

## Chapter 7

### A FOUNDATION TO GUIDE THE DESIGN OF TRAINING

By Robert Strauss

#### Introduction

Earlier in this manual, the writers passionately described and expertly demonstrated: (a) the need for missionary training, (b) a call for help in the design of training from the leaders of the mission movement from Ibero-America, (c) the stakeholders that should be involved in the overall training process, and (d) the much needed integration of principles from the discipline of cultural anthropology with the practices of cross-cultural Christian workers. Ecclesiastes 10:10 says, “If the ax is dull and its edge unsharpened, more strength is needed but skill will bring success.” But, the question remains, where should we begin in the design of missionary training? Where is a starting point? Also, what is a pathway to follow in the design and delivery of training? This chapter will attempt to answer these questions.

*PRINCIPLES from cultural anthropology*  
+  
*PRACTICES of cross-cultural workers*

Because any intervention of training is to increase the effectiveness of ministry, I will assume that effectiveness in ministry is the focus of our overall objectives at the training level. That is to say, the training program is not the end in itself. The purpose of training is to equip people for holistic ministry that advances the Kingdom of God. We are interested in the transformation of individuals, families, and communities to the glory of God. This is the goal in ministry for which we are trusting God. Accordingly, in this chapter I will start with a description of the five-stage strategy for holistic ministry. With that framework in place, by God’s grace, I will demonstrate how those five stages in ministry are actually the foundation for determining the objectives for training and the curriculum content.

#### The Five-Stage Strategy for Holistic Ministry

The five-stage strategy for holistic ministry is being used by cross-cultural Christian workers all over the world – from the mountains of Bolivia to the jungles of Papua New Guinea. It assumes that ministry must be strategic, that is, intentional and planned, while at the same time we depend totally on the Holy Spirit to guide us step-by-step. One translation of Proverbs 16:9 says, “A person may plan his own journey, but the LORD directs his steps” (GOD’S WORD Translation© 1995). Proverbs 19:2 adds, “It is not good to have zeal without knowledge, nor to be hasty and miss the way.”<sup>1</sup> The five-stage strategy also assumes that ministry must be carried out in a step-by-step process or in stages. Drawing from a principle expressed in one of Paul’s epistles, ministry must be done decently and according to order (cp. 1 Corinthians 14:40). The five-stage strategy is intentional and progressive, but the key to the strategy is that it starts at the end by defining the goal of ministry and from there maps backward. Interestingly, once the goal of

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<sup>1</sup> All other Scripture references are from the New International Version.

ministry is clear, then the qualifications of the ones who will carry out the strategies will also be clear.

One of the first missiologists to describe the progression of ministry as a five-stage strategy was Tom A. Steffen, a Professor of Church Planting at the School of Intercultural Studies of Biola University in Los Angeles, California. Before teaching at the School of Intercultural Studies, Steffen was a cross-cultural church planter among the Ifugao people in the Philippine Islands. He outlined the five-stages of holistic ministry in a book entitled *Passing the Baton: Church Planting that Empowers* that was first published in 1997. This book is now translated into Spanish and is being distributed by Editorial Kairos in Buenos Aires, Argentina. The Spanish title is *Lideres que pasan la posta*.

The five-stage strategy proposed by Steffen defines the end goal of ministry at the beginning of ministry. What is the end goal? Then, what is the exit-strategy? It is the paradox of beginning at the end. Based on the exit-strategy, the cross-cultural worker is able to identify a place to begin the preparation as well as the step-by-step progression of ministry activity toward that end goal. Please see Table 1, which outlines the five stages and lists several key activities in each stage.

Table 1

The five-stage strategy for holistic ministry

<b>Pre-entry</b>	<b>Pre-evangelism</b>	<b>Evangelism</b>	<b>Post-evangelism</b>	<b>Phase-out</b>
<i>PREPARATION</i>	<i>RELATIONSHIPS</i>	<i>MINISTRY</i>	<i>DISCIPLESHIP</i>	<i>EXIT-STRATEGY</i>
<ul style="list-style-type: none"> <li>- Spiritual formation</li> <li>- Ministry experience through the local church</li> <li>- Research about host society</li> <li>- Training in theology</li> <li>- Training in missiology</li> <li>- Strategy of ministry</li> <li>- Team formation</li> <li>- Support</li> </ul>	<ul style="list-style-type: none"> <li>- Allocation into host society</li> <li>- Building friendships</li> <li>- Culture and language acquisition</li> <li>- Modeling the life of Christ</li> <li>- Analysis of the worldview system</li> <li>- Preparation to story/teach</li> </ul>	<ul style="list-style-type: none"> <li>- Enculturation processes</li> <li>- Contextualized message</li> <li>- Lay foundations for teaching</li> <li>- Address worldview assumptions</li> <li>- Use storytelling</li> <li>- Curriculum development</li> </ul>	<ul style="list-style-type: none"> <li>- Contextualization</li> <li>- Discipleship</li> <li>- Leadership development</li> <li>- Reproduction</li> </ul>	<ul style="list-style-type: none"> <li>- Transition of roles</li> <li>- Multiplication</li> </ul>

## The Component Parts of the Five-Stage Strategy

In order to understand the five-stage strategy more fully, I will analyze each component part that makes up the whole. It is only on paper that we can break down the whole into parts. All of us who enjoy ministry with people in host societies know that life itself is not compartmentalized. It is integrated and chaotic. Hence, this written analysis is simply to enhance understanding of a progression of prayerful activity that will take place from the beginning to the end. In reality the individual parts of this five-stage strategy will overlap onto other parts and/or permeate the whole of our cross-cultural ministry. For example, during the second stage of the strategy where we are building relationships with people in the host society, culture and language acquisition begins, but it obviously continues throughout the duration of our ministry as we continue to (a) gain understanding and skill in our awareness, adaptation, and acquisition of culture and (b) acquire proficiency in our language skills.

### *Phase-out*

We will start with the final stage, which Steffen calls *Phase-out*. In Steffen's church planting ministry among the Ifugao people on the island of Luzon in the Philippines, his vision was to see a community of Christ-followers among the Ifugao people that was functioning according to Kingdom principles and multiplying spiritually and numerically. In other words, the target at which Steffen and his team of co-workers aimed their arrow of intended ministry was a functioning and multiplying community of Christ-followers.

Steffen envisioned Ifugao elders leading local Ifugao churches. He had no intention of becoming a pastor of a local Ifugao church. But, by the grace of God, he intended that the Ifugao local churches would be self-governed. The New Testament foundation for self-government is in the book of Acts and the letters to the churches. Paul appointed elders in the local churches that he and his co-workers established (Acts 9:32; 14:21-22; 15:36, 42; Titus 1:5). Steffen's intention to pass the baton of responsibility for the newly established local churches to local, homegrown leaders was not new to the history of missions. In the late 19<sup>th</sup> century two mission strategists named Rufus Anderson and Henry Venn promoted the same concept of phasing out of ministry by transferring responsibilities to local people. John Nevius (1829-1893) applied the three-self principles in China (self-government, self-support, and self-propagation). Roland Allen (1868-1947) argued that the three-self approach was biblical.

Steffen described the intended community of Christ-followers in these ways (1997, pp. 13-38):

- They would be committed to Scripture as the ultimate authority in their lives.
- As a meta-narrative, the whole story of Scripture would over time transform the Ifugao worldview that dominated them for centuries.
- Entrance into the community of Christ-followers would be through faith in the Lord Jesus Christ as Savior.
- New identity would be found in Christ.
- New purpose would be framed by the overarching story of the Bible and the Lordship of Christ.

- Homegrown elders would lead the local assemblies of Christ-followers.
- The beliefs and practices of the community of Christ-followers would be judged and guided by application of a contextualized theology.
- Curriculum would be developed locally for use in teaching and multiplying.
- The community of Christ-followers would be a dynamic force in the Ifugao nation. In other words, the outcome of proclamation would be transformation.



Figure 1: Launch the arrow at a target

Given this end goal (functioning and multiplying communities of Christ followers) and these objectives (note the descriptions above), Steffen and his team were able to outline an intentional, step-by-step progression of ministry activity that would best assist them to hit this target. Their activity was not random. They did not guess at what needed to be done. They prayerfully considered each step. God gave them wisdom day-by-day to work through this exit-strategy. In approximately five years the team learned the Ifugao culture and language, taught the Bible chronologically from Genesis forward, mentored and trained converts, developed local leaders, and passed the baton of ongoing ministry responsibilities to biblically qualified men.

Twenty years later the Ifugao churches are still functioning and multiplying.

Phase-out does not mean a cessation of relationship. As in the biblical accounts of church planting in the New Testament where Paul maintained contact with new churches, Steffen maintains an ongoing relationship with the community of Christ-followers in the Ifugao nation. But, his role and responsibilities have changed. Consider what Paul said to the Roman church about his ministry from Jerusalem as far as to Illyricum, “But now that there is no more place for me to work in these regions” Romans 15:23. Please note Paul’s trust in the overseers and deacons in the church at Philippi, “Therefore, my dear friends, as you have always obeyed--not only in my presence, but now much more in my absence--continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act according to his good purpose” Philippians 2:12-13.

So, in cross-cultural ministry, whether it is proclamation or transformation, we start at the end. What is it that we believe God would have us accomplish based on His Holy Word? Through prayerful reflection, once we have established the target, we are ready to develop the step-by-step strategy.

At this point in the chapter we are only making references to ministry in the field. Later in the chapter we will demonstrate how the exit-strategy will impact and inform the training process.

### *Stage 1: Pre-entry*

Steffen calls the first stage of the five-stage strategy *pre-entry*. It is essentially a time of preparation. In almost all other disciplines, fields of study, or specialized occupations, people will devote themselves to extensive preparation. For example, consider a close friend of mine named Yamina. She holds two undergraduate degrees, one from a university in the state of Entre

Rios in Argentina. The second is from the National University of Cordoba in Argentina. Today she is a professor at the National University of Cordoba, teaching English as a second language to undergraduates. While teaching, she also earned her certification with the government of Argentina as a translator. With this academic and occupational foundation, she works, along with her responsibilities at the National University, in a second career as a professional translator of business letters, journal articles, and books from English to Spanish.

However, sometimes in Christian ministry, very little time is devoted to preparation. Note the lament from James Herbert Kane (1910-1988) who was born in Montreal, Quebec and worked as a missionary in China. Over 20 years ago, he wrote:

It is an act of consummate folly for anyone to proceed to the mission field without professional as well as theological training. Yet the practice continues year after year. The time has come to call a halt to this unsatisfactory procedure. We should do our best to send out fully qualified missionaries. Anything less is unfair to the national churches and dishonoring to the Lord. (1987, p. 176)

Our tendency may be to assume that once a person responds to the call of God, he or she should straightway begin to share the Gospel of God’s grace to the lost. This may or may not be possible in a setting where the hearer is of the same culture and language, but it is virtually impossible in a cross-cultural setting. For decades our tendency has been to “parachute” into a ministry setting. Upon arrival we attempt to communicate a message. The consummate folly addressed by Kane is that we bypass the first two stages of strategic ministry: pre-entry and pre-evangelism or described another way, (a) preparation that is much needed and (b) the building of relationships. Table 2 humorously depicts the Christian worker “parachuting” into the third stage of ministry. The emphasis in this manual of missionary training is that the Christian worker should move away from the airplane door, take his or her seat, and ask the pilot to turn the plane around and return to the starting point of Christian ministry, that is, the first stage of preparation. The Scripture responds in this way, “Like an archer who wounds at random, so is he who hires a fool or any passerby” (Proverbs 26:10).

Table 2

The consummate folly of parachuting in



No Pre-Entry	No Pre-Evangelism	Evangelism	The Developing Church	The Maturing Church
<ul style="list-style-type: none"> <li>- No research</li> <li>- No training</li> <li>- No team formation</li> <li>- No strategy of ministry</li> </ul>	<ul style="list-style-type: none"> <li>- No relationships</li> <li>- No culture and language acquisition</li> <li>- No analysis of worldview system</li> </ul>	<ul style="list-style-type: none"> <li>- Storying</li> <li>- Curriculum development</li> </ul>	<ul style="list-style-type: none"> <li>- Contextualization</li> <li>- Discipleship</li> <li>- Leadership development</li> </ul>	<ul style="list-style-type: none"> <li>- Transition of roles</li> <li>- Multiplication</li> </ul>

### *Stage 2: Pre-evangelism*

Because Steffen is writing about the ministry of church planting in his book *Passing the Baton: Church Planting that Empowers*, the author calls the second stage of strategic ministry *pre-evangelism*. Whereas the first stage was a time of preparation before entering into the context of the host society, this second stage addresses life and ministry beginning the first day that the cross-cultural Christian worker goes into the context of the host society. Accordingly, a major component of the second stage is the building of genuine relationships with people. This is the key to effective and enduring ministry. It will be in the context of trust bonds that people will open their hearts to a new message – to a rival worldview story. If in the biblical story the essence of reality is the relationship between God and man, then in the host society, the cross-cultural Christian worker models that relationship through the progressive development of friendships and trust bonds with others.<sup>2</sup>

If deep and genuine relationships are to be built with others, this joyful experience will necessitate culture and language acquisition.<sup>3</sup> For example, why do some of the students from Northeast India sleep with their heads facing the East? What is durian fruit? Should I also leave a bottle of water at the altar of La Difunta Correa? Someone just said to me, “Selamat pagi pak...jam berapa.” Am I in trouble? The importance of cultural anthropology was skillfully addressed in Chapter 5.

Only by learning the culture and language of a people will the cross-cultural worker begin to understand the core worldview assumptions from which all values, institutions, and outward behaviors are derived. This important subject was addressed in Chapter 6 of this manual. Without understanding a people’s worldview system, Christian ministry will without a doubt produce rampant syncretism, the Achilles’ heel and the fatal weakness of the European and North American mission enterprises in the 19<sup>th</sup> and 20<sup>th</sup> centuries (Hiebert, 2008).

As noted earlier about the correspondence between ministry and training, the requisite relationships and requirements of the second stage of the overall strategy of holistic ministry supply a rich understanding of the foundation for training goals and objectives.

### *Stage 3: Evangelism*

This stage in the overall strategy is where the execution of ministry takes place. In Steffen’s context in the Philippines, this stage of ministry involved evangelism where the team started teaching the Bible chronologically beginning in the book of Genesis. Based on their in-depth work in *Pre-evangelism*, they storied the Bible in the Ifugao language utilizing a culturally appropriate setting and using Ifugao symbols as a means of effective communication.

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<sup>2</sup> For further description of trust bonds, see Marvin K. Mayers, the onetime Dean of the School of Intercultural Studies and World Missions at Bible University in La Mirada, California – *Christianity Confronts Culture* (1997), Zondervan Publishing House in Grand Rapids, Michigan.

<sup>3</sup> See Miroslav Volf for an excellent presentation about the need to understand *self* in relating to others. His book is entitled *Exclusion & Embrace – A Theological Exploration of Identity, Otherness, and Reconciliation* (1996), Abingdon Press in Nashville, Tennessee. A native Croatian, Volf writes out of his experiences in the Balkans.

In a more expansive concept of mission, this stage may involve storying the biblical narrative, but it also may include community development across a broad spectrum of multi-faceted initiatives. It is critical in this third stage of holistic ministry to incorporate the principles of the five-stage strategy irrespective of the specific ministry activity. For example, the cross-cultural Christian worker needs to understand the enculturation processes of the host society. How do people learn? In what ways have values, norms, and particulars been passed along to others? Educators, anthropologists, and missiologists agree that most learning takes place at the informal level rather than in a formal classroom setting. As such, the cross-cultural Christian worker will succeed in an environment where authentic friendships have been developed over an appropriate length of time. Again, the acquisition of culture and language is essential.

No matter what the word or deed to be imparted, it must be contextualized. Gailyn Van Rheenen, author and former missionary for 13 years to the Kipsigis people in Kenya, reminds us that contextualization involves using words, images, metaphors, rituals, and categories that are current and relevant to the particular cultural context in order to make the message both understandable and impactful (March 7, 2007; Monthly Missiological Reflection #38). This applies to the Gospel story and this applies to the diesel generator in the tribal village.

If people learn best through story, we should not present the message of the Bible in a propositional format similar to a systemic theology course in a seminary. Regarding community development, I will always remember my visit to the Da'an village of Nanga Raun in West Kalimantan, Indonesia. At great expense, out of heart-felt compassion, and with the best of intentions, a community development project wired every house in Nanga Raun for electrical lights and outlets. A diesel generator was transported into the village, set on a concrete pad that



**Figure 2: No light bulb**

was encased by a sheet metal shed, and connected to the electrical grid of the village. The project only required the rural Da'an tribal people to purchase diesel fuel and buy the light bulbs for the electrical sockets. At the time of my visit, the generator and wiring had been in place in this jungle village for several years. No diesel fuel or incandescent bulbs had ever been purchased, even though they were available in the town of Putussibau on the Kapuas River approximately 70 kilometers away. What happened? Why would a project with such good intentions fail? In what ways does this failure reflect a lack of: (a) contextualization, (b) understanding culture and worldview assumptions, and (c) laying solid foundations? Answers to these questions are imperative for the effectiveness of strategic ministry in a cross-cultural setting. What is essential in ministry will guide what should be provided in a program of training.

#### *Stage 4: Post-evangelism*

For many church planters, the principles and processes of discipleship begin the moment they enter the host society. The church planter begins the process of discipleship by modeling and demonstrating the life of Christ. Discipleship is enacted and trust is built through working side by side with people in the host society from day one – moving in, clearing land, and building a house.

So, from the beginning and throughout the first three stages of the strategy for holistic ministry, the understanding and implementing of much of the activity by the cross-cultural Christian worker includes participation by the people from the host society. This is the overarching theme in Steffen's book *Passing the Baton*. Thereby, by the time of stage 4, discipleship is already a way of life. "And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach other" (1 Timothy 2:2).

Steffen strongly urges the cross-cultural Christian worker to let go of power. The degree to which the church planter delegates responsibilities will be the degree to which the local churches will develop and multiply (1997, pp. 172-174). Consider a plan of leadership development where qualified individuals and groups are: (a) observing the missionary, (b) participating shoulder-to-shoulder, (c) leading themselves with the missionary supporting and coaching, and (d) training other nationals (p. 177).

Based on these activities of discipleship in the context of ministry, what training is needed?

### *Stage 5: Phase-out*

In the five-stage strategy for holistic ministry, this is where we started by first defining the end goal. When the ministry has reached this stage, the functioning local churches are guided by local, homegrown elders and deacons. Community projects are directed and maintained by oriented and trained people who have demonstrated the vision and competency required. According to Steffen, there are four major components in a responsible phase-out strategy (1997:219):

1. Role changes – prepared for and implemented throughout the five stages
2. Empowerment – based on trust and measured by evaluation
3. Incorporate biblical principles and models from other disciplines, for example, cultural anthropology
4. A comprehensive plan that sees both the end and the beginning and ties together all aspects of ministry



Figure 3: Passing the baton

For further details about the five-stage strategy for holistic ministry there are two available resources. The first is the Spanish translation of Steffen's book, entitled *Lideres que pasan la posta*. This book is published and distributed by Editorial Kairos in Buenos Aires, Argentina. The second is a training course offered through Recursos Estrategicos Globales, a resource provider for the Latin mission movement that is located in Cordoba, Argentina. Please see more information about REG and the available resources at [www.reg.org.ar](http://www.reg.org.ar)

With this description of the five-stages of holistic ministry as the foundation, we will turn our attention to missionary training. Where do we start? What is a pathway we can follow in the design and delivery of intentional and integral training?

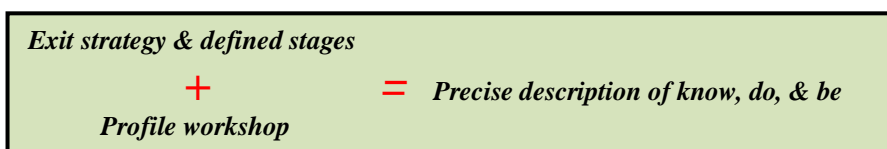
### A Guide to the Design of Integral Training

With the five-stages of holistic ministry as the foundation, let us turn our attention to the subject of training. At the beginning of this chapter I proposed that the overall strategy for ministry is actually the basis for determining all aspects of the training program for a cross-cultural Christian worker. Once the end goal is established, the profile of the cross-cultural Christian worker is definable. In order to effectively carry out the ministry objectives that have been established from the beginning, what then does a person need to know, be, and do? What is the profile of the cross-cultural Christian worker?

#### *The Missionary Profile – Know, Be, and Do*

There are numerous international examples of missionary profiles. The World Evangelical Alliance has documented several of these profiling workshops. The profiles are as diverse as an entrance level cross-cultural worker in Argentina to a church planter from India. Also, profiles have been created for North American trainers, Latin trainers, and missionaries serving in various agencies. An example of an agency-related profile comes from New Tribes Mission (NTM), which created profiles of their cross-cultural church planters as well as their support personnel. For NTM these profiles served as a foundation for designing missionary training. Another example is Centro de Capacitación Misionera Transcultural (CCMT) in Córdoba, Argentina. Based on the profile of an entrance level cross-cultural worker, the training center in Córdoba determined specific training objectives and designed learning experiences. The model of the Córdoba training center has been replicated and adapted in Huehuetenango, Guatemala.

Some clarification is warranted at this point. To create a missionary profile outside of a specific ministry context means that the profile will be more general than specific. A careful reading of the profiles created by the World Evangelical Alliance will show that they contain broad descriptions of missionary competencies. As such they are most helpful for a general overview of the kinds of persons who will be effective in cross-cultural work. For the design of specific training, it is more helpful to create a profile that is sending or receiving agency-specific and/or ministry-specific. The purposes and needs of InterAct Ministries in the Pacific North Crescent are different than the purposes and needs of New Tribes Mission in Papua New Guinea. A precise and detailed profile that is specific to a stated purpose and given locale best informs the design of missionary training. Therefore, from the foundation of an exit-strategy and the five stages of ministry, (a) preciseness is possible and (b) details are realistically definable. Without the strategy and defined stages, the best one can achieve in a profiling process are broader generalities. Said



another way, we must first determine what we are to do in ministry, then, we can describe who will do it. There is a parallel in First Corinthians 12 where each part of the body performs a function according to its design. Eyes see, ears hear, and hands touch. If the objective is to listen to beautiful music in order to stir the soul toward godliness, then the requisite function calls for the ears to hear. The *what* determines the *who*.

*The Five Stages of Ministry as the Foundation for Training*

So far throughout the chapter, I have said that the five stages of holistic ministry are the foundation for the design and delivery of missionary training. In the five-stage strategy, missionary training is one component of Stage 1. Looking at Stages 2 through 5, in what ways do the components of these four states provide a basis for training content and context? Let us answer that question by looking at each stage individually. Table 3 reviews the key components in Stages 2 through 5.

Table 3

The five stages as the foundation for training

<b>Pre-entry</b>	<b>Pre-evangelism</b>	<b>Evangelism</b>	<b>Post-evangelism</b>	<b>Phase-out</b>
<b><i>PREPARATION</i></b>	<b><i>RELATIONSHIPS</i></b>	<b><i>MINISTRY</i></b>	<b><i>DISCIPLESHIP</i></b>	<b><i>EXIT-STRATEGY</i></b>
	<ul style="list-style-type: none"> <li>- Allocation into host society</li> <li>- Building friendships</li> <li>- Culture and language acquisition</li> <li>- Modeling the life of Christ</li> <li>- Analysis of the worldview system</li> <li>- Preparation to story/teach</li> </ul>	<ul style="list-style-type: none"> <li>- Enculturation processes</li> <li>- Contextualized message</li> <li>- Lay foundations for teaching</li> <li>- Address worldview assumptions</li> <li>- Use storytelling</li> <li>- Curriculum development</li> </ul>	<ul style="list-style-type: none"> <li>- Contextualization</li> <li>- Discipleship</li> <li>- Leadership development</li> <li>- Reproduction</li> </ul>	<ul style="list-style-type: none"> <li>- Transition of roles</li> <li>- Multiplication</li> </ul>

*The Pre-evangelism Stage as a Basis for Training Design and Delivery*

Once a cross-cultural Christian worker is allocated into a host society, the pre-evangelism stage of holistic ministry includes five dominant components: (a) relationships, (b) culture and language acquisition, (c) life-style, (d) worldview, and (e) story/teaching. Accordingly, since these components are essential for effective ministry, then these components serve as a guide to

the design and delivery of missionary training. What training topics and learning activities are necessitated to equip the Christian worker to build relationships in a transcultural setting, to learn culture, to acquire language, to live godly, to minister at a worldview level, and to story/teach the Scriptures? Table 4 lists some possible curricular subjects that correspond to the requisites from Stage 2. The columns in Table 4 represent the five components of pre-evangelism. Curricular subjects are listed in each column.

Table 4

Curricular subjects from Stage 2

Stage 2: Pre-evangelism				
Relationships <sup>4</sup>	Culture & language acquisition	Life-style	Worldview	Story/teaching
<ul style="list-style-type: none"> <li>- To God</li> <li>- To self</li> <li>- To family</li> <li>- To sponsoring churches</li> <li>- To receiving churches</li> <li>- To co-workers</li> <li>- To ministry partners on field</li> <li>- To the host society</li> </ul>	<ul style="list-style-type: none"> <li>- Introduction to culture anthropology</li> <li>- Culture investigation methodologies</li> <li>- Language learning techniques</li> <li>- Phonetics and phonemics</li> <li>- Morphology</li> <li>- Linguistic analysis</li> </ul>	<ul style="list-style-type: none"> <li>- Ethnocentrism</li> <li>- Culture awareness</li> <li>- Culture adjustment</li> <li>- Culture acquisition</li> <li>- Culture adaptation</li> <li>- Trust-bonds</li> <li>- Modeling the life of Christ</li> </ul>	<ul style="list-style-type: none"> <li>- Culture analysis</li> <li>- Introduction to worldviews</li> <li>- The nature of worldviews</li> <li>- How they form</li> <li>- How they change</li> <li>- Implications of a worldview approach</li> <li>- Ramifications</li> <li>- Folk religions</li> </ul>	<ul style="list-style-type: none"> <li>- Introduction to storytelling</li> <li>- The nature and power of story</li> <li>- The relationship between story and worldview</li> <li>- Cross-cultural communication</li> <li>- Chronological Bible storying/teaching</li> <li>- The role of the meta-narrative</li> <li>- Themes/counter-themes</li> <li>- Types/archetypes</li> </ul>

Each of us who has been involved in missionary training will recognize that any one of the curricular subjects listed in Table 4 may represent an actual training course with its own pull-down menus. For example, the curricular subject of culture anthropology represents a course that may include units such as: the definition of culture, theories of cultural anthropology, institutions of culture (social organization, kinship, marriage, political organization, religion, economics, and modes of production), and the function of culture in society.

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<sup>4</sup> In spiritual formation, the spiritual disciplines are best described, not as abstract concepts (love, purity, and generosity) nor as duties to practice (reading the Bible, praying, and giving), but in the context of relationships. Hence, my bias is that the spiritual disciplines be addressed in a training context in terms of the relationships listed in Table 4.

*The Evangelism Stage as a Basis for Training Design and Delivery*

Referring back to Table 3, the Evangelism Stage includes six main activities: enculturation, contextualization, foundation, worldview assumptions, storytelling, and curriculum development. Table 5 lists the possible curricular subjects that correspond to the activities of Stage 3. The columns in Table 5 represent the six activities of Stage 3 with the curricular subjects are listed in each column.

Table 5

Curricular subjects from Stage 3

Stage 3: Evangelism					
Enculturation	Contextualization	Foundations	Worldview Assumptions	Storytelling	Curriculum Development
<ul style="list-style-type: none"> <li>- Formal, nonformal, and informal training</li> <li>- Domains of learning: cognitive, affective, and psycho-motor skills</li> <li>- Learning styles</li> <li>- Communication styles</li> <li>- Social enculturation</li> </ul>	<ul style="list-style-type: none"> <li>- Form and meaning correlation</li> <li>- Critical contextualization</li> <li>- Syncretism</li> </ul>	<ul style="list-style-type: none"> <li>- Exit strategy</li> <li>- Backward mapping</li> <li>- Starting points</li> <li>- Church planting strategies</li> <li>- Transformational strategies</li> </ul>	<ul style="list-style-type: none"> <li>- Advanced worldview studies</li> <li>- Meta-narratives</li> <li>- Meta-authors</li> <li>- Rival stories</li> <li>- Culture change</li> </ul>	<ul style="list-style-type: none"> <li>- Advanced narrative studies</li> <li>- Storytelling in a cross-cultural setting</li> </ul>	<ul style="list-style-type: none"> <li>- Introduction to instructional design</li> <li>- Principles and processes in curriculum development</li> </ul>

In Table 5 the reader may be able to see some overlap with the curricular subjects from Table 4, but, for the most part, the curricular content moves forward to a deeper level. The designers and administrators of missionary training do not need to guess as to the content of the training program or the qualifications of the trainer.<sup>5</sup> Based on the strategy for holistic ministry, the curricular subjects of the training program clearly emerge from the foundation.

*The Post-Evangelism Stage as a Basis for Training Design and Delivery*

Continuing through the five-stage strategy for ministry, the fourth stage that Steffen calls *Post-evangelism* includes ministry activities such as further contextualization, discipleship, leadership development, and reproduction (See Table 3). A great deal of careful reflection is warranted at this point. The discipleship or mentoring about which we write is in a cross-cultural setting. What works well in Buenos Aires, Argentina may not be effective with urban teens from Muslim

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<sup>5</sup> The environment of the training program and the qualifications of the trainers are addressed in the later chapters of this manual.

communities in Hamburg, Germany who have converted to Christ or with squatters in the outlining regions of Bangalore, India who have committed to following the Lord Jesus Christ. Regarding leadership development, it is easy for leaders in the West to assume that the same leadership ideology and values that are common in the business communities of Southern California are the same principles that leaders in the Cree churches of Western Canada need. Such may not be the case. In cross-cultural discipleship or leadership development, there is an extraordinary need to distinguish between what is biblical and what is cultural. For example, what is an appropriate degree of planning? In what ways did Jesus use metrics to evaluate His ministry on earth? How do spiritual disciplines in Christianity differ in form and meaning from *dharma* in Hinduism or the practice of yoga meditation in Zen Buddhism? In Nagaland or Manipur, India what is considered good leadership? Which of the irrefutable laws of leadership would be refuted by Christian leaders among the Mouk churches of Papua New Guinea? As to missionary training, Stage 4 calls for deeper reflections into contextualization, adapted definitions of mentorship and discipleship, the ideology and values of leadership in a cross-cultural setting, and the divinely inspired ministry that will reproduce itself in the host society.<sup>6</sup>

### *The Phase-Out Stage as a Basis for Training Design and Delivery*

In the final stage of ministry, the exit-strategy has been realized, roles have changed, and the ministry is multiplying. What implications do these activities have on missionary training, whether pre-field or during the months and years of ministry? A training program should address the biblical foundation for planning and the Holy Spirit guided balance of planning and spontaneity. Furthermore, what are the specific roles the cross-cultural Christian worker will have during her or his tenure of ministry in a host society? When is it time to change roles? How is that done? Who decides? By what criteria is the decision made? What is the process of change? What symbols and rituals are associated with role change? And, regarding all of the above, what does it look like in a cross-cultural setting? These are critical subjects for the missionary training program. Who has the experience and credibility to address these important issues in a training environment? The activity of ministry not only guides the content of the missionary training program, but it also determines the qualifications for the trainers themselves. In addition, please note from the descriptions so far that appropriate training will require a significant amount of time.

### An Example from New Tribes Mission

To design and deliver missionary training based on the foundation of the five-stages of holistic ministry is not theory. From 1994 until 2001, I coordinated such an effort for New Tribes Mission (NTM), the second largest Protestant mission agency in North America. The ministry of NTM is among ethnoreligionists all over the world from the Ayore people in Paraguay to the Taliabu people in Indonesia. The scope of the ministry includes cross-cultural church planting as well as numerous facets of community development. Among the 3,200 missionaries in NTM are

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<sup>6</sup> Additional subjects may be included in a training program, including, but not limited to: contingency planning, hostage survival, suffering, community development, musicology, health, hygiene, medications, First-Aid, practical skills (generators and outboard motors), technical skills (photography, radio, computer, and solar panels).

Bible translators, church planting consultants, airplane pilots, teachers at missionary kids' schools, administrators, and carpenters.

In the 1990s, the Executive Committee of New Tribes Mission created a task force to evaluate and renovate its North American training program. At the time this program had 650 missionary candidates and 225 faculty and staff at nine locations in the United States and Canada. The program was four years in duration with two years devoted to biblical studies, one year to missiology, and one year to language and linguistics.

Rather than evaluate and renovate randomly, the team started at the end and worked backward. Based on the descriptions from Scripture and the fifty years of experience by the organization, we understood the description and function of multiplying churches among ethnoreligionists. With that foundation we conducted a series of workshops to profile a tribal church planter with New Tribes Mission as well as most of the support personnel that facilitated the church planting ministries. Based on those profiles, the training evaluation team mapped backward through the stages of ministry described in this chapter – phase out, transition of roles, leadership development, evangelism, learning culture and language, the development of relationships, and pre-entry.

Based on the missionary profiles and the clear stages of holistic ministry, the NTM training program was evaluated and renovated over a four year period. The changes that were made were not random and arbitrary, but specific and strategic. At all times there was a strong commitment to Scripture. Concurrently, at all times there was much respect given to the wisdom and expertise of experienced tribal church planters and support personnel.

### Applications to the Mission Movement from Ibero-America

Please be aware that the descriptions of ministry activities and the lists of corresponding training subjects that are presented in this chapter are only illustrations. The illustrations are closely related to Steffen's ministry of church planting among the Ifugao people in the Philippine Islands. Consequently, the reader will need to apply the principles from this chapter to his or her separate and unique setting, making any necessary adaptations.

The overall purpose of this chapter is to argue for intentionality and specificity in the design and delivery of training. What are the ministry goals for which training is being provided? What is the step-by-step process of achieving those goals? Then, what training content equips trainees for those specific goals and process?

Existing training programs, colleges, and theological seminaries can use the five-stage strategy and the development of missionary profiles to examine the relevance of their existing academic programs. The model can also be used by emerging training centers, such as the ones in Huehuetenango, Guatemala and San Pedro Sola, Honduras to develop intentional curriculum and character.

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## Recommended Resources

3-self.....	<a href="http://en.wikipedia.org/wiki/Three-Self_Patriotic_Movement">http://en.wikipedia.org/wiki/Three-Self_Patriotic_Movement</a>
5-stage strategy.....	<i>Lideres que pasan la posta</i> by Tom A. Steffen
Backward mapping.....	<a href="http://www.glencoe.com/sec/teachingtoday/subject/backward_mapping.phtml">http://www.glencoe.com/sec/teachingtoday/subject/backward_mapping.phtml</a>
Chronological Bible teaching.....	<a href="http://www.ijfm.org/PDFs_IJFM/12_2_PDFs/role%20of%20the%20OT.pdf">http://www.ijfm.org/PDFs_IJFM/12_2_PDFs/role%20of%20the%20OT.pdf</a>
Chronological Bible storying.....	<a href="http://www.chronologicalbiblestorying.com/">http://www.chronologicalbiblestorying.com/</a>
Church planting models.....	<a href="http://churchplanting4me.com/tutorial/churchplantingmodels.html">http://churchplanting4me.com/tutorial/churchplantingmodels.html</a>
Communication styles.....	<a href="http://www.maec.org/cross/">http://www.maec.org/cross/</a> (an online book about cross-cultural communication)
Contextualization.....	<a href="http://www.missiology.org/mmr/printable/mmr38.pdf">http://www.missiology.org/mmr/printable/mmr38.pdf</a>
Cultural anthropology.....	See resources listed at the end of Chapter 5
Culture and language acquisition.....	<a href="http://www.claware.com/">http://www.claware.com/</a>
Culture investigation methodologies.....	<a href="http://www.sil.org/computing/shoobox/">http://www.sil.org/computing/shoobox/</a>
Curriculum development.....	<a href="http://www.ascd.org/">http://www.ascd.org/</a>
Domains of learning.....	<a href="http://coe.sdsu.edu/eet/articles/BloomsLD/">http://coe.sdsu.edu/eet/articles/BloomsLD/</a>
Enculturation.....	<a href="http://home.snu.edu/~hculbert/encultur.htm">http://home.snu.edu/~hculbert/encultur.htm</a>
Ethnocentrism.....	<a href="http://www.allaboutphilosophy.org/ethnocentrism-faq.htm">http://www.allaboutphilosophy.org/ethnocentrism-faq.htm</a>
Folk religion.....	<i>Understanding folk religion</i> (use Spanish title) by Hiebert, Shaw, and Tienou
Form and meaning correlation.....	<a href="http://papers.billandrobinharris.com/Syncretism-Form-Meaning.pdf">http://papers.billandrobinharris.com/Syncretism-Form-Meaning.pdf</a>
Formal, nonformal, & informal training.....	<a href="http://www.oecd.org/document/25/0,2340,en_2649_37455_37136921_1_1_1_37455,00.html">http://www.oecd.org/document/25/0,2340,en_2649_37455_37136921_1_1_1_37455,00.html</a>
Instructional design.....	<a href="http://www.instructionaldesign.org/">http://www.instructionaldesign.org/</a>
Language acquisition techniques.....	<a href="http://www.sil.org/lglearning/">http://www.sil.org/lglearning/</a>
Leadership development.....	<i>Lideres que pasan la posta</i> by Tom A. Steffen
Learning styles.....	<a href="http://www.learningstyles.net/">http://www.learningstyles.net/</a>
Linguistics.....	<a href="http://www.sil.org/LINGUISTICS/">http://www.sil.org/LINGUISTICS/</a>
Metanarrative.....	<a href="http://www.postmodernpreaching.net/metanarrative.htm">http://www.postmodernpreaching.net/metanarrative.htm</a>
Morphology.....	<a href="http://www.sil.org/computing/comp-morph-phon.html">http://www.sil.org/computing/comp-morph-phon.html</a>
Multiplication.....	<a href="http://strategicnetwork.org/pdf/kb20132.pdf">http://strategicnetwork.org/pdf/kb20132.pdf</a>
New Testament church principles.....	<a href="http://www.bible.org/page.php?page_id=416">http://www.bible.org/page.php?page_id=416</a>
Pre-evangelism.....	<i>Lideres que pasan la posta</i> by Tom A. Steffen
Phonemics.....	<a href="http://www.nifl.gov/readingprofiles/MC_Phonemics.htm">http://www.nifl.gov/readingprofiles/MC_Phonemics.htm</a>
Phonetics.....	<a href="http://www.ic.arizona.edu/~lsp/Phonetics.html">http://www.ic.arizona.edu/~lsp/Phonetics.html</a>
Profile (competency profile).....	Contact <a href="http://www.reg.org.ar">www.reg.org.ar</a> for copy of Strauss dissertation
Role change.....	<i>Lideres que pasan la posta</i> by Tom A. Steffen
Storying (storytelling).....	See resources listed at the end of Chapter 6
Syncretism.....	<a href="http://www.missiology.org/mmr/printable/mmr38.pdf">http://www.missiology.org/mmr/printable/mmr38.pdf</a>
Team formation.....	<a href="http://strategicnetwork.org/index.php?loc=kb&amp;view=v&amp;id=14225&amp;fwo=TEAM%20DYNAMICS&amp;">http://strategicnetwork.org/index.php?loc=kb&amp;view=v&amp;id=14225&amp;fwo=TEAM%20DYNAMICS&amp;</a>
Training.....	<a href="http://www.theimtn.org">http://www.theimtn.org</a>
Transformational development.....	<a href="http://www.transformational-development.org/">http://www.transformational-development.org/</a> (click on Spanish edition website)
Worldview.....	See resources listed at the end of Chapter 6