each day begins with a brief (10-15 minute) *Introduction* presentation previewing what will be studied that day and its special significance for the student and for God's purposes on earth. The nature of this brief introduction is not to take the place of textbooks. It is designed so you can get stirred up about what you are going to be reading. It is geared to motivate, perhaps to puzzle, to provoke—to serious thinking. It is not content laden, but emotion laden. These presentations are found in the *Mentoring Resources* book. Some students also buy the taped version, although these sometimes are get out of date.

Reading

The next thing is to read the pages assigned in the various texts. Most important is to look very closely at the Reflection Questions you will need to answer at the end or during your study. Be sure you internalize these questions before beginning your reading.

The lessons at times will remark on points of disagreement with some comment found in one or another of the texts. This will be especially true of those texts written by secular authors. As suggested by authorities in the field of education, we have allotted 20-30 pages per hour for reading, depending on the nature of the reading matter; much of the material is to be skimmed more quickly. Some students will be able to cover the readings more quickly; some less quickly.

Reading or "accessing"? We recognize that not all students have the same experience in rapid reading. Therefore, as part of the first lesson we have included a short guide on how to develop reading habits that will make it much easier to understand the main points of a selected assignment without spending unnecessary hours reading word by word. Some materials will have to be read carefully, and thus will take more time. In the daily assignments, we indicate what is to be carefully read. Other readings may need to be skimmed or "ransacked."

Learning these skills will not only enable you to learn more rapidly, it will also prepare you throughout your life to assimilate rapidly all sorts of information which it would be helpful for you to know. A too-careful, or plodding, reading where it is not necessary not only slows you down and keeps you from acquiring the information you might need, it also hinders you in integrating that information. To read in the same way every type of magazine or book (or every page of any kind) is like driving at the same speed on every kind of road. Or, it may be like a person plodding through a deep forest. He may see all the trees without seeing the forest. He will not understand the relationship of where he is to the general configuration of the terrain until he comes out of the forest. It might have been better for him to have glanced over the entire countryside before deciding where he should walk.

So it is with reading. We want you to know how to find what is important for you to know, without having to read every line. Not only is such a skill desirable for you to have,

We readily admit that you cannot know everything a book says without reading every line. But as you grow older and gain more knowledge, more and more often it will be that you already know at least some of what a book is saying, or you are not interested in everything it says.

Here is an example: Suppose you go to a library to find a particular book. You find it right in the middle of a shelf. That is the one book you want. You are not interested in all the other books on the shelf. Surely you do not feel you need to start reading at the beginning of the shelf until you come to the book you are seeking.

The same is true for a book. You may find from the contents or the index that it covers something you are after. Or you can page through an entire book in ten or twenty minutes. You can stop where you find what you want. You may not need to read chapters 1-5 if chapter 6 is what takes up the concern you have. Thus, "reading" must be replaced by "accessing." Some portions of a book you will want to scrutinize line by line, others page by page, others chapter by chapter.

Reflection Questions

The third component of the daily schedule requires written answers to "reflection" questions. The *Study Guide* contains a Reflection page to be filled in for each lesson. Notice that these pages are divided in half vertically, with the reading assignment on the left of one page and the answers to two, three, or four Reflection questions on the other. The answers to these questions will often not be found verbatim in the reading matter. In all cases, you will find it necessary to reflect on what you have read and give a thoughtful answer. You may completely misunderstand the question. Even that is okay if you learn to think, not just repeat back to us what someone else has thought. It is important to know and understand what others think, whether you agree or not. It is also important to *think for yourself*.

The right-hand half of these pages, therefore, is as important as the half where your answers are written. After doing your best to answer all the reflection questions, read the Review, writing down on the right hand side of the pages any additional insights which you gain from the professor, which you may have missed in your own reflection. You will have further interaction with these questions each week when you show a copy of each day's reflection questions to your mentor and discuss the points the mentor brings up.

The Reflection pages are one of the most important components of the program. Through them you are forced to interact not only with the texts but with the professors and with your mentor. Consequently, these pages will be important to the grading process. You are not graded merely on your own answers, but on the entire page. If you miss some important point and also fail to fill it in on the right hand side of the page after reading the Review, your answer will be considered doubly weak.

Personal Response

In addition to the Reflection Questions, which is an intellectual exercise, there is a *Personal Response* section. Sit back and ask yourself what one thought during your study that day was the most meaningful to you, the most exciting, the most inspiring, the most startling, the most stirring, the most horrifying or wrong, the most unexpected, the most important. Write *less than one-third* of a page. This section is "you." There are no right or wrong answers. You can't be graded up or down on content, but you can be graded up or down on thoughtfulness, personal sensitivity, or the meaningfulness of your thoughts. Try to be as specific as possible.

These Response and Reflection pages will constitute the meat of your time with your mentor each week. From time to time your mentor may be asked to make a copy of some of your pages and send them in for checking. We will do spot checking on an unannounced basis.

Intellectual Journal

In format, this is whatever you wish it to be. It can be a section in a folder, a separate notebook of any shape or description, or the space set aside in the *Study Guide*. The purpose is to record your thoughts which you may wish at a later date to incorporate into one or the other of your two term papers. Your term paper is a weighty portion of your grade, as you will see in the next section. Whatever form your Intellectual Journal takes, it should be available whenever a thought that fascinates you comes to mind. Jot that idea down immediately so your mind won't be a blank when you come to write your papers.

The Basis of Grading

One-fourth of your final grade for the first module will be determined by your faithfulness in your activities each week, which you demonstrate in: 1) your Reflection and Response sections, 2) meeting with your mentor, 3) feedback from your discipleship/teaching activity, 4) your language lessons and tests (20% of this one-fourth of the grade). The Reflection and Response sections are important because they indicate to your mentor the impact that each lesson has on your understanding of the material, and as it relates to your Christian walk and to the mission of Christ in our world today.

A second fourth of your grade is determined by the two papers you are required to write for each module: one focusing on the Old Testament for the first module and another on some aspect of the broader context of this same time period.

The exams constitute the last half of your grade for the module. Both midterm and final exams are included in this half of the grade, with the final exams typically being cumulative over the entire work for the module.

Thus, your grade is determined as follows:

Weekly papers and activities	1/4
Term Papers	1/4
Exams	1/2

At the end of the module we will ask you to evaluate for us the material which you have studied. Did you find it interesting, important, pertinent to your ability to witness, of value to you as you prepare for the future? Please be very frank, as we wish to make this course as valuable as possible to people all around the world.

The Use of the Study Guide

In a certain sense, the *Study Guide* is the most important item in your set of materials. Its daily pages will guide your

work for that day. Sometimes it will suggest that you skim certain pages, sometimes it will point out pages to read extra carefully. It includes the all-important reflection and response pages which you will fill out.

It will include from time to time worksheets, charts, or other materials supplementing the required texts. Therefore, you must carefully follow the directions for each day before beginning your work so as more easily to find all that you are required to read (or work on) for that day.

The Use of the Audio Tapes

We are not wanting to require the use of video cassettes. Audio tapes, on the other hand, may be used every day. Or, you may read their transcriptions in the *Mentoring Resources* book. (If you choose to purchase the tapes, each blue-labeled tape has the Introductions for five lessons, and the red-labeled tape has the Reviews, *to be used only after you have completely finished writing down your answers to the Reflection questions.*) You may read the Review, or listen to it on tape, before writing your Response, but you will defraud yourself if you read or listen to it before giving your own answers to the Reflection questions. Not only that, but you will be dishonest. Little dishonesties are far more dangerous than large ones, because they inevitably lead to large dishonesties. Pray for grace to guard your integrity here. Integrity is far more valuable than intelligence! Don't be afraid of getting the wrong answer to a reflection question. Embarrassment is no sin! Dishonesty is.

Your Set of Materials

The following resources are needed for the first module of the Foundations study program:

- a. The set of required textbooks.
- b. The first module's kernel course on the Old Testament includes lectures by Dr. Walter Kaiser, Jr. These are transcribed as a book, and they offer stimulating presentations at the heart of his course. The study guides refer to these as Kaiser lessons #1-#24, and many of the questions on the Kaiser days are based on that book.
- c. The first module materials, consisting of three works: the *Study Guide*, *Mentoring Resources* (which includes transcriptions of the Introduction and Review tapes), and *Reader* (currently in two volumes).
- d. A folder or binder for keeping items such as your discipleship lesson plans, term papers, exams, etc.
- e. Optional: Two audio tapes for each 5 lessons of the module: an Introduction tape and a Review tape. These are transcribed in the *Mentoring Resources*, so that the tapes are not required, although some students find them helpful.

Materials may be ordered through William Carey Library Publishers here in Pasadena, California, unless the school through which you receive credit instructs you otherwise.

Mentors in the World Christian Foundations Study Program

Role and Responsibilities

What Are Mentors?

Mentors for *World Christian Foundations* (WCF) play a key role in the education of their students. They coach and encourage, monitor student progress, administer exams, and transmit a record of their students' performance to the school through which they are enrolled.

Mentors in WCF are similar to field supervisors of student interns. They track students in their studies and oversee their discipling of others (teaching others some of the things they are learning in the program). Mentors do not prepare lessons and in that sense do not *teach* WCF.

What mentors supply is direct interaction for exploring new ideas; feedback on lessons and exercises completed; a structure of accountability; help with time management; and, at times, assistance in selecting a term paper topic. Without this help, fewer students will complete the course, and all will miss a major ingredient of the learning process: working with a more experienced scholar-activist.

Students and mentors form an academic team. All students must have a mentor; however, institutions are not responsible for finding mentors for their students. The student either nominates a mentor, or someone interested in serving as a mentor recruits a student. Final approval of the mentor rests with the individual institution.

Quality Control in WCF

Each school (university, seminary, etc.) assigns one of its own faculty members as the professor responsible for the course in that institution. The professor—following the guidelines of that school—directly oversees the grading of student *exams and term papers*.

The mentor, on the other hand, is responsible for evaluating the student's *daily and weekly assignments* (answers to questions on the readings, lesson plans for teaching others, etc.). WCF recommends that students' final grade be based on 50% for exams, 25% for term papers, and 25% for the mentor's evaluations. Thus, the mentor's participation in the evaluation process is similar to that of an internship supervisor, who must assess whether student interns meet the school's guidelines for credit.

Qualifications

Each school determines the qualifications for its own mentors. *World Christian Foundations'* suggested guidelines for mentors are:

Educational Background

Mentors should hold a degree in a relevant field (biblical studies, history, missionary service, anthropology, etc.) from an accredited college or seminary. The mentor's degree should be at least as high as the one the student is working toward.

Professional Experience

Since mentors are expected to guide and evaluate students' discipling efforts, previous relevant experience—gained through missions, local church involvement, or other hands-on ministry—is desirable. In many situations, perspective mentors may already be involved in training students through a mission- or church-related ministry. In the weekly discussion times, mentors help their less experienced student associates apply their studies to the real world of ministry, wherever they are.

Personal Characteristics

Mentors must be willing to meet with students regularly (recommended weekly), capable of helping students apply what is being learned, and able to challenge and encourage them.

What About Potential Mentors Who Lack Some of These Formal Qualifications?

Each applicant's background is assessed individually following guidelines set by participating institutions. Some very effective Christian workers—especially from countries where few people have access to university education—may have continued studies on their own, although they lack higher degrees. Others may have sound educational qualifications but limited ministry experience. Exceptions may be made when a person's experience and maturity clearly indicate the ability to guide students through a deep and rigorous course of study.

MENTORING CONTEXTS

The following are only *some* of the forms which mentoring a student through WCF might take:

Churches

- The missions pastor of a larger church might mentor several students through WCF as part of a church-based leadership development program.
- A church might offer WCF classes on-site as a degree completion program to assist members who are being held back by lack of a college degree. Students can choose which participating institution they wish to enroll through for their degree. A qualified member of the congregation or pastoral staff, upon approval by the educational institution, could serve as mentor for a small class. If it desires, the church might change mentors for different modules or invite guests to meet the class for discussing specific topics.

Institutions of Higher Learning

- For colleges, universities, and seminaries, WCF serves as a fully developed external degree program. Mentors can be members of the regular faculty or be qualified teaching assistants meeting students on campus or be appointed as adjunct faculty and field supervisors located at a distance or around the world.

Mission Agencies

- For mission agencies with an apprenticeship approach to staff development, WCF serves as the academic component of the apprenticeship program. Qualified mission personnel mentor staff in training, overseeing their progress through WCF.

MENTOR JOB DESCRIPTION

The overall function of the mentor is to provide accountability for the student, to help maintain academic quality, and to assist the student throughout the course of study. The mentor serves on an academic team consisting of the student, the mentor, instructors, and staff personnel from the university, seminary, or college through which the student is enrolled.

Responsibilities include:

- Become familiar with content of the “Mentoring Guide,” at the beginning of the book, Mentoring Resources.
- Read each lesson’s “Introduction” and “Review” as found in Mentoring Resources.
- Meet with the student on a regular, usually weekly basis.
- Interact with the student on key ideas, concepts, and principles being presented in the lessons each week.
- Respond to the student’s questions.
- Monitor student progress.
- Evaluate and rate student’s daily assignments, and maintain accurate records of the student’s work.
- Guide student in discipling (ministry) exercises, and assist student in areas of special study or interest.
- Administer tests at appropriate intervals as requested.
- Submit student’s exams, term papers, and any other requested materials to the college or university promptly.
- Provide occasional course feedback.

Approximate Time Required:

Two to three hours per week.

You mean I can

Do Half of my B.A. degree on the Mission Field?

Yes! *And take studies relevant to your ministry at home or abroad!*

That's what the new **World Christian Foundations (WCF)** study program can do. It provides half of a college degree in the form of essential elements for ministry for serious Christians still considering their life work.

What will I study?

Missions, Bible, anthropology, world religions, global history, even some science and languages like Greek and Hebrew—through an integrated study package that gives you a grasp of what God has been doing in His world, from the beginning of time until now.

The study program consists of *four integrated modules* which follow a historical time-frame, giving a global perspective on God's work around the world:

First Things, Ancient World Creation to 400 BC
Formulation, Classical World 400 BC to AD 200
Fulfillment, Expanding World AD 200 to 1945
Finalization, Contemporary World 1945 to present

What do I need to complete my B.A. degree?

At least 120 semester units are required for the B.A. degree in most schools. This curriculum can provide half of that in, say, six months per year for four years, or as an entire upper division curriculum no matter where you live. The other half can be spent on campus, or six months per year elsewhere between international semesters.

Your 120 semester units include a Major, General Education studies, and electives. Schools often use labels like Intercultural Studies, International Development, or Intercultural Ministries for the degree title.

Your Major and some of your General Education studies are covered by the *World Christian Foundations* program. In addition to this program, you have room for many other studies and electives.

How long will it take to finish my B.A.?

If you already have two years you can complete the *World Christian Foundations* study program and receive a bachelor's degree focusing on Bible and Missions in *two more years*, studying half-time—anywhere—assuming all other degree requirements are met.

But how can I study if I'm involved in ministry?

Part-time studies allow you to study half a day and serve the other half while progressing toward your degree. If you work at home you can be involved in local ministries part-time and at the same time fit in your study hours. If you live with a missionary family overseas they will be willing for you to study mornings.

Where will I study?

Anywhere—as long as there is a qualified mentor with whom you can meet regularly and a way for you to receive books and other study materials. *Field-based* courses mean you don't have to come to a classroom. You don't have to relocate. You can study in your own country or out in a missionary context.

How can I afford it?

Tuition and fees for this innovative program may be lower than for residential schooling. Even the book prices are discounted! And, since you will be serving in missions or working at a job for pay, your regular source of income will continue. Your church or support team may also help with the costs in view of your ministry.

Total costs for the four semesters vary with the school offering the degree—\$4,000 per year under Northwestern. Tuition may have a wide range. The superb collection of over 100 texts used during this course will constitute a phenomenal personal reference library. The books are a major feature and range in price from \$450 to \$650 per module. Monthly installments are possible, at no additional charge.

Who offers this degree program?

The *U.S. Center for World Mission* developed this innovative approach in cooperation with mission leaders and educators. Over 100 students have already enrolled in a similar graduate program using the graduate version of the curriculum, now offered by an accredited evangelical university. The university associated with the *USCWM* also uses this curriculum in both B.A. and M.A. degree programs.

Northwestern College in St Paul, a fully accredited school, is already using the *World Christian Foundations* program as an excellent route to career service for either serious believers or prospective missionaries. You **CAN complete your B.A. degree while serving half your college years on the field!**

for more information, write or call:

Serve in Missions Now!

World Christian Foundations
1539 E. Howard St., Pasadena CA 91104-2698
ph: 626-398-2106 fax: 626-398-2111 wcf@uscwm.org

Study While You Serve!

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Radical Breakthrough: Combatting the 2nd Largest Obstacle in Missions

If you can believe it, this radical breakthrough has to do with *doubling* or *tripling* the energies available for missions from the USA (and around the world). It is highly relevant to the gravest sticking point with the world's largest Protestant mission—Wycliffe Bible Translators, which is our cover story this time.

As you read their gripping story you confront the single fact that the only major reason they may not be able to finish their job by the year 2000 is a shortage of recruits.

What a tragedy! In this country alone there ought to be the additional people needed. They are! But until now they have thought (rightly) that they were not adequately schooled...

Information has come to us too late to change much more than this page of this edition of *Mission Frontiers*. It is the word that Wycliffe itself is now tip-toeing into a new world of opportunity. We'll get to that in a minute.

This turn of events has a fascinating background.

[Oh yes, first, what is the largest obstacle to missions from the U.S.A.? It is very simply the tragic, trudging, procession of college graduates who are too burdened with debts to allow them to go into missions. School debts interpose years of delay—and usually end in denial—of the mission call for tens of thousands of mission-minded college graduates.]

The *second-largest* obstacle is closely related to the first.

It is the fact that our society has unthinkingly chosen to impose what seems to be endless years of schooling before young people can enter into real life, jobs, marriage, etc. This means missionaries arrive on the field ten years older, far less able to master the language. Or, in 90% of the cases, these thousands of once-enthusiastic mission-minded students don't arrive at all.

Wycliffe, and other major missions, used to take people without a single year of college.

What's happened? Don't blame

Wycliffe. We have, as an American social system, rigged things to punish those who "drop out" early. We have closed ranks (Christians and non-Christians) virtually to eliminate job opportunities for those who do not finish. Don't even missions decline to take undergraduates? Why? If they did, parents, educators, everyone would accuse them of robbing the cradle, wrecking the careers of young people, etc.

Well, to *elongate schooling* as we have in America isn't working in society in general. We have ever higher

This may be the best news we have ever shared...

numbers of teenage pregnancies, a lower average age of murderers (now below 16). Millions of wandering young people are annually turning to gangs and drug pushing.

What is the new breakthrough for missions? One further point of background: Strangely, the predicted decline of the Baby Boom, from 12.5 million college-age students to 5.6 million, did not produce the predicted demise of a thousand colleges. Why? A thousand Colleges have finally "unbent." Necessity has been the mother of invention. *They have finally they could and would be willing to educate people who don't come to their campuses.*

Someone has calculated that there are 40 million Americans over 25 with only two years of college (while only 5.6 million are of "college age"—18-22 years old). Can they be "saved?" Can they be trained? Well, five million of them are now enrolled. Yes, *over half the college population in the U.S.A. is now older than 25.*

What this means for missions can hardly be over-estimated. It means that hundreds of thousands of Americans formerly "invisible" and unavailable to missions may now be welcome for the first time.

Wycliffe is taking the lead. There is already partial approval [full approval now in '95] at high levels in Wycliffe for a trial run in their "Sur-

veyors" division of recruiting people who have only two years of college. The new wrinkle is that now such people can quite possibly expect to complete their B.A. in Christian Studies *after going to the field*, and when they finish become full members of Wycliffe.

I say "quite possibly" because already the board of directors of the university related to the USCWM has agreed to grant a B.A. [which Wycliffe will accept] in such circumstances. Other colleges will, I believe, readily do the same. Wycliffe already has special relations with a number of them. (Anyone wanting to follow this development specifically with Wycliffe can write to Wycliffe's Academic chief, George Huttar, 206 Marribrook Tr., Duncanville TX 75116).

The most outstanding opportunity now is Northwestern College in Minneapolis, a Christian liberal arts college with 2,000 resident students. It is prepared to enroll 5,000 off-campus students who wish to do their final two years at home or anywhere around the world.

Also, what an astounding new open door this is for millions of Americans (not just those who wish to go into full-time mission service). Of the 40 million Americans who have only two years of college, at least 10 million are Evangelicals. If only 2% are willing now to rise to the missionary challenge, that means 200,000 additional people can accept the challenge right now.

It means that if five million Americans over 25 are completing their college off campus, at least one million are Evangelicals, admitting them to all kinds of full-time Christian service.

(It may someday become so normal to finish college "on the side" out in the real world that those who stay all four years in college in one stretch may be considered handicapped!)

Who would have thought that this massive "Degree Completion Movement"—itself the result of agonizing adjustments to the collapse of the Baby Boom—would throw open the doors to hundreds of thousands of Americans heretofore denied access to full-time Christian service?

It hasn't happened quite yet. But stay tuned.

Ralph D. Winter

Have you always wanted a
Year of Bible
or
training in missions
but can't get away to seminary or Bible college?

Here's your chance!

The World Christian Foundations study program is designed with you in mind.

The U.S. Center for World Mission is sponsoring this program for people who:

Want a "Year of Bible and Missions"
Seek to integrate biblical truth into their life
Are serious about the cause of global Christianity
Are seriously considering Christian service
Serve as laypeople, or in the ministry or missions

The World Christian Foundations program is:

Field-based: Delivered where you live and work
Mentored: Supervised by a qualified local mentor
Part-time: Designed for busy people
Affordable: Obtained without relocation or debt
Integrated: Sets the Bible in its historical and cultural context
Missiological: Adds global perspective to many disciplines

Working with Christian thinkers and mission leaders, the USCWM has developed the World Christian Foundations study program. It is structured in four modules that integrate many disciplines: Bible, theology, hermeneutics, biblical languages, comparative religion, philosophy, history, anthropology, linguistics, literature, arts, science, and math—all with a global, missiological perspective.

What the World Christian Foundations offers you:

Credit toward a master's degree at participating seminaries
Grounding for enhanced ministry, obtained "on the run"
Opportunity to upgrade your credentials *where you are*
A look at what God has been and is doing in the world

Module 1: *Ancient World* Creation to 400 BC
Module 2: *Classical World* 400 BC to AD 200
Module 3: *Expanding World* AD 200 to 1945
Module 4: *Contemporary World* 1945 to Present

Study While You Serve! This one-year study program—taken half-time over two years by working adults and those involved in ministry—lets you continue your current commitments or enter Christian service at home or abroad. Guided study-on-your-own lessons combine with a once-a-week meeting with a local mentor.

Credit towards a master's degree is offered by an accredited Christian college and by seminaries in other countries. The university affiliated with the U.S. Center for World Mission offers a master's degree built on this curriculum. Undergraduates may complete their B.A. degree by taking the World Christian Foundations bachelor's program through an accredited Christian college or the Center's university.

World Christian Foundations

Graduate and Undergraduate Programs

Graduate Semester Units

Total Units	Module 1	Module 2	Module 3	Module 4
Biblical Studies				
6	3.0 Old Testament	3.0 New Testament		
1	.4 Inductive Bible Study	.4 Inductive Bible Study	.1 Inductive Bible Study	.1 Inductive Bible St
1.5	.4 Exegesis,Hermeneutics	.5 Exegesis,Hermeneutics	.3 Exeg.,Hermeneutics	.3 Exeg.,Hermeneuti
1	.5 Field Education	.5 Field Education		
9.5	4.3	4.4	.4	.4
Biblical Languages				
1	.25 Hebrew	.25 Hebrew	.25 Hebrew	.25 Hebrew
1		.50 Greek	.25 Greek	.25 Greek
2	.25	.75	.50	.50
Missions: Theory, History				
6.8	.4 Missions theory,biblical	.4 Missions theory,biblical	3.0 Missions History	3.0 Contextualization
1	.5 Field Education	.5 Field Education		
2	2.0 Research Paper			
9.8	.4	.4	3.5	5.5
Missions: World Religions, Social & Natural Sciences, Arts & Humanities				
3	.3 Anthropology,Linguistics	.7 Anthropology,Ling	1.0 Anthropology,Ling	1.0 Anthropology,Lin
2.5	.85 World Religions*	.55 World Religions	.7 World Religions	.4 World Religions
2.5	.8 History world, biblical**	.5 History	1.0 History	.2 History
.4		.1 Arts, Literature	.3 Arts, Literature	
.8	.6 Science, Math	.1 Science, Math	.1 Science, Math	
9.2	2.55	1.95	3.1	1.6
Elective Disciplines				
1.5	.5 Term Papers	.5 Term Papers	.5 Term Papers	
Total Units				
32	8	8	8	8

*World Religions, Worldview, Philosophy

** includes Political Science, Biblical Geography

Summary of Four Modules: 32 semester units of *graduate credit*

<u>Missions: Theory, History</u>	<u>Missions: Relig. Behav. Sci</u>	<u>Biblical Studies</u>	<u>Biblical Language</u>
.8 Missions theory,biblical	2.5 World Religions	3 Old Testament	1 Hebrew
3 Missions History	3 Anthropology, Linguistics	3 New Testament	1 Greek
3 Contextualization	2.5 History	1 Inductive Bible Study	
2 Research Paper	.4 Arts, Literature	1.5 Exegesis, Hermeneutics	
<u>1</u> Field Education	<u>.8</u> Science, Math	<u>1</u> Field Education	—
9.8	9.2	9.5	2
1.5 Elective Disciplines for Term Papers			

Undergraduate Semester Units

Total Units	Module 1	Module 2	Module 3	Module 4
Biblical Studies				
8	4.0 Old Testament	4.0 New Testament		
2	.75 Inductive Bible Study	.75 Inductive Bible Study	.2 Inductive Bible Study	.3 Inductive Bible St
2	.5 Exegesis,Hermeneutics	.5 Exegesis,Hermeneutics	.5 Exeg.,Hermeneutics	.5 Exeg.,Hermeneuti
<u>1</u>	<u>.5</u> Field Education	<u>.5</u> Field Education	—	—
13	5.75	5.75	.7	.8
Biblical Languages				
1	.25 Hebrew	.25 Hebrew	.25 Hebrew	.25 Hebrew
<u>1</u>	—	<u>.50</u> Greek	<u>.25</u> Greek	<u>.25</u> Greek
2	.25	.75	.5	.5
Missions: Theory, History				
10	.5 Missions theory,biblical	.5 Missions theory,biblical	4.5 Missions History	4.5 Contextualization
<u>1</u>	—	<u>.5</u> Field Education	<u>.5</u> Field Education	—
11	.5	.5	5.0	5.0
Missions: World Religions, Social & Natural Sciences, Arts & Humanities				
3	.5 Anthropology	.5 Anthropology	1.0 Anthropology	1.0 Anthropology
1		.5 Linguistics	.2 Linguistics	.3 Linguistics
4	1.2 World Religions*	1.0 World Religions	1.0 World Religions	.8 World Religions
5	1.2 History world, biblical**	1.0 History	1.5 History	1.3 History
3	.6 Arts, Literature	.8 Arts, Literature	.8 Arts, Literature	.8 Arts, Literature
<u>4</u>	<u>1.5</u> Science, Math	<u>.7</u> Science, Math	<u>.8</u> Science, Math	<u>1.0</u> Science, Math
20	5.0	4.5	5.3	5.2
Elective Disciplines				
2	.5 Term Papers	.5 Term Papers	.5 Term Papers	.5 Term Papers
TOTAL UNITS				
48	12	12	12	12

*World Religions, Worldview, Philosophy

** includes Political Science, Biblical Geography

Summary of Four Modules: 48 semester units of undergraduate credit

Missions: Theory, History	Missions: Relig, Behavioral Science	Biblical Studies	Biblical Languages
1 Missions theory,biblical	4 World Religions	4 Old Testament	1 Hebrew
4.5 Missions History	3 Anthropology	4 New Testament	1 Greek
4.5 Contextualization	1 Linguistics	2 Inductive Bible Study	
1 Field Education	5 History	2 Exegesis, Hermeneu- tics	
	3 Arts, Literature	1 Field Education	
	<u>4</u> Science, Math	—	—
	20	13	2
2 Elective Disciplines for Term Papers			

This curriculum includes 30 upper division semester units for the Major and 18 units of General Education studies.

Sample Undergraduate Curriculum

48 units: 30 Major + 18 GE

Major: 30 units	General Education: 18 units	GE NOT in this curriculum	TOTAL GE REQUIRED
11 Missions Theory, History 13 Biblical Studies	3 Basic Skills 1 Hebrew 1 Greek 1 Linguistics	3 Basic Skills (English)	6 Basic Skills
4 World Religions 2 Term Papers, elective areas 30 Units in the Major in this curriculum	4 Natural Sciences, Math 8 Social Sciences 3 Anthropology 5 History 3 Arts & Humanities 3 Arts, Literature	1 Natl Science, Math 0 Social Sciences 3 Arts & Humanities	5 Natl Science, Math 8 Social Sciences 6 Arts & Humanities
30 Units in the Major in this curriculum	18 Units GE in this curriculum	<u>20</u> elective units in GE 27 GE (transfer...)	<u>20</u> elective GE units 45

Various Typical B.A. Degree Completion Programs

Summary of Some Christian Colleges' Advertised Programs

Semester Units in Package	Total Months	School	Major	Transfer Units for Admission	Maximum Units for Life Exper	Transfer/Max Allowed to Graduate	Total Units for Degree
51	20	Philadelphia College of Bible	Bible, emphasis Chrn Leadership	60	24	?	?
48	18	Crown College, MN	Management Ethics; Chrn Ministry	±60	17	77	125
48	18	William Carey Intl Univ, CA	International Development (WCF)	0-60	0	90	120
46	18	John Wesley College, NC	Management & Ethics	60	30	82	128
45	18	Great Lakes Bible College, MI	Ethics & Leadership	55	20	83	128
41	16	Patten College, CA	Organizational Management	55	30	79	120
39	16	Univ of Mobile, AL	Organizational Management	60	30	89	128
32	16	Milligan College, TN	Organizational Management	60	32	96	128

WCIU: 16 wks study + 2 wks break = 18 wks x 4 modules = 72 study wks, Add 2-4 wks extra for 1-2 Christmas Breaks = 17 or 18 months

Sample Models for a WCF Degree Completion Program

Students serving with SIL or other Mission/Ministry

Students working at home, less involved in Christian Ministry

48	World Christian Foundations*
60	Transfer Units
9	SIL or similar set of courses
3	Internship**
120	TOTAL UNITS for BA

48	World Christian Foundations*
60	Transfer Units
3	Perspectives (+ learn to teach it)
6	other courses, internships, CLEP, portfolios, etc.
3	Internship**
120	TOTAL UNITS for BA

* 48 units (12 units x 4 modules: 30 Major, 18 General Education)

•The WCF curriculum provides 18 units of General Education, as well as 30 units for the Major, leaving only 27 other units of GE to be covered by transfer or other studies, for a total of 45 units of GE.

•The 48 units are possible if students either do not work full time or do not have heavy family and ministry responsibilities.

•For those serving with SIL and other ministries, 48 units are possible if their work assignment is about 25-35 hrs/wk over 18 months, or 35-40 hrs/wek if the program is spread over 24 months instead of 18. The mission's own study packet, if any, could be (1) offered at the start, (2) integrated over the entire period of service, or (3) offered in several short sessions at various times.

** Internships: 3-12 units, depending on the guided work/study component and, for students at home, whether a longer break allows for an intensive period of guided ministry.