

Training

FOR CROSS-CULTURAL MINISTRIES

Volume 2000, Number 2

May 2000

Jesus as Master Educator and Trainer

by Thomas Schirrmacher

*People do not care what you know
until they know that you care.*

As far as Christians are concerned, the issue of education must be addressed from the divine revelation of the Word of God. The New Testament text, which most clearly teaches the divine inspiration of Scripture, also clearly teaches the Bible's role in education. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work" (2 Tim. 3:16-17).

Paul is concerned not only with imparting knowledge about the Bible or with academic education or the formation of character or spiritual qualities, but with a comprehensive training which covers all aspects of life and which thoroughly equips the Christian "for every good work." If full-time service in the church or in missions is to be worthwhile, the Bible is necessary in the preparation for carrying out that service. Not only is the biblical *content* important, but also biblical instruction on *how* that content is to be communicated.

Many Christians have a split faith! Because they distinguish between character, ethics, doctrine, and life, they lack a comprehensive

unity in their lives—at least as far as education is concerned. The "Enlightenment" (a term which summarizes a multi-faceted development) has created a division between thought and action which disagrees with biblical teaching. Ever since, a university professor's life and character are considered insignificant to his scientific achievements, even when reality—even if it is only the reality of students or colleagues—catches up with science.

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"Perception," "learning," "understanding," "teaching," "training," etc., are all terms which the Bible relates to intellectual aspects as well as to the ability to apply what one has learned.¹ The Old Testament usage of the word "to know" to describe consummation of the marital relationship demonstrates this aspect very well (Gen. 4:1, 17, 25; 19:8;

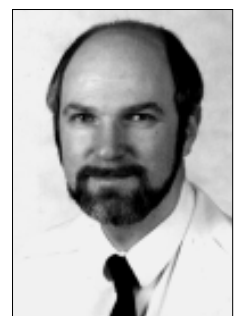
24:16; 1 Kings 1:4),² for this "knowledge" involves the intellectual, emotional, spiritual, mental, and physical experience of the individual.

Doctrine and Life

Countless scriptures point to the indivisibility of doctrine and life, but one example will do. Paul tells Timothy, a colleague and successor he had trained himself, "*Take heed to yourself and to the doctrine*" (1 Tim. 4:16; see also 1 Tim. 4:12; 2 Tim. 3:10-4:5; 1 Thess. 1:1-2:12). For Paul, it is obvious that Timothy's responsibility for himself and for several churches includes resistance to doctrinal error.

The Book of Proverbs is the Bible's greatest handbook for education. Its description of comprehensive training includes the ability to be independent in daily life and to cooperate with others by working with them, caring for them, making peace, and instituting justice and righteousness. Central to all is, "The fear of the Lord is the beginning of wisdom" (Prov. 9:10; see also Prov. 1:7; 15:33; Job 28:28; Psalm 111:10). The goal of Proverbs' training program is clearly to lead the student to "wisdom," the

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Thomas Schirrmacher

Missions
Commission



Occasional bulletin of the INTERNATIONAL MISSIONARY TRAINING FELLOWSHIP,
a global network of programs and individuals dedicated to training for cross-cultural ministry.
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pre-requisite for independence, by instructing him to obey the rules of his instructors and the Law of God. Wisdom is, of course, not only an intellectual exercise, but also the ability to apply knowledge to life and personal relationships (see Prov. 4:1-9).

In the Old Testament, the term “disciple” or “student” is often used to designate the believer. “The Lord God has given me the ear of the learned.... He awakens me morning by morning, he awakens my ear to hear as the learned” (Isa. 50:4-5). The word “disciple” was derived from the superlative form (“*discipulus*”) of the Latin word “junior” (an apprentice, a pupil, or a subordinate) and means “a pupil.”³ The New Testament first uses the term “*mathetes*” to designate the twelve apostles (beginning with John 2:2 and in general in this Gospel) and then to describe all followers of Jesus (Luke 6:17; Acts 9:25). The Great Commission, which also uses this word, expressly speaks of teaching and of doing what has been learned, “... make disciples of all the nations ... teaching them to observe all things that I have commanded you...” (Matt. 28:18-20). Christians are students who never stop learning, a characteristic typical of wisdom. The more one knows, the more one realizes how little one knows and how much more there is to learn. “The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is understanding” (Prov. 9:10).

The Training of the Twelve Apostles

The best example for the significance of training and education is the training of the twelve apostles, which was built on a detailed pedagogical program which we can only sketch here. More detail would require information on the chronology of the material Jesus covered in the three years and a description of his behavior in individual and group counseling. At any rate, his program dovetailed instruction and life, everyday life and lecture, teaching and individual counseling, resulting in a comprehensive education.⁴

The Twelve had already heard Jesus preach before their conversion, and they first became general followers of Jesus. Not until later were they elected out of the larger group to become apostles. (Examples of the general calling are the calling of Peter in John 1:35-42 and Luke 5:1-11 and the calling of Levi/Matthew in Matthew 9:9-13, Mark 2:13-17, and Luke 5:27-32. Compare the calling of other disciples in Matthew 4:18-22 and Mark 1:16-20).

All three synoptic Gospels describe the special calling of the Twelve, including a complete list of their names (Matt. 10:1-4; Mark 3:13-17; Luke 6:12-16). Let us take a look at the three accounts. “And when he had called his twelve disciples to him, he gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease” (Matt. 10:1; the list follows in verses 2-4). In Luke 6:12, Jesus prays all night, then calls his disciples and chooses twelve, “whom he also named apostles” (Luke 6:13; the list of names follows in verses 14-16).

Jesus must have had more followers than the Twelve; Luke 6:17 distinguishes between the “great multitude of people” and the “crowd of the disciples,” which also included women who accompanied the Lord (Luke 8:2-3). When Jesus spoke of the requirements of discipleship, many turned away, but many, including the Twelve, remained (John 6:66-69⁵).

Mark tells us, “And he went up on the mountain and called to him those he himself wanted. And they came to

him. Then he appointed twelve, that they might be with him and that he might send them out to preach, and to have power to heal sicknesses and to cast out demons” (Mark 3:13-15; the list of names follows in verses 16-19). Jesus therefore chose the Twelve out of a larger group of disciples, but this last text describes the process and the goal of his selection.

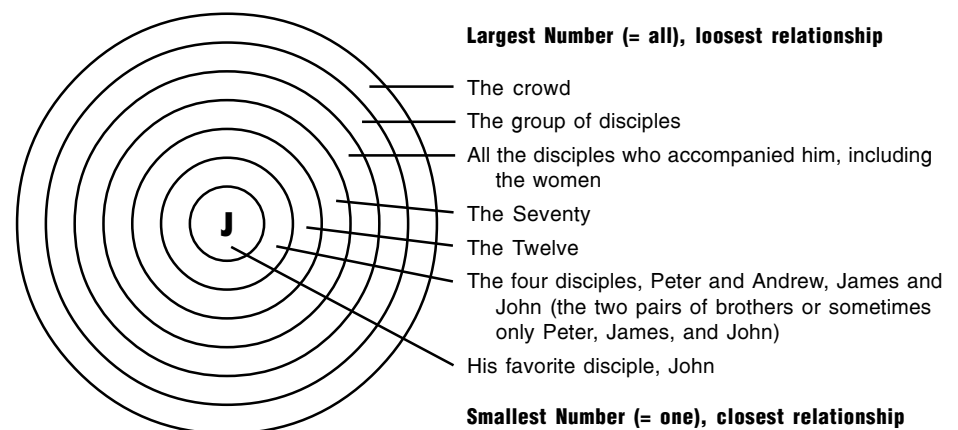
Characteristics of the Training Program

I would now like to summarize the characteristics of the training program given to the Twelve, as described in Mark 3:14. Four factors were of importance in the selection of the apostles:

1. Jesus limited his group of pupils to a small number. Just as a father can only properly care for a small number of children, Jesus could provide adequate training to only a few followers at a time.

The Twelve had been chosen to be with Jesus and to share his life, but no one can share his life with a large group of people. Marriage, the closest human relationship, is limited to two people. The number of children in a family is larger, but still manageable. No individual could carry out his parental responsibilities sufficiently if he had 40 children—only an orphanage or juvenile institution would try. (Although I would never criticize the self-sacrificing labor of the social workers employed in such institutions, I must note that they cannot fully provide the same

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The concentric circles around Jesus

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intensive care which parents can give to the smaller number of children in a family.)

Jesus' conscious restriction can also be seen in the decreasing concentric circles of the groups of his friends, with the smaller groups having more intensive contact with him. He even had a favorite, John, "the disciple whom he loved" (John 19:26-27; 20:2; 21:7, 20). The two brother pairs, James and John and Peter and Andrew, shared many events not experienced by the others (Matt. 4:21; 10:2; Mark 1:19; 3:17; 10:35, 41; Luke 5:10; 6:14; 9:54; Acts 1:13; 12:2). All four brothers were present in Mark 1:29 and Mark 13:3. Three of them (with Andrew missing) were present in Mark 5:37, Mark 14:33, and Luke 8:51. The three were eyewitnesses at the Transfiguration in Matthew 17:1-3, Mark 9:1-4, and Luke 9:28-30; and later, they are referred to as pillars of the church in Galatians 2:9.

2. The goal of the intensive fellowship with Jesus and the dependence on him was preparation for their mission. Jesus chose the Twelve "that they might be with him and that he might send them out" (Mark 3:14).

This intense relationship with Jesus was not the final goal of the disciples' training. Rather, they were to go out alone and continue his work. Just as he had been "sent" by his Father (John 3:16-18; 8:16, 26, 29; 12:45-49; 16:5, 28; 17:3, 8) and sends out the Holy Spirit in his place (John 14:15-31; 16:5-11, 12-17), he transfers his commission to the apostles. In John 17:18, he tells his Father, "As you sent me into the world, I also have sent them into the world." In John 20:21, he tells the Twelve, "As the Father has sent me, I also send you."

Jesus had intended from the very beginning to prepare them for the Great Commission, to "... make disciples of all the nations ... teaching them to observe all things that I have commanded you..." (Matt. 28:18-20). They were to do the same thing in the world that he had done with them—preach the gospel to the masses, elect disciples out of the larger group of converts, and by

sharing their lives and teaching, train the chosen to become spiritual leaders.⁶

Jesus' prayer in John 17 clearly demonstrates that besides achieving our salvation on the cross, he had another specific assignment to be carried out with the Twelve. In verse 4, he says, "I have finished the work which you have given me to do," and he adds the reason: "Now they have known that all things which you have given me are from you. For I have given to them the words which you have given me; and they have received them, and have known surely that I came forth from you; and they have believed that you sent me" (verses 7-8). Jesus wanted the disciples not only to know what he knew, but to live as he had lived. The goal of his training program was for them to follow in his steps (except for his divinity and his sacrificial death on the cross), as he had repeatedly taught them.

The context of Luke 6:40 ("A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher") is particularly interesting.⁷ In verse 39, Jesus asks, "Can the blind lead the blind? Will they not both fall into the ditch?" Blind leaders of the blind are people who may speak well, but they are poor role models, for they have nothing worth copying.

It is important to note that both aspects belong together: "*that they might be with him and that he might send them out.*" Such close ties between teacher and pupil are only justified when they are intended to help the pupil become independent. Raising children properly always includes a certain tension in the development from the helpless infant completely dependent on its parents to the independent adult. Every tie, including the insistence on obedience, is directed toward independence, not only in child raising, but also in training workers in the kingdom of God. From the very beginning of his training program, even as he was calling his disciples, Jesus had the Great Commission in view. He knew what they could not yet see: that he had chosen them in order to train them as the future leaders in the church and on the mission field, for the day that he would leave them.

On the Way to Independence

1. Jesus preaches by himself.
2. Jesus preaches while his disciples observe.
3. The disciples preach while Jesus observes.
4. The disciples are sent out for a short-term assignment.
5. The disciples are sent out on a permanent assignment.
6. The disciples preach while others observe.
7. Etc.

-
1. I
 2. I and you
 3. You and I
 4. You try alone; I comment
 5. You are completely alone
 6. You and another
 7. Another and you
 8. Etc.
-

3. Jesus' training program was not haphazard, but followed a clear plan.

The disciples were to be trained for the mission field by living and working several years with the prototype of the missionary, Jesus himself. The chronological order of his program makes this clear. First he preached alone; then he preached while the disciples observed. Next he let them preach while he observed. After that he sent them out in groups of two and discussed the results with them. This first short-term assignment is described in Matthew 10:1-11, Mark 6:7-13, and Luke 9:1-6.⁸ Finally, Jesus sent them out alone, remaining with them as the Risen Lord (Matt. 28:18-20). The Twelve continued by doing the same with other Christians.

This scheme works well, not only in the training of church workers, but in every kind of education which sets itself the proper goal of independence under God.

4. Teaching and counseling formed a single unit. Jesus' training program for the disciples included the full scope of instruction and life, theory and practice, individual and group counseling, personal and public activity, activity and rest, profession and private life. These apparent contradictions were not compartmentalized into separate areas of life, but were carried out at one time,

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depending on the demands and possibilities of the situation. 🌐

Endnotes

¹ See Richards, Laurence O. (1975). *A Theology of Christian Education*. Grand Rapids, MI: Zondervan, pp. 32-34.

² See Melzer, Friso. (1965). *Das Wort in den Wörtern: Die deutsche Sprache im Lichte der Christus-Nachfolge: Ein theophilogisches Wörterbuch*. Tübingen, Germany: J. C. B. Mohr, p. 113.

³ See Melzer (1965), pp. 237-238.

⁴ The best study is still Bruce, A. B. (1971). *The Training of the Twelve*. Grand Rapids, MI: Kregel Publications (originally published 1894).

⁵ Unlike the other Gospels, the Gospel of John uses the term “disciple” to designate only the Twelve.

⁶ See Coleman, Robert E. (1963). *The Master Plan of Evangelisation*. Old Tappan, NJ: Revell.

⁷ See Richards (1975), pp. 54-56.

⁸ See also the sending out of the Seventy in Luke 10:1-16 and Jesus’ discussion with them about their experiences in Luke 10:17-21.

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Possibilities for Packing Prayer Into Curriculum Plans by David Agron

The following table shows that prayer could be integrated into a curriculum in numerous ways:

Student Assignments	Faculty and Administrator Assignments
1. Assign regular prayer by trainees to reach the learning objectives of the training program(s) (i.e., essential core competencies for missionaries), so that trainees will grow in their desire to reach the objectives, will have their “radar” out for pertinent material, and will be highly receptive to whatever God may do in that area.	1. Pray systematically for each student to develop each competency in the learning objectives. Shouldn’t prayer be viewed as a method for helping students meet these goals?
2. Ask trainees to recruit prayer partners for their training in general and the training objectives in particular. Trainees will give regular reports about what they are learning. This can result in a sense of accountability to achieve the objectives. (This can also be a way to disseminate mission knowledge and burden among the home churches.)	2. Prepare a training program prayer letter (with space for each trainee to add a note to his or her individual prayer partners). (Note that people who have participated in the program at this level of commitment may be ideal prospects from which to solicit donations or other types of higher-level participation.)
3. Require students to pray regularly through <i>Operation World</i> , missionary prayer letters, or other prayer guides. This should open their eyes to various issues facing missionaries and their tasks. A prayer journal should be required.	3. Write encouraging and insightful comments in students’ prayer journals.
4. Pray for a particular missionary for one hour per week. Have some form of weekly contact (i.e., e-mail, letter, phone call). Write one report per month on an issue that will be helpful to the missionary. (Variations might include one year for a missionary on one continent and the next year for a missionary on another continent or one year for a church planter and one year for another type of specialist.)	4. Students will hand in reports to faculty so that revisions can be suggested before sending reports to the field. Students benefit from real contact and awareness of problems being faced. Missionaries receive prayer and personal research assistance on problems they currently face.
5. Pray for classes.	5. Include course prayer requests in each syllabus. The trainer’s confession of helplessness without the help of the Holy Spirit is good modeling of the need to rely on God instead of on training.
6. Pray for a special request.	6. Cancel classes to ask students to come to a half-day or day of prayer and fasting for a particular issue. This can model what to do when problems are faced.
7. Do the work of prayer in small prayer meetings focused on a particular mission or on training needs.	7. Schedule prayer times that do not include a “chapel message.” Make sure groups are small enough that all participants can actively pray.
8. Pray regularly with an ethnic pastor, an important layman from an ethnic church, or both. Make sure to pray about the church’s needs as well as the personal needs of the ethnic prayer partner. This will give insight into their challenges, attitudes, perspectives, and felt needs. Require prayer journals in which trainees reflect on their impressions.	8. Facilitate relationships between students and local ethnic churches. New insights and attitudes should develop.
9. Pray regularly with a missionary (perhaps one on furlough).	9. Facilitate relationships between students and a practicing professional. New insights and attitudes should develop.

India Holds Missionary Training Consultation

by C. Barnabas and D. Harley

The article that follows combines two reports on a consultation that was held in India in December 1999. One was written by Dr. C. Barnabas, Secretary of the Indian Institute of Missiology, who was one of the organizers of the event. The other report is by Dr. David Harley, a participant in the consultation.

Background of the Consultation

Dr. Barnabas: The steep growth in missionary activities in India and the establishment of more than 50 missionary training institutions within a short span of 20 years prompted mission leaders and missiologists to call for a consultation on missionary training in 1992 at Chennai, India. The India Missions Association (IMA) organised this first consultation, which was sponsored by the WEF Missions Commission. During the consultation, mission leaders recommended the formation of an accrediting agency to streamline missionary training in more than 70 institutions in India. In 1994, the Indian Institute of Missiology (IIM) was founded for this purpose.

The IIM started facilitating missionary training by providing curriculum material, and it formed the Senate of IIM to accredit the courses and affiliate missionary training institutions. Within

five years, more than 20 missionary training institutions became affiliated with the Senate of IIM, and training is currently being provided to more than 1,200 missionary trainees.

The mission leaders and the missionary trainers, who met in the first convocation of the Senate of IIM in February 1999, decided to conduct a second consultation on missionary training from 9th to 11th December 1999 at the Yavatmal Centre for Leadership Training (YCLT), Yavatmal, India. A conference committee with Dr. K. Rajendran, Dr. Devadason, Dr. A. W. Swamidoss, Rev. Kiron R. Gaikwad, Mr. Dasan Jeyaraj, and Dr. C. Barnabas was formed to make all the arrangements for the consultation.

Consultation Overview

Dr. Harley: The purpose of the consultation was to discuss how the standard of missionary training in India could be improved. The consultation considered three levels of training: the training of *suvartiks* (local village evangelists), the training of cross-cultural missionary candidates, and the training of missionary trainers at a doctoral level.

Dr. Barnabas: Eighty-five mission leaders, missionary trainers, and missionaries representing 40 mission agencies attended the Yavatmal consultation. Dr. Ebenezer Sunder Raj, Vice-Chairman

of IMA, delivered the keynote address. He recalled the historical background and the vision of IIM, and he proposed many suggestions for the ministry of missionary training in India. Dr. David Harley, Ms. Beby Sujaya, the Rev. Dr. Walter Hannum, and Dr. P. Dozo brought the Word of God to the delegates and challenged them for deeper commitment and involvement in missions. Two videos, "The First Fruits" and "Beyond the Next Mountain," were screened in the evenings, and the delegates were deeply touched by the sacrificial involvement of the missionaries in the past.

On each day of the consultation, two papers were presented for each level of training. The contents of the papers were discussed in the plenary session and in eight groups. The findings in the groups were reported in the evening sessions to all the delegates on each day and were recommended for consolidation. The conference committee met each night to consolidate the findings and recommended them for presentation at the concluding session of the consultation.

Village Evangelists Training

Dr. Harley: The consultation began by focusing attention on the training of village evangelists (*suvartiks*). Papers

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Participants in the Indian Institute of Missiology Consultation, Yavatmal, India, December 1999

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were presented by the Rev. L. Masilamani and the Rev. Susant Patra, who both have had many years' experience of village ministry and in the training of village evangelists. They shared how God is using these *suwartiks* to plant churches all over India. They pointed out that although many of these evangelists are only semi-literate, they are dedicated to their task and ideally suited to communicate the gospel to their own people in villages or poorer urban areas. Their role has become more important because, sadly, many missionaries who undergo training at Bible colleges lose their passion for the lost or become unable to live or minister effectively in the more remote areas of the country.

Dr. Barnabas: The following recommendations were made during the consultation regarding *suwartik* training:

1. New definition for *suwartik* workers. Three types of *suwartiks*—rural, tribal, and urban—were identified. The delegates recommended that these three types of *suwartiks* be trained and sent in large numbers to reach the urban, rural, and tribal masses in the present changed political situation in India.

2. Stress the importance of *suwartik* training. Steps must be taken immediately to stress the importance of *suwartik* training by including a course on this training in the seminary curriculum and by publishing the biographies of *suwartiks* who led mass movements

in India. It was suggested that a magazine be published on training *suwartiks* and on their role in reaching India. A consultation should be arranged for leaders of mission agencies and seminaries to educate them on the importance of *suwartik* training.

3. Give recognition to *suwartik* training. The Senate of IIM must take steps to work out the curriculum, methodology of training, and the criteria for accrediting and streamlining the *suwartik* training. Suggestions were given for the curriculum and for the qualifications of trainers to train the *suwartiks*.

4. Establish many *suwartik* training centres and link them with the seminaries. Seminaries and mission agencies must take steps to establish *suwartik* training centres all over the country, and IIM should encourage such efforts. Many suggestions were given to establish a link between the seminaries and the *suwartik* training centres.

Cross-Cultural Missionary Training

Dr. Harley: On the second day of the consultation, delegates considered the training of missionary candidates. Dr. C. Barnabas pointed out the rapid increase in the number of missionary training institutions in India founded to meet the demands of the growth in the Indian missionary movement. These had grown from only two in 1950 to more than 80 in 1999.

In the first five years of its existence, the IIM had clearly fulfilled an important role in raising the standards of mis-

sionary training in the country, but much more work remains to be done. The Rev. Dr. S. Devadason pointed out the serious drop-out rate among Indian missionaries and expressed the need for a deep commitment on the part of new recruits. He reminded conference delegates that those they train needed the spirit of Adoniram Judson, who said in the midst of great suffering, "I will not leave Burma until the cross is planted."

Dr. K. Rajendran, General Secretary of the IMA, described the IIM as "the most important emerging and growing network on missionary training in India, uniting many unrecognised missionary institutes from North East, North West and South India." He expressed the hope that this movement would continue to develop and not become a moribund institution. In addition, he called for more emphasis to be given to the development of character, lamenting the fact that often too little attention is paid to the mentoring of candidates. He also pleaded for a greater emphasis on the training and developing of a new generation of leaders. He warned that the missionary movement in India would falter if new leaders were not adequately prepared and given genuine opportunities to exercise responsibility. Such new leaders—trained, released, and gifted—are needed to provide vision and direction for the Indian missionary movement in the new millennium.

Dr. Barnabas: The following recommendations were made regarding cross-cultural missionary training:

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Staff housing in training centre for village evangelists

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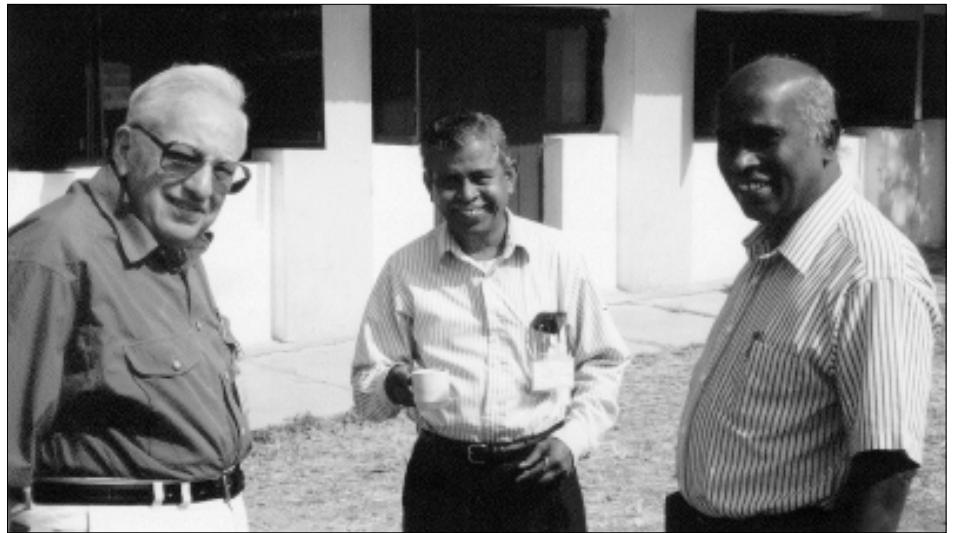
1. Give importance to the development of ministry skills and character in missionary training. Cross-cultural missionary training is for reaching all the peoples all over India. Emphasis must be given to developing the ministry skills and character of the trainees in cross-cultural missionary training, in addition to academic excellence, and methods must be found to measure character development and ministry skills in trainees. All mission agencies must accept the fact that cross-cultural missionary training is given to train people not only to reach the unreached tribal peoples, but also to reach all the unreached peoples all over India.

2. Aim for high quality in missionary training. Efforts must be made to achieve high quality in missionary training. Encouraging openness and accountability from the training period and giving effective training for the missionary trainers will improve the quality of missionary training. Successful organisations need to share with others what criteria they use in this regard.

Missionary welfare should also be addressed. This area would include pastoral care for missionaries; retirement benefits such as pension, retirement houses, etc.; and health insurance and death relief schemes. Students must know we are interested in their long-term welfare, not just their current studies.

3. Provide continuous education for missionaries. The need for continuous education for missionaries without affecting their ministry was stressed. Suggestions were given for providing continuous education for missionaries in the field and in various ways.

4. Take steps to establish many training centres. To meet the great needs in India, many missionary training centres must be established. Suggestions were given on how to establish training centres and train missionaries with the limited resources now available.



L to R: Dr. Devadason, Dr. Andrew Swamidoss of YCLT, Rev. Walter Hannum of ECMC

5. Establish a resource centre for missionary training. IIM was asked to take steps to establish an agency which could act as a resource centre to supply the resources for various training centres in India. This agency must act as an intermediate between the donors and the training centres. The resources must be provided to the training centres only as materials and not as money. A listing of resource people must also be produced.

Doctoral Level Training

Dr. Harley: The third day of the conference was devoted to missionary training at the doctoral level. Dr. D. Harley spoke on the selection of candidates and the choice of appropriate topics for missiological research at a doctoral level. He warned of the dangers inherent in the pursuit of degrees for their own sake. He pointed out that those who are given the opportunity to reflect in breadth and depth about the church's missionary task must address issues which are relevant to the task and which arise out of the context of ministry. They must also ensure that the findings of their research are communicated to the wider Christian community. Dr. Harley recommended as an urgent priority research into the lives of Indian men and women who have served Christ faithfully in the cause of

the gospel and who would serve as examples and sources of inspiration to subsequent generations of Indian missionaries.

In a second paper on doctoral level education, Beby Sujaya shared from her own experience of doing doctoral studies in missiology through the Fuller School of World Mission. She pointed out the enormous range of subjects offered at Fuller and spoke of the advantages of doing a course that could be done largely by extension and could be spread over many years. As the IIM is currently engaged in discussions with Fuller about the possibility of higher degrees in missiology being offered in India, her observations were particularly pertinent.

Dr. Barnabas: Four recommendations were made relative to this area of training:

1. Start a doctoral level training programme immediately. IIM and other missionary training institutes must take immediate steps to start higher level training, with all facilities to train leaders and promote research work. This will not only produce the resource materials for missionary training, but also provide better methods for reaching India. Suggestions were given on the content, methodology, and areas of research for higher studies.

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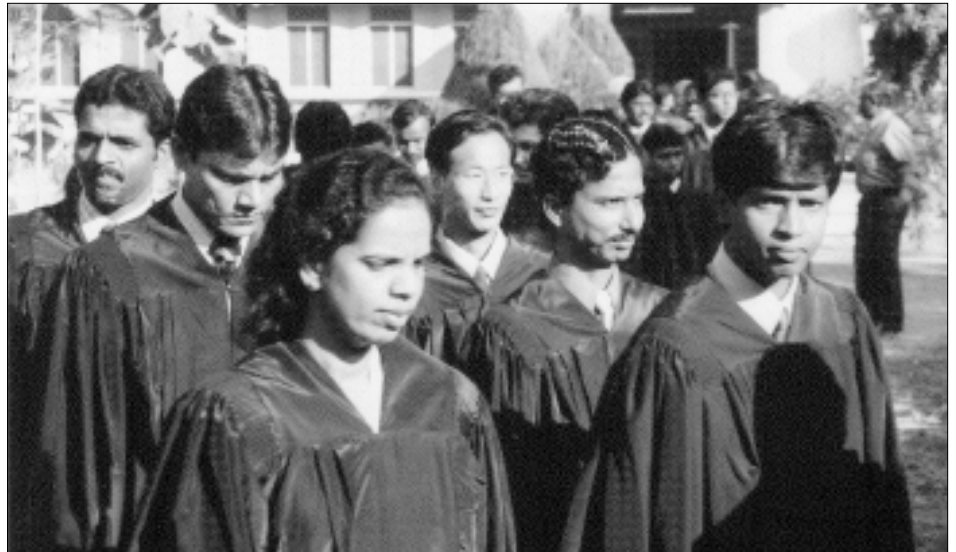
2. Give importance to raising up leaders and second-generation leaders. The consultation felt that the leaders of Indian missionary training agencies, mission agencies, and churches must be trained in India itself, and emphasis must be given to train the second-generation leaders also.

3. Streamline the research findings in India. Efforts must be made to streamline the research findings in India by publishing the synopsis and research materials periodically and by using them as resource materials for missiological training.

4. Establish a research centre and a resource centre for higher studies. A research centre for research and higher studies must be established with all facilities. A resource centre also must be established by IIM to develop good libraries, encourage research, streamline the research findings, and publish missiological books.

Consultation Follow-Up

Dr. Barnabas: Dr. C. Barnabas and Dr. Frank F. Fox presented the consolidated recommendations of the consultation in the closing session of the consultation. The consultation came to an end after Dr. Toshi Ao shared the Word of God and called the mission leaders



Missionary candidates from IIM related schools going to receive their B.Miss. degrees

and missionaries to “launch out into the Third Millennium with Jesus Christ” to expand the horizons of missionary training in India.

A committee has been formed to follow up the findings and the recommendations of the consultation. Steps will be taken to publish the recommendations of the consultation by the director. Two follow-up consultations are planned in the middle of 2000, one in North East India and the other in Central India.

IIM is thankful to the Lord for India Missions Association, World Evangelical Fellowship Missions Commission,

and the Episcopal Church Missionary Community for their prayers and support for this consultation. IIM also would like to thank the IIM family members, especially the YCLT family, for their hard work and co-operation for the success of the consultation. Our prayers are that the Lord would enable IIM and IMA to implement all these recommendations of the consultation not only to meet the missionary needs in India, but also to make missionary training in India as a model for other parts of the world. 🌐