

AGWM Missionary Training Rubric

A Project of the Missiology Committee of 2015

Introduction

The 2014 missiology committee was asked to create an instrument or training plan that would serve to instill AGWM values in the hearts of our missionary family. For us, this topic came as a natural outgrowth of the progression of papers that the missiology writing groups have produced in the past three years. In particular, we are guided in our quest in how to better train missionaries through having examined the following four themes: 1) defining a missionary, 2) the centrality of church planting among least-reached people groups, 3) the missiology for the church series, and of course, 4) best practices in missionary training.

Our initial discussion was framed around the idea of producing some kind of training curriculum based in AGWM core values. However, two things soon became obvious: first, that actual curriculum production is beyond the scope of our year-long assignment time frame, and second, without a model or schematic that would inform us of content, delivery systems, and when and where a topic would be taught, it would be impossible to create meaningful and useful curriculum.

Added to that, several entities lay some claim to the training process: the Mobilization Department, Personnel and Member Care, Ron Maddux's committee (RMC), and the regions themselves, who are planning and executing training at Missionary Training/Missionary Renewal (MT/MR) break-out sessions and on the field. We came to the conclusion that in order to facilitate actual training curriculum development, a master training rubric was critical that would serve as a guideline for curriculum development and coordinate the work of the various entities involved in training.

The purpose of this paper is to provide a missionary training rubric as a guide in equipping AGWM men and women called by God to more effective ministry across cultures, as individuals and in teams, toward the planting of Pentecostal churches and making faithful disciples.

Delimitations

The vision, core values, and best ministry practices of AGWM, the competencies necessary for effective service, the definition of "missionary," and the urgent task of reaching unreached peoples all form the platform on which we must build in order to equip effective workers. In this paper we have concentrated on these core competencies and values. We realize that there are areas in which a specific missionary may need specialized training, but in this text, topics such as, TESOL, business entrepreneurship, education curriculum design, or medical skills will not be covered.

A Brief Note on Organizational Consequences of Equipping Followers

In the past, much of the training that missionaries received after MT depended on the initiative of the individual missionary. Here we propose a philosophical and theological shift and

commitment to a different type of training that leads to the development of professional, long-term, cross-cultural workers.

If we achieve the goal of equipping missionaries in a well-rounded and professional manner, cultural changes throughout the organization will naturally occur. A new kind of team that fosters mutual respect and interdependence will enable our community to function in the Lord's mission as the body of Christ with Christ as its head (1 Cor. 12). Leader-follower dyads in which the follower is relatively untrained and the leader has the knowledge and vision creates structures in which the leader is authoritative and the follower is expected to follow without questioning. When followers are trained to think theologically and strategically, then leaders must lead the group to hear the Lord's voice and find the vision for the group together. In this way, cooperative strategizing and participation along with covenanted loyalty to one another and the cause of Christ become the new model. This kind of an organizational shift can be difficult for leaders and followers alike. Leaders must learn to trust and empower the followers, and followers must learn the art of understanding covenanted loyalty and cooperative submission. However, without such an organizational shift, fully trained followers who are not empowered to be part of the strategizing will become disgruntled or uninvolved followers! (Kelley 1992)

Why a Master Rubric?

There are several reasons why a master rubric is needed before curriculum production: First, the AGWM community is committed to universals that everyone needs to grasp and which a single curriculum could address, but then these universals must be contextualized for each region and specific area, without losing the unifying core values and ministry practices of the AGWM missionary family.

Second, a rubric makes explicit all the competencies and values so that none of them inadvertently "slip through the cracks" either in Springfield or on the field.

Third, training must occur not only pre-field but throughout one's missionary career, an area, which in the past has been largely ignored with the result of lagging missiological investigation for strategy development. As Darrell Whiteman (2008, 13-14) has stated: "Without an approach to continuous learning from the culture, it would be possible to spend 25 years in a culture but essentially repeat the first year 25 times."

Fourth, our diversity in regions and areas and the way they are structured and administrated means that there is no single delivery system that will meet all the needs. This means that if a curriculum were produced, it would still have to be reworked in every place to match the delivery system needs. Finally, we feel that a global training rubric, rooted in AGWM core values, will serve to clarify responsibilities, determine training objectives, delineate subject matter, and avoid confusion, redundancies, and lacunas. It then allows us to clearly see training universals where a single curriculum can meet the need and provides direction for regions, areas and countries to tailor training based on identified training objectives with delivery systems that meet their needs.

The missionary life with AGWM begins at the application process and extends till the missionary leaves the field. With the continual dynamics of globalization, the frequency of

multicultural interaction, the mobilization of national churches for missions, and rapidly changing economic, political, and environmental contexts, no method is likely to be effective more than a decade! “Without some form of continuing education and training our culture and language learning is likely to plateau and we won't get to the depths of cultural understanding or linguistic competence that we need.” (Darrell Whiteman 2008, 14)

Therefore, curriculum needs to be developed for the entire scope of the life a missionary. Every missionary must remain as a flexible learner who continues to strategize and be led by the Spirit of God in every phase of life. Whether at the beginning or end of his/her career, every missionary and every regional community should have both the challenge and the opportunity to participate in continuing education and Spirit-filled strategizing.

This paper will serve as both an introduction and a synopsis of the training rubric. It is a fluid and dynamic work in progress; a paradigm on which to build. We will seek to define the objectives of missionary training, to describe the missionary values and core competencies necessary for significant missionary work, and to recommend a trajectory based on the missionary career. In addition, we will include an explanation of the Training Matrix followed by possible action steps for future development and an appendix with possible delivery systems.

The Master Training Rubric

Broad Goals from the Master Training Rubric

With the introduction of the Master Training Rubric, we hope to create a learning community in which individual missionaries can flourish in the context to which they are called. The goals of the training process are expressed here in terms of (1) the characteristics of the learning community that we desire to see emerge on every field and (2) the spiritual and professional development of each member of our missionary community.

Community Goals

More than just a pre-field or first-term missionary training, we need a plan that *engenders a community* with the DNA of tackling stubborn on-field challenges with the creativity of the Spirit, the wisdom of Scripture, as well as the hard work of cultural exploration, critical thinking, and integration. The training plan would seek to:

- Initiate candidate and on-field missionaries into AGWM community culture, introducing them to our mission, values, vocabulary, spirituality, and skill sets, which are the heart of AGWM identity.
- Provide community opportunities for missionaries to wrestle with universal missionary challenges, such as contextualizing strategies, partnering with national churches, discipleship and community in the national culture, etc.
- Instigate fellowship within the team in such a way that all will be given a voice to contribute to the vision and strategies of the AGWM family in their regions and areas.
- Form character and spiritual maturity in the missionary family, enabling them to truly participate as healthy individuals in the life of the team.
- Equip and allocate time and resources for experienced missionaries to grapple with unresolved missiological issues that face their regions and areas.

Member Goals

Our goal is that each member in our community become:

- Fully knowledgeable of and in agreement with AGWM's strategic and prophetic participation in the mission of God.
- Capable of handling Scriptures as God's Word to us for discipleship and prophetic witness in this world.
- Capable of building healthy cross-cultural relationships characterized by the fruit and gifts of the Spirit, with a deep sense of spiritual maturity and wellness.
- Capable of exegeting culture and contextualizing both message and ministry.
- Capable of overcoming the challenges of living a well-adjusted life in a new context and mastering the daily necessities of life as an AGWM missionary.

Master Training Rubric Content: AGWM Core Values and Competencies

As we contemplated the development of a master training rubric based on AGWM core values, we realized that we had a companion resource in the six competencies¹ that were developed in the missiology committee paper on *Best Practices in Missionary Training* from 2013. In order to live out our core values, we must have the knowledge and skills afforded by the competencies; therefore, we focus on the competencies and their corresponding values for the content of missionary training. In this section, we list first the eight AGWM core values and then the table (see Figure 1) that lists the six competencies and shows the corresponding AGWM value or values that relate to each one. (Note that many of the values overlap with several competencies.)

AGWM Core Values

1. We are committed to a biblical understanding of the mission of the church.
2. We are committed to fulfilling our mission in the power of the Holy Spirit through Pentecostal practice and teaching.
3. We are committed to the principles of the indigenous church and partnership.
4. We are committed to understanding the culture and worldview of those people with whom we work.
5. We are committed to practicing spiritual disciplines in our lives and to the development of personal spiritual formation.
6. We are committed to the team concept of working together as missionaries.
7. We are committed to proclaiming the gospel to unreached people.
8. We are committed to holistic mission in word, deed, and spirit.

Integrating AGWM Core Values With the Six Competencies

Competencies and Practices	Values
1. Bible and Theology <ol style="list-style-type: none"> a. Basic Biblical skills, hermeneutics, exegesis, etc. b. Ecclesiology, c. Pneumatology, etc. 	<ul style="list-style-type: none"> • We are committed to a biblical understanding of the mission of the church. • We are committed to proclaiming the gospel to unreached people.
2. Theology of Mission <ol style="list-style-type: none"> a. Biblical TOM b. AGWM missions core values c. Church planting/Indigenous Church/UPGs d. Making disciples who make disciples e. RPTT f. Partnership g. Incarnational ministry h. Money and missions/unequal power, etc. 	<ul style="list-style-type: none"> • We are committed to a biblical understanding of the mission of the church. • We are committed to fulfilling our mission in the power of the Holy Spirit through Pentecostal practice and teaching. • We are committed to the principles of the indigenous church and partnership. • We are committed to proclaiming the gospel to unreached people.

¹ In the Best Practice in Missionary Training, only five competencies were identified; however, as we worked through the realities of missionary life, we realized that there were many challenges that demand training that were not addressed in the five competencies that have to do with everyday life in a cross-cultural setting. So we added a competency that we called Missionary life and work. In reality, this competency speaks to grace-filled cross-cultural living, in that everything we do in life, from language learning to bookkeeping, affects the image of God we are reflecting in the world.

Competencies and Practices	Values
3. Understanding Culture <ul style="list-style-type: none"> a. Tools for exegeting culture b. Challenging our own ethnocentrism c. Living and working within the culture d. Understanding own cultural biases <ul style="list-style-type: none"> i. Truth/ Time orientation ii. Living in a collective society e. Cross-cultural leadership, etc. f. World religions 	<ul style="list-style-type: none"> • We are committed to understanding the culture and worldview of those people with whom we work.
4. Spiritual Formation <ul style="list-style-type: none"> a. Personal spiritual maturity and Spiritual Disciplines b. Living and working in community <ul style="list-style-type: none"> i. Conflict management ii. Servant attitude and action iii. Community spiritual disciplines c. Spiritual Warfare d. Living and ministering in the power of the Spirit 	<ul style="list-style-type: none"> • We are committed to practicing spiritual disciplines in our lives and to the development of personal spiritual formation • We are committed to fulfilling our mission in the power of the Holy Spirit through Pentecostal practice and teaching. • We are committed to the team concept of working together as missionaries.
5. Contextualization (Developing contextually appropriate message and ministry.) <ul style="list-style-type: none"> a. What is contextualization? b. Tools for contextualizing c. Contextualizing the message d. Contextualizing ministry skills 	<ul style="list-style-type: none"> • We are committed to understanding the culture and worldview of those people with whom we work. • We are committed to the principles of the indigenous church and partnership. • We are committed to holistic mission in word, deed, and spirit.
6. Missionary Life and Work (Grace filled cross-cultural living) <ul style="list-style-type: none"> a. Family life—creating a home and parenting; children's education; b. Singles and gender issues c. Language learning/lifelong learning d. Bookkeeping and reporting e. Culture shock, expectations, and counting the cost 	<ul style="list-style-type: none"> • We are committed to the team concept of working together as missionaries. • We are committed to holistic mission in word, deed, and spirit.

Figure 1 AGWM Core Values and the Six Competencies

Master Training Rubric Timeline: The Four-Phase Trajectory of Missionary Life

The training rubric that we are proposing addresses these values/competencies in an iterative fashion, applying the main topic to the increasingly embedded contexts as the missionary grows into his/her role on the field. Therefore, the second dimension of the master training rubric addresses the chronological aspect of a missionary's career. Developing a competency is not simply a matter of learning material at a particular point; rather, at every stage of his/her career, as the missionary is confronted by differing cultural, relational, and theological problems and tasks, the core values and competencies are revisited by the community to strategize for the future. As an adult learner, a good missionary is searching for tools and dialogue partners to

resolve problems. The challenge is to deliver these tools at the right time and place within their career in a form that is *relevant*, *doable*, and *applicable*.

The following diagram outlines four time frames in a missionary's life that we will use to divide up the learning segments. Within each of the segments, a brief list of sub-segments are mentioned, each of which can be a project in itself.

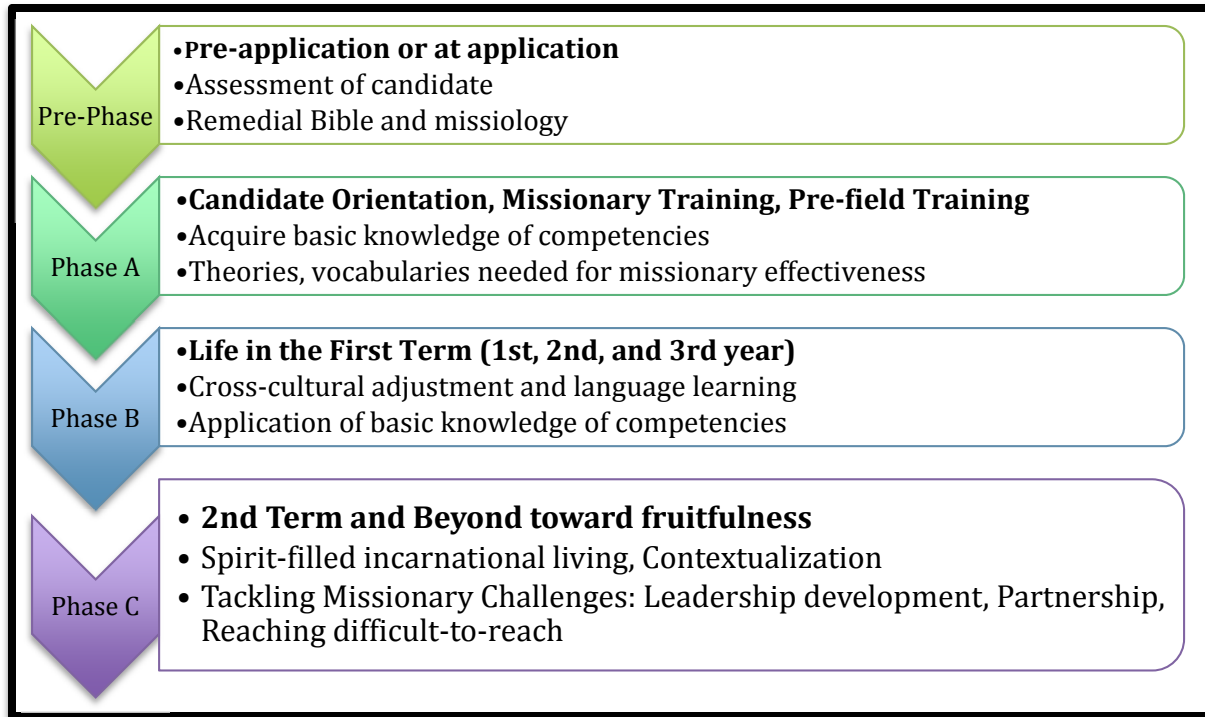


Figure 2 The Four-Phase Trajectory of Missionary Life

The missionary training matrix combines the six basic competencies and their associated goals with the four phases into a working matrix that continually reinforces and expands the complexity of the competencies across a missionary's career.

The Training Matrix: How it Works

The Missionary Training Matrix (see Figure 3) brings together in one place the competencies and the phases of a missionary's career in a way that makes it possible to develop training that is appropriate in each phase and that builds upon previous learning. Reading the rows left to right traces the development in the capacity of the missionary for each competency as he/she advances in longevity on the field. The early phases introduce awareness and comprehension of each of the competencies. Middle phases (first term and the beginning of second term) require application and analysis, while the second- and third-term missionaries should be equipped to integrate, synthesize, and design ministry strategies in partnership with national believers.

The columns assure us that no competency is ignored at any stage of missionary life. Our final goal is to enable people to live and minister in an incarnational fashion and to be appropriately creative in their cultural setting even as they mentor others through this learning process.

A Missionary Training Matrix provides AGWM with a plan so that all the various entities involved in training are empowered to integrate their learning materials with objectives and goals into the appropriate competency and phase. This will make it possible to eliminate redundancy and repetition and to sharpen our ability to deliver training that is most relevant to the missionary in the progression of their career.

Figure 3—Missionary Training Matrix

	PRE-PHASE	PHASE A: Prefield	PHASE B: LIFT	PHASE C: Integration in Ministry Strategies
COMPETENCIES/VALUES	Pre-Approval	Pre-MT/ MT/ Pre-Field	1st/ 2nd/ 3rd Year	Itineration MR/ 2nd Term/ 3rd Term
1. Bible and Theology • We are committed to proclaiming the gospel to unreached people. • to proclaiming the gospel to unreached people.	1. Identify weaknesses, assign remedial learning: (Equivalent to OT and NT Survey)	Inspire curiosity regarding interpretational issues: Awareness of differences from western understandings. Challenge assumptions. Introduce Narrative Theology	Create a foundation of Biblical Theology upon which contextualization and ministry can be built: OT/Gospels and Acts/Epistles and Biblical Theology	Build a structure of informed understanding of salvation, the Holy Spirit, and Church upon an established biblical theology.. Development of theological critical reflection skills to be used to cultivate theological reflection in one's ministry context.
2. Theology of Mission • We are committed to a biblical understanding of the mission of the church. • to fulfilling our mission in the power of the Holy Spirit through Pentecostal practice and teaching. • to the principles of the indigenous church and partnership. • to proclaiming the gospel to unreached people.	Exposure to Biblical TOM; Exposure to Discipleship: Identity and History of AG mission, Verbalize how he/she fits in that mission; Exposure to Vision, Mission, RPTT, Core Values	The Bible as the story of mission; Holy Spirit empowerment for mission; Discipleship as Jesus' plan for mission; AGWM mission and values, RPTT; Indigenous Church Planting; etc; Missiology papers. Synergistic understanding of how one's role supports the overall AGWM mission and vision.	Telling God's Mission Story in local language; Reaffirming one's call through the Story; finding one's place in the ministry family—develop a values vision/plan for ministry that will fit into the regions/areas strategic plan; learning the art of cross cultural disciple-making	Develop and train local disciple-makers; Develop willingness and skills to mentor/train new missionaries; Enable local missions sending teams as soon as possible; Assist local churches in missions training.
3. Understanding Culture • We are committed to understanding the culture and worldview of those people with whom we work.	Create awareness of cultural differences and personal expectations regarding the need to adapt	Introduce concepts of worldview and culture; create awareness of one's own cultural bias; Study People Group—geography, history, culture	Overcoming culture shock and language learning; Skills to explore local culture; After exploration, using findings to strategize and contextualize; class on the local religion or -ism	Exploration of multiple topics in light of cultural analysis; evaluating social dynamics within the culture; culture-specific problems, etc.
4. Spiritual Formation • We are committed to practicing spiritual disciplines in our lives and to the development of personal spiritual formation • to fulfilling our mission in the power of the Holy Spirit through Pentecostal practice and teaching. • to the team concept of working together as missionaries.	Awareness of the role of the Holy Spirit in calling, empowerment, personal transformation; Personal assessment of spiritual life in a reflection paper: Expectations of missionary life and accompanying spiritual challenges.	Begin patterns of disciplines in their life that develops into a renewed journey of personal discipleship with mentor and as a family unit. Create space for spiritual disciplines to bring about internal transformation; time and teaching set aside for opportunity to be filled with the Spirit	Working in a team: servanthood, mutual submission, Spirit empowered community; conflict resolution with mission team members; culturally appropriate conflict resolution; Development of understanding of practice of Spirit baptism; spiritual warfare; growth in the areas of prayer, proclamation, ministering with Spiritual gifts, Fruit of the spirit evident in life. Discipleship development in community	Spirituality to keep you for the long-haul, when dealing with family issues; reinvent yourself, if you need to change roles, field; grow past weaknesses that keep you in a rut, dealing with complex spiritual problems, spiritual renewal and love for the people, continuing challenge of working in teams, submission, servanthood, laying down life, power giving....power for preaching, continuing to build skill sets with people,
5. Contextualization of ministry skills • We are committed to understanding the culture and worldview of those people with whom we work. • to the principles of the indigenous church and partnership. • to holistic mission in word, deed, and spirit.	Create awareness that ministry and message presentation will not be the same across cultures.	Understanding own cultural dynamics: need for home culture to be decontextualized.	Integrate Biblical foundation and cultural discoveries to understand life and ministry issues: ethics, money, leadership, church.; year one: finding roots, year two: cultural discovery tool, Year three: If we know this, how do we minister.	Developing Cross-cultural leadership skills; develop training skills; develop heuristic approaches for contextualization for cultural evaluation; work with Christians at whatever state they are in to help them to interact with the Bible and culture towards transformation and fruitfulness. Raise longterm questions, dealing with sticky issues, form/function ideas, Church planting and indigenous church.
6. Missionary Life & Work • We are committed to the team concept of working together as missionaries. • to holistic mission in word, deed, and spirit.	Assessing applicant's perceptions and expectations of living and raising a family in cross-cultural context. Reflection Paper: Expectation, fears, hopes, what challenges do you see in the future?	Align personal assumptions and expectations of family life and ministry in transition to the field. (leaving extended family, time management; security issues, stresses on family unit, cultural transition, medical.)	Missionary identity as single person or family unit, role and function in cross-cultural environment. Staying healthy on the field, dealing with culture shock, family and children adjustment, time management, security issues, anger issues; learning to create roles (KPNs), learning to adapt with flexibility in new environment.	Demonstrate creativity, productivity and development as a contributing community member; Demonstrating growth in skill, influence, and spirituality. Maintaining ministry focus and passion grounded in a sense of calling; Dealing with life issues; elderly parents, empty nest, changing roles; flexibility, longevity. Ethic of work and ministry;

In developing the matrix, the values produced by AGWM and the competencies from the *Best Practices in Missionary Training* document (2013) are woven together. While organically they are inseparable, we have intentionally examined the competencies individually in order to create training goals. We see God's redemptive purpose as the umbrella from which all of the values and competencies are derived (see Figure 4). In order to have the ability to truly contextualize life, message and ministry methods, one must integrate his/her knowledge of Scripture and mission theology, understanding of culture, and his/her spiritual formation. So the ultimate goal of the total matrix is to equip missionaries to live incarnationally and minister faithfully and fruitfully in the land of their calling.

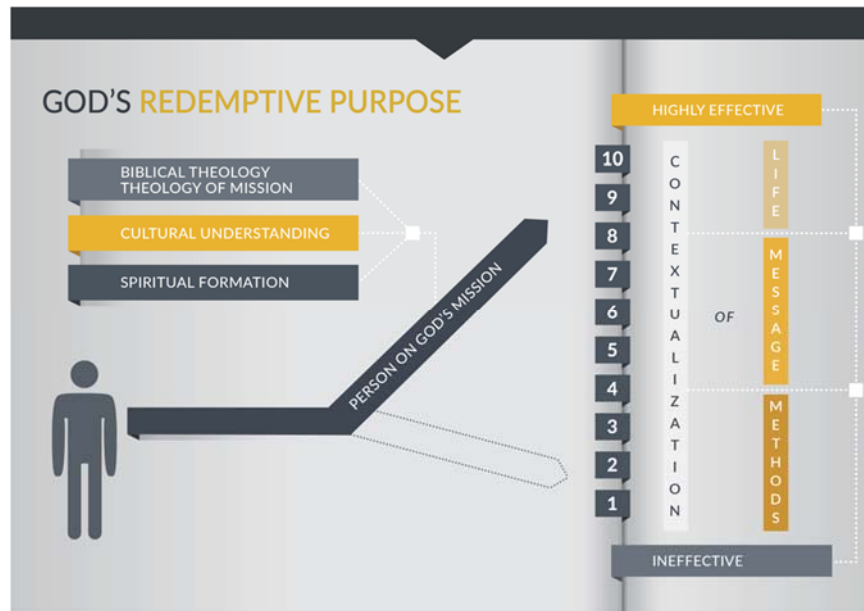


Figure 3 The Interrelationship of the Six Competencies

The further that a missionary progresses through the phases, the more all the competencies blend together to tackle the challenges of missionary life.

Competencies and Phases

In this section on competencies we address (1) the AGWM core values that relate to that competency and (2) the goals of each competency.

In dealing with the missionary phases we address (1) an introduction to the phase, (2) goals for the phase, and (3) a discussion of the training environment.

Taken together, the training matrix and this discussion of competencies and phases is designed to stimulate and seed the thinking of those who will develop the course content, training methods and delivery systems that are specific to their regions, areas, and fields.²

² These two sections are written by different authors, and at this stage of development, we are offering this material as a stimulus for readers to think broadly about the goals for competencies and phases. The Master Training Matrix lists some of the actual educational goals, while this material takes a broader view that should inform the development of specific methods to attain the goals in the matrix.

Discussion of the Basic Competencies

While each competency taken separately serves as a tool for missionary service, simultaneously, each incorporates significant multiple dimensions that are shaped by the ministry context. The more experienced and fluent in the competencies the missionary becomes, the more he/she will be able to integrate and synthesize the competencies in order to tackle the challenges of missionary life.

1. Competency: Bible and Theology

Values

- We are committed to a biblical understanding of the mission of the church.
- We are committed to proclaiming the gospel to unreached people.

This first competency entails a proficiency in exegesis and hermeneutics that promotes an understanding of the biblical mission of the church and enables the proclamation of the truth of the gospel to those who have never heard. The missionary must overcome his/her own theological ethnocentrism and adopt a degree of theological humility to be able to understand and teach scriptures through the eyes of a different language and culture.

The task of the missionary is to apply the gospel in a different context. Thus the essence of the missionary task is theological. With this in mind, Hiebert says that “all missionaries are theologians.” The only question that remains is whether we as missionaries are good theologians or bad theologians. Theological ability must be a nonnegotiable requirement of all personnel (not necessarily upon admittance).

Goal

- To provide the knowledge and skills in biblical interpretation to allow the missionary to have the necessary theological base from which to contextualize evangelism and ministry in a foreign context.

Preferably, incoming personnel have the equivalent biblical training afforded by a B.A. from a Bible college, particularly, NT and OT, Bible survey, basic hermeneutics and a narrative approach to scripture. If these things were not in place, remedial training would be necessary.

Additionally, the training would also work to enable missionaries to more clearly see their own cultural and theological assumptions that may have been formed through tradition and culture rather than through critical theological reflection. In essence, the theological component would assist missionaries in “decontextualizing” their hermeneutic from their American context as well as give them the tools to then contextualize theology into their new context.

It is common for many to operate with an implicit hermeneutic. This is not necessarily a problem until they are required to make applications into another context. At this point greater hermeneutical awareness is required. In this way further theological training is almost always necessary, even for those that have attended Bible schools or engaged in

pastoral ministry previously.

2. Competency: Theology of Mission

Values

- We are committed to a biblical understanding of the mission of the church.
- We are committed to fulfilling our mission in the power of the Holy Spirit through Pentecostal practice and teaching.
- We are committed to the principles of the indigenous church and partnership.
- We are committed to proclaiming the gospel to unreached people.

As we read the Bible with an ear to God's heart, we learn of God's redemptive purpose in our world. The Bible itself is a product of mission, informing us about God's saving work and the role of His church in His plan. As such, the Bible informs our understanding and practice of mission among the peoples to whom we are called to reach, plant, train, and touch.

Goal

- To comprehend that a theology of mission is derived from understanding the overarching purposes of God revealed in scripture and the church's participation in that cause. Scripture provides, therefore, the primary motivation for mission, and also serves as a rubric to guide, shape, question, and evaluate the missionary team's endeavors.

The theology of mission is the foundation for understanding the hermeneutic that has formed AGWM's vision and values, and informs the multidisciplinary process of theologizing that takes into consideration the primacy of Scripture, the cultural dynamics in each ministry context, and the life of a local community of faith. The goal is to build the capacity of missionary teams to empower local churches to also theologize missionally, which results in enriched multi-generational missionary practice and indigenous churches.

3. Competency: Understanding Culture and Worldview

Values

- We are committed to understanding the culture and worldview of those people with whom we work.

Understanding culture goes beyond studying outer layers such as objects, behaviors, and institutions. It is the skill that directs knowledge, feelings, and actions toward comprehension of inner layers of culture, experience, values, worldview, and beliefs. Understanding culture and worldview enable us to better love the people group, comprehend its heartfelt needs, develop ministry strategies, and plant culturally appropriate churches.

Goal

- To cultivate the skills into missionaries' lives that enable them to exegete and understand the worldview and culture of the people to whom they are sent; to strive to incarnate the Gospel in ways that would be culturally appropriate and meaningful.

All new missionaries are aware of the fact that they must learn the culture of the people to whom God has called them. Chances are that with time, workers will begin to understand and live comfortably in the new culture. However, it can take years to really come to understand the "whys" that are buried in the worldview of the people group they are ministering to. Without tools and encouragement, they may never attain that goal and thus repeat the same kinds of mistakes that missionaries made 100 years ago.

4. Competency and Practice: Spiritual Formation**Values**

- We are committed to practicing spiritual disciplines in our lives and to the development of personal spiritual formation
- We are committed to fulfilling our mission in the power of the Holy Spirit through Pentecostal practice and teaching.
- We are committed to the team concept of working together as missionaries.

All that we do in ministry grows out of who we are in Christ; formed in His likeness, transformed and empowered by His Spirit, and gifted by Him for service. Spiritual formation only happens in a person who is yielded to the Potter's hand and invested in community, prayer, and study and meditation of the Scripture. The measure of missionaries' transformation is evidenced in their life of peace in a community, in their faithfulness and fruitfulness, and in the spiritual authority resident in their lives.

Goal

- To promote vibrant spiritual formation in the life and ministry of the missionary and the missionary team.

The goal of this competency includes three different areas of spiritual formation vital to missionary effectiveness: (1) growth in personal discipleship and transformation, (2) formation of community life together, and (3) moving in the power of the Spirit as God's people in this fallen world. As disciples, our goal is to seek to be transformed so that every aspect of life demonstrates deep biblical spirituality, integrity of character, and consistent practice of a principled code of ethics. As a community of faith, we seek to enable one another to serve with the gifts we have, to mutually submit to one another, and to empower others for service. Managing conflict, loving those who are different than we are, forgiving and working together are all signs of spiritual formation. A community of believers who are being formed by the Spirit are also pushed by the Spirit to be open to the needs of the world and minister to the lost, even as they are empowered to demonstrate spiritual authority over forces of evil in this fallen world.

5. Competency and Practice: Contextualized Ministry Skills

Values

- We are committed to understanding the culture and worldview of those people with whom we work.
- We are committed to the principles of the indigenous church and partnership.
- We are committed to holistic mission in word, deed, and spirit.

Cross-cultural ministry is not about exporting one version of the Christian faith to another society. Solid missionary strategy grows from a theology of mission and is based on an understanding of culture and worldview so that the gospel addresses core issues and not simply surface behaviors. Context-sensitive ministry that is holistic in its scope will produce deep transformation and raise up churches that are relevant to their society and maintain a prophetic witness to their culture.

Goal

- To enable missionaries to integrate competencies 1–4 in order to develop context-sensitive approaches that are holistic across all the various ministry expressions in which missionaries find themselves involved.

We all grow up in a particular sociocultural system that provides the lens for our understanding of reality. Normally we do not "see" the core concepts that make up our worldview or ideational culture. When we become Christians we learn our Christian faith in a specific social setting and the natural tendency when crossing cultures is to assume the correctness and universality of our version of faith. First-level goals in this competency are to integrate skills and tools from competencies 1-4 so that missionaries can see cultural difference, learn how to discover core culture and worldview constructs, and begin to engage in the process of understanding their own culturally embedded theology and understanding of their Christian faith and practice. The ultimate goal for the missionary is to be able to develop context-sensitive approaches that are holistic across all the various ministry expressions in which missionaries find themselves involved.

6. Competency and Practice: Missionary Life and Work

Values

- We are committed to the team concept of working together as missionaries.
- We are committed to holistic mission in word, deed, and spirit.

The competency of grace-filled cross-cultural living embraces the total reality of our missionary life and work. It is holistic because everything that we do as the people of God in our new cultural setting is illuminating the outworking of Christ's good news through His Church. It also embraces teamwork, because as the people of God we do not live or work as isolated individuals but bear witness not only in our individual lives and ministries but also as we love one another as He has loved us.

Goals

- The goal in grace filled cross-cultural living is to become so proficient and fluent

in all of our daily activities and routines as expatriates that we are able to model what new life in Christ looks like in the realities of everyday life.

This proficiency extends to our organizational life as well because our life and witness is distracted or compromised when we struggle with the basic requirements that allow us to live abroad. Ministry is not in competition with family but flows out of our family dynamics. Moving through the phases of life successfully keeps us on the ground and bears witness to God's provision to those we live among. Non-Christians whom we live among are not as impressed with successful problem-free lives as they are with seeing people who have the same life issues they do walk through them by the strength of the Holy Spirit.

Training Phases

Regional Involvement

The core curriculum and resources that are supplied by AGWM will serve to unite the missionary family in our values and mission. Training that occurs in Phases B and C rest firmly in the regions. However, that is not to say that we are independent of one another, rather regional educators working together, sharing resources, and giving feedback and fodder for MT/MR, can only bring relevance and focus to all of our efforts.

Pre-Phase Training: Pre-Approval

Introduction

A believer from a church in one of our districts has experienced what he/she feels is a call of God to go to a particular country and do missionary work. Having grown up in the AG and having admired missionaries who have itinerated in their churches, their first instinct is to apply to AGWM for missions appointment. This believer may be a pastor of a church with Bible school training and several years of experience or he/she may be a layperson, perhaps with a Chi Alpha background and a degree in education. Whatever the case, he/she senses a divine mandate to go. Before one goes, before one is approved, it is wise to make some determinations by both the applicant and AGWM to see if the “fit” between the applicant and the sending organization is compatible.

For AGWM, preapproval assessment would serve to indicate if applicants are indeed prepared for the challenges of cross-cultural ministry. Are they worthy of the investment of the resources of our churches and personnel? Or would it be better if they demonstrated the determination and spiritual integrity to prepare and then reapply? Have they actually demonstrated effectiveness in their home district in the ministry that they are considering doing across cultures? Do they understand that the way that it is done in the States will not be the way it is done among other people groups and are they willing to be flexible; be it preaching, youth ministry, church planting, or even technology?

Applicants should be supplied with the documents and an opportunity for dialogue to evaluate AGWM to see if it is the right fit for them. Are they aware of the financial responsibilities including raising funds and quarterly reporting? Have they had the opportunity to study the mission, the values, and the vision of AGWM to reach the least reached through reaching, planting, training and compassion ministries and does their “calling” fit into these categories? Do they understand that AGWM expects their missionaries to become trained biblically, cross-culturally, spiritually, and professionally, and are they willing to work in that direction? Do they know that we are indeed a Pentecostal mission, that we believe in being led by and working in the power of the Holy Spirit, and that we teach our followers to do the same? Does the kind of work and the use of resources the applicant feels called to do fit in the vision of AGWM?

Having the opportunity to thoughtfully explore these expectations followed by frank discussions will help pave the way for fruitful partnership in the AGWM community for some; for others, it might point to the necessity to explore other missions organizations.

Educationally, the pre-phase assessment (guided by the competencies and values) would cover the following areas:

1. Biblical education background
2. Ministry skills training
3. Spiritual formation
4. Relationships as demonstrated in their family, churches, and districts
5. Cross-cultural education or experience

To orient the applicant to AGWM philosophy, the applicant should have the opportunity to explore the following materials:

1. AGWM value statement, mission and goals
2. Documents developed thus far by AGWM missiology committee
 - a. *What is a Missionary?*
 - b. *What is a UPG?*
 - c. *Collective Calling*—especially as it pertains to working together toward a collective goal, that is, to see the church planted
 - d. *Missiology for the Church*—before you give, before you go series
3. Documents on the upcoming continuing education requirements

Goals for Pre-Phase Training

1. Assess each applicant's biblical literacy and ministry experience. According to baseline requirements, remedial work could be assigned.
2. Introduce applicant to basic AGWM vision, mission, values and philosophy (RPTT).
3. Apprise applicants of the six competencies of AGWM missionaries.
4. Orient applicant to the commitment of AGWM to ongoing missionary education.
5. Explore the applicant's calling in light of the mission of AGWM
6. Discuss expectations (living and ministry) and consider the realities concerning life issues on the field, such as children's schooling, the necessity to learn language, gender issues, etc.
7. Build a case as to why AGWM should invest in him/her based on his/her fruitfulness in ministry in the U.S.
8. Lead a group in studying the six lessons in the *Missiology for the Church* series in the applicant's home church.

Developing the Training Environment

Eager to be approved, it would seem that no other time in people's relationship with AGWM would they be more open to pre-approval training. With a system in place that is known and expected, each applicant should be willing to do the remedial work required, to embrace the challenge of becoming a tri-professional over the next term, and to submit to regular continuing education.

Possible Delivery Systems During Pre-Approval Phase

The majority of this material could be online in the form of documents, YouTube, or other venues. Some form of evaluation needs to be in place to assure AGWM that the applicant has followed through and finished the required tasks.

In the case of remedial work that is required, if it is done through an AG school or internship, a certificate of completion or grade could be requested.

An online chat feature could also be helpful to answer any questions the applicant could have, although considerable thought will need to be given to all online systems to ensure the security of those planning on working in closed countries.

Phase A Training: Orientation, MT/MR, Pre-Field

Introduction

Each candidate comes to AGWM with a range of training and skills from a variety of backgrounds. Since there exists minimal pre-application educational demands, much of the learning process must happen once the missionary is part of the AGWM family. An effective missionary must become an expert in each of the competencies which he/she will be integrating and contextualizing throughout the trajectory of his/her career. Most critically, a missionary must have a deep sense of God's presence in his/her life out of which the fruit and gifts of the Spirit flow making the candidate capable of living in communion with others.

Phase A training includes at least three components: (1) Candidate Orientation, (2) Missionary Training and Missionary Renewal, and (3) pre-field on-the-road instruction. No phase of the training is more critical than that which takes place between the time that an applicant is approved and arrival on the field. It is during this time that the vision, values, and organizational culture of AGWM are introduced, the community of fellowship is cultivated around the task of reaching the least-reached, and foundational competencies for the task are inculcated as the new candidate finds his/her place in the missionary community.

Simply put, each person who appeals to AGWM to participate in this calling with his/her gifts must find his/her place in this mission. The pre-field training serves to communicate to the new candidate (1) what the missionaries must be (character), (2) what they must know (knowledge), and (3) what they must be able to do (skills). It is impossible for a missionary to be successful in the long term without all three areas working in tandem. An unwillingness to participate in this training would be an indication that the candidate's appointment should be reconsidered.

Goals for Phase A Training

Missionary Training:

1. Introduce new candidates to each of the competencies.
2. Instill the AGWM values.
3. Mobilize for itineration and communicating the mission to the sending churches.

At the end of the iteration process, having completed CO, MT/MR, and pre-field on-the-road training, the worker should be able and willing to do the following things:

1. Articulate the mission of God and AG's specific calling to participate in the *missio dei*.
2. Communicate clearly AGWM values, mission, and strategies, and willingly embrace them.
3. Be acquainted with the organizational structures of AGWM and be willing to work within those structures.
4. Expound rudimentary knowledge for each of the six competencies, including vocabulary and theoretical frameworks
5. Recognize elementary issues of contextualization as a result of interaction with their regional breakout sessions and pre-field training
6. Identify as a member of the AGWM community and have a growing sense of fellowship with new colleagues.
7. Investigate (on a rudimentary level) personal biases, ethnocentrisms, and spiritual inadequacies, with the goal of dying to self and growing closer to Jesus.
8. Commit to the task of becoming a tri-professional³, mastering the six competencies, and internalizing the AGWM core values.

Developing the Training Environment

In the case of Phase A training, most will take place in Springfield at Candidate Orientation, Missionary Training, and Missionary Renewal, thus making it simpler to develop the training environment. The environment should (1) teach fundamental values and competencies as interactively and experientially as possible, (2) aim at building community and relationships, and (3) contain elements that build spiritual character.

Besides knowledge and skills, every missionary will face spiritual battles and personal conflicts like never before. The weeks that new missionaries are in Springfield for missionary training is a unique time where character training through the implementation of experiential learning can take place pre-field, allowing for assessment of spirituality and the ability to cope in stressful situations.

The rest will be the time during which the new missionaries are itinerating, and it is important that they do not lose track of the fact that they are still part of the community, and as they iterate, they continue to care if the others are doing well. This will prevent competitive spirit or jealousy leading to unwise comments to pastors about the importance of one's ministry over others'. A virtual community is then appropriate for prayer and training.

It is important to note that responsibility for effective training depends on collaboration between AGWM and the regions. Central themes that form the foundation of the identity of AGWM are rooted in what is taught to all new missionaries; however, the regional

³ The three "professions" are biblical scholar, cross-cultural exegete, and ministry specialist (youth ministry, church planter, Bible school teacher, etc.).

education committees carry a great deal of responsibility for training (with the exception of MR), from that point onward.

Delivery System Example for Phase A

Pre-field itinerating missionaries in Europe were called together every Friday for six months (September, October, November, February, March, and April) for two-hour webinars. Every Friday included reports and prayer. The first Friday of each month was conducted by a mentor/trainer who taught on various topics related to spirituality and adjustment while itinerating. Each month, the other three Fridays were dedicated to one of the six competencies. These weeks were interactive and included a discussion page and doable reading assignments. The goal was to reinforce material learned during MT, to expand regional specific applications of the competencies and values, and to prepare new missionaries for the step of moving the family overseas, as well as maintain fellowship among the candidates during itineration.

Phase B Training: Life in the First Term (LIFT): First Term 36 months

Introduction

In the past, intentional new missionary training was limited to that which was offered to candidates before they itinerated and reached their field assignment. This pre-field training took various forms over the years, ranging from graduate level courses over several weeks down to the current MT, which covers a two-week period. Training during the first term of field assignment has been notoriously laissez-faire and largely dependent on the initiative of the individual. In many cases, veteran team members facilitate new missionaries, advising them with basic adjustment as they find roots and learn language. Discovering culture, contextualizing ministry, discerning the direction of the Spirit, and learning to partner with colleagues and national church has often been left to the initiative of the individual new missionary, with perhaps a veteran team member facilitating in the wings. In this climate, some may be inclined to seek out training and mentors both expatriate and local on their own, while others may not. Others have sought, but have been unsuccessful in finding adequate training for various reasons.

The laissez-faire approach to providing direction during the first term of field experience has many limitations. First of all, most new missionaries do not know what they need to know. Blaring areas such as “Why do these people do things this way?” may be obvious, causing missionaries to prepare themselves in some areas while being blind to other significant topics, such as contextualizing ministry strategies. Some take initiative for their own training while others do not. This results in making unnecessary mistakes, where new missionaries often end up “reinventing the wheel” rather than learning from the experiences of those who have preceded them. Second, it retards the overall effectiveness because of the lack of cultural knowledge. Third, and most importantly, it can set people up for failure because they feel lost, ineffective, and confused and often doubt their ability to make a contribution.

Experience shows us that new people make a faster and more successful transition to effective cross-cultural ministry when the following conditions are present:

1. There is direct input from veteran team members both in terms of teaching, training and in modeling good practices.
2. They are given experience on the ground appropriate to their abilities.
3. They are given biblical missiology and clear data about the needs in their place of service.
4. They have time with veterans to reflect on their experiences, Scripture and the data.

In this phase of training we will look at goals and potential component parts and provide illustrations of varying delivery systems. The component parts are linked to core competencies, each of which has associated values. The illustrations here are meant to help stimulate thinking about how each area and region can develop their own approach to the training components.

Goals for Phase B LIFT Training

In the first term, there are broad goals that are universal to AGWM as well as field specific.

At the end of their first term workers should be able to do the following things:

1. Communicate proficiently in the local language. Since languages vary in difficulty, the timeline will be different for each one. However, even for more difficult languages, first-term missionaries should be able to carry on normal conversation and present a simple message or teaching.
2. Understand the local culture enough to operate well in daily life and initial ministry.
3. Distinguish between ministry that is appropriate to their setting and that which they had practiced in the U.S.
4. Articulate key missiological principles and how they apply in their particular context.
5. Formulate a preliminary vision and strategy statement for their next term of service and prepare the ground for that work.
6. Develop rudimentary relational networks with local Christians and national church leadership if it exists.
7. Understand how the local and national church functions and identify its rhythms, ethos, decision-making processes, and vision.

In some cases among unreached people groups there is no existing “national church,” but often there are some isolated local Christians. National churches vary greatly in size, so in some cases in a smaller one it is possible to meet national and regional leadership. In very large ones developing relationships with district level leadership is an appropriate goal.

First-Term Universals: Mentoring the New Missionary in Cross-Cultural Living and Ministry

At the end of the first term the field training system and team will have helped the new

missionary successfully address the following issues:

1. How do I learn the language?
2. Where should I live?
3. How should I school my children?
4. How do I handle the technicalities of expat living: car, visas, phones etc.?
5. How do I manage my time?
6. How do I deal with homesickness and spiritual depletion?
7. How do I maintain spiritual health during this liminal phase of missionary adjustment?
8. How do I transplant my life and ministry into the new culture and national church?
9. How do I handle culture shock and culture stress?
10. How do I exegete this culture and begin to develop ministry strategies from that knowledge?

Developing the Training Environment

Specific training will be more influential when it takes place in a field environment where training and ongoing learning is part of the organizational culture.

Here we present a lineup of potential structures and methods that will help first term adjustment:

1. Arrival coaches.
2. Assigned mentor for the whole term.
3. Area orientations that focus on the practical issues of serving in AGWM in the area.
4. Field specific orientations that help new people move towards successful ministry in their country of service.
5. Missionary cohorts where new people are linked together in a group to learn together.
6. Specific tools such as key books, personal assessments of strengths, gifts and learning styles; seminars on topics relevant to family, spirituality, missionary self-care, parenting, singleness, and so on.

Example Delivery Systems for Phase B

Multiple delivery systems are often needed for the enormous growth curve derived from the variety of experiences a new missionary must adjust to, from culture shock to language learning to integration in the national church. Multiple mentors should be trained in every region to ensure that expert advisors are available for the new missionary family. Training that is explicit to the six competencies will require a more specific plan, which can include:

1. New missionary seminars, face to face gatherings of the new missionary cohort to guide the team through the process of missionary adjustment, cultural learning, and spiritual growth in the first term.
2. In some cases, new missionaries' first term is spent as a team or at a training hub.

Training goals are easily met in the context of a team. Three critical face-to-face gatherings are central to teams: corporate prayer, a study time, and a worship/teaching community gathering.

3. In regions where new missionaries are broadly scattered, online training may be necessary, although it is often the case that where they are the most broadly scattered are also regions that require sensitivity to security issues. Creativity will be required to develop accessible and meaningful delivery systems.

In all cases of Phase B training, face to face time is critically important.

Phase C Training: The Second Term Plus Moving Toward Fruitfulness

Introduction

Through the years, it has been assumed that those who have made it to, and especially through, the second term and into the third term, have “arrived” and should be able to coast into retirement, doing the same kind of ministry they had established early in their careers. This is not the case. With rapidly changing demographics in the world, the maturing of our partner churches, the increasing number of missions-sending nations, the resistance of many UPGs to the gospel, the rise in radical Islam, and the continued surge of caustic forms of secularism, intellectual atheism, and global materialism, etc., *every* missionary on the field *must* rethink his/her theology, socio-cultural location, and mission strategies on a regular basis:

Without a commitment to continuous learning of cultural realities in a ministry context, it would be possible to spend 25 years in a one setting and essentially repeat the first term of mission service several times over. Without some form of on-going education and training of cultural dynamics and language learning, we are likely to plateau and won't get to the depths of cultural understanding or linguistic competence needed. (Whiteman 2008)

Further, by the time missionaries come into their second and third terms, obvious challenges begin to loom that give rise to ask tougher questions that overshadow our work—questions about biblical leadership and authority, contextualization practice, depth (or lack thereof) of spirituality in mission/church colleagues and partners, appropriate use of funds, and issues over spiritual, emotional, and physical burnout. Many of these questions nag at us, hindering our busy ministry when there seems to be little time, tools, or opportunity to grapple with them.

Therefore, we are proposing continuing education for all missionaries as they move through the later years of their ministry, not only for their own personal growth, but for the sake of a community of coworkers on the fields, recognizing that effectual mission philosophy and strategies are taught and caught best out of the wisdom of experience.

AGWM missionaries need comprehensive preparation over the course of their ministry career, which is in keeping with our core value to cultivate energetic lifelong learners who will flourish in life and ministry. To meet this objective, *Phase C Training* is designed to address learning needs for the head (cognitive), heart (spiritual and morale) and hand (skills).

Goals for Phase C Training

During the second and third term of missionary service, the missionary should perform advanced life and ministry competencies in cross-cultural settings in the following areas:

1. Integrate theology into all dimensions of life and ministry with the result of faithfulness and fruitfulness in the form of disciples who make disciples.
2. Demonstrate ability to comprehend, analyze, and apply higher contextualization skills.
3. Exhibit proficiency in the language of a people group.
4. Model leadership in spiritual, personal, and family life for missions colleagues and the national church.
5. Apply skills for teaching and mentoring younger colleagues for effective cross-cultural life and ministry.
6. Relate personally, spiritually, and ministerially in wisdom, understanding, and maturity among a mission team and national church.
7. Practice the skills that encourage and empower sustained regionally appropriate partnerships with national churches.
8. Support a national church in the art of missionary preparation and mobilization efforts.

Developing the Training Environment

Far from being a task that is to be done alone, with each missionary seeking an independent path, studying together can bring healthy strategizing to a field. The following cooperative efforts can boost on-field effectiveness:

- Partnership with AGTS and other AG schools to provide continuing education (bachelor's, master's and doctoral degrees) on the field in forms that are affordable and directly applicable to the work of the ministry in the socio-cultural context of the field.
- Cohorts of ministry specialists, such as compassion ministry, youth ministry, etc., and workshops developed with experienced practitioners.
- Meaningful missionary events; times of getting away for fellowship, prayer, encouragement, and training. Regions should be empowered to incorporate "training" in the form of teaching, dialogue, workgroups, and interviews in order to move forward strategically as a community relating to their field.

Delivery Systems During Phase C

Training in Phase C can take several approaches, but we offer these two as examples:

- At every regional, area, and field meeting, some form of training or theologizing and strategizing should be incorporated. For example, the prayer gathering of Students for Christ Europe, which is an annual event, incorporates a vital theological study. One year we asked the question, What does it mean to be a Pentecostal student group in Europe? Every worker studied different aspects of the topic, and out of the discussion came a committed effort to teach and

emphasize the Holy Spirit's work among our student-led groups.

- Partnership with AGTS to develop on-the-field classes that can also serve as seminars. A good example of this is the Global Initiative training for Muslim ministry, which is available in many parts of the world.

Recommended Steps for Future Action

We, the missiology committee, believe that taking these initiatives will bring vitality to the missionary family, deepen our spirituality, and raise up men and women who are capable of planting churches and influencing God's people to follow Him to the far ends of the world. We desire to see learning opportunities developed that will enhance future leadership and create a second tier of missionary strategizers who will carry the mission onward into the coming generations till the Lord returns. We dare not settle for less than our full commitment to empowering every new missionary to be what God meant for him/her to be.

1. Create a team.

- Develop a team that would be headed by an educational specialist who would be based in Springfield and would coordinate training across the multiple entities.
- Interface with regional educators in the development of contextualized curriculum for their regions,
- Organize the regional educators for the purpose of sharing resources and collaborating with one another in the development of training throughout each phase of the training matrix.
- Enlist curriculum development specialists for each of the six competencies.

2. Develop curriculum for AGWM universals.

The master training rubric advocates for uniform training universals and core values even as it assigns to regions, areas, and fields the task of developing their own context-specific training. The production of foundation material will aid the regions, giving them a “main stream” out of which their contextual tributaries can flow.

Example: An online foundational course for each of the competencies would serve as a tool for the regional educators and teachers who will be training new missionaries on the field. Each course should be laid out in such a way that contextualization of the materials, while part of the course, will be developed by regional educators. The production of such training tools for universal objectives from AGWM will help at the early stages of the training.

3. Build resources and support for regional trainers.

Provide training and resources for regional educators and trainers. Make available formal educational degrees to insure a continuing influx of scholar-practitioners. Besides degrees centered on the core competencies, we should seek to equip some of our missionaries with educational skills, such as: adult education, setting goals and evaluating informal education, experiential learning, team based learning, etc.

4. Create a resource platform.

Acquire or produce materials and create an online resource for the regions to share information and documents.

5. Enlist partners.

Liaison with churches, districts, and Bible schools to communicate expectations for pre-appointment. Create responsible senders by informing our US partners of the AGWM's vision and mission and of the spiritual and educational requirements for a missionary applicant.

6. Develop assessment tools.

In consultation with the Mobilization and Personnel and Member Care Departments, develop a tool to assess an applicant's level of preparation in order to recommend appropriate remedial training and mentoring.

Create a process of accountability, assessment, and reward for ongoing learning for appointed missionaries.

7. Create a logistics and technology team.

Assist with webinars and online training.

8. Develop a plan for regular evaluation against best practices in missionary training.

- Define characteristics, markers, of an effective missionary.
- Maintain a flexible training plan in order to prepare missionaries—not for the present but for the future—to adjust to their changing roles as the church grows—from planters to teachers to aiding missionary sending agencies, and so on.
- Commit to a continual measurement of outcomes, evaluation of training, and communication between everyone involved in the process.

Appendix A

Possible Delivery Systems

Online Delivery Systems

Online courses—Moodle/Blackboard

WebEx/webinar

Face-to-Face Instructional Settings

- Schedule a seminar to work through a particular text that everyone has read in advance (for example, books on biblical theology of mission or local culture).
- Develop courses or bring in guest lectures for weeklong intensives on mission theology.
- Develop field-specific orientations that tackle issues of culture shock and stress and how ministry is different than in their home setting.
- Introduce context issues in area- and field-level orientations. Assign basic background reading or develop online webinar options.
- Study the history of country, entrance of Christian faith and mission, history of local AG organization, and AGWM work there.
- Regional and area meetings—include an education component during each corporate meeting.
- Have prayer retreats as teams or fields.
- Hold area and field orientations to cover these topics.
- Bring in AGWM leadership to share at retreats on AGWM topics.
- Use a seminar setting on handling conflicts.
- Develop on-field courses or seminars that unpack context issues.
- Invite guests to share on key topics relating to core values and competencies for field retreats.

Assigned Books, Readings, and Self-Reflection

- Assign background reading on a particular subject.
- Assign background reading and book reports on the text to share with a broader group.
- Utilize a point system where it would be expected that every missionary accumulate a certain number of points each term.
 - While some training opportunities should be required of all AGWM personnel, other seminars may be designed to address specific interests of only a slice of the missionary family. For instance, we feel it would be helpful to develop some training that is aimed specifically at young mothers, singles, those who are teaching in Bible schools, or those in difficult national church situations, etc.
- Keep a culture journal and reflect on it with veterans.

Formal Study and Courses

- University-level classes at AGTS and CTS or other regional seminaries

On-the-Job-Training With Fieldworkers in Team Settings

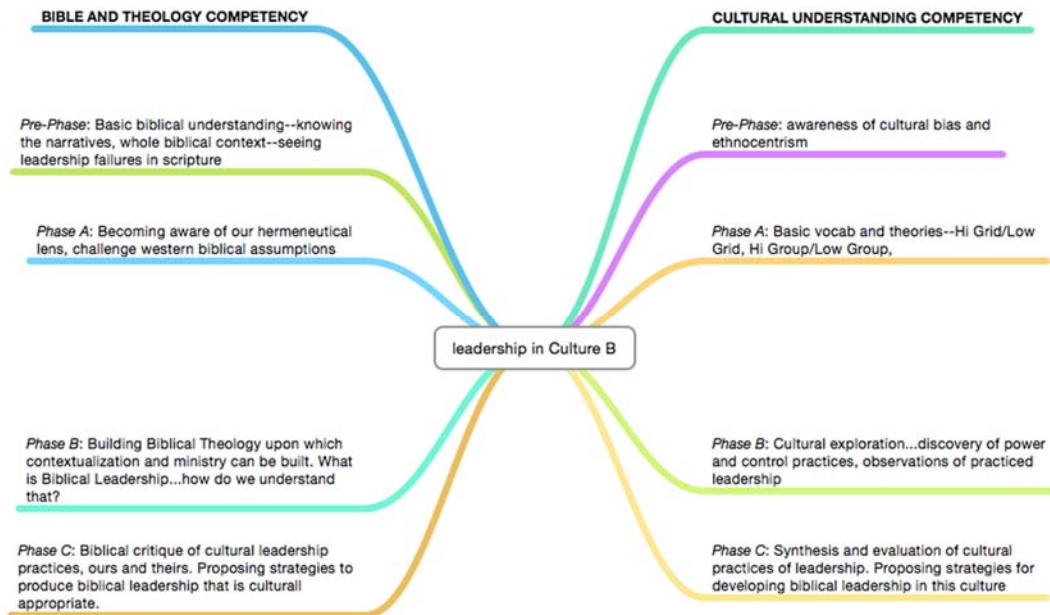
- If working in a team with a regular training meeting, these topics can be addressed in the course of the weekly training meeting.
- In a team setting, work through texts on biblical theology of mission during weekly training sessions.
- Have the mentor work with them on developing mission messages to share with the local church and Bible schools.
- Integrate barefoot language learning/GPA techniques into traditional language study programs, getting language students out into the community working on everyday speech right away.
- Where people are geographically proximate, have a once-a-month gathering to get veterans and new people face-to-face to discuss cultural adjustment and cultural issues.
- Have language coaches that monitor language plans, help in friendship building, and help people to develop local language and culture mentors.
- Develop a field-appropriate structure for people to do the ten cultural interviews and have a time for discussion of findings. Plan/schedule a weekend per year to gather new missionaries to explore their findings.
- Have a local “home” church to attend during the first term to really understand the dynamics of a local church.
- Hold discussion gatherings to talk about bonding with the missionary family and teamwork
- Visit ministry sites with veterans and talk about issue of context; find positive and negative examples and discuss why this is so.
- Interview local Christians on the problems and challenges of context-sensitive ministry.
- Have mentors train in how to develop a personal strategic ministry plan.
- Designate prayer walking areas.
- Stay overnight in villages or rural areas with veterans and locals, visiting pastors and praying for them.
- Sit in national church meetings and observe how decision-making processes work, who are the players.
- Work with veterans on learning how to share the gospel and understand discipleship issues for local churches and Christians.
- Make sure topics on spirituality and missionary life and work should be a regular part of the discussion in corporate worship gatherings and in prayer meetings with the team.

Piggybacking on AGMF Meetings to Focus on Training

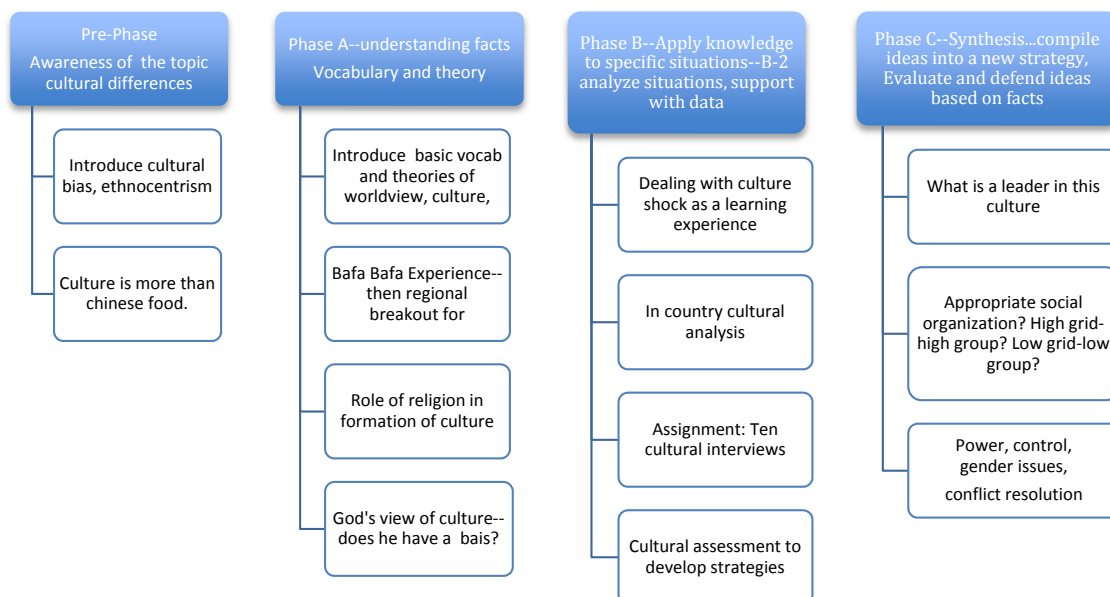
- In a traditional MF, append short seminar training sessions to regular group gatherings, one per subject.
- In traditional fields, append discussion times specifically for training objectives during regular field gatherings. This gives veterans and new people a chance to interact.

Appendix B

Example Matrices



The above matrix demonstrates the inter-relatedness between two of the competencies: *Understanding Culture* and *Bible and Theology*. By Phase C the two become fully integrated, allowing the missionary to analyze and propose strategic action in order to assure biblical and contextually appropriate leadership training. The table below demonstrates the reiteration and complexification of the competency *Understanding Culture* through the phases.



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