

LEADERSHIP DEVELOPMENT FOR THE 21ST CENTURY MISSION

We acknowledge that leadership development is a crucial issue of all segments of our society. The success and failure of any organization largely depends on leaders of the organization, whether in politics, business, education, church, and even in mission. Leadership development was one of the core ministries of our Lord Jesus Christ (Matt. 9:35-39) and it should be the same in our ministries for the kingdom of God. We are called by God to work for the advancement of His kingdom through the ministry of preaching, teaching, healing, and leadership development. As Jesus did, we should be mindful of developing leaders who will work together with us, and succeed us in the ministry. We cannot say that our jobs are well done if we are unable to develop and nurture good leaders.

The Asian Society of Missiology (ASM) hosted a mission leadership forum at the Miracle Grand Hotel in Bangkok, Thailand on July 7-9, 2015. The theme for the forum was Development of Leaders for the 21st Mission. Missiologists and mission practitioners from the East and West gathered together to seriously discuss the matter of developing mission leaders in the various contexts--Buddhist, Hindu, Muslim, Communist/Socialist, Confucian, Roman Catholic, honor and shame culture, seminary, university, local church, and missionary training center context. The papers presented were good coming from the best of missiologists in this century wherein good discussions were made. The 49th issue of the Asian Missions Advance selected several papers presented at the forum to introduce to our readers the "minds of the missiologists" who gathered in the ASM Forum.

In this issue, Dr. Timothy K. Park, Professor of Asian Mission at Fuller Theological Seminary School of Intercultural Studies and Founding President of ASM, emphasizes that all the faithful servants of God should listen to God as Moses, David, Jesus, and the Apostles did. Dr. William Wagner, Founder and Director of Olivet Institute for Global Strategic Studies, introduce how to develop leaders through

a university context. Dr. Mark Hopkins, Director of Master of Arts in Global Leadership & Doctor of Missiology of Fuller Theological Seminary informs us how Fuller Theological Seminary develops leaders. Dr. Ginnei Thang Ngaihte, Director of OMF Regional leader in Thailand and Director of Asian Cross-Cultural Training Institute, shares with us how to develop leaders through the missionary training center context. Other papers presented at ASM Bangkok 2015 will be brought to you in the next coming issues. It is also added in this issue the poem of Rev. Elben Lenz who is the founder of ULTIMATO, a Christian magazine in Brazil, and the History of Missions in Cambodia authored by Rev. Mades Meas.

I hope reading the articles introduced in this issue will be of help to those who are seriously concerned with developing leaders for the 21st century mission. Glory to God. Many thanks to the writers.! Blessings to the readers!

Timothy K. Park, Editor

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LEADERSHIP AND LISTENING TO GOD

Timothy Kiho Park

For I did not speak of my own accord, but the Father who sent me commanded me what to say and how to say it. I know that his command leads to eternal life. So whatever I say is just what the Father has told me to say. (Jn. 12:49-50)

INTRODUCTION

We acknowledge that leadership development is a crucial issue for all segments of our society. The success or failure of any organization largely depends on its leader(s). This is true with politics, business, education, religion, and even in Christian mission.

Leadership development was one of the core ministries of our Lord Jesus Christ and it should be the same in our ministries for the kingdom of God. Matthew tells us about Jesus' earthly ministries:

Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness. When He saw the crowds, He had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field." (Mt. 9:35-39)

Jesus, out of His compassion for the people, went through all the towns and villages of Israel, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness. He knew that the harvest was plentiful, but the workers were few. He, therefore, prayed and asked His disciples to also pray for more workers.

Jesus alone could not make disciples of all nations. He needed more workers. He, therefore, called and trained the Twelve for the ministry of disciple-making. "He appointed twelve— designating them apostles— that they might be with him and that he might send them out to preach and to have authority to drive out demons" (Mk. 3:14-15). The apostles Jesus appointed and trained became the leaders of the church and they transformed the world in which they lived.

We are called by God to work for the advancement of His kingdom through the ministry of preaching, teaching, healing, and leadership development. As Jesus did, we should also be mindful of developing leaders who will work together with us, and succeed us in the ministry. We cannot say that our jobs are well done if we are unable to develop good leaders.

Now, then, who is a leader? According to J. Robert

Clinton, "A leader is a person with God-given capacity and with God-given responsibility who is influencing a specific group of God's people toward God's purposes for the group."¹ This means that we are all leaders in some sense, since we are all in some position of influence to our particular group of people.

In exercising leadership influence, then, we must recognize that (1) God is a missionary God, (2) that God gives His servants authority and power to carry on their God-given responsibility, and that (3) He expects us to understand and do His will. Leaders, therefore, must listen to God.

First, GOD IS A MISSIONARY GOD.

Exodus 3:7-10 reads:

The LORD said, "I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey—the home of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites. And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them. So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt."

God can work independently, but He chooses to work with, through, and in cooperation with His chosen people to accomplish His purposes. God had determined to deliver His people Israel out of Egypt, but He wanted to work with Moses. Moses listened to God and accomplished God's will, as God had commanded him. God also called his servants, Abraham, Joseph, David, Daniel, and Jesus and his apostles, in order to evangelize the world and redeem humankind.

Second, GOD GIVES GIFTS (authority and power) to His servants.

When God calls His people for mission, He gives them authority and power, and sufficient gifts to accomplish His mission. When God called Abraham, He not only gave him a mission, He also gave him His promises:

The LORD had said to Abram, "Leave your country, your people and your father's household and go to the land I will show you. I will make you into a great

1. J. Robert Clinton, *Leadership Emergence Theory*, Madison, WI: Printing Plus, 1989, p. 20.

nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you." (Gen. 12:1-3).

Jesus gave authority and power to His disciples when He called them to kingdom ministry.

He called his twelve disciples to him and gave them authority to drive out evil spirits and to heal every disease and sickness. (Mt.10:1)

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." (Mt. 28:18-20)

We, therefore, do not need to worry about the resources we need to carry out God's mission. We simply need to obey God, depending on Him for provision. Abraham obeyed God.

So Abram left, as the LORD had told him; and Lot went with him. Abram was seventy-five years old when he set out from Haran. He took his wife Sarai, his nephew Lot, all the possessions they had accumulated and the people they had acquired in Haran, and they set out for the land of Canaan, and they arrived there. (Gen. 12:4-5)

Third, FAITHFULNESS IS REQUIRED OF LEADERS.

Paul wrote regarding faithfulness of servant-leaders.

So then, men ought to regard us as servants of Christ and as those entrusted with the secret things of God. Now it is required that those who have been given a trust must prove faithful. (1 Cor. 4:1-2)

Moses and Jesus were the best examples of faithfulness.

Therefore, holy brothers, who share in the heavenly calling, fix your thoughts on Jesus, the apostle and high priest whom we confess. He was faithful to the one who appointed him, just as Moses was faithful in all God's house. (Heb. 1:1-2)

The author of the Book of Hebrews tells us that Jesus was faithful to the One who appointed Him, just as Moses was faithful in all God's house. Moses was the most faithful servant of God in the Old Testament, and Jesus was the most faithful servant of God in the New Testament. "He [Jesus] was faithful to the one who appointed him, just as Moses was faithful in all God's house."

Leaders, therefore, must understand that God is calling them to be faithful and obedient to Him. And how can we be faithful? It is by understanding the will

of God.

Fourth, LEADERS MUST LISTEN TO GOD.

So how can we understand the will of God? It is by listening to God. How were Moses and Jesus so faithful to the One who called them? They spent time with God and listened to Him. Faithful leaders in the Bible had a common characteristic. They were very intimate with God who had called them. A primary example was Moses.

Now Moses used to take a tent and pitch it outside the camp some distance away, calling it the "tent of meeting." Anyone inquiring of the LORD would go to the tent of meeting outside the camp ... As Moses went into the tent, the pillar of cloud would come down and stay at the entrance, while the LORD spoke with Moses ... The LORD would speak to Moses face to face, as a man speaks with his friend. Then Moses would return to the camp, but his young aide Joshua son of Nun did not leave the tent. (Ex. 33:7, 11)

So how can we understand the will of God? It is by listening to God. How were Moses and Jesus so faithful to the One who called them? They spent time with God and listened to Him. Faithful leaders in the Bible had a common characteristic. They were very intimate with God who had called them.

Moses practiced early morning prayer. He got up early in the morning and went to the tent of meeting to spend time with God. During his prayer time he received God's instructions which he promptly obeyed.

The Israelites did all this just as the Lord commanded Moses. (Num. 1:54)

The LORD said to Moses in the desert of Sinai, "Count the Levites by their families and clans. Count every male a month old or more." So Moses counted them, as he commanded by the word of the LORD. (Num. 3:14-16)

The phrase, "The Lord said to Moses," appears in the Pentateuch some 298 times. This clearly indicates that Moses did not operate according to his own understanding or common sense, but always in accordance to the will of God, after listening to God.

Jesus also had a habit of praying early in the morning. "Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary

place, where he prayed." (Mk. 1:35). We know that Jesus was accustomed to listening to God the Father. Jesus said,

For I did not speak of my own accord, but the Father who sent me commanded me what to say and how to say it. I know that his command leads to eternal life. So whatever I say is just what the Father has told me to say. (Jn. 12:49-50)

Jesus himself confessed that "The one who sent me is with me; he has not left me alone, for I always do what pleases him." (Jn. 8:29) Jesus also said that the Holy Spirit will not speak on His own, but will speak only what He hears.

But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. (Jn. 16:13)

Peter and John also did not speak on their own, but spoke what they had seen and heard.

"For we cannot help speaking about what we have seen and heard" (Acts 4:20).

John in his first Epistle wrote:

We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ. (1 Jn. 1:3)

Jesus said to Paul,

You will be his witness to all men of what you have seen and heard. (Acts 22:15)

Jesus appeared to Paul and said to him,

Now get up and stand on your feet. I have appeared to you to appoint you as a servant and as a witness of what you have seen of me and what I will show you. (Acts 26:16)

Paul preached and taught what he had seen and heard from the Lord. Thus, it is mandatory for spiritual leaders to listen to God in order to do what God intends to do through them. In the Books of Samuel we see two contrasting leaders: Saul and David. While David listened to God, Saul did not.

Saul died because he was unfaithful to the LORD; he did not keep the word of the LORD and even consulted a medium for guidance, and did not inquire of the LORD. So the LORD put him to death and turned the kingdom over to David son of Jesse. (1 Chr. 10:13-14)

David became powerful because the LORD Almighty was with him.

The war between the house of Saul and the house of David lasted a long time. David grew stronger and

stronger, while the house of Saul grew weaker and weaker. (2 Sam. 3:1)

And David became more and more powerful, because the LORD Almighty was with him. (2 Chr. 11:9)

And why was God with David? Because David always asked God what to do, and was willing to listen to His words.

In the course of time, David inquired of the LORD. "Shall I go up to one of the towns of Judah?" he asked. The LORD said, "Go up." David asked, "Where shall I go?" "To Hebron," the LORD answered." (2 Sam. 2:1)

. . . so David inquired of the LORD, "Shall I go and attack the Philistines? Will you hand them over to me?" The LORD answered him, "Go, for I will surely hand the Philistines over to you." (2 Sam. 5:19)

. . . so David inquired of the LORD, and he answered, "Do not go straight up, but circle around behind them and attack them in front of the balsam trees. As soon as you hear the sound of marching in the tops of the balsam trees, move quickly, because that will mean the LORD has gone out in front of you to strike the Philistine army." (2 Sam. 5:23-24)

CONCLUSION

Our God is a missionary God. For the restoration of His rule, God works with and through His chosen people. He gives His servants authority and power to accomplish His purposes. Jesus successfully completed the mission God the Father gave Him. He said, "I have brought you glory on earth by completing the work you gave me to do" (Jn. 17:4). How did He do that? As today's Scripture shows us, Jesus did not exercise His leadership on His own, but always by listening to the Father. Jesus preached and taught what He had seen and heard.

For I did not speak of my own accord, but the Father who sent me commanded me what to say and how to say it. I know that his command leads to eternal life. So whatever I say is just what the Father has told me to say. (Jn. 12:49-50)

If we do not serve the Lord according to His will, all that we do will end up in vain. We, the leaders, must listen to God.

We are called by God to engage in God's kingdom business, according to God's will, not our own. We need God's help. We do not need to worry about the resources. We just need to be faithful to our calling. As co-workers with God and as His chosen leaders, we need to discern God's will. We need to ask God what to do, and we need to listen to Him.

Unless the LORD builds the house, its builders labor in vain. Unless the LORD watches over the city, the watchmen stand guard in vain. In vain you rise early and stay up late, toiling for food to eat – for he grants sleep to those he loves. Then, we need to understand the will of God for us. In order to know God's will, we need to ask God in our prayers as Moses, David, and Jesus did. (Ps. 127:1-2)

If we do not serve the Lord according to His will, all that we do will end up in vain. We, the leaders, must listen to God.

I have served the Lord on a full-time basis for the past 39 years. It was many numbers of years after, when I realized that I am called to do His will, not my own will. Now, I sincerely ask God as to what and how I should say when I receive invitations. I confess that I did not always ask the Lord what to do beforehand. I did ministries according to my own will for so many years, not inquiring of Him as to what to do and how to do them. When there were invitations from churches to preach, I did not ask the Lord what He wanted me to preach. I just selected one of the sermons in my computer and simply preached what I liked to preach. I am so remorseful about that, and I

repent of such way of doing God's ministry assigned to me.

Moses listened to God. David listened to God. Jesus listened to the Father. The apostles listened to God. All the faithful servants of God listened to HIM. Therefore, let us listen to God.

**This paper was presented at the recently held ASM Bangkok 2015, Asian Society of Missiology Missions Leadership Forum 12.*



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EDUCATING UNIVERSITY STUDENTS FOR MISSION

William Wagner

INTRODUCTION

One of my mentors, while I studied at Fuller Theological Seminary during the 1970's, was Dr. Donald McGavran who is world famous as the founder of the Church Growth Movement. In speaking with me about his philosophy, he often mentioned that the church and its leaders were not being honest with themselves and were claiming growth and success where there was none. Pressures to obtain good results were the cause of many to exaggerate their numbers. The present situation has shown us that the Church Growth movement has seen its heyday. A good report of the birth, rise and decline of one Church movement is given by Fred McRae in his book *A Case Study in Contextualization - The History of the German Church Growth Association 1985-2003*. It showed that the movement was no longer as relevant as before.¹

But the question remaining is this. Are some of McGavran's doubts as the positive reporting of results still a problem in the missionary world of today? In his monumental book McGavran made this statement:

*"A strange combination of factors keeps us from perceiving church growth and kept Church leaders from measuring what has occurred and planning for more. These factors render the phenomenon as invisible as if blotter out by a physical fog. Pastors and missionaries, surrounded by this opaqueness, carry on programs, preach sermons, do assigned work, raise budgets, administer departments, baptize converts, teach schoolchildren and recruit new workers. But only occasionally - when the cloud lifts - do they glimpse briefly into the state of church growth. It is taken for granted that everyone knows about it and assumes its importance."*²

Our world today is definitely different from that of the middle of the twentieth Century when McGavran was active, but there are important similarities. In describing the last days in Matthew 24 Jesus lists many events and problems faced by the church before he returns. I always had problems with two that seemed to be in conflict. In verse 12, He states that "The love of many will grow cold" and in verse 24 it states "that false Christs and false prophets willdeceive even the very elect." It appears as if there will be a falling away of many from the faith. While Jesus also said

1. This book was a dissertation written for the Evangelical Theological Faculty in Leuven, Belgium and was one of the first critical books to be written on a national Church Growth Association. The German Church Growth Association no longer exists.

2. McGavran, *Understanding Church Growth*, p. 56. 3. All Scriptures are taken for the New International Version of the Bible.

that before the end must come this "Gospel of the Kingdom must be preached in the whole world..."³ Those who believe that today we are living in the last days have to deal with two quite different predictions. One way to solve this problem is to look at different parts of the world. Today it is very apparent that in the traditional Christian parts of the world there is a falling away from the faith due to persecution and secularism. This is true in Europe, the United States and the Middle East. While in the developing world, including Asia, there is an expansion of the faith. We as missiologists must take into account this difference. It is beyond our scope of this paper to study the whole world but if we limit it to one discipline and one area of the world then we might get a good picture of the problem.. I am fully aware that I am speaking to an Asian audience of trained missiologists who are academic astute, but my experiences are mostly in the post-christian world already described. What we can learn from a study of this world are some principles that might be useful in the future in the growing world of the Faith.

Another aspect of this paper is not to concentrate on what I call micro missions but rather to look at mega missions or better how we can change not only people but whole societies.

MICRO, META, AND MACRO MISSIONS

As we speak of the development of strategies it might be helpful to borrow from the study the Muslim Strategist, Khervaim Mural who claims that Islam works at three levels. He describes them as:

1. The Micro level: the level of the individual persons and small organizations.
2. The Meta level: The level of very large groups, institutions and structures.
3. The Macro level: the level of overall ummah and Muslim societies and states.⁴

In applying the same categories to other movements it becomes apparent that some have much larger goals than others. Some have well developed plans for outreach at one level but have nothing at another level. In looking at missions it is apparent that Evangelical Christianity has much to learn from other movements but they are so wrapped with their own work that they are blinded by McGavran's universal fog, thus are not ready to learn from others. How

3. All Scriptures are taken for the New International Version of the Bible.

4. Khurram Murad, *Dawah Among Non-Muslims in the West*. (London:Islamic Foundation,1986), p. 9

other groups function and how they seek to gain new adherents can also be helpful to trained missiologists as we try to help the church to carry out the Great Commission of our Lord.

Not only did I accept the Micro, Meta and the Macro levels but I also found that many writers were stating that there were several mountains of culture. I took these seven mountains and expanded them to ten. One of the mountains that most agree upon is one that is the theme of this paper – education.⁵

During my extensive studies of six growing groups in the West I tried to discover the six largest growing movements in the U.S. I defined them as:

1. The Southern Baptists
2. The Assemblies of God
3. The Jehovah Witnesses
4. The Mormons
5. The Muslims
6. The Homosexuals.

To my surprise, I discovered that only three of the six have a major strategy at the Mega level. They are the Mormons, the Muslims and the Homosexuals. Sad to say that for the evangelicals, and the Pentecostals the area of higher education seems to have fallen between the cracks. But rather than study more than one group I have decided to look at the missionary implications of the Mormon emphasis on higher education for our paper. What they are doing in the world of education is one of the main reasons for their continued growth.

Today in the Western world, we are losing many of our Christian university students to the forces of secularism. Not only are contemporary students not ready to answer the call for missions but they are leaving the faith altogether altogether

THE SITUATION AMONG UNIVERSITY STUDENTS IN THE WESTERN WORLD

Today in the Western World we are losing many of our Christian University Students to the forces of secularism. Not only are contemporary students not ready to answer the call for missions but they are leaving the faith altogether. It is imperative that we find some way to retain them. In one recent study in the U.S.A. It was determined That 70% of church going young people drop out of church between the ages of 18 to 22 or the ages when many are studying in

5. The original seven mountains of Culture were Art and Theater, Business, Education, Religion, Family, Media, and Government. I have added three more which are Sports, Technology, and Military.

the university. Another study that looked exclusively only at those young people attending a college were much less inclined to attend church. The study stated that among incoming freshmen, 43.7 percent said they frequently attend religious services, but by the end of their junior year attendance was down to 25.4 percent. Another study taken of Southern Baptist students said that only 4.6% of Southern Baptists graduating students attended church.⁶

The next question is why did these young people stop going to Church. Thom Ranier in his book *Essential Church* gives the top ten life-Change reasons young Adults left the Church between the ages of Eighteen and Twenty-two. They were:

1. I simply wanted a break (27 percent)
2. I moved to college and stopped attending church (25 Percent)
3. My work responsibilities prevented me from attending church (25 Percent)
4. I moved too far from the church to continue attending (22 Percent)
5. I became too busy though I still wanted to attend (22 Percent)
6. I chose to spend more time with friends outside the church (17 Percent)
7. School responsibility prevented me from attending church (16 Percent)
8. I wanted to make life decisions that were not accepted by the church (14 Percent)
9. Family/home responsibilities prevented me from attending church (12 percent)
10. I lost touch with my church-going friends (11 Percent).⁷

During his research Rainer also sought to see if there were some theological reasons for leaving the church. Here is a portion of the results of reason they stopped attending church:

“I disagreed with the church's teachings about God” (14 Percent)

“I was unsure of the reasons behind my faith” (13 Percent)

“I no longer wanted to identify myself as a Christian” (9 Percent)

“ I stopped believing in God” (7 Percent).⁸

Many studies have been made without being to arrive at definite reasons why the church is failing to reach the 18 to 22 year olds. Most evangelicals will say that most universities in the West are too liberal and the teaching that the young people receive kill their faith. One problem with this explanation is that the fallout rate for non college attending youth in the same age bracket is only a little bit higher.⁹ The purpose of this

6. Rainer, *Essential Church*, p. 31

7. *Ibid.*, p. 73

8. *Ibid.*, p. 150

9. *Ibid.*, p.30

paper is not to try to understand the reasons for the problem but rather to look at one growing religious group that appears to have solved the problem. It could be that we could learn from the Mormons and help the church to develop better methods for using our young people in missions.

THE MORMON SUCCESS

Over the last one hundred and fifty years the Church of Jesus Christ of Latter Day Saints (Mormons) have grown from a small insignificant sect in the deserts of the United States to one of the most influential religious movements in the world. When a study is made of their theology and their beginnings it is unimaginable that this could happen, thus the question must be asked – How did this happen? I am convinced that it was not their theology, or that the Spirit of God led them, but rather it was that they developed a better Mega strategy and have kept to their basic plan. True they made some small modifications to this strategy over the years, but they seldom diverted far from their original plans. Their basic plan is very simple, it is that they are using University students as their main missionary force.

In their 1995 report, the Church of Jesus Christ of the Latter Day Saints (LDS) reported they had 9,024,569 members with 47,311 missionaries working in over 300 missions world wide.¹⁰ By 2015 their membership had grown to 15,372,337 members with over 80,000 full time missionaries serving in 405 church missions throughout the world. In my discussion with their leadership they claim that they will have over 100,000 missionaries by the year 2020.¹¹ This is phenomenal growth and those who refuse to even look at what they are doing are sitting in the “Universal Fog” with their eyes closed.

What the Mormons are doing to reach people or their church is secondary to this paper. Our theme is developing a better system at the university level for the preparation of missionaries for the future. No only has their strategy been successful but their training and discipleship of future members is outstanding. Let us look in depth into their plans so as to see why they have been so successful. At this point the best approach is to take a closer look at nine different aspects of their work. At the end a summation shall attempt to put all they do into perspective for us to understand the whole so that possibly we can duplicate parts of what they are doing.

1. Use of University Students:

For many years they would use practically exclusively male university students as their main missionary force. Only in the last twenty years have they begun

10. 1995 Church Handbook. Church of Jesus Christ Latter Day Saints

11. “President Thomas S. Monson: ‘Welcome to Conference’”, Deseret News, 6 October 2013.

to use older adults as well as young women on short term duties. In speaking with Dr. McGavran about the use of University students as the main thrust for missionary work he strongly said that this would not end up in success. I did mention the Mormon plan but he never gave me an answer. He felt that university students were too preoccupied to be good missionaries.¹² The Mormons have proved him wrong. I had the opportunity of making a rare visit to their missionary training facility in Provo, Utah.¹³ I asked them when did they use University students. Their answer was very logical. They felt first of all that young men between the ages of 18 and 22 were the most likely to be ready to do a two year missionary duty. They quoted to me the fact that the U.S. military has stated that they recruit young people to go into the military who are between the ages of 18 and 22. Their reasoning is that before the age of 18 they are too immature and after the age of 22 they are having children and are planing for a more stable existence. But between the ages of 18 and 22 they are ready for excitement and adventure. It is interesting to note that the same ages are when most young people are in college. They also stated that if they took them between high school and college they learned that many would not go back to college after their missionary term or if they waited until after college many had a very difficult time after their return going back into their normal life. With the Mormons they wait until the students have completed two years in college and then they send them out for two years. All are expected to come back and go back to college for the next two years, thus helping them to reintegrate back into their own culture. They stated that this plan had worked very well for them.

It is not only young men who now do their missionary service but there is a growing number of young women as well as retired older couples. The males can begin their work at the age of 19 but the girls must wait until they are 19. In 2007 it was reported that 80% of their missionary force were young men, while 13% were young women and 7% were older retired couples. Also in 2007 it was reported that 30% of all Mormon men had served in a mission while those young men coming from are described as active LDS families the percentage climbs up to 80% to 90%.¹⁴

Most parents from the secular West are reluctant to let their young people take a break from college but the leadership of the LDS church has convinced their members that it is in their best interest. Another advantage is that when recruiters come to offer students good positions with leading companies,

12. An Interview with Dr. Donald McGavran during my study year at Fuller Theological Seminary in Pasadena, California in 1972.

13. In 2000 I was invited to make a visit to the Missionary Training Center in Provo, Utah. Some of the information given was related orally to me during my visit. I was not permitted to take written notes.

14. Missionary (LSD Church) Wikipedia, obtained on April 30, 2015.p.1.

they are impressed that the graduating senior also has had international experience and often is fluent in another language. This has been especially true when government agencies are looking for help. There is a very big percentage of Mormons working for the FBI and CIA in America.

2. *Financing of Missionaries:*

The Southern Baptist began a two year program for college graduates but it only recruited about 200. The reason was that the IMB paid all their expenses and there was a limit as to how many they could afford. In the Mormon system, the full support of the young people who are working as missionaries is given by the young person themselves, their families, or their local stake. One of their ways of raising funds is that when a boy is born into a Mormon family they immediately open up a savings account for his missionary work. Then when friends or family want to give gifts to the young boy, instead of a shirt that says "I love you Daddy" they put money into his missionary account. The same is done as the boy grows older. When he has reached the age of going as a missionary often he has the funding for the two years. The Mormon denomination or the mission sending agency does not pay for their missionary expenses.

I have tried to discover how much it costs for a missionary to live in the mission field. Of course it varies depending on where they live but the amount that needs to be paid is the same for all and it is approximately a Thousand dollars per month or \$25,000 a for the two year period.¹⁵

The missionaries live a very simple life. They do not eat out unless it has to do with their work, they ride bicycles that are provided for them or they walk. In some cases they can take public transportation. Their meals are very simple, they do not have televisions, radios or the fine things of life. For two years they must concentrate on their mission and be willing to do without.

3. *Preparation:*

Close to most high schools and in all Mormon Church buildings they have what they call seminaries. Their young people must attend these schools which are held at times then their main schools are free. During this time they are taught what could be considered as beginning courses on their beliefs as well as preparation for their missionary work. You cannot go as a missionary unless you have attended faithfully these seminary classes. While in college they also have to attend classes intended for their missionary work. During their sophomore year they make an application to go as a missionary. On the form they have to give their background including the courses completed at the seminaries. Also they need the full

backing of their local Bishop. A big day in the life of most Mormon families is when the invitation letters are sent out from the church to the young men. The letter, Which is known as their "Call to Serve", will tell them if they have been accepted to do missionary work or not. It also tells them the country where they will serve if they have been accepted. They make the necessary preparation including the purchase of the designated clothing and gear. Then on a given day they are to come to Provo for the sending out ceremonial. The auditorium is full with the student and their family and friends. When their name is called they go forward and through a door at the front. From that time on they are not allowed to see or visit with families or friends. They are allowed only two telephone calls a year to the family during their time on the field, but they are encouraged to write a letter to their family every week. . Their main purpose for the next two years is their mission.

4. *Orientation:*

Before they go on the field they will have a two month orientation, part of which is the same for all those going, but some of which is designed for those going to particular countries. Included in this orientation is a two month extensive language learning class. The Mormons brag that their language school is the second best in the world, with only the the Language school for the U.S. Government military in California being better. After two months the students are not expected to be fluent in the language but they will have a beginning knowledge of the language of the people they are going to serve. Included in the two month orientation are courses on discipleship and evangelism.

5. *Field Structure:*

I made a study of the Mormon missionary program in Bonn Germany and have been told that other parts of the world have a similar structure. In Bonn they have divided the city up into 12 well defined areas. For Bonn they have 24 missionaries assigned to the city which has two Mormon stakes, thus each area will have twelve missionaries assigned to each major section and twelve missionaries working under the leader of the Bishop of the stake.

Since each area has two missionaries in it, one of these has been in the area for one year while the second person is new. The reason for this is because the longer serving person has spend the last year learning from the older missionary, both in the language and how to witness. With these two missionaries, the older one does most of the speaking and takes the lead in evangelism and discipleship while the younger person learns. Also during the private devotions when the two study together the older one takes the lead. When the year is finished the older one goes home having served for two years while the younger one now takes

15. Ibid.p.5.

the lead. If there are problems between the two then the Bishop is called in to solve the problems.

One of the greatest advantage of this structure is that there is a continuity of witness in the system. Lets look at this more closely. The older missionary has contact with some people and works with them for a year. When the older one goes home then these contacts are taken up immediately by the younger person who has been with the older one for all the visits. This goes on and on over the years. Now I have been told that the missionaries have computers and they have every house and apartment in their area on the computer. The missionaries can look at any house in their area and see what type of contact they have had at that location. This way they can process their contacts with all in their area. Evangelicals have very little that can compare with this.

6. Use of Short Term Missionaries:

It has been stated that most of the missionary work has been done by young college age students. They also use girls more and more for the two year terms but more often for short term positions such as for a summer. Here is an example as to how the short termers fit into the structure and how they still have continuity of witness. In Bonn one Baptist young mother received a call from the Bishop and was told that two young American University students were going to be in Bonn for three months and even though they could not speak good German they would be willing to come take care of the woman's two young children on Monday mornings for four hours while the mother did some of her chores and shopping. The mother was very reluctant to accept the offer but the Bishop sent the two young girls to the home anyway. The mother was impressed with the two girls who wore dresses and were very clean and well kept. The mother decided to try it. When she returned the children were happy, the house had been cleaned and lunch prepared. The girls said they would come again the next week. They did this for four weeks and then the mother through a translator asked why they did this. The Mother was told it was because of their church. The mother asked for more information about this church and she was told that the girls did not have the necessary information to tell her what she wanted to know but they had two males friends who could come and give her the information she wanted. At once the short termers had given the contact off to the two area missionaries who could keep contact with the mother for the next years. Even the short term missionaries were a part of this well planned concept of continuity of witness.

7. Emphasis in Evangelism and Discipleship:

Lyle Schaller, A well know missiologist visited my Seminary and during our discussion I asked him if he could predict which denomination would be the

largest in California in twenty years. He answered that He was not sure but did say that he knew that the church that demanded the most of their members would grow to be he largest. He added that in the early part of 1900 one forth of all Californians were Methodists but now that denomination was quite small and getting smaller. If Schaller was right then the Mormons would probably be the largest in the near future.¹⁶

In looking at the daily schedule for the average missionary, one is impressed with the dedication to their job. Every day they hold to the same daily plan. They wake up at 6:30 and exercise for one half hour and then eat Breakfast. After two hours of personal devotional studies as well as 30 minutes for language study they go out on the street to do what they call proselytism. They take a break for lunch and return to their proselytizing for a total nine and one half hours in the day. Before they go to bed they spend one hour in planning for the next day and in prayer. What they call proselytizing is made up of two elements, personal evangelism and discipleship.

8. International Contacts:

The Mormon missionary activity is in many way a very large network of various means of making contacts and then following up with the expressed purpose to make converts. A good example of this was the Winter Olympics of 2008. When Salt Lake was given the Winter Olympics many reporters feared that the church would use this occasion to try to make converts. But after the games were over many said how pleased they were that there was no high pressure evangelism done by the LDS church. However it should be noted that the church organized a vast army of young college girls to act as tour guides that were made available for free for those who wanted to tour the impressive Mormon facilities including their tabernacle. These girls were very careful not to try to pressure those they were leading but were ready to say why they were giving up their time to do this work. At the end the girls would ask if the tourists would like a free Book of Mormon. If they said yes then the girls got their address, many who were from out of the country, and sent the address to the two Mormon missionaries who had responsibility in that area and then the two young men would hand deliver the Book to those who now had been contacted. Their whole plan was very low key.

If any Mormon meets another person from another country they can send the name and information to the church and it will be passed on to the missionaries. They also use business contacts for missionary work. It is interesting to note that in Austria, the evangelicals try for years to receive State recognition to exist while in the 1970's the Mormons received this recognition through both Mormon politicians and business people

16. Personal interview with Lyle Schaller in 1992 at Golden Gate Theological Seminary in Mill Valley, California.

from the U.S.A.

As the LSD church expands rapidly in many countries of the world, their missionary force is becoming much more multinational. It is not only American young people who are doing their missionary work but all young people regardless of nationality are expected to do their missionary work. In many cases those from other countries will work in their own country or in their own language group but increasingly they are being sent to other countries to work. During my time at the Missionary training center I was told that English now is the second language of Mormonism, with more Spanish speaking Mormons than English speaking

9. Use of Technology:

In the last twenty years the World has radically changed due to the great advances of technology. Those missions that fail to understand and use the new technologies are going to be left behind. For most mission agencies there is no strategy in place that capitalizes on the use of the internet or even the computers. In many ways the Mormon Church has led the way.

For many years the Mormon Church had strict rules on the use of the computers by missionaries. Because of their strict discipline their missionaries were admonished to "avoid all forms of worldly entertainment. Today they are not permitted to watch television, listen to the radio, watch or go to movies or use the internet except for their work. The exception allows them access to computers and the internet in order to use social media for proselyting. Also they can use their computer in order to keep track of all persons in their area so as to buildup their contact base.

In Provo they now have missionaries whose work is composed of only the use of social media in order to reach converts. Of course their media contact is always passed on to those on the ground for face to face followup. In one study in the church it was learned that door- to-door missionaries convert about 6 people during their 18 to 24 month service while online missionaries see about 30 converts in the same time.¹⁷

USING THE MORMON METHODS - THE NEW ANTIOCH

In 2005 after finishing my study of the strategies of the Mormon church I put together a program call The New Antioch with the intent of providing the Southern Baptists with a new alternate way to do missions. The plan drew heavily on the Mormon strategy while incorporating it into a Southern Baptist Culture. At that time both the North American Mission Board who was responsible for domestic missions and

¹⁷. Missionary (LSD Church) Wikipedia, obtained on April 30, 2015. p.10.

the International Mission Board who are responsible for intentional missions had relatively new executive Secretaries. Leading the IMB was Dr. Jerry Rankin and the NAMB was Dr. Bob Record. They both allowed me to make a major presentation of my plan to them and some of their leading strategists. Both said that they were open for new ideas and also open to work together for the future. After the plan was presented they took some time to consider the New Antioch. Later they informed me that they rejected the plans. Their reason was simple. The plan was too radical and it would interfere too much with what they were doing at that time. Later both told me that they would like to reconsider the New Antioch, but Dr. Record lost his position and several staffers who were given the job of re-evaluating the plan retired. The plan just died a natural death.

Another group of people were called together and presented the plan. Those who attended a seminar were leaders of Christian universities and missionaries. Again as follows:

The Presidents of Baptist Universities, specialists in discipleship training the plan was not totally accepted. Some of the reasons given were

1. No long time history thus no finances
2. No readiness to change our present day methods
3. Our young people are not ready to sacrifice
4. Parents fearful that students will not return to their studies
5. Leaders of Christian Universities fearful of losing students
6. No other larger Christian body is ready to make the big jump
7. Fear of being branded as Mormons
8. No appropriate literature to use on the field
9. Untrained Field Personnel
10. The plan is too radical

The basic reason why it is not accepted by the evangelicals is the old "we did not originate it" problem.

"The basic reason why it is not accepted by the evangelicals is the old "we did not originate it" problem."

CONCLUSION

There are two very important premises that we have covered in this paper. The first one is that Evangelical Churches are losing our university students to secularism. The drop out rate of 18 to 22 year olds should be a major concern to every Christian leader. The second is that the best source of qualified mission workers could be our 18 to 22 years olds. This

generation of young people are wanting to be used and to make a difference in our world.

In looking at these two ideas we must look at other groups to find out who is successfully using this age group in missions and how they are doing it. My argument is that the one organization that is successful in using university students in missions are the Mormons thus we need to study how we too can incorporate some of their strategies into our plans so that we will not continue losing these students to the world but rather will win them to the job of presenting the Gospel to all nations. It may not be simple to solve the problem before us but we as church leaders must begin to find ways to correct our present failures.

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LEADERSHIP DEVELOPMENT IN A SEMINARY CONTEXT: Two Cases of In-Service Training at Fuller Theological Seminary

Mark Hopkins

INTRODUCTION

In the beginning, God created...

Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground."

So God created mankind in his own image, in the image of God he created them; male and female he created them.

God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground." (Gen. 1:26-28, NIV)

As God's image bearers, humans are royal representatives assigned the task of filling the earth with more image bearers and to rule Creation with divine authority (Hood, 20). This dominion of Creation is both for its own good and that it might reflect the perfect will and character of the Triune God. In sum, the primal role of humankind is divinely-appointed **leadership**; leadership for the sake of God's Creation.

God's role in the call and development of leaders has been, and remains, primary. Sometimes, the call is direct—Abraham, Moses, Gideon, and Deborah, to name a few; sometimes, the call is through people—Moses and Aaron, Samuel and David, and others. Further, the Bible offers numerous examples of God providing instruction, experience, and spiritual gifting to his leaders. Yet, God is not alone in this important endeavor of developing leaders; his people, too, have a role. Again, the Bible provides numerous examples—Moses and Joshua, Elijah and Elisha, Paul and Timothy, and so on. And, so it is today.

In the great commission, Jesus said:

"Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age. (Mt. 28:19-20, NIV)

The commission will come to fulfillment as the exhortation of Paul is lived out: "And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others" (2 Tim. 2:2, NIV). This will only take

place as leaders are identified, taught, and raised up to live into their God-given giftedness. One of the contexts in which this leadership development takes place is the seminary.

LEADERSHIP DEVELOPMENT IN THE CONTEMPORARY SEMINARY

J. Robert Clinton describes four training paradigms in contemporary seminary settings: a-service, pre-service, in-service, and interrupted in-service (2006, 35-44). The paradigms are titled with respect to: (1) the time frame of the training as related to the time that the training will be put to use, and (2) the experience of the student.

A-service: Training designed for students who are not actively involved in ministry and have no immediate plans for such. The student is typically interested in personal development of one kind or another. The training model is often a course here and a course there. Unless the learning is put to use, most of what is learned slips away over time.

Pre-service: Training designed for (usually younger) students who desire to prepare themselves for future full-time ministry. Students are often those who have recently completed an undergraduate degree. One strength of this model is that students can often devote themselves to full-time study. Weaknesses are at least three-fold. First, because students have little experience, they lack paradigms to locate their learning. Second, much of the curriculum does not pertain to day-to-day, real-life situations encountered in ministry.¹ And, third, according to Clinton, because what is learned is not put to use for some time, much of what is learned is lost by the time the graduate enters vocational ministry.

In-service: Training designed for leaders currently involved in ministry (whether full-time or part-time). These seasoned leaders are often highly motivated for learning as a result of experiencing both successes and failures. One strength of this model is that what is being learned can be put to use immediately, thus, the learning is internalized. One weakness is that some students do not take full advantage of the learning opportunity because of the demands of ministry competing for their time and attention.

Interrupted In-service: Training designed for leaders who are willing to step out of their full-time roles

1. In fall 2014, Fuller Theological Seminary began offering a significantly re-designed Master of Divinity program to address this deficiency. For details, see: http://cms.fuller.edu/TNN/Issues/Fall_2013/Updated_Curriculum__The_Touchstone_Course.

for an extended period of time in order to devote themselves to study. Often, this time away from the ministry takes the form of an extended sabbatical or study leave. One strength of this model is that the seasoned leader has time to invest fully in the learning experience and has the background in leadership that provides both a context and motivation for learning. One weakness of this model is that when the student returns to their ministry, both s/he and the ministry have changed during the time of interrupted service. Re-entry can be challenging. Also, some students decide not to return to their original ministry setting at all.

Clinton makes the case that it is the latter two paradigms that offer the most optimism for significant leadership development. I agree. He goes on to claim that the Interrupted In-service model is most effective. Contrary to Clinton, I contend that, when the strengths and weaknesses of both are weighed against each other, the In-service paradigm is most effective. Following is a presentation of two cases of In-service training at Fuller Theological Seminary.

TWO CASES OF IN-SERVICE TRAINING AT FULLER THEOLOGICAL SEMINARY

The Master of Arts in Global Leadership (MAGL)² and the Doctor of Missiology (DMiss)³ are cohort-based professional leadership degree programs designed for in-service leaders. Launched in 2003, the MAGL will launch its 37th cohort in fall 2015. The DMiss, redesigned to embrace a cohort model in 2005, will convene its 27th cohort in fall 2015.

Student Demographics^{4,5,6}

When designing training, Jane Kathryn Vella asserts: "The initial question to be answered is who. Who are the learners?" (Vella 2002, 38). Student demographics for these two in-service degree programs follow:

	MAGL	DMiss
Active Students	270	90
Graduates	431	86
Avg. Age	41	48
Avg. Years Experience	13	Not tracked
Citizenship	75% US 25% Intl	70% US 30% Intl

2. Website: www.Fuller.edu/MAGL

3. Website: www.Fuller.edu/DMiss. Students in the DMiss degree program may elect to have their degree designated as Doctor of Missiology degree (DMiss) or as a Doctor of Intercultural Studies Degree (DIS).

4. Demographics are listed as of July 2015 (these do not reflect August admissions meeting outcomes for Fall Quarter 2015).

5. The percentage of women leaders in the MAGL is slowly, but steadily, increasing.

6. Mission/ministry contexts number approximately 60 countries representing every habitable continent. These figures include those who may reside in the US, but work/serve outside the US.

	MAGL	DMiss
Denominations Represented	44	29
Gender Makeup	66% Men 34% Women	76% Men 24% Women
Ministry Contexts	62% US 30% Intl	44% US 56% Intl
Ministry Roles Include	40%: Pastors (Senior, Associate, Youth, Missions, Worship, Admin.) 28%: Mission Leadership (Presidents, CEOs, Directors, etc.) 17%: Missionaries (wide variety of missionary roles) 04%: Educators 03%: Lay Leaders 02%: Church Planters	32%: Pastors (Senior, Associate, Missions) 22%: Educators (Deans, Professors, Leadership & Missions Trainers; Bible Schools/Seminaries) 18%: Mission Leadership (Vice presidents, Directors, etc.) 18%: Missionaries (wide variety of missionary roles) 10%: Church Planters/Non-Profit Ministries

With the *who* now in view, it is appropriate to turn attention to the *how* component of instructional design. Both degrees employ a hybrid design that brings professors together with leaders from around the world together, both online and in short, intensive residency courses. Because our faculty are scholar-practitioners, the result is a community of practice in which transformation learning can take place for all involved as we engage in learning experiences that are both theoretically robust and practically oriented. Next, we turn to program descriptions that capture the *what*.

The MA in Global Leadership

The Master of Arts in Global Leadership is an 18-course program that combines aspects of intensive residential and distance education. It seeks to serve people engaged in culturally diverse ministries while they remain in their ministry context (Freeman 2008, 258).

The MAGL Curriculum:

Quarter	Courses (72 Units)	Course Venue
1	ML581: Developing Your Learning Plan (4 units)	Online Course
2	ML582A: Character, Community, & Leadership (2 units)	Global Leadership Seminar 1
3	ML582B: Character, Community, & Leadership (2 units)	Online Courses
4	ML530: Lifelong Development(4 units)	Online Course

Quarter	Courses (72 Units)	Course Venue
5	MP519: Missional Engagement with Contemporary Culture	Online Course
6	MC506: Leading a Missional Church (4 units)	Online Course
7	ML540: Adult Leadership Development (4 units)	Online Course
8	ML565A: Organic Organizations and Churches (2 units)	Global Leadership Seminar 2
9	ML565B: Organic Organizations and Churches (2 units)	Online Courses
	Electives – Program Completion (36 units)	Choice of online or residential

Students selected to enter this program must meet the general standards for admission to the Seminary; must have at least four years of ministry experience; and, must be actively engaged in a leadership role (significant professional or lay responsibility in a church, parachurch, or agency of at least 10 hours per week). They must also submit a letter of recommendation from the ministry in which they are serving. The program is designed to be completed over 5 years, rather than the standard two years of full-time study. Students entering the program are assigned to a cohort of approximately 25 students who will study together, primarily online, for half their degree.⁷ The other half of the degree can be taken with a combination of residential or online courses.

The Doctor of Missiology⁸

The DMiss program is organized around a group of six to twelve students who build community as a cohort, enabling each member to contribute to maximizing each other’s research. Each cohort is structured to meet strategic purposes and goals that are of mutual benefit to all members of the cohort.

The DMiss program is comprised of four annual 37-week modules. Each module includes:

- (1) collaborative pre-intensive work in an online course shell;
- (2) a residential intensive convened by a School of Intercultural Studies (SIS) professor; and,
- (3) post-intensive collaboration and peer review via an online course shell, designed with interactive assignments and points of connection for each particular module.

Typically, the intensives are two weeks in length and consist of a 4-unit methods course, focused on the “how to” of research and an 8-unit seminar course, focused on theoretical constructs, discussions, and relevant content. Module 4 is unique because it consists of a one-week methods intensive and

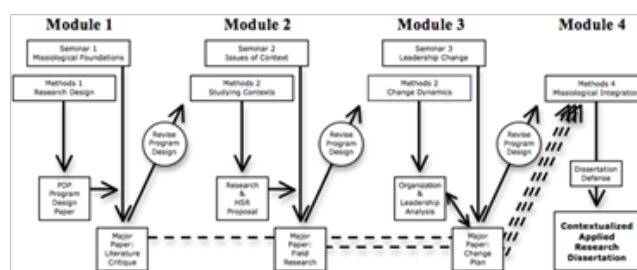
7. Two brief, face-to-face residential intensives are part of the first half of the curriculum.

8. This is the opening excerpt of “DMiss at a Glance,” an overview document that appears in the Moodle shell for each DMiss Module (Moodle is an online learning platform).

subsequent dissertation writing. Students and faculty come together toward the end of this process for dissertation defenses. The overall layout of the program is:

- Module One (Year 1): Missiology and Program Design (2-week intensive)
- Module Two (Year 2): Ministry and Contextual Factors (2-week intensive)
- Module Three (Year 3): Leadership and Change Dynamics (2-week intensive)
- Module Four (Year 4): Integration and Dissertation (1-week intensive, writing & defense)

The flow chart below presents a diagrammatic view of the degree program. Each Module feed’s logically into the next with the result being a congruent research experience for the leader addressing a mission challenge or opportunity by means of their work in DMiss.



The learning experience achieved by such an approach results in enhanced critical thinking skills along with the development of research and leadership expertise that equips the student for challenges and opportunities that will come their way for the remainder of their careers. That is, the approaches and methodologies employed in their DMiss program can be implemented time and time again as appropriate to their work for the sake of the Kingdom.

Program Distinctives

The similarity of the ethos/approach of the MAGL and DMiss becomes obvious as one compares the programs – the mission, vision, and values of each are very similar. This virtual parallel is by design, as the DMiss is a natural follow on for those who desire to take their leadership development journey to the next level.

MAGL	DMiss
<u>Mission</u> We come alongside and equip in-service leaders from all parts of the world with transformational graduate education for leadership in their contexts.	<u>Mission</u> We foster and equip communities of learning for in-service leaders from all parts of the world for missiological research and transformational missional practice.

MAGL	DMiss
<p><u>Vision</u></p> <p>To see more and better missional leaders committed to lifelong learning and biblically-informed communities of practice.</p>	<p><u>Vision</u></p> <p>To see more and better missional leaders committed to lifelong learning and biblically-informed communities of practice.</p>
<p><u>Values</u></p> <ul style="list-style-type: none"> • We will be characterized as global. As much as possible, we will deliver our program globally. Our students will study with others around the world and, in these learning communities, be exposed to global trends and cultural, contextual analysis. • We nurture missional commitment. We desire our students to embrace their role in the <i>Missio Dei</i> and become missional change agents in their communities. • We serve in-service leaders who are adult learners. We come alongside identified leaders in their communities. Adult learning philosophy and praxis typify our program design, providing opportunities for reflecting, learning, and doing. • We create biblical learning communities of practice. We understand that transformation best happens in safe, peer-oriented environments. Therefore, we create space for dialogue and support. 	<p><u>Values</u></p> <ul style="list-style-type: none"> • We will be characterized as global. As much as possible, our students will study with others around the world and, in these learning communities, be exposed to global trends and cultural, contextual analysis. • We nurture missional commitment. We desire our students to embrace their role in the <i>Missio Dei</i> and their role as change agents in their communities. • We serve in-service leaders who are adult learners. We come alongside identified leaders in their communities. Adult learning philosophy and praxis typify our program design, providing opportunities for reflecting, learning, and doing. • We create biblical learning communities of practice. We understand that transformation best happens in safe, peer-oriented environments. Therefore, we foster space for dialogue and collaboration, acknowledging the value of learning in community. • We value theory and practice with concrete application in mind. We focus on applied research designed to address problems and take advantage of opportunities in ministry.

Descriptions key program distinctive follow.

Global

The MAGL and DMiss seek to be characterized as global. This value falls into two categories: global students and global resources. Both come with challenges.

A global student body is a high value. We desire that our students study with leaders from around the world in order to enhance their development into culturally-aware, global/local leaders. Beyond this, the opportunity to network and collaborate with leaders around the world is more possible now than at any other time in history. In light of the increasing ubiquity of the Internet, the potential to achieve this value is great. A challenge to the above is the cost of a Western-based education. A significant number of high caliber leaders in the Majority World simply cannot afford a Western education. Scholarships are increasingly important if we are to continue to convene an increasingly sharp, talented, and internationally-diverse student pool.

Global resources are key. Because publishing is housed primarily in the West, non-Western resources have been difficult to obtain. This situation is changing. Global voices are becoming increasingly accessible and are slowly becoming part of the curricula. The result is a student body that is increasingly familiar with a wide diversity of worldviews, theories, and practices of leadership.

Missional

The MAGL and DMiss nurture missional commitment. Mission originates with God. Therefore, "it is not the church which 'undertakes' mission; it is the *missio Dei* which constitutes the church (Bosch, *Transforming Mission*, 519). As Tim Dearborn said: "It is not the Church of God that has a mission in the world, but the God of mission who has a Church in the world. The church's involvement in mission is its privileged participation in the actions of the triune God" (1997, 2). If the church is to live into its identity as God's missionary people, missional leadership is key. By the end of both programs, students will have studied their contexts, assessed their churches and ministries from a missiological perspective, and developed practical missiological engagement plans for living into their identity as God's missionary people.

In-Service Leaders/Adult Learners

The MAGL and DMiss serve in-service leaders who are adult learners. We come alongside in-service leaders whose call is evident in light of their leadership in the communities in which they lead (in contrast to pre-service students who await a call. The delivery model of these degree programs allows these leaders to remain in their roles while they pursue further education.

Two of Malcolm Knowles assumptions regarding the distinctiveness of adult learners⁹ (1984, 9-12) are key to the adult education philosophy that informs the

9. Mark K. Smith correctly notes: "Knowles makes extensive use of a model of relationships derived from humanistic clinical psychology..." (Smith 2010). This is of concern to some. Lee M. Schnabel addresses this concern via his construct of Christian Dialogue Education (Schnabel 2015, 87-94).

instructional design of these degree programs. First, adult learners bring a significant amount of first-hand experience to the training. This experience is a rich resource, providing both existing paradigms to locate new learning and a wealth of insight and perspective to share with others in the cohort (more on cohorts in the next section). Second, these seasoned leaders “are motivated to work and motivated to learn” (Knowles, 48) because they recognize that the material studied will be immediately valuable for extending and/or enhancing their respective ministries.

Biblical Communities of Practice

The MAGL and DMiss create biblical communities of practice. Leadership can be lonely. The MAGL and DMiss bring together pastors, missionaries, and non-profit leaders to form global cohort communities of practice (cohort size: MAGL 25-30; DMiss 8-12). Three elements comprise “a community of practice: a domain of knowledge, a community of people, and a shared practice in the domain” (Wenger 2002, 27). In short, communities of practice are those “bound together by shared expertise and passion for a joint enterprise” (Wenger 2000, 139). In addition to sharing knowledge and experience, these cohort communities become safe, peer-oriented environments in which spiritual formation takes place. Individually, students are exposed to literature about the ancient spiritual rhythms that can be relevant today (Guenther 2006, Shigematsu 2013, et al.). They are then assigned the task of writing their own Personal Rule of Life. In a major project for the second course in the cohort sequence, they describe and evaluate both their personal lives and their ministries with regard to character/spiritual development; culminating with an implementation plan to carry them forward. Corporately, students are asked to develop a Community Rule; a set of guidelines for interaction, accountability, and support. The above have resulted in cohorts of students with exceptionally close ties.¹⁰

Theory and Practice with Concrete Application

Although not listed explicitly as a value for MAGL, both MAGL and the DMiss value theory and practice with concrete application in mind. Every course in the MAGL Cohort Sequence concludes with an application paper rather than an examination, and the DMiss culminates with a Contextualized Applied Research Dissertation. The rationale for this approach is at least two-fold. First, we desire to implement a curriculum that pertains to day-to-day, real-life situations encountered in mission and ministry. Concluding with application supports this value. Second, students learn best by doing. Robert J. Allio writes: “[W]hile leadership cannot be taught, it can be learned” (2005, 1072). His point is that leadership

cannot be learned cognitively; it is learned “by performing deliberate acts of leadership.” The MAGL and DMiss philosophy of instruction is in harmony with this value. In these two in-service programs, final projects require that students creatively apply what they have learned in their ministry contexts. Jane Vella writes: “How do they know they know? They just did it” (Vella 2002, 172).

PROGRAM ASSESSMENT

Ongoing evaluation and revision is key to the success of both the MAGL and DMiss. Below are the assessment models used by these degree programs.

The MAGL Assessment Model

The MAGL faculty use a 7-step ongoing process to assess student learning and program effectiveness:

1. Examine Over-arching Outcomes
 - Mission
 - Vision
 - Values
2. Articulate Specific Outcomes
 - Goals
 - Achievement-based Objectives
 - Evidence and Criteria
 - Standards
3. Make Outcomes Public
 - Various Online Program Descriptions on fuller.edu
4. Align Outcomes
5. Collect Evidence
6. Review and Analyze Evidence
7. Revise Program

Steps 1-7 are completed every 5 years during a program review. Steps 5-7 are completed every 6 months as part of the faculty review of student learning. The MAGL conducted a full program review in 2008 including outside evaluators.

The DMiss Assessment Model

The DMiss Core Faculty uses a 7-step ongoing process to assess student learning and program effectiveness. These steps are detailed below.

1. Examine Overarching Outcomes
 - Mission
 - Vision
 - Values
2. Articulate Specific Outcomes
 - Goals
 - Objectives/Learning Outcomes
 - Evidence and Criteria
 - Standards
3. Make Outcomes Public
 - Various Online Program Descriptions on fuller.edu
4. Align Outcomes
5. Collect Evidence

¹⁰ Anecdotal evidence supports the assertion that relational community can be developed as easily at a distance online as in a face-to-face classroom.

6. Review and Analyze Evidence
7. Revise Program

Steps 1-7 will be reviewed every five years during a program review that includes outside evaluators. Steps 5-7 will be completed every twelve months as part of a DMiss Core Faculty review of student learning. The DMiss conducted a full program review in 2012 which culminated in an Assessment Report submitted to the Commission on Accrediting of the Association of Theological Schools.

CONCLUDING THOUGHTS

Both the MAGL and DMiss operate within an established culture of assessment. That is, both undergo a regularly-scheduled cycle of assessment—both self-assessment and assessment by outside evaluators. This has resulted in continuous incremental improvement of the degree programs in the areas of administrative systems, faculty development, and curriculum development, to name a few. Even so, challenges remain. We would like to see increased reach as we strive to embrace our mission of equipping in-service leaders from all parts of the world for enhanced participation in the *missio Dei*. This increased reach has the potential to significantly enhance learning with the goal of equipping culturally-sensitive learning communities of leaders. Meetings are scheduled in the near future to wrestle with issues of further internationalization of the degrees.

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LEADERSHIP DEVELOPMENT THROUGH MISSIONARY TRAINING CENTERS

Ginnei Thang Ngaihte

One of the main challenges in the 21st century Asian Missions is developing emerging leadership in context. There are several current leadership developments through various missionary training institutions in Asia. Today, it is critically important to make a paradigm shift in training approaches that have a special emphasis on Asian Missions. The effects of globalization, people movement, hi-tech revolutions, and others; cause the Mission frontier to move and advance. How we do missions, how we train missionaries, who we train, who train missionaries, and how we establish our strategies; cannot be the same as in the past because a paradigm shift is needed. Since the leadership in missions is greatly influenced by secular leadership, I suggest a brief review of common traditional concepts of leadership training.

SOME PITFALLS IN TRADITIONAL LEADERSHIP DEVELOPMENT APPROACHES

One of the major misconceptions in leadership is the assumption that leadership styles and training approaches may be the same for everyone, everywhere, and anytime; regardless of their differences in context, cultures, peoples, and ministries. It is necessary to see the traditional concepts of leadership prior to discussing some suggestions.

TRADITIONAL LEADERSHIP THEORIES

There are theories of leadership that contain enough truth or validity in each of their perspectives to be credible. However, we often fail to acknowledge their weaknesses and failures or to note the historical and cultural contexts from which they emerged. Most importantly the emergence of the Scriptural perspective of leadership development is often overlooked. First, 'great man theory perspective' persists from leaders who are simply emerging due to social pressures of the situation based on task and relational orientation. The 'contingency theory' recognizes that effective leadership is contingent on a set of relationships existing between the leader, the followers, and the situation being developed towards other perspectives.

GENERAL LEADERSHIP CONCEPTS

Confusion arises among several people when questioning about the meaning of leadership. What are the essential qualities of good leaders? And who is a leader? Most traditional leadership concepts

point to positional, hierarchical, and practical oriented leadership: what a leader does, traits, achievements, personality, position, authority, power, or qualifications.

First, the leader's quality is of vital importance. Generally, people think that the leader's qualities are related to what the leader does; rather than who a leader is (being-ness), his character, and attitude. Here are some examples of popular leadership definitions: 'Leadership is . . . doing the right thing.' -Warren Bennis and Burt Nanus 'Leadership is getting others to do something that you are convinced should be done.' -Vance Packard 'Leadership is mastering paradoxes and what they stand for.' -Tom Peters 'Leadership is mobilizing others towards a goal shared by the leader and followers.' -Garry Wills 'Leadership is influence.' - J. O. Sanders 'Leadership is based on truth and character . . . There must be truth in the purpose and will power in the character' -Vince Lombardi.

Second, the traditional concept of leadership formation is top-down hierarchical control. In contrast when the Lord Jesus said, "No longer do I call you servants, . . . but I have called you friends." (John 15:15) He made a great paradigm shift from their traditional concept of leadership. (Luke 9:46). John Stott states that we must not assume that Christian and non-Christian understanding of leadership are identical. Nor should we adopt models of secular management without first subjecting them to critical Christian scrutiny (1985:3).

ISSUES IN TRADITIONAL LEADERSHIP SELECTIONS

Leadership selection is a crucial matter that requires divine guidance and sanction. Inappropriate leadership selection may occur due to cultural, traditional, or circumstantial influences, such as *SELF-APPOINTED LEADERS*. This style of leadership stems out from self-exaltation for self-glory (Numbers 16). It is unscriptural and satanic in nature. *MEN APPOINTED LEADERS* (1 Samuel 8:4, 5) come from majority votes (democracy) which many people say stand as the divine choice. In most cultures (especially in the Asian context) *SOCIAL INFLUENCE LEADERSHIP* selection is tied to educational background, social status, maturity, and relational ties. In some cultures leaders may be selected based on *TRAITS OF LEADERS*, character, achievements, and others (Jeng 1983:14). *ACADEMIC QUALIFICATION AND TRAINING* is also very common in many countries (especially in the West) when selecting their leaders. Those who have good

academic qualifications may be considered as the most desirable candidates. *TRADITIONAL MODEL OF LEADERSHIP SELECTION* prevails in some cultures. It is a 'cultural model' or 'Guru model' in India, and 'autocracy model' in some cultures. Peschky discusses the problems of leadership selection when he wrote, "The denominational agencies have exported Western methods of leadership selection and training. On completion of a heavy academic oriented program, howbeit at a low standard, the student is placed out into a church" (1988:78).

SOME COMMON WEAKNESSES IN TRADITIONAL LEADERSHIP DEVELOPMENT

It is common for several organizations to experience leadership crises as training institutions remain the same without any change in their approaches of selecting leaders. One of these institutions that I visited was a missionary training center for cross-cultural ministries with a curriculum that was exactly the same as traditional academic theological institutions. Moreover, some trainers even train emerging leaders as if preparing them for a professional job or managing a business.

The Asian Cross-Cultural Training Institute in Singapore is celebrating its 30th anniversary. When I became the dean, about four years ago, at least three things immediately drew my attention. First, Singapore's environment is too comfortable to train missionaries who will be working in Asia; second, it is too expensive for missionary candidates, especially for the average Asian; and finally, the trainees need hands-on training experience under experienced trainers in various fields. As a result, we moved the practical training center to more practical mission fields, revised the training curricula to meet the current needs in Asian missions and invited trainers who are currently working in their specialized fields. Furthermore, there are still more outstanding issues that need immediate attention that may impede leadership development in Asia today.

Lack of Scriptural Leadership Focus. The Scriptural leadership development foundations must be focused. Those Scriptural foundations can be learned from the Master trainer, the Lord Jesus Christ only (John 15:1f).

Lack of Appropriate Cultural Model. Several missionary training institutions and organizations are overly influenced by secular leadership philosophies. Those models are entirely different training models. These unfamiliar training models and inappropriate values produce ineffective leaders.

The only imperative verb in Jesus' Great Commission (Matt. 28:19-20) is to "make disciples of every nation." To fulfill this goal, many pioneers have gone to the fields and established churches and indigenous leadership to baptize them and nourish them through teaching ministries. But teaching is not the

only maturing procedure. The reproduction of the kingdom business must also be considered. In this account, the Great Commission of Jesus Christ is not merely the missionary's job, but is a task for the whole church and the responsibility for every Christian to carry out until the whole world hears the Gospel. The theme of Lausanne II in Manila emphasized 'The Whole Church to Take the Whole Gospel to the Whole World', declared that every individual Christian must join this great ministry together. This is the biblical paradigm of mission in the future, which reflects back to the saints in the Jerusalem Church, as ordinary people scattered throughout the regions of Judea, Samaria and the ends of the earth.

Disintegration of Focus. Most training models often focus on academic, information and skills, without relating to the focused context of the basic elements for leadership development. These elements are cultural values, gifts, and purposes of an emerging leader's life and ministries.

Irrelevant Training in Context. Lack of leadership value development in context to where their ministries may be carried out, is one of the main reasons leadership skills and competence may not develop well in unfavorable environments. It is very popular to send trainees cross-culturally or overseas in hopes that they do better than training in their own cultural context.

Extraneous and Uncontrolled Training. Training in itself can be more harmful than beneficial. If training is given out of context it can result to, irrelevant curriculum designs, dysfunctional methods and unfamiliar training philosophies and worldviews. Elliston and Kaufman said, "Designing educational programs from a foreign worldview often excludes consideration of internal issues." (1993:10).

Lack of Perspectives on Training Environments. Leaders in missions easily can misunderstand the difference of leadership in contexts mainly because of cultural differences. Hrangkhuma Fanai said, "The influence of Western theological training is too strong and sometimes irrelevant to the Indian situation." (Perspective in Missions 1998:197). Castillo in his article on 'Training missionaries and trainers' discusses Western missionary trainers now realize the need for non-Western trainers for Asia. (CAM Congress'90: 97).

Lack of Focus on God-given Gifts. God made man with a purpose and equips each one for the tasks assigned to him (Acts 13:2). If training fails to identify emerging leaders' giftedness and purpose in life, it is impossible to develop them to fulfill their potential. Those failures ultimately contribute to the termination of the leaders' careers.

Lack of Delegation at the Right Time. The existing leadership or expatriate trainers are overconfident. As a result, they are not able to unleash the emerging

leadership potential. The suspicious nature of expatriate trainers/missionaries/or local existing leadership and lack of trust in emerging leaders may cause harm in leadership development in Asia.

The challenge of most expatriate missionary trainers could be cultural differences such as identity, philosophy of life, worldviews, relationships, and behaviors. Traditionally people design training curriculums based on their belief systems, worldview, and cultural values. Today we have more complex issues as we often mix up our training curriculum, values, approaches, and practices with those from other cultures particularly from the West.

WHAT THE 21ST CENTURY ASIAN MISSION TRAINING SHOULD CONSIDER

We have several missionary training centers and institutions in Asia where Asian leaders are being trained. However, the challenge is mounting to make it more relevant to Asian emerging leaders. As a result, most of missionary training centers in Asia are largely influenced by outside trainers and local trainers who were trained outside the Asian context.

Focusing on Context

What is context? Context is everything that surrounds to influence the processes of developments such as circumstances, conditions, scene, background, factors, and settings. Elliston warns the cross-cultural trainers saying that unintentionally, too often naively, we institute inappropriate and disruptive leadership models (1992:11). Since culture has tremendous influence on people, the most effective leader of a group of people is one from the people's culture himself.

Curriculum Design Relevant to its Context

Curriculum design is one of the most crucial elements that training centers should consider very seriously. In every country and culture we have differences that requires relevant curriculum designs. After a decade research in the Philippines, Manfred Kohl said that more than 90% of traditional seminary curriculums in the Philippines are irrelevant and dysfunctional. In most Asian countries, for instance, spiritual warfare is predominant and extensively visible; such as spirit houses which are commonly found in Thailand. In such environments, institutions instituted by expatriate trainers have not met the needs to develop local leadership values in curriculum designs. If a missionary comes from a highly scientific society, he may not understand easily how prevalent evil spirits are at work in this part of the world.

Relevant Communication System Based on the Context of Audiences

An appropriate communication system is related with

language and acculturation, philosophy, worldviews, beliefs, and behaviors. Hwa said, "The western theologies are the products of the western culture that cannot be adequate for the rest of the world. An adequate theology for Asians is that which is not contextualized but is the result of enculturation" (1997:2).

Today we are talking about orality or storytelling, which is not a new thing to Asian ways of learning and teaching. In Asia, stories and traditions are mostly communicated and transmitted to the next generation through orality not in documented form. The Sermon on the Mount delivered by the Lord Jesus was a great model for Asian trainers (Matthew Chapters 5, 6 and 7). The Lord Jesus used the context of his day to teach people asking them to look at the natures like the lilies and the birds (Matthew 6:26-30); not the unfamiliar things like Disneyland, Niagara Falls, Hanging Garden, etc.

Integration of Cultural Values

The main differences between various cultures are not academic but values. What is value? Everyone has value that may be inherited or cultivated, or it could be personal value, religious, cultural, and social values. One of the basic and most essential elements of Asian leadership development is 'value' development. Achan Wichean expresses his experience of disrespects saying that whenever he visits the Bible school campus in North Thailand, the students pass him or watch him without showing any respect in the Thai style of 'wai'. (Kim 1980:147). That shows they lost their Thai cultural value of showing respect, which is very unique.

The Trainer Focus

Missionary training is not an easy task for trainers, because the trainer becomes the model for the trainees. The Bible says, "It is enough for a student to be like his teacher." (Matthew 10:25). J. R. Clinton rightly said; "A leader is . . . a person with God-given capacity and with God-given responsibility to influence a specific group of God's people toward God's purpose for the group" (1988:197). The lifestyle of a trainer influences the trainees in various ways of their lives. This definition has validity in most cultures and it can be seen in the Scripture as well.

In his book 'Training the Twelve' FF Bruce said that the training of Jesus was the best model because Jesus can claim that he is perfect unlike other teachers. True leadership value develops from inside of an emerging leader in the likeness of the Master. Jesus said, "Learn of me" (Matthew 11:29); do as I do (John 13); be with me (John 15).

The Apostle Paul said, "Be imitators of me, as I am of Christ," (1 Corinthians 4:16; 11:1, ESV). In cultures there are various values to be considered.

According to Jeng, in the Thai culture, leadership is either ascribed or achieved. Most Thai leaders are ascribed based on the quality of their character (1982:11). Today, the Asian trainers' (especially expatriate trainers) failure in cross-cultural training is not theological, but of character and acculturation. Unintentionally, they hardly set an example to be followed by their students, but they carry their own cultural pride and prejudices.

The Trainee Focus

The twelve disciples were ordinary people, yet, Jesus focused sharply towards their missions to the world, giving them perspectives and visions for world missions (Acts 1:8). Likewise, the apostle Paul was very focused on his trainees, like Timothy whom he intimately accompanied in his ministries. He set an excellent model in training emerging servant leaders. This model can be called 'Pauline training model' the trainer focuses his teachings to the emerging leader's character and gifts. "For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands" (2 Timothy 1:6). In most cases trainers try to develop people giving something new that they never knew before. However, the Scriptural training focuses in the emerging leader's God-given gifts, purpose, and calling. One of the main concerns of the Apostle Paul was the right involvement in the purpose of God's calling (2 Timothy 4:5).

Trainee's Value. According to Rokeah, values can be divided into technical values, informal, and formal values. God looks at the value of the heart (1 Samuel 16:7). Jesus knew the values of those unschooled people who turned the world upside down (Acts 17:6 ESV). God-given value of a person must be developed. It may be natural or acquired through learning processes and through his spiritual gifts. Those personal values can be seen in the lives of emerging leaders, such as- (lacking text or continuation?)

Character Formation. Today, the trainings given by the mission centers including other Christian institutions focused highly on academics, which differs from what the Scripture teaches. John Stott said that there are nine qualities in Timothy, eight of them are character and one is professional. Alfred Decrane said, "At different times, leaders are judged on what they seek to do, how they pursue their goals, and what they accomplish. More than anything, these criteria are outgrowths of the fundamental measure of a leader: the content of his/her character. People cannot climb beyond their characters" (2007:191). Character is the inside out quality that is more than doing something (1 Samuel 16:7). Bruce said that Jesus chose simple, sincere, and energetic men of Galilee to be His apostles. Jesus was contented with His choices and was devotedly thankful to his Father for giving Him these men who were honest and full of integrity

(1929:38). Jesus trained his disciples well enough that they were able to partake of His character and His integrity (1929:30).

The Lord Jesus was not only distinctive to make leaders but also unique in character. Napoleon Bonaparte said, "Alexander, Caesar, Charlemagne, and I founded great empires;; but upon what did the creations of our genius depend? It depends upon force. Jesus alone founded His empire upon love, and to this very day millions would die for Him." (J.Haggai 1986:44).

The character of love, integrity, and sacrificial service (Mark 10:45) are all qualities of the Lord Jesus that must be developed in the trainees. In Asian community people look up to the sacrifices of a leader for the people. In the Kingdom of Thailand, His Majesty King Bhumibol Adulyadej models for serving the needy and the poor in the Kingdom of Thailand. The royal family is called "the Working Royal," for their diligent service to their citizens (Rutherford and Bell 1996: 65-69). They work hard and spend about eight months in a year helping the needy. The Royal family not only set great example for their citizens but also shows a model for Asian leadership.

Spiritual Value Formation. The training curriculum in Asia must sharply focus on spiritual power and strength. The Lord Jesus was very much aware of the coming spiritual battle in the lives of his disciples in their ministries. The Lord Jesus said, "I saw Satan falling as light..." (Luke 10:18). Peter said, "Your enemy the devil prowls around like a roaring lion looking for someone to devour" (1 Peter 5:8). Paul warned us to get ready for the fight (Ephesians 6:11).

The spiritual formation in Asian context must be given priority for missionaries. In most Asian countries we can see the worship of evil spirits. In fact, more than 90 percent of Thai people are under the fear and bondage of evil spirits of darkness. For example, in 2011, three helicopters crashed in Kaeng Krachan National Park, Thailand; a Huey, a Black Hawk, and a Bell 212. No single person survived leaving seventeen dead. One of the leading newspapers 'Bangkok Post' said, "The guardian spirits here are very fierce." As a result the whole Kingdom offered a special worship for that spirit. That is the situation where we are sending missionaries to do our missions. The Lord Jesus knew his disciples very well and equipped them with the power of the Holy Spirit and authority (Matthew 10:1). Their strength was not academic, not of human power, nor wealth or position; but their character in the likeness of Jesus and the power of the Holy Spirit.

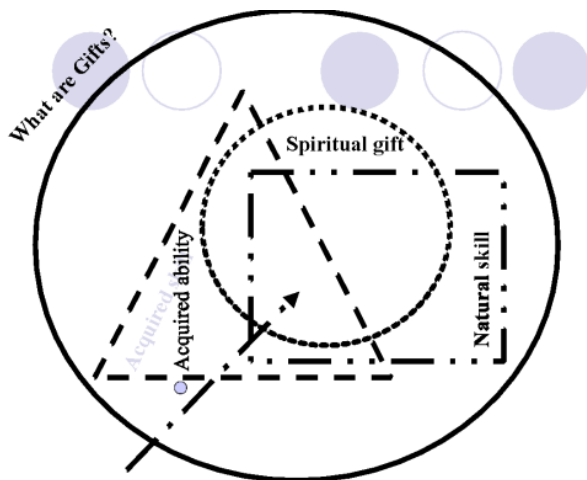
The early Christian church lived a community of love and holiness (Acts chapters 4 and 5). No unholy thing was tolerated in the Holy Spirit-led community. The apostles strongly emphasized a holy living and required as qualification for any ministry (Acts 5:1f;

6:1f; Joshua 7:13f). In that kind of environment they developed their emerging leaders.

Focusing on the Divine Equipment and Empowerment

God has a purpose for every person, giving talent accordingly (Matthew 25:15) and equipping each one for his purpose (1 Corinthians 7:7). In training leaders, it is crucial to know the purpose of God for the trainees. God called Abraham with a purpose of a big picture (Genesis 12:1-3); Esther was chosen with a specific purpose to deliver the Jews (Esther 4:); and Paul was appointed with a unique purpose to carry the Gospel to the Gentiles and authorities (Acts 9). Moreover, God in his eternal wisdom set places and boundaries with timelines for human beings (Acts 17:). I feel I feel strongly that we, as the people of God have to deliver our responsibilities from God in his Divine timeline to fulfill his purpose for his glory.

The Lord said to Jeremiah, "Can I not do with you as this potter does?" "Like clay in the hand of the potter, so are you in my hand." (Jeremiah 18:6). In fact, God prepares people even before they are aware about it. Moses was born extraordinary (Hebrews 11:23) and prepared in the palace as well as shepherd in the desert. The preparation of God can be seen in the life timeline of emerging leaders. God calls people, commissions, and empowers with his gifts as mentioned in the Scripture. The gifts of God are given by the Spirit to be used for ministries. Gifts are given to the believers and it must be exercised appropriately. Paul outlined how to use gifts for the glory of God not for the fulfillment of human ambitions. Talents, skills, and gifts of God for men can be seen, as contingents not isolated from one another. (Exodus 4:20; 14:16; Judges 16:20b). The contingent gifts of God in a person must be discovered, developed and devised. This task should be the main focus by the trainers. Those gifts can be seen as:



Natural Talent. (Exodus 31:2-6, 28:3; 1Kings 4:29-30 Solomon, Proverbs 2:6). God gives natural ability and quality to people such as, physical fitness, powerful voice, visions, skills. Others may include integrity,

intelligence, and various other abilities. People such as Samson and Abner, builders (Exodus 31:1-5), Solomon's wisdom and great insight, (1Kings 4:29), those who will serve on the table were required full of the Spirit life (Acts 6:3).

Acquired Skills. Moses picked up a staff, of no one knows for sure where obtained it from (Exodus 4:2-4). Later the Bible said that it was the staff of God (Exodus 4:20). Moses used that staff powerfully to do great miracles as he led the people of Israel (Exodus 7:20;17:6). Although people receive gifts from God they are still responsible to exercise for its purpose.

Spiritual Gifts. The Spiritual gifts of God can be seen in various Scriptural texts (Romans 12:3-8; 1Peter 4:10, 11; Ephesians 4:11-13; 1Corinthians 12:4-31). Paul advised young Timothy to be faithful and do hard works to be good servant of God, (2Timothy 2: 1-7; 15; 2:20-21). (Daniel 1:17; Colossians 1:9; James 1:5; 1Corinthians12:1f). In training it is crucial to know how God uses his servants integrating all the provisions given to them such as natural, acquired and spiritual gift. Trainers must help trainees to identify, develop and exercise it.

CONCLUSION

In the 21st century we need to emphasize paradigm shift in training. At this point it is crucial to reset our training, curricula, emphases, and approaches when things are changing following the current trends in world missions. According to C. A. Cook, training emphasis in this century makes great shifts (Wan & Tira 2009:85).

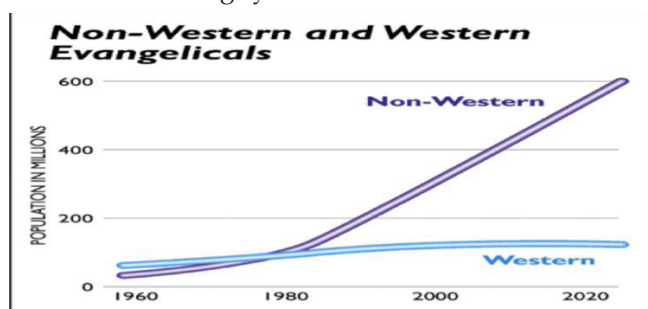
Fading paradigm	Emerging paradigm
formal institutional structure	non-formal ... flexible structure
testing and degree system	competencies and portfolios
institutional authority	partnership with parents
for service preparation dominates	in-service preparation idealized
in-service marginalized	in-service integrated
centralized vision and leadership	decentralized vision and leadership

In the light of this paradigm shift it is essential to re-evaluate missions' leadership developments to meet the current needs of contemporary ministries in a changing environment. The fact is that training in itself will not work unless it produces the quality and values required for the ministry in its context.

Secondly, *considering the current shifts of missions' frontiers.* In the history of Missions, God works in various ways giving opportunities to each and everyone. In the timeline of God no one is instrumental for all generations but by the grace of God we are given privileges to take opportunities in the ministries of the Kingdom. Apostle Paul fully understood the timeline of God for everyone. He said, "From one man he made all the nations, that they

should inhabit the whole earth; and *he marked out their appointed times in history and the boundaries of their lands*" (Acts 17:26). I have a strong belief that God is giving time for Asians to reach their own people in this timeline. If we do not take our responsibilities today, we may not be given another privilege. The Bible said, "For if you remain silent at this time, relief and deliverance for the Jews will arise from another place." (Esther 4:14). In the history of missions we have 'the Waves of Missions'- the first wave was the time of the apostles of the Lord Jesus Christ; the second wave was missionaries from the West and the third wave is homegrown missionaries in their own countries and cultures as indigenous missionaries. I believe we are in the final timeline to spread the Gospel by preparing people in context to reach their own people.

In this century we are experiencing great paradigm shifts. We need to realize that the current trend in missions is quite different from the past. According to World Visions, one of the major changes is shifting Christianity from Western to Northern Hemisphere. The shifting of Christianity gives us the challenge to make missions in Asia unique. As more receiving countries are becoming sending countries, we have to be more relevant and better equipped to accomplish mission in Asia effectively. I believe, our priority must be leadership development in context to do indigenous missions. Our slogan should become: 'Reaching the Asian millions through Asians.' Partnership with foreign agencies may be an option than depending on foreign leaderships. It is time for Asian leaders and trainers to prepare indigenous leaders in context than depending on imported and unfamiliar training systems.



Finally, *emphasizing the development of homegrown leadership*. Imported or hired leaders will never be better than homegrown leaders. The apostles realized the quality of someone with whom they have good connection and said, "it is necessary to choose one of the men who have been with us." (Acts 1:21). When homegrown leaders are unified, they are able to make disciples; resulting in effective partnership. Unfortunately, expatriate missionaries often fail to install homegrown leadership: to impart vision, to empower with authority, and to delegate with responsibility.

I thank God for the Gospel of Christ Jesus that enlightened nations, tribes, penetrating various

cultures, and changing their way of life. As a result of globalization, most cultural barriers are diminishing and the integration of different cultures is more evident. Leaders in missions at various levels must think and open-up the new channels for generations; prepare and train them. In the North East India there are some states where we can see one of the most populated Christian areas in the world. The young people in those areas are not only reaching out to people of their own cultures, but also are now looking to penetrate tribes and nations around their vicinity with whom they can identify certainly.

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EVANGELIZE ME, PLEASE!

by

Elben M. Lenz César

I am weak and weary
I am sick of trying to be wise
I am an animal,
not a human being!
I can not understand life
I am desperate I am helpless
I wish I had been born dead
Or I had died right after been born
I'm embittered
I can't stand any more sorrow
I am weak and weary
I am hopeless
I am drown in my affliction
I wish I would have a short life
I loathe my very life
Let me die, and die soon!

I am totally troubled
Everything is meaningless
What advantage has a healthy man over a sick one?
What about a rich man over a poor one?
Who has established heaven and earth?
Who has gathered the wind in his fists?
Who has wrapped up the waters in his cloak?
Who has created man?
Does God exist?
Who has created Him?
Where is God?
Is God a force or a person?
Whose side is God?
Does he love good or evil?
Justice or injustice?
Happiness or misery?

Has God hidden himself?
Has God abdicated his power?
Has God forsaken his creation?
Is God dead? Is God blind?
Can God defeat evil?
Can God defeat injustice?
Can God defeat suffering?
Can God defeat death?
Does God know me?
Does God see me?
Does God love me?
Does God care about me?
Who am I?
Where do I come from?
For where I am going to?
When will I go?

Show me my offense and my sin
Declare me guilty
Put down my defense
Teach me what repentance is
May God forgive me?
May God save me?
May God transform me?
May God sanctify me?

May I call God "my Father"?
May I be with him?
May I pray to him?
May I cry before him?
Tell me the old, old story,
Of the Mighty Savior
Of Jesus and His life
Of Jesus and His love.
Tell me the story softly,
For I want to learn
How high is the mystery
Of God loving me
Tell me the story softly,
About the Great Redeemer;
Remember I'm the sinner
Whom Jesus came to save.

Tell me the story always,
If you would really be,
In any time of trouble,
A comforter to me.
Yes, and when that world's glory
Is dawning on my soul,
Tell me the old, old story:
Christ Jesus makes thee whole.

When eventually heaven
Comes to blessed earth
Tell me the old, old story
That Jesus came to save me.

** References: Proverbs 30, Job 10 and three verses of the song "Tell me the old, old story", by Arabella Katherine Hankey (1866). Traduzido do português por Daniela Cabral Ramos*

HISTORY OF MISSIONS IN CAMBODIA

Mades Meas

BACKGROUND

In the first century, Cambodia was called Nokor Phnom (Funan) and it had been influenced by the Indian civilization. In the 6th-7th century it was split into two regions. Land Chenla and Water Chenla. In the 9th-13th century it was known as Moha Nokor or the Khmer Empire. During that time, numerous temples were built under this empire. In AD 1432, Cambodia gave up Angkor and moved to Phnom Penh. In AD 1555 Gaspar da Cruz, a Dominican priest from Malacca, brought the gospel to Cambodia the first time.

Cambodia had suffered to varying degrees under these colonial rules:

- 1863 to 1939- French Protectorate
- 1939 to 1945- Japanese entered French
- 1946 to 1953- French Protectorate again
- 1953 to 1970- Kingdom of Cambodia
- 1970 to 1975- A Monarchy Replaced by a Republic (Lon Nol)
- 1975 to 1979- A Communist regime known the Khmer Rouge, Democratic Kâmpuchéa.
- 1979 to 1989- A More Moderate Socialism Regime (Vietnam) Peoples Republic of Kampuchea
- 1989 to 1991- State of Cambodia Regime (SOC)
- 1991 to 1993- United Nation Transitional Authority of Cambodia (UNTAC).
- 1993 to NOW- 2nd Kingdom of Cambodia.

There was a time not very long ago, when Cambodia was referred to as the "Gentle Land of Smiling People." In A.D 1953, *Under the Royal Crusade, Cambodia gained full independence from the French but it lost Kampuchea Krom (Mekong Delta) to Vietnam as the French ceded it over for no apparent reason.* Cambodia's remaining land mass after the French left was 181, 035 sq. km.

Cambodia, also known as Kâmpuchéa, meaning the *Golden Land* is situated in Southeast Asia. More than a thousand years ago, Cambodia was known as the Khmer (Cambodian) Kingdom of Angkor, a great empire that dominated Southeast Asia for 600 years. A monarchy since ancient times, Cambodia's most recent history reveals continual political upheaval both from within and from without. Cambodia, a country situated in Southeast Asia, shares borders with Vietnam, Laos, and Thailand. Cambodia has 440 km of coastal border facing the Gulf of Thailand.

After being sucked into the Vietnam War in 1967, and the following decades of genocide and civil war, Cambodia is now one of the poorest countries in the region. Cambodia was once a cultural center and

political power in Southeast Asia, and is now but a nation struggling to recover from decades of war and the genocide perpetuated by Pol Pot's Khmer Rouge.

During the Khmer Rouge rule and following years of civil war, Cambodia lost much of its societal structure when the educated, professionals and the most basic institutions of religion, education, health and justice were destroyed. Families and their conventional support systems were leveled entirely, and people were broken and further traumatized by the chaos and corruption that followed.

The youth of Cambodia have been some of those most affected by their country's violent history. The educational systems are rebuilding, Christian Churches and NGO's are providing assistance in many areas, but the struggling economy and widespread corruption hinder opportunities for youth who otherwise might be taking roles of leadership in the future of their country.

A breakdown in the social systems affects youth, in particular, because they lack the experience and the support to help them cope. Often their experiences reflect corruption, economic stagnation, and ethnic violence. Stabilizing influences like family, law enforcement, community and opportunities for employment are not in place for them. Some psychologists are convinced that they experience vicarious trauma, taught to them by their parents or relatives who survived the Pol Pot regime. Studies show it takes 3 generations for trauma to eradicate the horrendous experience out of country that has seen such genocide.

The Christian Churches in Cambodia are playing a vital role in meeting some of the most basic needs of their youth. MK 2021 seeks to provide further opportunities and experiences for church planting groups in cooperation with other groups that are doing church planting in Cambodia to expand God's kingdom in every village of Cambodia. MK 2021 offers Christian groups, organizations and denominations, that are God's NGO's in Cambodia, ways to network and get further training in holistic programs that combines all aspects of their training and is focused on the values of the Christian Church and the Kingdom of God.

Mk 2021's mandate is to produce a database in the form of a church directory for all missions to Cambodia. We strongly believe that a Christian presence in every village is the hope of our country. Every denomination, Christian organization and church planting organization cannot fulfill their callings alone. We need one another to do so. MK

2021 cannot provide enough data to those who attend our program but we can give them the awareness of the potential that God has given them and create a sense of UNITY among Christians from various denominations throughout Cambodia. We need you to support us.

CHURCH HISTORY

- 1555, Gaspar da Cruz, a Dominican Priest, brought Catholicism to Cambodia.
- 1917, There were now 5000 Cambodian Catholics in Cambodia, and 60,000 Vietnamese believers.
- 1923, Arthur & Esther Hammond, and David and Muriel Ellison Protestant missionaries, first brought Protestantism to Cambodia.
- 1928, Skoun, Kompong Cham- A dying man who had read the gospel tract, The One True God, told his family on his death bed which eventually led to the calling of eight pastors.
- 1934, Dr. Hammond finishes and prints the first copy of the New Testament in the Cambodian Language.
- 1935, David Ellison launches a Bible School in Battambang with a handful of students.
- 1940, Dr. Hammond finishes the translation of the Old Testament, making the whole Bible available to Cambodians in their native language but during that same year, the entire Bible became obsolete because of the a new Khmer dictionary (it will not be printed until 1954).
- 1952, The C&MA had decided that it was time to let the national church take responsibility for supporting their pastors and planned to phase out the missionary subsidy at the rate of one tenth per year over a decade, beginning in 1952.
- 1953, Cambodia Receives Independence from France and the land is formally ceded over without Kampuchea Krom (Nov 9th) which was ceded to Vietnam. Six Million or more Cambodians were living there at the time
- 1954, The first Khmer Bible was published. A copy of the Bible was presented to the then King of Cambodia.
- 1955, C&MA cuts subsidies to pastors and causes a rift between missionary and national relations.
- 1963, Prince Sihanouk accuses the CIA of fostering rebellion in Cambodia and renounces all US economic, military, and cultural aid. He declares neutrality in the Vietnam War.
- 1965, As Prince Sihanouk aligns with China (October '64) and Vietnam, some Christian National Church leaders are jailed on trumped up charges. Most white western missionaries are being forced to leave by not having their visas renewed. Missionaries were expelled from Cambodia leaving approximately 1000 local believers behind.
- 1967, The Northeast portion of Cambodia during 1967 soon came under the control of the North Vietnamese, and soon all provinces east of the Mekong.
- 1968, The population of Phnom Penh grows from 400,000 in 1962 to 550,000.
- 1969- 1974, The US dumped 539,129 tons of bombs on Vietnamese targets inside Cambodia
- 1970, On March 18th, the Golden Age of modern Cambodia comes to an end with an alleged CIA Coup d'état deposes and exiles Prince Norodom Sihanouk while is abroad. Returning C&MA missionaries found that churches were vibrant and healthy.
- 1972, Major Taing Chhirc a Christian leader traveled abroad to study in Scotland
- 1973, Taing Chhirc came back to Cambodia, and helped greatly with Evangelism.
- 1974, In March, OMF's Alice Compain and Andrew Way arrived in Cambodia and in May, Rose Ellen Chancey (Blosser) arrived, followed by Don Cormack and Andrew Butler. At the Youth Centre Molly Yos becomes a Christian.
- 1975, The OMF team is evacuated from Cambodia at the end February 1975, and Andrew Way and Alice Compain stayed in Thailand to work with the refugees. Don Cormack, author of Killing Fields, Living Fields, joined them in the refugee camps later in 1979.

Taing Chhirc and many of his Christian contemporaries died martyrs when the Killing Fields started in Cambodia. The American Embassy staff evacuated Phnom Penh by helicopter while their Cambodian counterparts stayed behind. Phnom Penh fell on April 17th to the Khmer Rouge. The month before the fall, there was a count of 38 Christian congregations in Cambodia, with twenty-seven of them in Phnom Penh. More than 3000 people were attending morning services, with about 1300 in Sunday school. In April, World Vision airlifted food to Phnom Penh before all expatriates and several national WV staff members evacuated. The Deputy Director of WV Cambodia, Minh Tien Voan, chose to stay and was later killed with Taing Chhirc by the Khmer Rouge.

- Last supplies to reach Phnom Penh before Khmer Rouge took over, included a container of Khmer Bibles and other gospel literature.
- Saigon fell on April 30th to the North Vietnamese Army. After months of intense shelling, the Khmer Rouge entered triumphantly into Phnom Penh on April 17th. The Khmer Rouge took over Cambodia.

Most of the 10,000 believers died or were killed during this time. According to Rev. Paul Ellison, out of the 33 KEC (Khmer Evangelical Church) pastors/church leaders, 27 were martyred or killed by forced starvation under Pol Pot. He estimated 8000 Protestant Christians from Phnom Penh perished and that an estimated 80% of the 'city's people' died.

- 1978, On December 25th, the Vietnamese invaded Cambodia. On January 7th, 1979, the Vietnamese forces made it to Phnom Penh and the Khmer Forces regrouped in the thick jungles near the Thai border.
- 1979, World Vision, Mennonite Central Committee, Church World Service, World Council of Churches, ICRC, UNICEF, AFSC, OXFAM, COER, and Lutheran World Service trickled in.

Meanwhile, with refugees flooding into the Thai refugee camps, Khao I Dang Camp, the largest of all the border camps at the time, saw a revival where thousands came to Christ through the witness of Missionaries and Christian Relief workers.

- On June 10th, at the Preah Vihear Temple complex area, 40,000 Cambodian refugees from the Khmer Rouge were herded back over the cliffs along the border into the landmines below and Thai machine guns on top of the cliff. It was the worst forced repatriation in UN history.
- 1980's, World Vision and World Council of Church staff smuggled Bibles and Literature to fuel the barely warm embers of the Underground Church.
- The Underground church is made up of a number of pre-1975 Christians who have cell groups all around Phnom Penh led by Yornng Soth, Sar Paulerk, Seang Ang, Oung Rein, Muth Bunthy, Mrs. Im Sithan, Im Chhornm, Ban Sam Ól, and Ngín Sacrovar.
- 1988, Pastor Yos Im Sithan and her sister Molly Yos held an illegal Christian funeral for their father. Many Christians come out of hiding to attend. Pastor Sithan invited Minh Kin of the Ministry of the Royal Cabinet to attend the funeral to observe Christian traditions.
- Pastor (Mrs.) Im Sithan, her sister Molly and their family submitted a petition to the government (suggested by the World Council of Churches), with over 100 signatures, requesting freedom to worship. They meet with officials for months until permission was granted. Pastor Im Sithan, along with the Paris Peace Talks of 1989, the crumbling of communism around the world, efforts of Rev. Radha Manickam to meet with the United Front, and a visit from Catholic Bishop Salas from Laos, all converged to influence the government to grant permission for freedom of Religion in April 1990.

- 1990-Arrival of First Western Missionaries/ Development (non WV or WCC)
 - Bruce Carlton & Family, Southern Baptists (Feb).
 - Alice Compain, OMF.
 - Stephen & Mary Westergren, C&MA.
 - Joel Copple, World Relief
 - Randy and Carolyn Dorsey, AOG (July 1991).
 - Gregg Keen, World Concern (1991).
- 1992, Repatriation of the refugees from Thailand began. There were four dynamic tensions in the church in the early 90's among the Emergent Underground Church, Cambodian Expat Missionaries returning with Bible Degrees, Christian refugees returning from the camps with good English, vocational skills, and knowledge of the Bible, and the arrival of Foreign Missionaries and their agencies.
- 1993, *Cambodian Christian Services* organized the March for Jesus and the churches gathered together and marched down Norodom Blvd. Norodom Sihanouk was reinstated as King, Reigning but not Ruling until October 2004.
- November 1994 saw *The Mike Evans Miracle Crusade*, led by Texas-based Evangelist & Christian Zionist Mike Evans. The emerging church's first taste of persecution occurs as a result of this event. Mike claimed the church grew from 10,000 to 100,000 from his two-day crusade when it actually lost members. It took the Cambodian Church time to recover from this loss.
- February 1995, Birth of the EFC Youth Commission
- 1996, Ieng Sary, Brother Number 2 defected with his troops to Hun Sen. The United Bible Society's New Translation of the Bible was completed in whole, with the translation issue debate between the old and new translations still raging. On January 4-6, the Evangelical Fellowship of Cambodia held it's first General Assembly attended by various denominations at the chapel of AOG's future Bible School. Cambodian Churches, organizations and ministries consisting of 54 different groups from 16 provinces are in attendance. Four Councils now represent Protestant Christianity to the Government: Campus Crusade for Christ, the Evangelical Fellowship of Cambodia, Kampuchea for Christ and Baptists For Cambodia (BFC).

Bruce Carlton, the Country Director of CSI (Southern Baptist NGO) departed for a new assignment but left behind a small team of missionaries and trained national church planters. Carlton stated: "Over the past six years, there has been more mobilized prayer for the people of

Cambodia than any other time in their history." This was the primary key to his successful church planting strategy, he says. Carlson had established what he called RLTPs, or Rural Leadership Training programs wherever he could. They were centers for training on church planting, evangelism and church leadership. The Southern Baptists were reporting 78 Baptist churches.

On January 8-12th, the CCS Youth Commission organized by Uon Seila, Kong P. Chon, Brian Maher and Harry Zuberbuhler executed Cambodia's first national interdenominational Youth Leaders' Conference in Kompong Som.

- 1997, the Cambodia Christian Service, an organization that preceded EFC, officially closed and celebrated their seven years of ministry (1990-1997) on January 13th. This event was immediately followed by the EFC's second General Assembly held on January 14th -17th.

Heng Cheng became the full time General Secretary of the EFC.

March 30th, Easter Sunday saw a grenade attack on a Sam Rainsy Party demonstration in front of the former Assembly Building near the Royal Palace. 16 are killed. Sam Rainsy was spared.

On July 5, and 6, Factional fighting began in Phnom Penh, resulting in a two-day war. Funcinpec Political Party was defeated and driven to O'Smach. Missionaries evacuated for a few days.

As of October 25, the Cambodia Baptist Convention (CBC) had grown to 123 churches in 53 districts and 17 provinces of the country. While the Cambodian National Church grew to 500 Churches, 20,000 Believers.

On April 15th 1998, Pol Pot was killed by his own cadre. In December, the remaining Khmer Rouge surrendered with their top leaders still at large.

- 1999- In July, WV-C's Training through Timothys Project, trained church leaders across the denominational lines got off the ground with Dr. Russ Bower's arrival. Justin Byworth was appointed WVC's new Country Director.

Pol Pot was arrested by his own cadre for murdering one of his longest and most faithful comrade, Sen Son, and then he committed suicide. His body was cremated on a smoldering stinking trash heap of burning tires as a fitting funeral. Ta Mok's Communist stronghold, Anlong Veng was defeated and saw the surrender of most of the remaining Khmer Rouge fighting men.

The Evangelical Church was still growing, unhampered by the government as politics kept the government busy.

The Rice Wine Poisoning scare was followed by '98 Elections where CPP are once again and not surprisingly the party with the most votes. Phnom Penh saw large demonstrations as many claimed that the ballot boxes were stuffed afterwards. CPP formed another coalition government with

FUNCINPEC. It was a very tense time and rumors flew around the city.

The World Concern had expanded to become a multinational team of 10 expatriates and 25 local staff in Ratanakiri. Development work including literacy, health and food security aspects included 20 villages in O'Chum and TaVeng districts among the Krung, Brao and Timpuan tribes.

Dale Jones and Family left for the USA and the French national, John Cottrell took the helm of AOG as interim country coordinator.

The Cambodian Baptist Convention had grown to 198 churches from 73 districts and 19 provinces of the country. The National Church was boasting over 700 churches with up to 30,000 - 40,000 believers.

The civil war was over and Khaing Kev Iev (Duch), the former director of Toul Sleng Prison, S-21, was arrested. There were 18,000 prisoners tortured and murdered at S-21. Duch's Interview revealed "I have done some very bad things in my life. Now it is time to accept the consequences for my actions. I am so sorry. The people who died were good people. I am here now. God will decide my future. It is ok, they can have my body but Jesus has my soul." Far Eastern Economic Review.

Duch came to Christ through Pastor Christopher Lapel (Cambodian) from Long Beach California in Battambang in the late 90's.

- 1999-2000, Food for the Hungry (FHI) under Mark Wilson sponsored a Vision Conference for Cambodian Church leaders with Darrow Miller, author of *Discipling the Nations*. This conference planted the seeds for the vision of holistic ministry of which some national churches had now begun to see sprout up in 2006 (the date of the writing of this chapter).

On December 1st and 2nd, a joint Christmas new millennium celebration was held in the Olympic Stadium with the EFC facilitating behind the scenes. Kampuchea for Christ, Campus Crusade and the Baptist Convention participated with the EFC in a show of unity. The celebration, costing over \$40,000 brought in 30,000 of the 40,000 people they were hoping for over the two days, and as a result of the program, local Channel 5 management invited EFC leaders to explain the meaning of Christmas on TV. The Rev. Kong Phan Chhon explained to the crowd that this was a special window in time, 2000 years after the birth of Christ.

- 2000, Later that July, the Cambodian church leaders attended their first Billy Graham Conference on Evangelism in Amsterdam, Holland. The Cambodian contingent was made up of Heng Cheng, Sithan Lee, Taing Vek Houng, Sar Paulerk, Lav Houn, Mam Barnabas, and Ouk Bonthuen. They attended a workshop

where about Church Planting Movements where Cambodia was used as an example.

In July, the magazine Christianity Today highlighted World Relief's Joke van Opstal reporting, "Over 15,000 of Cambodia's children have been led to Christ through Joke's club program using puppets. This brought their mothers to Christ, which has resulted in fathers and brothers also coming to Christ. Joke's ministry alone has resulted in five church planted. WR president at that time, Clive Calver, says, 'Micro-enterprise development means child survival. Child survival means Kids Clubs. Kids Clubs mean evangelism. Evangelism means church planting. Joke has pioneered in a unique and fantastic way with very little resources.'"

Terrorism visited Phnom Penh in December 2000 when the alleged Cambodian Freedom Fighters stormed Phnom Penh, blew up a gas station, and attacked a police barracks and some other ministry buildings. Eight dead, most of the CFF were captured. The ring leader was a Cambodian-American accountant based in Long Beach, California, who continued to reside there untouched by law as he broke no laws of the United States. In 2006, he was finally convicted of crimes and sentenced to prison.

The World Concern, from 1998-2000, (later changing to ICC) facilitated the training of children's Bible teachers, youth groups and ethnomusicology (indigenous worship music). ICC, working together with EMU for Timpuan language, developed a bilingual literacy primers and reading materials in three tribal languages of Krung, Brao, Timpuan, and the national language of Khmer for the first time. Tribes were able to read and write in their own language, including portions of scripture and Christian songs.

Now almost 1000 churches with close to 60,000 believers (not counting children).

- Churches over 150 - 10%
- Churches around 100 - 20%
- Churches around 50- 40%
- Churches at 20-25 - 30%

The Evangelical Fellowship was the largest umbrella group representing evangelicals to the government. 75% of Cambodia's churches were under EFC in 20 provinces and four major cities.

- 2001, From 1997-2001, the Church in Rattanakiri continued to grow on its own, reaching around 1000 believers in 20 churches, in four language groups. Denominational and, independent churches came together to form the Rattanakiri Fellowship of Churches, which would eventually oversee the Ratanakiri Bible School.

The Six Councils that represent Evangelical Christianity to the government at this time are:

- EFC

- Cambodian Christian Fellowship (CCF).
- Cambodian Christian Evangelical Association.
- Kampuchea Christian Council
- Baptists for Cambodia
- Methodist Association of Churches.

Cambodian Ministries for Christ (CMC) by this time has started church building projects in Cambodia, headed by Rev. Radha Manickam.

- By 2006, It's was a time of amazing growth in the Cambodian church with perhaps as many as 250,000 evangelical believers attending. But sadly, although growth appeared numerically strong, spiritual depth and faith were questionable. There were now approximately 2,460 Christian churches which seem like a lot, but there was little real depth. About 15% of Evangelical Churches have purchased buildings, the rest meet in rental places, or homes. Of the 2,460 churches in Cambodia, the MOR1 has given permission to only 1000.

Currently, 14 Religious bodies are recognized by the government:

- The Evangelical Fellowship of Cambodia (which represents up to 80% of registered Churches in Cambodia)
- The Cambodian Christian Evangelical Alliance
- Kampuchea for Christ
- Cambodian Christian Methodist Association
- Cambodian Baptist Convention
- Cambodian Christian Federation
- National Christian Church Network
- River of Life Council
- Compassion Mission for Christ Council
- Four Square Gospel Council
- Seventh Day Adventist
- Catholic Church
- Baptist Good News
- Kampuchea Christian Council



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