Vision Paper
Toward the 21st Century:
Educating People for God's Mission
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To acquire a vision for educating people for God's mission as we enter the 21st century we need, first, to ascertain a biblical vision to give us direction and the educational values to guide and propel us in that direction. Secondly, we need to discern the emerging contexts in which education and ministry will take place. Finally, we need to look at the implications of the first two for the content and form of our education.

Biblical Vision and Educational Values

We start with biblical vision and educational values since they provide focus and continuity irrespective of the changes in our contexts that we envision or encounter.

Biblical Vision

A biblical educational vision for mission might be summarized as <u>Equipping leaders to incarnate the good news of God's reign among all peoples</u>. To avoid ambiguity this statement can be fleshed out as follows: <u>Equipping disciples of Christ as leaders to make disciples among all peoples by incarnating the good news of God's reign in Christ in their cultural context so that people might be converted and gathered into multiplying churches where God's Word is taught (Mt 24:14; 28:19-20, 2 Tim 2:2)</u>. This vision is a "kingdom missiology" which holds firmly to the centrality of conversion and church planting while recognizing that the good news applies to all of life, and God's reign through his Spirit extends beyond the Church. Let us note what else can be implied by the wording:

- "Equipping disciples . . . as leaders to make disciples" suggests the equipping of persons by mentoring in being (character formation), knowing, and doing the truth in a way that in turn empowers others.
- "Among all peoples" refers to the groupings of people from the smallest units to the major civilizations defined by world religion, ideology, or cultural heritage.
- "Incarnating . . . in their cultural contexts" denotes modeling and contextualization.

The realization of this educational vision will involve the continual interaction of:
- the learner (what he/she brings)
- the word (the theology of mission)
- the world (especially behavioral sciences like cultural anthropology and sociology)
- the church (especially lessons from mission history and church growth theory)

Educational Values

The values that drive missiological education tend to be couplets that are in creative tension with the balance and emphasis being influenced by the context and desired outcomes. They are:

- evangelistic passion -- holism of the gospel
- evangelical -- ecumenical
- contextual -- global
- learning from history -- preparing for the future
- academic quality -- practical relevance
- excellence -- empowerment
- recognized standards -- flexible
- strong center -- extended partnerships
- stable -- responsive to opportunities

- integrated programs -- modular offerings
- mentoring individuals -- equipping the many

Emerging Contexts

We need to look into the future to try to discern the contexts in which mission and education for mission will take place, noting in both the world and North America those current trends that may be expected to continue and new ones that can be anticipated. As the values have been seen to be bipolar and in tension, so most of the world trends are bipolar. In most cases one pole, such as globalization, is dominant, but the other, in this case regional or ethnic resurgence, is also present. Having identified the trends, we must note their implications for education for mission, and each educational institution or organization then needs to prioritize which implications should most involve their energies.

World Contexts

The global megatrends will impact all the variables that constitute relevant missiological education.

General
Global trends like the population explosion, accelerated change, and globalization are too pervasive to fit into any single categorization like political or economic.

1. Population explosion in developing world, stagnation in the developed
The world population is mushrooming. By the year 2000 it will be 6,236 million (Johnstone 1993, 22). By 2025 it will be 8,312 million, led by Asia with 4,939 million followed by Africa with 1,510 million, Europe with 743 million, Latin America with 706 million, North America with 375 million, and Oceania with 39 million (Myers 1997, 29).

The annual growth rate of the southern hemisphere will far outstrip the north (Johnstone, 22-75), which in turn will retain much of the wealth. The population doubling time of many of the poorest countries will be 31 years. The Chinese, already 20 percent of the global population, have 50 million outside mainland China and 150,000 students in the United States. India is not far behind China and growing.

Over a billion will need cross cultural witness to understand the gospel. Most are in the 10-40 window (10 to 40 degrees latitude in Asia and Africa), where 86 percent of the unreached people groups, a majority of Muslims, Hindus, Buddhists, and Marxists, and 80 percent of the poorest live.

<u>Implications</u> for education:
The population explosion necessitates a focus by educational institutions on the equipping of the <u>leaders</u> or the <u>leaders of the leaders</u> as the best way to multiply effectiveness.
The location of the majority of the unreached suggests that North American institutions should be involved in:
- overseas <u>partnerships</u>
- locally <u>affordable distance learning</u>
- consultations with other institutions to see that between them each major <u>cluster of unreached peoples</u> (e.g., Chinese and Indians) has one or more <u>programs tailored to their specific needs</u>.

2. Accelerating change, except for small pockets
Apart from some marginalized pockets, the pace of change is increasing across the board—demographic, technological, economic, political, and social. This leads to uncertainty, information overload, hesitancy to make long-term commitments, and difficulty in making plans.

<u>Implications</u> for education:
- The pace of change necessitates

- research to ascertain significant trends
- instruction on current trends
- maintaining stability in missional focus and values while being alert and flexible to change paradigms
- providing continuing education, web-based where helpful.

The information overload requires the equipping of students to discern significant knowledge from information.

3. *Globalization and localism*

The accelerating change involves the compression of time and space in a shrinking world of rapid communication and travel. National boundaries and oceans are not significant barriers in the global market and city where financial markets and multinational businesses are linked, Western culture and English are the medium of understanding, and governments strive for a New World Order. At the same time there are centrifugal forces away from globalization to various localisms that seek to retain or forge ethnic or religious boundaries. These range from nostalgia to conflict.

Implications for education:
- Globalization provides a climate and opportunities for
- networking with mission educational institutions and agencies for cooperative education
- internet and email research and education
- teaching students internet literacy
- training in TESOL and other tentmaking entrance strategies for creative access countries
- The erection of ethnic and religious fundamentalist barriers provide challenges for research and instruction to
- facilitate understanding of these groups
- facilitate reconciliation through conflict resolution and ministries for trauma
- understand how militant forms of ethnic and fundamentalist resurgence lead to receptivity to the gospel when Christians are present.

Religious and secular

The religious and secular trends are paradoxical. Secularization and the religious resurgence increase together as do pluralism and the conflict of civilizations with religious roots.

4. *Increase in secularization and religious resurgence*

Secularization has been progressing since the Enlightenment and has led to the post-Christian West, especially in Western Europe. The religious resurgence has been largely a reaction to the loss of religious and traditional values that has accompanied secularization and, in countries that have been under Communist domination, a reaction to the bankruptcy of atheism.

Islam is the fastest growing world religion, primarily by birth rate but also by conversion in Africa, especially since 1974, when the Muslim World League began organized efforts to propagate the faith. Hinduism has experienced resurgence both in the often militant Hindu nationalism in India and in the more pluralist form in the New Age movement in the West.

With the decline of Communism, Buddhism, often blended with Taoism and Confucianism, has experienced resurgence in China, Mongolia, Cambodia, and Vietnam, as well as the United States. The same failure of atheistic Communism has led to the growth of animistic tribal religions in the emerging ethnic nations of the former Soviet Union and the Eastern Block, and the decline of Christianity in Europe has led to the increase of animistic magic.

Implications for education:
- Secularization in the post-Christian, and sometimes postmodern, West requires that more attention be given to missiology for Western culture.
- The resurgence of world and tribal religions necessitates that at least certain schools or centers do research and training for ministry to adherents of each.

- The linkage between secularization, the rise of religious fundamentalism, and the receptivity to the gospel engendered by militant expressions of the latter call for <u>research</u> and interpretation of the interrelationship.
- The chaos that has resulted from the flood of missionaries entering former Communist countries encourage attention to <u>priorities and cooperation in mission</u>.

5. *An ethos of pluralism and conflict*
On the one hand the shrinking of the globe and the migration of peoples have created a pluralistic world not only in the sense that many religions live side by side, but philosophically that all are to be accepted as different facets of truth. On the other hand, beside this tolerant, accepting attitude is what Samuel P. Huntington has called "the clash of civilizations" that is, the clash of civilizations or cultures where religion is often the greatest influence. He names eight: Western, Orthodox, Latin American, Chinese, Islamic, Hindu, Japanese, and African. As a foretaste of the coming conflicts he shows how more of the 59 major conflicts in the world in 1993 were between civilizations rather than within them (1996).

Implications for education:
- The attitude of pluralism which has sapped missionary motivation needs to be addressed in courses on the theology of mission to <u>define the uniqueness of Christ</u> and <u>how the Spirit of God works</u> beyond the direct witness of the Church.
- The prominence of the world civilizations demands that among the mission study centers and training institutions there be those that focus <u>research and education on each major civilization</u>.

Political
Political trends like other trends are full of paradoxes: a multipolar world with only one superpower, political boundaries breached by the forces of communication and economics, and political instability after the cold war.

6. *Multipolar unstable world with end of cold war*
The collapse of Communism left only one superpower, but it also reduced the pressures to base political alliances on relationship or nonalliance with the superpowers. The globalization of communications and trade have made alliances possible that ignore ideology or contiguity of land. The collapse of Communist control also let loose ethnic rivalries. The cold war was replaced by ethnic wars. Some 50 ongoing wars have swelled refugee ranks to 47 million (Myers, 18, 44).

Implications for education:
- Educators must keep <u>alert</u> to discern the changing alliances and <u>flexible</u> enough to adopt to the <u>new opportunities</u> for mission that they provide.
- The unrest calls for training in <u>relief and development</u> and <u>trauma ministries</u> that are sensitive to spiritual need while not exploiting human misery for spiritual ends.

7. *Closing doors becoming revolving doors*
During the last decade an increasing number of countries has restricted access to missionaries. Yet at the same time such phenomena as the globalization of the economy and the Trojan horse of Hong Kong slipping behind the bamboo curtain have opened the doors for bi-vocational missionaries.

Implications for education:
- Educational institutions must equip bi-vocational missionaries by intensive courses and distance learning throughout the world.

Social and Cultural
Globally societies and cultures are in crisis with the transitions and stresses of moving from the agricultural to the industrial to the information age, of the homogenizing force of Western culture

against the separating forces of ethnicities and civilizations, of urbanization, and the changing roles of different segments of society.

8. *Postmodern society has impacted but not replaced modern and traditional societies*
The wave of postmodernism has joined modernism and traditionalism. Or from another perspective, the information age has joined the industrial and the agricultural. Yet in each case all three remain with their interacting tensions.

Implications for education:
- Attention needs to be given to contextualizing the gospel for each audience.
- Attention needs to be given to the needs and increased receptivity to the gospel of people in transition.
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9. *Homogenization and separation of cultures and civilizations*
Western culture, together with the English language and popular music as communicated through television, is homogenizing particularly the culture of youth in urban settings. At the same time we are experiencing the resurgence of ethnic cultures and the major world civilizations of which Huntington speaks.

Implications for education:
- The homogenizing effect of Western culture raises the opportunity to train students in TESOL as a means of entry and ministry and the need to learn from those successful in ministering in Western cultural contexts.
- The resurgence of ethnic cultures and civilizations raises the need to equip Christian leaders from these groups for mission and equip others with cross cultural skills.

10. *Urbanization, involving mixing and fragmentation*
The world is increasingly becoming urbanized. By 2015, 17 of the 21 cities of over 10 million will be in the two-thirds world (Myers, 41). With urbanization come the problems of the ghettoization and marginalization of the poor and some ethnic groups. Yet most major ethnolinguistic groups are found in the cities, and people who have recently moved to cities have proved to be more receptive to the gospel than they have been previously or will be later. Both have implications for mission planning
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Implications for education:
- All schools of world mission will need urban programs.
- Attention will need to be given to community development programs.
- Church growth principles will need to analyze how urban situations affect approaches to people groups and the timing of receptivity.

11. *The enlarging and restricting of women's roles*
Even as women are acquiring increased opportunities and expectations in both the secular and religious world, they are being forced into more restrictive roles in other contexts by either government edict, as in the Taliban-controlled areas of Afghanistan, or by social pressure in places of Islamist resurgence. Except in life expectancy women in the developing world lag behind men significantly in literacy, school enrollment, and the labor force (Myers, 46).

Implications for education:
- In the light of the enlarging of various women's roles, this needs to be reflected in mission school faculties.
- In the light of the restricting of women's roles in some contexts, women students may need to learn to
    - give up some of their rights for Christ's sake in order to identify with other women
    - be sensitive agents of change also for Christ's sake.
- In the light of the lag of women behind men in areas such as education, many missionaries need to acquire basic skills in teaching reading to women.

12. *__The developing world gets younger while the developed world gets older__*
Birthrates are low, and life expectancy is increasing in the developed world while the population is burgeoning in the two-thirds world. Currently one third of the world is under 15 years of age, with 85 percent of these children in the developing world (Myers, 40).
A global youth culture is developing—non-Christian, united by MTV, rejecting the past, and focusing on the now.

Implications for education:
- If we do not provide equipping in <u>international youth ministries</u>, our students will increasingly be ill prepared for the largest and growing segment of the developing world.

__Economic__
Contrasts abound in the economic trends—an increasingly global economy with regional power blocks, resource relocation with concomitant chaos, and a widening gap between the rich and the poor.

13. *__Globalization and regionalization of economies__*
The collapse of state socialism in the areas formerly dominated by the Soviet Union and its modification in China have left a worldwide market capitalism. At the same time regional power blocks are being formed in Europe with the Common Market and the euro, North America with NAFTA, East Asia, China, and the Muslim nations. Increasingly economy rather than politics determines alliances, making new bridges for Christian contacts.

Implications for education:
The new bridges for witness that the economic alliances are providing raise the need for
- the <u>missiological training of global Christian business persons</u>.
- education in the <u>use of money to effect</u> such <u>Kingdom goals</u> as the betterment of people's quality of life.

14. *__Resource relocation with resultant shifting economic strength, chaos, and potential for interrelated collapses__*
In the 1970s wealth shifted to the OPEC nations, largely Muslim, then in the 1980s to the Pacific Rim, which in the late 1990s has experienced decline. The capital flowing to Southeast Asia dropped from $93 billion to $12 billion from 1996 to 1997 (Garten 1998, A19). African economies have largely been in decline, exacerbated by strife and drought, except for pockets of new wealth from, for example, oil in Equatorial Guinea.

The shift in wealth has allowed countries like Korea to expand their missionary force, though recent financial reverses have made this more difficult. Chaos results from economies in transition, where $1.5 trillion in foreign exchange dealings take place every day, much instantly with a computer keystroke (Garten, A19). The tightening web of interconnection of the global market means that instability in one area can affect the whole.

Implications for education:
- The shifting economic strength allows <u>strengthened regions to assume a greater proportion of the cost</u> of missiological education.
- The potential for the rapid collapse of regional economies
  - argues against multinational schools basing <u>too much of their financial base on one national group</u>.
  - encourages <u>flexibility</u> to adapt to rapidly changing conditions.
- The financial chaos and potential for collapse encourages training for rapid deployment of <u>relief and development</u> programs.

15. *A widening gap between the wealthy and burgeoning poor*
The gap between wealthy and poor is both between regions and within regions. The northern hemisphere overpowers the southern in per capita GNP, with North America, Germany, and Japan monopolizing almost half the world's income. The richest 20 percent of the world have 85 percent of the global income. In parts of Latin America the income share of the richest 20 percent of the population is 15 times that of the poorest 20 percent (Myers, 22-24, 47).

The poorest are marginalized. The combined national debts of the developing world are $1.8 trillion (Myers, 24). Yet with global trade, electronic knowledge, and communications in other hands, they have little chance to escape from poverty. By 2025 it is estimated that more than one-fourth of the world will be in poverty. Eighty-five percent of the poorer countries are in the unevangelized world (Myers 25, 41). It is the Pentecostal and charismatic churches that have mushroomed among the poor in regions like Latin America and helped them raise their standard of living.

Implications for education:
The extent of poverty requires that mission education
- highlight a theology and ministry of serving with and for the poor.
- teach the use of programs and money in a way that will empower and enhance the condition of the poor without creating dependency.

Technological
New technology has put most of the world on the information superhighway.

16. *Information and communication explosion, while pockets served less*
Most of the world is on the internet, and much of what remains has email. Only Africa has major areas off the highway. The new technologies provide opportunities for consultation and collaboration between missionaries, crossing boundaries into "closed" countries, computer assisted translation, and resources by CD Rom and desktop publishing. At the same time some strife-torn or marginalized areas have deteriorating communications.

Implications for education:
New technologies present the challenge to help students
- be computer literate
- make technology a servant rather than a master
- learn to discern useful knowledge from information.

Distance education can be enhanced by web-based interactive instruction that is supplemented by on-location mentoring and fellowship.

Ecclesiastical and Missional
In both the church and its mission there have been major changes in the vitality of regions, branches of the church, and forms in which mission is expressed.

17. *Shift in geographical and vital center of gravity of the church from the West and North to the East and South*
While Christians remain about one third of the growing population of the world, much of the church in the West, especially in post-Christian Europe, has been in decline. The center of gravity of the church moved from the West in the early 1970s. By 1985 non-Western Christians began to compensate for the decline in the West and by the year 2000 will represent more than two thirds of Christians (Johnstone 25).

The largest number of Christians in Asia is in the Philippines (61 million), China (61 million), India (33 million), and Indonesia (25 million). The largest Christian minorities of the larger countries are South Korea (35 percent), Hong Kong (14 percent), Indonesia (13 percent), and Singapore (12 percent) (Myers, 35).

Implications for education:

The shift in the center of gravity of the church calls on Western/northern institutions to
- partner with overseas institutions and agencies to provide what they need and want, especially in countries or localities with the maximum potential for missionary outreach
- develop distance learning, with interaction, to provide the desired education in students' ministry location
- increase funding for international leaders who need specializations best obtained in the West/north
- with sensitivity to the "brain drain," appoint international faculty to bring relevance to the world scene and insights for witness in the post-Christian West
- expand the study of world and tribal religions.

18. *Increased diversity and unity as Western mainline Protestant churches decline and the more evangelical, charismatic, and independent ones multiply*

During Christianity's decline in the West, evangelical growth has been slow in the West but significant in the non-West. With over half of Christians now in the non-Western world, 77 percent of these non-Western Christians are expected to be evangelicals by the year 2000. The growth is even greater among Pentecostals and charismatics, since they now represent more than half the Evangelicals (Johnstone, 25-26).

Also among the Evangelicals are growing numbers of postdenominational or "new apostolic" churches. Many of the independent or indigenous churches in Africa, for example, could also be considered evangelical or charismatic. They have their own indigenous or more charismatic worship forms. Many of the leaders of these growing churches have little formal education.
The increasing proportion of Christians who are Evangelicals coupled with the networking organizations like the Lausanne Committee, AD 2000 and Beyond, the World Evangelical Fellowship, and INTERDEV have brought greater unity and cooperation in the diversity.

Implications for education:
- The growth of Evangelicals and Pentecostals/Charismatics, especially overseas, means that schools of world mission have a lot to learn from them.
- The indigenous worship forms call for education in ethnomusicology and worship.
- The low formal education of many of the leaders of growing churches means that educational institutions must be alert and flexible to work out educational programs tailored to them as they see the need for more depth.

19. *Indigenization and internationalization of mission*

As Christianity has globalized, indigenous missions have sprung up around the world. South Korea, for example, has well over 5,000 missionaries. This year the two- thirds world will send more cross-cultural Protestant missionaries than the West. Mission teams are being comprised of personnel from different nationalities and different sending agencies. In some cases North Americans are supporting Christian missionaries from another country to go to a third country.

Implications for education:

The indigenization and internationalization of mission requires that mission schools in the West
- equip students to remain learners who are flexible and empower others
- present varieties of models of mission
- equip students with specializations to complement other team members
- partner with international mission institutions and agencies.

20. **Declining mission interest and confusion in some circles while increased interest and confidence in others**

There has been a decline in world mission interest and activity in mainstream Protestantism. One cause has been theological—a turn toward universalism and away from a view of the lostness of those without Christ, a focus on dialogue but not on evangelism, a healthy broadened view of the

gospel to include human rights and ethics but where evangelism unfortunately has gotten diffused, and the view that "the church is mission" which should make mission central but which further diffused evangelism.

Another cause was not giving adequate attention to the millions who still required cross-cultural evangelism when missions were turned over to national churches. Sociologically when ethnic conflict began to involve sending churches, their enthusiasm for cross-cultural mission waned.
Some of the same influences and results are also found among conservative evangelicals. Some evangelicals are allowing, for example, that salvation does not depend on the respondent knowing specifically about the historical Jesus. Such attitudes can lessen the sense of urgency of mission (Covell 1991, 12-17). There has been a decline in applications for career service in many traditional evangelical mission agencies like Wycliffe Bible Translators.

At the same time there is increased interest, focus, and optimism concerning mission in other circles. Since 1975 the number evangelized (i.e., having an opportunity to understand the gospel) has outstripped the number of non-Christians, though the percentage of Christians has remained about one third of the world. The remaining task is clearer. Through the Adopt-a-People Clearing House the remaining major unreached ethnolinguistic groups are known and are being adopted by churches and missions.

Through the efforts of the Lausanne Committee for World Evangelization, AD 2000 and Beyond, and the World Evangelical Fellowship coordinated efforts are being made in church planting, especially in the 10-40 window (Africa and Asia between the 10th and 40th degree latitude) with considerable church growth. Clear planning is being done with optimism as was evident at the Global Consultation on World Evangelization in Pretoria in 1997 under the auspices of AD 2000 and Beyond.

Implications for education:
- The theological confusion in the church demands the clear enunciation of a theology of mission that deals with issues such as the uniqueness of Christ and the condition of humans who have not heard of Christ.
- The guidelines for honoring and empowering national churches while not neglecting unreached people groups nearby will need treatment in theory of mission classes.
- Educational institutions need to complement the cooperative efforts in mission by partnering with other institutions abroad and in North America.

21. *Decline in traditional mission models and rise of new*
There has been a general decline in traditional career missionaries provided by churches, educated in seminary or Bible college mission programs, and sent by denominational or interdenominational mission agencies. Instead, more are going as short termers as a result of the current ethos of short-term commitments, family considerations, finances, or the increase of countries closed to traditional missionaries. These short termers are often specialists rather than generalists, tentmakers, volunteers without normal pay, retirees, or nonresidential missionaries facilitating others to enter restricted countries. Some go to focus on specific concerns like prayer, peace and justice, or religious liberty. Others go as career missionaries but leave prematurely because of such family concerns as education of children or personnel conflicts (see Taylor 1997).

For many missionaries local churches provide their own training and serve as the sending agency. Many new multidenominational or nondenomoinational agencies have arisen that are quite entrepreneurial and also provide their own training, like Youth with a Mission, Operation Mobilization, Frontiers, Campus Crusade, and Pioneers.

Implications for education:
- The growth of short term missions calls on schools of mission to
  - provide intensive modular training for those who do not want an extended degree program
  - integrate short term mission experience into the equipping of pre-service students.

- The high attrition rate of career missionaries demands that schools address such issues as <u>family concerns</u> and conflict resolution.
- The growth of the prayer movement raises the need for <u>discerning guidance on biblical prayer</u>.
- Since churches, often with little experience, are providing their own missionary training, schools need to seek ways to <u>train the trainers</u> or provide <u>intensive training for the churches</u>.
- Likewise schools should seek to <u>train the trainers</u> in the new mission agencies and/or <u>contract with them to provide training</u> in specific areas.

North American
North America, of course, participates and will participate in the world trends; so there is no need to reiterate what has been said above other than to highlight how some of them are manifested in the North American context.

1. *Erosion of Christian and traditional values despite religious observances*
The secularization of modernity ushered in the rejection of traditional and religious authority and postmodernity brought a lack of confidence even in reason and the fragmentation of society (trends 4 and 8). The result is the rise of antisocial behavior in crime and drug use, the breakdown of the family, the decline of voluntary associations, and the increase of self indulgence in the "now generation." At the same time church attendance remains relatively high, and Eastern religions like Buddhism and Hinduism or their ideas in New Age thought are on the increase.

Implications for education:
- Schools must increasingly apply the skills of cross-cultural mission in a <u>missiology for Western culture</u>.

2. *Increasing mosaic of cultures coupled with isolationism*
This increase is a result of political instability (trend 6) and the attempt for economic and social betterment (trend 15), but it brings the peoples and religions of the world to our doorstep. Metropolitan areas, as the name implies, gather many peoples. At the same time the United States became more isolationist with the evacuation of troops from Somalia and with the skepticism among the boomers of the value of such ventures.

Implications for education:
- Schools must equip students for <u>cross-cultural ministry in North America.</u>
- <u>"Cross-cultural" mission needs to be redefined</u>, since it is no longer necessarily "foreign" mission. On the one hand, cross-cultural mission can take place in North America, and a foreign student can come here, minister to his own people, and not be cross cultural.

3. *Decline of congregational involvement in foreign missions with increased involvement in their local context*
This shift in mission emphasis is an expression of the decline of traditional models of mission and the rise of new (trend 21) and the confusion and decline of foreign mission interest in some circles, with increased confidence and interest in others (trend 20). It also expresses increased focus on the local context (trend 3). What makes it significant here is the dominant role that North America has had in providing personnel and funds for foreign mission in the past. Yet the donor base is greying, and the majority of the growing churches in North America are ethnic churches which, except for the Koreans, have not had a major interest in foreign mission
.
Implications for education:
- Schools need to <u>equip churches for local mission</u> and use this as a <u>bridge for their involvement globally</u>

4. *Increase in evangelical mission faculties while some mainline Protestant seminaries have trouble finding a professor of mission*

This again is a reflection of the decline in traditional models of mission and the rise of new (trend 21) and the confusion and decline in mission interest in some circles with increased interest and confidence in others (trend 20).

Implications for education:

The increase in North American evangelical mission faculties when even many evangelicals are bypassing the traditional missionary establishment suggests they

- look for ways to <u>partner with each other</u> to avoid unnecessary duplication
- find ways to <u>train the trainers</u> and <u>contract with the local churches and new mission structures</u> that provide training for the new breed of missionary.

Resultant Education

Missiological education for the future must be focused by a biblical vision, driven by values such as those suggested and be relevant to future trends to the extent that we can discern them. Each institution, however, will need to prioritize the values and implications of the trends for the learners they have and the purpose of the institution, since a given institution can only do a limited number of tasks well. I shall indicate how some of the educational implications of the trends relate to the components of a missiological program. (For a description of the components see Elliston 1996, 237-256).

Learner Selection

The above trends suggest the following learner selection for North American schools of mission:

1. <u>International students</u> should
   - be selected by <u>demonstrated leadership in ministry contexts</u>
   - be preferably <u>leaders of leaders</u>
   - be brought to North America only for <u>equipping or specialization not available</u> in their homeland
   - be in <u>strategic roles or locations</u>
2. <u>Proven leaders</u> with <u>inadequate formal education</u> should
   - be treated <u>flexibly</u>
   - be offered what will <u>deepen and enhance their ministry</u>
3. <u>North American students</u> can be
   - <u>pre-service</u>
   - <u>short term</u>
   - <u>bi-vocational</u>
   - <u>career missionaries</u>

Content

Since the purpose of mission education is equipping disciples as leaders to make disciples, the content should foster being, knowing, doing, and impacting others.

1. The <u>core competencies</u> must include the interaction of
   - <u>Word</u>—a biblical theology of mission
   - <u>World</u>—help from such behavioral sciences as anthropology to understand cultures and how to communicate between them
   - <u>Church</u>—lessons from mission history and church growth
   - <u>Learner</u>—what she/he brings and how to <u>develop as a leader</u>
2. Other <u>general competencies</u> the trends suggest are
   - leadership
   - research methods
   - computer literacy
   - models of mission

- family concerns
- conflict resolution
- discernment in prayer
- ethnomusicology and worship

3. All <u>schools of the future</u> should <u>include</u> studies on
- urban ministry
- international and community development
- Islam as the major non-Christian religion
- international youth ministries

4. <u>Partnering schools between them</u> should <u>include</u> studies of
- the major <u>unreached peoples and civilizations</u>, including Western
- world and tribal religions
- secularism, modernism, and postmodernism
- empowering the poor
- global economics for Kingdom ends
- TESOL and literacy
- Bible translation

Location

With the geographical and vital center of gravity of world Christianity in the non-West, North American schools of mission need to adapt.

1. North American institutions can train North Americans and a few internationals on their central campuses but for most international students will need to develop <u>overseas partnerships</u> where
- <u>local persons have control</u> to the extent that <u>accrediting organizations</u>, if applicable, allow
- <u>local faculty</u> are used to the <u>extent possible</u>
- <u>costs</u> are determined by the perceived value and the students' and community's <u>ability to pay</u>
- students can <u>remain in ministry</u>
- local churches, mentors, and school community can facilitate <u>spiritual formation</u>
- <u>local institutions</u> and agencies are encouraged to <u>cooperate together</u>

2. North American institutions will increasingly need to develop <u>delivery systems</u> for <u>distance education</u>.
- <u>interactive web-based education</u>, CD-Rom, teleconferencing and interactive video at the learners' levels of capability
- supplemented by on-location <u>mentoring</u> and a fellowshipping <u>community</u>

No matter how sophisticated the possibilities are, ultimately the purpose of missiological education is to equip Christ's disciples to make disciples among all peoples. Therefore, it must always include the model of the Master Teacher, incarnating the gospel in a particular cultural context so that others might do the same.

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