

SNAPSHOTS and PANORAMA:
A 2008 Audit of Grace Brethren Leadership Training Worldwide

Submitted to Grace Brethren International Missions (GBIM)
and the Charis International Partnership of Grace Brethren Leaders
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Good leaders ... take bold initiatives driven by vision, and they trust the giftedness of other people.

Leadership is ... the spiritual gift of harmonizing, enhancing and focusing the spiritual gifts of others toward a common vision of the Kingdom of God.

Jesus stressed ... discipleship, not leadership. He never conducted a leadership course, but daily taught “followership.”

Few topics arouse as much interest, discussion, and debate as the task of training leaders. This is true in business, in government, in education, and yes, in the church. Leadership training is especially important in the church because leadership deals not only with “What works?” but also asks: “What is consistent with biblical principles and appropriate to cultural situations?” Leadership is clearly essential ... and complicated.

As the above statements demonstrate, how we view leaders, leadership training, and the Bible’s teaching on leadership is of immense importance. Perhaps even more consequential are the ways in which we pass on examples of leadership to those around us. Therefore, in order to represent Christ and His church well, we are desperately in need of good understandings and examples of leadership. The foundation for such understanding is found in the Scriptures. Our own cultural setting is ever-ready to help us discover what “is” and contribute to what “should be”. But could it be that our brothers and sisters around the world, experiencing leadership in their vastly diverse settings, might also have something to teach us about being and training leaders?

As Grace Brethren people who long to impact the world for God’s glory, we look for input on leadership – from the Bible, from our context, and from each other.

Background

In September 2007, I was asked by Executive Director Dave Guiles and the leaders of Grace Brethren International Missions to conduct a “Global Audit” of all leadership training in Grace Brethren churches and ministries around the world. This project is one of three audits – church planting, leadership training, and holistic ministry – provided for the Charis 2008 participants at the international gathering of Grace Brethren leaders in Germany, celebrating 300 years of the Brethren movement.

The primary purpose of the audit is to compile a current “snapshot” of the extent, variety, and limits of what Grace Brethren people are proactively doing to develop leaders. This allows Grace Brethren leaders from up to thirty countries to see a summary of what many others are doing. Much of the information is informative and encouraging, providing cause for celebration and praise to God. Some of the realities are sobering, causing us to pray for our fellow leaders and beg God to give further wisdom and courage. Primarily, however, the knowledge of diverse leadership training initiatives makes leaders aware of new ideas and initiatives, causing us to consider what could be adapted and used in our own

settings. Such an audit helps broaden our vision and inspires new efforts. Through this information, the Spirit can connect us more deeply in relationships, in common vision, and in awareness of specific approaches to training.

For all our cultural diversity, many of the core competencies of leaders are remarkably similar around the world. Many issues facing leaders are similar, as well. We have much to learn from each other as we understand and apply what our God teaches us about developing and multiplying godly leaders.

Structure and Emphases

This document is an audit – a description and selective summary of important details and trends in Grace Brethren leadership training. It is not primarily an assessment or evaluation of what is taking place in very diverse settings. While no audit can be free of some subtle evaluation or conclusions, I have tried to minimize such comments and assessments.

I have also tried to allow the leaders in the various countries to express leadership training initiatives in their own words as much as possible. The reader can then sense the joys and struggles of the leaders and the cultural challenges which they face. In many ways, “perception is reality” for the important yet vital task of developing leaders. At the same time, it is our hope that readers will be encouraged by the creativity and perseverance on display around the world in Grace Brethren circles.

Research Methods

The primary instrument used for this audit is an 11-question questionnaire (attached). This was sent in February and March, 2008, to dozens of Grace Brethren leaders, both missionary and national leaders, around the world. The selection of recipients was determined in consultation with the regional directors of GBIM. The questionnaire was translated into French and Spanish, making it understandable for national leaders around the world whose English proficiency is limited. French, Spanish, and English will be the official languages of the international Charis gathering in Germany in August, 2008.

The depth of answers varies greatly. Much of this relates to the history of the country, the responsiveness of the people to gospel, and the level of formal training which is offered to national leaders. Many countries are in the beginning stages of training leaders. A handful of countries have a long history of preparing leaders for local church and specialized ministry. But more than a few countries have not yet begun to pursue any sustained approach to training leaders. One question, question 6, proved to be less clear and helpful than intended, so the responses have been dropped from this report.

The phrase “leadership training” is not defined. This is intentional, though it is surely not unimportant. The intent is to give the various respondents the opportunity to define and describe what leadership and leadership training are in their own culture. While this

leads to differing standards and approaches, it also demonstrates the difficulty of constructing a universally agreed-upon understanding of leadership. In significant ways, leadership is culturally defined and perceived, and it is important that people be trained for leadership in a manner which their own context recognizes and appreciates. Nevertheless, there are biblical leadership principles which are valid across cultures.

Finally, some are cautious about the phrase “leadership training.” They prefer leadership development or leadership discovery. This may grow out of the conviction that: 1) anyone can potentially become a leader, or 2) leaders are born, not made. While this report does not wrestle with this issue or provide definitive answers, such foundational questions are important considerations for leaders, both within and beyond Grace Brethren ministries.

What follows are edited versions of the self-description and self-reporting of leadership training around the world. The reader may elect to read the entire document, information on specific continents, or the details of individual countries. Alternatively, the reader may read and compare certain topics by following specific question number(s) throughout the report. Our prayer is that the motivation for urgent and effective training of leaders might increase, so as “to prepare God’s people for works of service, so that the body of Christ might be built up.” (Ephesians 4:12)

ASIA

GBIM has been active on the continent of Asia since 1984. Asia is, of course, the largest continent of the world, filled with a dizzying array of countries and cultures. Asia contains the majority of the world’s peoples and is the place of origin for three of the world’s most influential religions. Comparing Siberia (Russia) and India, or Japan and Iraq, involves huge cultural leaps. Indeed, some would consider them “separate civilizations.” Nonetheless, for the purposes of regional classification and cooperation, GBIM has regarded them as one region of mission for almost the past decade. Wayne Hannah is now the Asia Regional Director, after serving in the late 1990s as the GBIM Eurasia Director.

Jay Bell was the GBIM Asia Regional Coordinator for most of the 1990s and into the present decade, and has been instrumental in the development of Asia as a GBIM region for mission. Indeed, without the influence of this Vietnam veteran, whose heart had been captured by Asians as a young man, it would be hard to imagine the spiritual gains of the last several decades. In the early 1980s, Jay was the college and outreach pastor in the Long Beach (CA) Grace Brethren Church. In part resulting from his investment, a number of young leaders became committed to cross-cultural mission, with their sights and prayers particularly focused on East Asia. They included Cecil and Debbie O’Dell and Clay and Kim Hulett. In 1984, with the world’s eyes set on Los Angeles for the Olympics, two families from that city departed for East Asia to give witness to the gospel and begin church planting. The O’Dells departed for Japan and the Hulettts to the Philippines.

From 1984 to the present, GBIM has seen rapid growth in Asia in many ways. From a start of two couples, GBIM now has 18 missionary units (singles or couples) in Asia. Nine countries are now home to GBIM ministries, either with resident missionaries, national churches, and/or pioneer initiatives already begun. Perhaps most important, Grace Brethren churches have seen much growth in certain countries in the number of believers, the number of churches, and the number of leaders. While this growth is, as always, uneven, God has clearly used the Grace Brethren to contribute to the witness and body of Jesus Christ in Asia. Wayne Hannah has led this burgeoning movement for the past five years, having had prior cross-cultural involvement in Europe and Eurasia.

In our look at leadership training ministries in Asia, we begin with the original countries of GBIM work from a quarter-century ago – Japan and the Philippines.

Japan

Japan has long been resistant to the gospel. For centuries, local religiosity and the wider influence of Buddhism have deeply influenced the people. With the exception of some locations in southern Japan centuries ago, the Christian faith has struggled to gain a foothold among the Japanese. First with the devastation of World War II, and later the economic renaissance and materialism of the following decades, both insiders and foreigners to Japan have faced spiritual obstacles to reaching the people for Christ. But many have persevered and the fruit of their labors, and God's power, is sweet indeed.

In the 1980s, the O'Dells were joined by the Grahams and later the Kirnbauers. A number of Japanese believers have shown commitment and growing leadership, and some are now recognized as key influencers in the Grace Brethren movement. This is of great importance for a country which, despite its status as an economic powerhouse and post-World War democracy, remains ethnically homogenous and relationally difficult for outsiders to penetrate.

Current American missionaries Ralph and Joan Justiniano have been living in the greater Tokyo area and have been involved in church planting and leadership training for more than a decade. Their focus has included not only Tokyo, but also other parts of the country (such as Okinawa) through technology and occasional visits. In addition, several Japanese families are involved in ministry leadership and the development of leaders at some level. Those adults include Yuki and Fujiyo Kinjo, whose valuable "insider" ministry has greatly benefited Grace Brethren churches and leaders in Japan.

Cecil and Debbie O'Dell continue to have a significant ministry with the Japanese, albeit from an unconventional location. For several years they have been living in the Los Angeles metro area (Long Beach), working primarily with Japanese business people and students in a "Japanese Returnee Ministry." Large numbers of Japanese locate for various stints in the USA and especially in southern California. The O'Dells have strategically placed themselves there in order to give gospel witness to Japanese outside their home culture. This mission strategy is consistent with cultural findings about

spiritual openness in people outside of their own society, and it has been fruitful.

- 1) TRAINING PROGRAMS and INITIATIVES – In Japan, Grace Brethren leaders have made extensive use of the ACTS material in leadership training, as well as ALTITUDE (Adventure Leadership Training), and a New Discipleship Training program. The latter approach is in development, eventually to be used at the new Disciple Training Center. Five men are currently involved as trainers with Japanese – Ralph Justiniano, Shu Aoki, Yuki Kinjo, Takayuki Sato, and Dan Junker. Fourteen students are participating in this leadership development.

The O'Dells have made extensive use of the Apostolic Church Planting Teams Strategy (ACTS) in training Japanese leaders in the USA. Two trainers are involved, Crispin Estara and Olive Ledesma, and other interns have been used as well.

- 2) CURRICULUM and METHODOLOGY for TRAINING – ACTS is being implemented in the small discipleship groups in Japan. These are called CTGs (Commitment To Grow) groups. ALTITUDE is being implemented at Northstar Outdoor Adventures, which is specific to a region in northern Japan in the Nagano mountains. The new program will be implemented through CTGs, and through brief modules for believers who are participating short-term.

In the Japanese Returnees Ministry (greater Los Angeles), the ACTS training covers a 12-month period and averages 10-15 Japanese being developed for leadership each cycle. Those who have completed it are encouraged to teach or lead a discussion on a selected portion during their second time through the training. All prior participants are asked to participate in the ongoing mentoring of the ACTS principles.

- 3) SELECTION OF PARTICIPANTS – In general, participation is based on faithfulness in ministry and ability to lead. These characteristics are observed by the leaders within the church ministry in Japan. In the USA, all believers are invited to participate in these annually-repeated training sessions. This allows young believers to review and apply more of the principles as opportunities arise. A second level of more intense and personal training is conducted by the key leaders as they mentor emerging leaders in the detailed application of ACTS principles.
- 4) BENCHMARK FOR SUCCESSFUL TRAINING - Rather than focusing on a specific length of time, the Japanese benchmark is the response of others in following the leader/trainer, and the leader's skill in developing the appropriate spiritual "DNA" in his/her disciples. The learning and application of principles is highly dependent on the individual – their pace, time to process the content, and seeking opportunities to apply the truths. Time is a key factor. Admittedly, there is a need to further track each mentee (person being trained) and to further encourage more extensive application of principles learned.

- 5) RECOGNITION OF TRAINED LEADERS – The primary need and goal of training in Japan is the appointment of elders. The training approach and mentoring are pursued with this in mind. At present, no official degree is given to those trained. However, in the USA ministry, informal recognition is already occurring -- those who complete the training are viewed as mentors to those entering the training. Because of their understanding and experience, these mentors are viewed as “ministry team members.” Those giving full-time attention to ministry are recognized as shepherds and missionaries.
- 7) GOALS FOR TRAINING OUTCOMES – The ultimate goal of leadership training in Japan is discipling – to make disciples who are able to continue the pattern of discipling through reproduction. This is demonstrated in willingness and initiative to implement the ACTS strategy. More specifically, the roles that trained leaders would eventually fulfill are still being developed. Every Christian should be involved in personal evangelism and discipleship. In addition, emerging leaders would enter a ministry of active “foundation laying,” an implicit allusion to what others call church planting.
- 8) TRAINERS – Missionaries from the USA have been involved in the leadership training program. Responsibility for leadership has typically been passed on to Japanese nationals when missionaries have departed and/or when Japanese leaders have departed for a field of ministry. Those leaders are viewed as the key people to plant churches and spur a disciple-making movement. In the USA, the Japanese Returnee ministry training originally began with the missionary (Cecil O’Dell) in the lead role. However, all the ongoing training is being done by national workers and the missionary has become the coach in the background. [TW COMMENT--MENTION NAO MIKANO?]
- 9) STRENGTHS OF CURRENT LEADERS – The leaders of Japanese churches show strong involvement in organic, incarnational ministry. They exemplify a simple, yet significant ministry, based on spurring a movement of “making disciples who make disciples.” The passion and willingness to grow is the greatest strength of those trained for leadership.
- 10) DEFICIENCIES OF CURRENT LEADERS – The greatest deficiency of those who have been trained is their lack of experience. They need more opportunities and further mentoring. There is also a lack in depth of training and development of ministry skill sets. This is partly due to the lack of staff, Japanese or otherwise, equipped to do this. A two-pronged approach is currently being undertaken to remedy this: 1) The development of a Discipleship Training Center and a brand new Discipleship Training curriculum, specifically designed to address the needs of Japanese believers (a holistic program addressing Japanese worldview and spiritual strongholds specific to Japan). 2) Recruiting and developing staff, trained with Japan-specific skill sets.

- 11) TRAINING OBSTACLES – Time! This is true both in the Japanese Returnee Ministry in the USA and in Japan itself. Other obstacles/challenges include: 1) The lack of staff equipped to train, 2) The need to complete the discipleship training curriculum specific to the Japanese. 3) (Okinawa) The ability to gather young disciples (teenagers) from remote locations for weekly discipleship at the ministry facility.

Philippines

The Philippines has been home to Grace Brethren churches since 1984. This 7,000-island nation in Southeast Asia has a history of extensive western involvement. From the 1600s onward, Spain strongly influenced the politics, language, and culture of the islands, impacting a majority of Filipinos to the present. Then at the beginning of the twentieth century, the United States became the leading western influence, including the use of the English language and more awareness of Protestant faith. In the post-World War II period following independence, evangelical missions reaped a large harvest as many Filipinos, now estimated to be at least ten percent of the population, turned to saving faith in Christ.

The 1980s were a significant decade of gospel expansion in the country, and the Grace Brethren entered the Philippines a few years into that decade. Clay and Kim Hulett were the first arrivals in the country in 1984. Soon after, they were joined by Ted and Vivian Ruiz in Metro Manila for evangelical witness and church planting. They began a ministry of outreach, witness, and discipling among the many neighborhoods (“barangays”) of the Philippine capital. Some providential encounters with key Filipinos grew into leadership training opportunities and the recognition of the first Filipino Grace Brethren leaders. Other recent highlights have been the effectiveness of short-term teams, and new mission initiatives into more remote parts of the country (David and Rose Torres and the island of Luzon). But the multiplication of Filipino leaders arguably remains the chief need and source of ministry joy.

In 2006, the Hulett family returned to the USA and completed their ministry through GBIM a year later. But they left a substantial investment in Grace Brethren ministry in the Philippines, with leadership training as a major emphasis in the 1990s and into the 21st century. The Ruiz family, Christian and Bonnie Beuggert, and others have labored in recent years to continue the process of winning people to faith, discipling them for transformation, and training leaders. Hopefully the warm and receptive people of this country will result in an evangelistic harvest and a bounty of godly leaders.

The report of the Philippines, compiled by Christian Beuggert, is as follows:

- 1) TRAINING PROGRAMS and INITIATIVES – The leadership training in the Philippines primarily focuses on the ACTS Strategy approach and the content contained in it. There are currently four Filipino trainers working in a handful of locations. Twenty-one leaders-in-training are involved in these initiatives.

Crispin Estaras is leading a group on San Miguel Island, where the focus is on Step 7 of the ACTS Strategy (Church Organization), and he is leading a group for elder training at the Pamplona GBC – considered post-Step 7 training. This involves use of “the Training Grid” adapted from the SALT material. At Sum-Ag (Negros), Olive Ledesma is involved in training leaders with a focus on Step 5 of ACTS – the specific development of godly character and competence in leaders. Rey Paz is teaching 12 leaders using material Clay Hulett developed, and Franco St. Teresa is teaching five men from MGBC, studying the lives of biblical leaders. David Torres offers bi-monthly training in Benguet using the SALT training grid.

- 2) CURRICULUM and METHODOLOGY for TRAINING – Training in the Philippines follows a sixteen-week “Basic Training” schedule. At least three lessons are focused on knowledge, character, and ministry skills. This material, originally developed and utilized by Clay Hulett and Ted Ruiz, was later rewritten and organized by Christian Beuggert, largely following the SALT approach. Ample opportunity is provided to apply the content to the Filipino context. The focus of the training involves a “seedbag” of lessons which trainers can use with developing leaders, all part of the ongoing mentoring process. The seedbag is by nature a collection of training studies and can therefore be expanded. The lessons are need-based and are studied as topics arise from the trainees. Crispin Estaras follows his own plan for elder training, in part because those in training have completed the sixteen-week ACTS material.
- 3) SELECTION OF PARTICIPANTS – Filipino trainees are normally selected by Filipinos already in church leadership. This is based on observation of character and ministry experience. American missionaries led the first 2-3 cycles of Filipino leadership training, but now they only assist where needed and if asked by the Filipino leaders.
- 4) BENCHMARK FOR SUCCESSFUL TRAINING – For aspiring elders, the completion of the sixteen-week training represents the standard benchmark. Subsequent training is typically pursued through a mentoring relationship with a recognized trainer. There is a growing desire to make the SALT approach and its “seedbag” a more standardized methodology for those who are considered adequately trained for ministry leadership.
- 5) RECOGNITION OF TRAINED LEADERS – Extensive training was done in the 1990s and earlier this decade, primarily by Clay Hulett and Ted Ruiz. Bob Juday had also contributed significantly to leadership training in the 1990s. Participants did not receive a degree. In the last few years, three men have also pursued Bible School/Institute training and will receive some degree or recognition. Training changes are under consideration. Until the present, certificates were presented to individuals who completed the training cycle, though those certificates did not represent an official document or degree. Ordination is based on the ministry experience of the leaders who have been in pastoral ministry for several years and have proven themselves. The original

- three leaders were ordained in April of 2008. Whether this ordination is government-recognized remains to be seen.
- 7) GOALS FOR TRAINING OUTCOMES – Elder-training is the primary goal for leadership training in the Philippines. Further education is not available or offered from Grace Brethren sources. However, developing Filipino leaders do have options such as Theological Education by Extension (TEE) and various evangelical Bible schools.
 - 8) TRAINERS – Ted Ruiz is currently the advisor to the trainers and helps in the training as requested. Full responsibility for training was handed over to Filipinos after the last cycle of training was finished in 2004.
 - 9) STRENGTHS OF CURRENT LEADERS – Current Filipinos are commended for their dedication, good character, and ministry skills. The greatest strengths of the training programs are that it can be localized and multiplied, suggesting a flexible and non-formal approach to developing leaders.
 - 10) DEFICIENCIES OF CURRENT LEADERS – For experienced Filipino leaders who have served for five or more years, no higher training is available, unless they seek it outside of Grace Brethren circles. The only recognition is a certificate. Respondents did not indicate why this reality is a deficiency, though perhaps cultural factors and expectations are in view, as well as the personal desires of trainees.
 - 11) TRAINING OBSTACLES – Finances can be an obstacle in the training, especially when those being trained need to travel long distances. Time is also a complicating factor, given that many trainees are working six days each week and frequently late into the evening.

Cambodia

Cambodia has long been exploited and dominated by foreign powers. Sadly, the Khmer people have also been victimized by their own people. The “Killing Fields,” which graphically described the purge of up to one-third of the country population by communist leaders in the late 1970s, is the most sobering example. Prior to this tragic era, the Khmer (Cambodian) people, steeped in a layer of Buddhism and underlying spiritism, showed limited openness to the gospel. But the post-Khmer Rouge era seems to have brought a new spiritual openness. God has not forgotten the Khmer. What others meant for evil, He is using for great good.

In the early 1990s, Grace Brethren leaders from GBIM and California began personal connections and visits to the country which have since blossomed. Jay Bell was central in this mobilization. This exploratory ministry included a number of GBIM-sponsored GO teams and widespread interest of North American churches. Connections with other

evangelicals and, especially, with new believers in the country, seemed to grow rapidly.

In 1996, Steve Wise began to live and minister for extended periods in Cambodia. This widely-traveled engineer and seminary student gained a greater understanding of the cultural dynamics, religious worldview, and the country's history. In addition, he gained competence in the Khmer language. Perhaps most important, Steve began to build connections to other Cambodians.

During these years, Cambodia was spiritually ripe and ministry blossomed. Many people professed faith in Christ, future leaders were promising, and many church planting works began. GO teams, from college students to pastors, were a frequent part of the new ministry, and churches took an active and sustained role in supporting ministry initiatives.

One of those initiatives was the selection and equipping of Cambodian "foundation layers" (evangelists/church planters). Primarily in the region around Battambang, these young Cambodians were released for ministry among their people. More than a few were financially supported either by GBIM or directly from Grace Brethren churches in the U.S. Amidst the challenge of ever-changing dynamics, good fruit appeared in conversion growth and new churches. By the year 2000 there were eight "Points of Light," or embryonic churches.

Also in 2000, the recently-married Steve and Deb Wise returned to Cambodia for long-term residence and ministry. Much of their focus was on coordinating and equipping the foundation layers in their ministry. This included the development of resources, intensive theological training in nonformal settings, and working with short-term teams. Many participants came away inspired by the country's potential. They also were motivated to broaden the ministry or to give greater focus to certain patterns of selecting, training, and funding nationals. Asia's Hope is perhaps the best-known such ministry.

In early 2004, Kent and Becky Good joined the Wises in Battambang. The Goods had served for several decades in France. Their experience in leadership training and children's ministry provided key assets for the evolving ministry situation in Cambodia. In subsequent years, new GBIM staff have been added, including Kevin and Jill Kane and Dave and Trish Holabeck. Their numbers, however, are dwarfed by the Cambodian staff who are at the forefront of evangelism and church planting. These Cambodians also include several believers of a Muslim background, which has shown openness to Christian witness.

In recent years, it has become clear that leadership training and maturity are essential for the long-term growth and health of Cambodian churches and outreach. Understanding deep cultural and worldview issues are critical for effective ministry. In addition, leaders need practical and timely training for issues in their personal lives and contexts. For this and other strategic reasons, Steve and Deb Wise relocated in late 2007 to the capital city, Phnom Penh, to work at the national TEE (Theological Training by Extension) office. There they will focus their language, training, and resource-making competencies for the good of Grace Brethren leaders and other evangelicals. Other Cambodian and foreign

workers are continuing in the expansion and training ministries in the western part of the country. This report summarizes what they are doing in leadership training:

- 1) TRAINING PROGRAMS and INITIATIVES - Theological Education by Extension (TEE) is the primary leadership training program currently being pursued by most Grace Brethren people. The ACTS Strategy has been taught numerous times, by many different people in various formats. Other material in use includes: Evangelism Explosion (EE), training for children's workers by Child Evangelism Fellowship (CEF), Firm Foundations (FF), and Bible League material. The Wises have also made personal effort to develop pertinent training material (Indigenous Church Planting, Character of a Christian Leader, Basic Math, Personal Accounting, Small Business Management, just to name a few.)

Steve and Deb Wise have provided training in the past, but currently, their roles have changed. Trainers are supplied by the various organizations with whom the team is cooperating to provide training to GB leaders. Kent and Becky Good are beginning to offer some training. As many as 22 nationals have been involved in TEE, CEF, EE, FF and personally developed training programs by the Wises. Currently, the number is more like 16 people. One pastor is using Firm Foundations as his sourcebook for preaching material. He is also using FF to develop messages for evangelistic meetings. A few church planters are using FF to teach the people in their Points of Light.

- 2) CURRICULUM and METHODOLOGY for TRAINING - TEE offers a training program with a standard methodology which is being implemented country-wide: *Self Study* - Students study through a programmed workbook at their own pace to help them understand and apply God's Word. *Discussion Groups* - Those studying the same course, in the same localized context, come together, usually once a week, to discuss what they have learned. They are under the guidance of a study center leader (SCL), whose job is to help students understand each lesson and guide the members of the small group in contextualization and application. *Practical Ministry* - All students are encouraged to be involved in active ministry as a key part of their TEE studies. If they are not involved in ministry, they will not pass the course. The students therefore immediately put into practice the lessons they are learning. The students' desire to learn, theoretically, grows as they take on more ministry responsibilities.
- 3) SELECTION OF PARTICIPANTS - Everyone is encouraged to study the TEE material through a local study center. Many participants are invited to study at the discipleship level. This not only provides foundational training for Christian living, but also serves to reveal those students who should move on to the leadership, or pastoral, level courses. Thus, the discipling format aids in the selection process for specialized training of leaders. GBIM is a member organization of the TEE Association of Cambodia, thereby making anyone associated with GBIM (Grace Brethren ministry) eligible to enroll in a local TEE study group anywhere in Cambodia. Participation is therefore open to all who

take the initiative to pursue such training, though this tends to be easier for those in cities like Battambang as opposed to rural villages. Some financial support is provided for those who pursue TEE involvement to subsidize the costs of training materials. Everyone who receives some kind of salary from Grace Brethren churches is required to participate in leadership training (TEE) and receive a subsidy of at least half the training costs. When other training is provided, leaders are contacted and invited through the national ministry partners (NMPs, the current terminology for “apostles” or “foundation layers”). People are invited to join in the training who are involved in the specific areas of leadership which will be addressed in that training session. Participants are therefore selected based on the specific topic of training.

- 4) **BENCHMARK FOR SUCCESSFUL TRAINING** - Within TEE, the goal is that church planters and pastors reach a level of training which will qualify them to become recognized TEE trainers. The hope is that they will begin to lead their own study center groups, providing others with the training they have received using the same methodology. TEE plans to develop new courses in order to offer the equivalent of a four-year Bible College degree. But at present someone is considered to be adequately trained when they become a study center leader in their own right (usually in 2-4 years). Within GBIM, there are not presently any standardized benchmarks to indicate that someone has been adequately trained.
- 5) **RECOGNITION OF TRAINED LEADERS** - Grace Brethren churches currently recognize "elders" on the basis of age (culturally defined). Pastors and teachers are readily recognized by the churches, not because of any training received, gifting, or knowledge of the Bible, but because of their ability to act as the local patron—most likely having some sort of connection with the western church, usually through western missionaries. TEE offers certificates of completion for discipleship and pastoral levels of study, but these are not yet accredited or perceived as highly important or valuable by most churches.
- 7) **GOALS FOR TRAINING OUTCOMES** - Like SALT, TEE is not designed to be a general discipleship tool. There is a discipleship level of study, currently just four courses, but the pastoral level of study is the focus of the program, which features 16 courses. Students in the discipleship level are ideally preparing for the pastoral or leadership level of study. However, most students just study the first four books. TEE is considering an expansion of the discipleship level, but GBIM missionaries desire to maintain the focus on preparing the students for leadership roles in the local church.

Because member organizations of TEE have the freedom to administer their own training programs, GBIM staff are trying to make the "training and releasing of trainers" a priority in their training of NMPs. Emphasis is placed on having NMPs see that their "job" is to train others to be in leadership, not to take leadership roles in their POLs themselves. TEE is developing a much more detailed training of trainers program, and will begin offering some sort of internal

accreditation of trainers, so that they will better understand the role of a trainer, and (hopefully) feel more empowered to lead their own study center groups.

8) TRAINERS – Steve and Deb Wise provided TEE training as well as additional training with the materials they personally developed. Kent and Becky Good are involved in providing assistance to NMPs in weekly Bible lesson preparation. Their goal is that within the next year or so, many of the national ministry partners (NMPs) will become recognized as TEE study center leaders. Also, since the Wises have moved to Phnom Penh to work as directors of TEE, a TEE extension office is opening in Battambang. It will be staffed by a very experienced national trainer who is associated with the Christian and Missionary Alliance (CMA) church. He will provide continued training for our leaders to: (1) complete their discipleship level studies; (2) become trained as study center leaders, and (3) continue their training in the pastoral level courses so they will be able to teach those courses in the future to train leadership in their POLs. Some of the NMPs in other provinces are already involved in study centers being led by trained nationals from other churches which are also members of TEE (mostly CMA study center leaders).

9) STRENGTHS OF CURRENT LEADERS - Some of the national leaders lead through relationship and a humble heart—they are the movement's greatest strength. Other national leaders lead through the power, position, and authority of a patron who is well-connected to western sources of money.

The current leaders of the TEE training program are from other churches / denominations (TEE is an "association" of many different member organizations). The hope is that when our national leaders are trained as TEE trainers, they will become involved in the leadership of TEE as well. The strengths of the current national leaders of TEE (again, mostly from CMA churches) is that they have years of experience as pastors and study group leaders.

10) DEFICIENCIES OF CURRENT LEADERS – The greatest deficiency of current leaders is lack of willingness to train up the next generation of leaders and then *release them* into ministry on equal footing. Some who complete the training program are not willing to step into leadership roles for fear they will be viewed as insubordinate to their trainer or pastor. In a "limited-good" culture, it is not seen as "good" to train up someone who can take your place, so senior trainers are reluctant to train and *release* students to become trainers in their own right. Those who do receive training and begin to lead are often viewed as threatening to the older leaders.

Within GBIM, Steve had begun developing a course of study on the character of a Christian leader (hoping to address the tension which exists between being a leader-as-patron versus leader-as-servant), eventually hoping to offer it as a course through TEE. He taught it partially to GB NMPs at one time, but does not know if it is presently being used.

11) TRAINING OBSTACLES - *Money* is always a major obstacle, and creating dependency is a constant danger. If people are gathered together for training, the cultural expectation is for the initiator to provide money for travel expenses, food and lodging. Otherwise most people will not come. Doing this, however, creates dependency. Therefore, the team is taking the training material on the road, providing leadership training where people live and work. However, this approach requires more trained trainers proficient in the Khmer language, willing to travel in a harsh environment on bad roads, and able to teach, train, release and celebrate the participants in the areas of leadership which they choose to enter. More such trainers are desperately needed.

Literacy is also a problem. Cambodia is an oral-learning culture, although learning through orality seems to be perceived as a less-than-desirable method. Literate learning, especially when done at centralized institutions, is seen as important, prestigious, and valuable, even though few graduates of such institutions re-enter lives of ministry, or have a good grasp of what it is they have studied (this is true for secular training institutions as well). Even those who can read would probably still be considered oral learners, so what is studied at the institution does not seem to stick in any practical sense such that the material is useful or reproducible.

Accreditation or *perceived value* is a problem. A member of the teaching staff at the Phnom Penh Bible School has joined TEE as a member of the executive committee. The GBIM team is hoping to form some sort of partnership whereby the TEE method and some of GBIM's (Wises) course materials are used in the institutional model of the Bible school, and they begin to adapt their existing course material to the TEE format of self-study, group discussion / contextualization, and immediate application into active ministry. TEE hopes to benefit through this partnership by being able to offer accreditation of its programs through the Bible school, while continuing to offer low-cost extension courses, studied informally in local settings under the guidance of a trained (and approved) study center leader who understands that his/her job is to train students and *release* them into ministry.

Kyrgyzstan

With the fall of the Soviet Union in 1991, many countries throughout Asia began official or de facto independence from Russia. Among those liberated nations were a block of central Asian countries stretching from Turkey in the west to the China border in the east. While atheism and Russian culture and language had been pervasive in the Soviet era, the disintegration of the Soviet system reawakened distant believers to a phenomenon well-known on the ground. Many of these countries were full of people groups, history, and religion far different from, and even opposed to, the official assumptions of outsiders. The Soviet sphere could neither hide nor eradicate the deeply held worldviews of the

former vassal-like countries. In Central Asia, the reality was that Turkic culture and strong religion (Muslim and animist) still had much power in peoples' lives.

Many Christian groups, including parachurch organizations in the west, responded rapidly to these open doors. Campus Crusade for Christ (CCC) was among those groups. Two couples from the Long Beach, California, church took a special interest in one of those Central Asian countries – Kyrgyzstan. Ted and Kaylin Offutt, staff members with CCC (now with GBIM), and Mike and Michelle Beard committed themselves to reaching the Kyrgyz people with the gospel of Jesus Christ. The partnership blossomed and in 1997 this new team arrived in a very new part of the world for the Grace Brethren.

In the intervening years, they have experienced much spiritual growth, though not without strong opposition and personal trials. Working together with other evangelicals and the remnants of Soviet-era churches, a substantial number of Kyrgyz have professed faith in Christ and have begun maturing in their new faith. The ministry works in at least two languages, Russian and Kyrgyz, and has focused primarily on two key cities, Osh and Jalal-Abad. The believers in this expanding movement have shown strong dedication and fortitude. Some have been recognized as leaders and they give vision and shepherding to the Grace Brethren ministry there.

- 1) TRAINING PROGRAMS and INITIATIVES - For most of the history of ministry in Kyrgyzstan, two primary leadership training programs have been used. The first is called NLTC (New Life Training Center) and was developed by Campus Crusade for Christ. The second program is a revised version of the SALT seeds for Kyrgyzstan.

There are currently six qualified local leadership trainers on the National Ministry Partners (NMP) team in Jalal-Abad. Osh, however, has had recent difficulties in leadership. Most of the leaders have moved away from Osh to search for employment in other cities and countries. Jalal-Abad leaders include Ruslan and Regina Gatin, Cuban and Chinara Karashev, Larisa Chudabaeva, and Saadat.

- 2) CURRICULUM and METHODOLOGY for TRAINING – The NLTC approach focuses on evangelism and discipleship training. There are three levels and a trainer's training level. The program is implemented through teaching conferences and one-on-one mentoring. The SALT training is broken up into five units. Each unit consists of several teaching seed concepts. Training is threefold. First, each concept is taught to the emerging leader. Second, the emerging leader is mentored through a practical assignment designed to reinforce the concept. Third, the emerging leader is expected to teach the concept to at least one other person. Both programs are under constant revision. The NMP Team in Jalal-Abad has just completed the SALT training and now the GBIM team will work with them to revise the material and teaching methods. The team is also working through the IMB's material on orality. Likely this will also have an impact on the training programs.

- 3) **SELECTION OF PARTICIPANTS** – The GBIM staff has just completed “official” training with the NMP team. They are currently (re)focusing on evangelism and discipleship as a next emphasis of ministry. Some of this is due to an unusual number of departures of key leaders within the past two years, primarily due to economic needs. So at present there are no “official” leadership training participants. Osh is also re-focusing on evangelism and discipleship.
- 4) **BENCHMARK FOR SUCCESSFUL TRAINING** - Since the methodology involves practical experience for each unit/level of training, when a person completes the training program he is considered “adequately” trained. For both SALT and NLTC this process takes one to two years.
- 5) **RECOGNITION OF TRAINED LEADERS** – The Entemokh church does not license, ordain, or provide any other certificates for leaders.
- 7) **GOALS FOR TRAINING OUTCOMES** – At this point all leadership training is identical for all emerging leaders.
- 8) **TRAINERS** - American missionaries are currently responsible for leadership development in Osh. The NMP team is directly responsible for emerging leaders in Jalal-Abad.
- 9) **STRENGTHS OF CURRENT LEADERS** - Due to population shifts, there is no one currently leading the national church in Osh. The NMP team in Jalal-Abad has not yet established an “official” church.
- 10) **DEFICIENCIES OF CURRENT LEADERS** - The greatest need right now for the NMP team is to take the training they have received and re-work it to better fit their cultural setting. The training is still very “Western.” The concepts are well organized and for the most part are the right concepts. They just need to become Central Asian.
- 11) **TRAINING OBSTACLES** - For now there are no logistic obstacles. The population shift of recent years, combined with a slow evangelism process, has added some complication for training leaders.

LATIN AMERICA

Latin America has long been both a missionary challenge and opportunity for evangelicals and the Grace Brethren. For centuries, the Catholic Church held near supremacy in the official allegiances of hundreds of millions of people. Political and religious life was in many ways dictated and prescribed by the Catholic authorities. In daily life, many people continued to exhibit beliefs and behaviors more beholden to local religion and forms of animism. But Catholicism, introduced by explorers and

conquistadores from Latin Europe (especially Spain and Portugal), was dominant.

The twentieth century, however, has witnessed one of the great regional transformations, that of Latin American religious affiliation. Protestant faith, and the presence of evangelical witness and communities, has made major inroads in this seemingly impenetrable stronghold of Catholicism. In a large number of Central and South American countries, evangelicals now comprise a substantial minority of the population, enough to garner the attention of both political and religious elites.

The Grace Brethren have been part of this spiritual awakening. It began a century ago in Argentina and continued in Brazil following World War II. These two countries became host to a growing number of converts, churches, and leaders who affiliated with the Brethren movement. This included both central and urban Argentina as well as the jungles and southern highlands of Brazil. Mexico, home to the world's largest city, has also been the location for Grace Brethren witness and communities, both in the capital and along the border with the United States.

In the 1990s, a new wave of church planting occurred, continuing into the current decade. Latin American churches sent missionaries into Uruguay, Paraguay, Chile and they worked with national ministry partners in other countries including Guatemala and Cuba. Further outreach has blossomed in Brazil and Argentina. Revitalized churches have seen growth in Mexico City and Buenos Aires. Much of this is connected to a vision and strategy called "Total Mobilization," which seeks to follow a simple pattern of spiritual reproduction using ordinary believers to attempt extraordinary things for God.

Leadership training has been an intentional companion of the growth and expansion of Grace Brethren work in Latin America. The new leaders are cause for much rejoicing, and yet the need for more godly leaders remains acute.

Argentina

Grace Brethren cross-cultural missions began in Argentina within the first decade of the twentieth century. Charles F. Yoder, a young academic and a leader in the North American Brethren movement, led his family and a young single lady to South America. Soon they discovered the resistance of the people and began to pursue creative ways to gain credibility, a platform for gospel witness, and the opportunity to communicate vision for church planting. Yoder and those who followed him persevered, seeing God work through camps, radio, literature, and youth.

In the following decades, the work expanded from the country's interior to the capital city of Buenos Aires. Much consolidation occurred as Argentine leaders multiplied. However, the 1960s and 1970s saw significant complications and even division for the churches in Argentina. Growth stagnated and certain issues of doctrine and practice impeded expansion. Despite much effort on the part of national leaders and missionaries, the Grace Brethren movement struggled. As the 1980s began, hope seemed limited.

The late 1980s brought the arrival of some new missionaries, new openness, and newly unleashed Argentine believers. By the early 1990s, Dave and Sue Guiles and Steve and Wilma Bailey began to see new vision and momentum. They were joined by veteran missionary Alice Peacock and Gary and Linda McCaman. An influx of new believers and “Total Mobilization” ignited the churches. Of great importance, long-term leaders combined with developing young influencers to unleash a movement of spiritual reproduction. By the turn of the century, Argentina was one of the brightest and most fruitful regions for Grace Brethren ministry.

Generations of families have been connected to the Brethren movement, and now they welcome young new believers whose ancestors had no knowledge of Protestants, let alone evangelicals called Grace Brethren. Many missionaries, churches, struggles, and successes later, Argentina represents one of the most fruitful and promising countries for mission in the early years of the 21st century. A movement of leadership training has developed and many are being sent all across the “southern cone” of South America to reach new countries and peoples. This includes new works in Uruguay and Chile, both of which show much potential, despite difficulties which teams in both locations have faced. The churches of Argentina have played a central role in training and releasing these ministry pioneers. Next year, the Brethren movement will join together as churches, leaders, and believers celebrate 100 years of God’s work through the Grace Brethren in Argentina, including her outreach to other countries.

- 1) TRAINING PROGRAMS and INITIATIVES - The church in Argentina has a leadership training system, the goal of which is that *every local congregation would have access to a viable leadership training program by the year 2010*. The strategy is based on the Four Laws of Effective Teaching which is a core part of the SALT approach to training (taken from the Parable of the Sower, according to Luke 8:4-15). There are currently 13 teachers involved, 11 teaching Cycle 1, and two responsible for Cycle 2. The trained teachers are: Gary McCaman, Eduardo Pizzi, Juan Colle, Eduardo Coria, Néstor Herrera, Pablo Pizzi, Rubén Marioni, Marcos Arogasaray, Marcelo González, Gustavo González, Fabricio Nocelli, Esteban Bailey, and Karina Aguirre de Picotto. There are currently around 70 students in six venues.
- 2) CURRICULUM and METHODOLOGY for TRAINING - The methodology comes from the SALT program (Strategic Alliance for Leadership Training- in Spanish, AECLi). [It should be said that some congregations have discipleship programs that differ from those already mentioned, but that do not correspond with the leadership training strategies.] The training system is comprised of three levels: Level 1 is a two-year program, with seven subjects, that focuses mainly on *being*. The second and third levels are made up of three subjects each and focus on *knowing* and *doing* respectively. Each of these levels (2 and 3) is one year long. Furthermore, the trainers are anticipating an Orientation Program to be implemented after finishing these four years of study.

- 3) SELECTION OF PARTICIPANTS - Students are invited personally, as well as through publicity. The focus is on men and women who are already involved in leadership or ministry in their local congregation, and it is requested that they attend this training program.
- 4) BENCHMARK FOR SUCCESSFUL TRAINING - The benchmarks have to do with character and skills, that is to say, being-knowing-doing. This is based on the concept of Ezra 7:10: “For Ezra had set his heart [*be*] to study the law of the LORD [*know*], and to practice it, and to teach His statutes and ordinances in Israel [*do*]. To date, none of the groups has finished its training. Those who finish are expected to show changes of character, as well as development of personal skills related to the ministry in which they find themselves. There is a strong conviction and sense that this leadership training is for life. An environment is created to promote the constant need to be trained.
- 5) RECOGNITION OF TRAINED LEADERS - The Institute anticipates granting certificates accrediting the completion of the training program. The churches recognize their leaders as elders or leaders of various ministries. A new system of national recognition is being developed.
- 7) GOALS FOR TRAINING OUTCOMES – The objective of the training is a general education relating to the “be-know-do”. Key trainers are working on training tracks, stemming from Ephesians 4:11: apostles (church planters), prophets (counseling), evangelists (evangelism), pastors (pastoral care) and teachers (Bible teaching). These tracks will be developed in Year 5 of training.
- 8) TRAINERS - Historically, GBIM missionaries have been involved in leadership training. As early as the 1960s there were already national (Argentine) leaders involved with training others for ministry. These Argentine leaders have been acting as teachers. Currently, one GBIM missionary and two national leaders are in charge of the training programs. A team made up of national leaders and GBIM missionaries works on the research, selection, and organization of leadership training material. They have contributed to the training of other Latin American leaders through the implementation of this training program. Other training locations include Mexico City, Curicó-Chile, San Luis Río Colorado and Ensenada-Mexico, Lancaster-CA. USA.
- 9) STRENGTHS OF CURRENT LEADERS - The leadership in Argentina has undergone a series of transformations during the last 15 years. It has gone from being a group of 15 pastors to around 40 elders. These elders are brothers who have not been as fully educated, academically speaking, as previous pastors had been, but who have a great desire to be trained, and who have acquired a different vision of the work, as well as a stronger impulse for missions (local and international). As far as *training programs* are concerned (SALT), it is clear that this being-knowing-doing triad has been of much help in shaping leaders’ abilities and character. On the other hand, the option of holding class according to the

students' schedules has helped more people receive training, all the while continuing to support their families and carry out their ministries.

10) DEFICIENCIES OF CURRENT LEADERS - One deficiency is the failure to adapt theological truths to the current postmodern, South American social context, as well as to the character faults of God's servants. The new materials aim to correct these deficiencies. Another goal is to not have the materials be "closed truths" but instead spaces open for discussion and learning, contextualizing the theology. The cultural studies the teachers carry out help understand modern society and its implications on theology. One teacher is currently working on theological doctoral studies in a Latin American context.

11) TRAINING OBSTACLES - Difficulties include: a) students' work schedules; b) the distances teachers need to travel; c) financial resources to purchase didactic materials.

Brazil

Brazil became a new region for the Grace Brethren movement in the early 1950s. Keith and Vivian Altig, later joined by Eddie and Eileen Miller, began a ministry in northern Brazil. John and Jean Zielasko -- John later became executive director of GBIM -- and Bill and Imogene Burk soon joined them at Belem, the city at the mouth of the Amazon River. The Burks have spent many decades sharing the gospel of Jesus Christ with tenacity and courage. Many churches have resulted from the efforts of those missionaries and those who followed them.

In the 1970s, new ministries began in the central highlands of the country, many hundreds of miles south of the Amazon region. Uberlandia, near the capital city of Brasilia, became the hub of this effort. A handful of new families were part of this initial effort to see Grace Brethren churches planted there.

In 1990, Bruce and Lisa Triplehorn began ministry in northern Brazil, with a particular emphasis on developing people with lives devoted to worship, and with a focus on training Brazilian church leaders. Their efforts have borne significant fruit and have revitalized many leaders and churches there. New vision to turn outward in witness and plant new churches is growing. Wayne and Ellen Patton and family joined them earlier this decade. More godly leaders is central to this thrust of Grace Brethren outreach in Brazil.

These responses are provided by Bruce Triplehorn, who directs training in northern Brazil called Retrel, and he reports on leadership training taking place in southern Brazil under the name Instituto Samuel.

1) TRAINING PROGRAMS and INITIATIVES –

RETREL - This is a version of SALT which Bruce Triplehorn, principal trainer in Brazil, uses. The 60 “seeds” are laid out according to the grid Tom Julien produced. There are roughly 60 people trained or being trained. Bruce is the principal trainer, but there are three others working on it and several who are taking a mentoring role. Next year, Bruce plans to concentrate on training trainers.

Instituto Samuel: In Uberlandia, there is a local church Bible Institute, which has trained around 40 people. It follows a traditional curriculum. Pastor Sebastião is the principal teacher, but he occasionally uses others to teach.

Other: Some have sought training through other institutions such as Word of Life. Bruce teaches at Word of Life and has had around 15 Grace Brethren students over the years.

2) CURRICULUM and METHODOLOGY for TRAINING –

RETREL: Bruce has identified 60 seeds that are divided between the areas of Tom Julien’s grid. Each seed is clearly stated with a key verse and a metaphor. The seed is taught using an extended passage of Scripture with a conclusion and application.

Before each lesson, the student is responsible to do some reading, praying, and some sort of research (interviews, visits, sharing, etc.). After the lesson, the students get together in small groups for discussion and sharing about what they have learned. All this happens under the direction of a mentor.

Trainers have recently completed recordings of each of the seeds. This is so that people can use them to receive the training, but principally, Bruce recorded them as a tool for trainers. The new trainers can listen to the lessons and then teach them themselves, adapting lessons to the people with whom they are working.

This has been used in four or five Brazilian states. Now that the recording phase is done and the material is in good shape, the focus will increasingly be on training trainers.

- 3) **SELECTION OF PARTICIPANTS** - Generally, training is open to anyone who desires the training, but it depends on the local pastor. Both RETREL and Instituto Samuel are generally open to those who desire to participate.
- 4) **BENCHMARK FOR SUCCESSFUL TRAINING** - To complete the course takes around two and a half years. Formal recognition of those who complete the course has not been standardized. This will be discussed with the national church leadership.
- 5) **RECOGNITION OF TRAINED LEADERS** – The churches in Brazil are at that

stage now. Generally licensure is the next step.

- 7) GOALS FOR TRAINING OUTCOMES – The present attempt is to raise up people for all levels of leadership. Trainers have been most effective in raising up people who are into evangelism, discipleship, and church planting. Now they are seeing the need to work on training teachers. Church planting and evangelism are growing fast. That movement need to be fueled with teachers who have a vision for worship.
- 8) TRAINERS - At this point, Bruce Triplehorn is the principal trainer. He and others have been working for 13 years to foster a vision for the gospel, the Christian life, and the church. Before trainers can be released for training, they must have a solid vision. This year there are signs of some people who have the vision and have the gift of teaching.
- 9) STRENGTHS OF CURRENT LEADERS - There is a broad range of leaders, making evaluation difficult. Those who have taken RETREL have been great mobilizers in their churches, as have those who are involved in training others.
- 10) DEFICIENCIES OF CURRENT LEADERS - There is a need to train those who are able to study the text in-depth and teach it practically. Additional material is needed to train those so gifted.
- 11) TRAINING OBSTACLES - There are none. The entire process has been arranged so that everything can be done in the local church at a reasonable cost.

Mexico

(no information provided)

- 1) TRAINING PROGRAMS and INITIATIVES
- 2) CURRICULUM and METHODOLOGY for TRAINING
- 3) SELECTION OF PARTICIPANTS
- 4) BENCHMARK FOR SUCCESSFUL TRAINING
- 5) RECOGNITION OF TRAINED LEADERS
- 6) GAUGING EFFECTIVENESS
- 7) GOALS FOR TRAINING OUTCOMES
- 8) TRAINERS
- 9) STRENGTHS OF CURRENT LEADERS
- 10) DEFICIENCIES OF CURRENT LEADERS
- 11) TRAINING OBSTACLES

Guatemala

- 1) TRAINING PROGRAMS and INITIATIVES – Currently the plans are to implement a program already being used in Grace Brethren churches in Mexico

and Argentina. The end of April 2008 marks the first meeting to define everything related to leadership training in the Grace Brethren Church of Guatemala. Leaders have previously been trained at a well-known seminary in Guatemala, affiliated with the Central American church. This year GB leaders will initiate their own leadership training. At the beginning, it is estimated that two to three teachers would participate. Plans are for five to seven participants (including some young adults) in this first “formal” attempt at leadership training.

- 2) CURRICULUM and METHODOLOGY for TRAINING – The Leadership Training methodology is being successfully carried out in Mexico and Argentina, where the program is four years long and involves systematic study of various subject matters. The material being developed in these countries must be “acclimated” to Guatemala.
- 3) SELECTION OF PARTICIPANTS – People will be personally invited by the current leadership to participate in training.
- 4) BENCHMARK FOR SUCCESSFUL TRAINING – This training is obviously not for everyone in the church. Participants are sought who are committed to the local church and to the Lord’s work, and who are willing to be trained in order to better serve in His kingdom. The timeframe is determined by the training program, which in this case will be four years long.
- 5) RECOGNITION OF TRAINED LEADERS – The specific manner of recognition is yet to be determined.
- 7) GOALS FOR TRAINING OUTCOMES – Current leaders would like new leaders to be involved in different areas of the church, according to their talents and abilities. Teachers, preachers, missions leaders, and other roles are needed. Presently one small congregation is the only Grace Brethren church in the country. There is great opportunity for training and several potential leaders, mainly young adults.
- 8) TRAINERS – There are no GBIM missionaries in the country. The only link to the Grace Brethren church is through the Cocrimex church in Mexico City. Contact has been pursued with the brothers in Mexico since last year, and church leaders are now beginning their own training process.
- 9) STRENGTHS OF CURRENT LEADERS – The current leaders were educated in “formal” seminaries, which provided good biblical training. While this is a strength, a potential weakness involved could be the “traditional” standpoint from which they were instructed.
- 10) DEFICIENCIES OF CURRENT LEADERS – The need is to “acclimate” the material from Mexico and Argentina, so it is contextualized to the reality of the Guatemalans. The language and format of the material must be modified to fit

Guatemalan culture.

- 11) TRAINING OBSTACLES – Logistics will be important, so the participants will have the chance to meet together, as they are spread out throughout the city. There are also scheduling difficulties.

EUROPE

In one sense, the entire Grace Brethren movement is a direct result of Christian communities in Europe. Three hundred years ago, a growing movement of Christians was active in parts of northern Europe, in present-day Germany. They were influenced by the Anabaptist movement and the Pietists. In short, they were committed to Christian communities and holy living, patterned after New Testament teaching. This was discouraged and even persecuted by authorities in Europe, who were part of the “state church” system of several centuries. Because of this persecution, a large segment of the Brethren emigrated to North America in the 1700s. This movement eventually birthed many “brethren” movements in the United States, one of which is the present-day Fellowship of Grace Brethren Churches.

In another sense, however, the Grace Brethren are new and fledgling on the continent of Europe. After World War II, the evangelical movement in North America was unleashed like never before into cross-cultural mission. Europe was one of many destinations. Many evangelicals, fueled by the accounts of soldiers and journalists, were gripped by the needs of Europe, above all the spiritual needs. The Grace Brethren were among those evangelicals whose hearts were pulled to the Continent.

In 1951, Fred and Maurita Fogle established the first Grace Brethren church-planting effort in Lyon, France’s second largest city. They later accepted a teaching position in Paris and left the area. In 1958, Tom and Doris Julien departed the States for missionary service in France. Progress was slow for the first decade and trusted methods of evangelism and church planting yielded little fruit. But the social and spiritual tumults of the 1960s began to change that. A chateau in rural France was purchased in 1964 to serve as a ministry center. Several young adults joined the Juliens in the mid-1960s, including Larry DeArme and Dan Hammers. Partnership was pursued with other evangelicals in those pivotal years, both with Europeans and other North Americans. Good fruit began to emerge in young adult lives as the decade drew to a close.

In 1969 and 1971, Roger and Nancy Peugh and Larry and Vicki DeArme joined the Europe team, serving respectively in Germany and France. Both couples subsequently enjoyed decades of service in Europe. By the late 1970s, a wave of new missionaries began to join the Europe team, and it became a flood throughout the 1980s. Contributing factors to this expansion include: 1) sacrificial support and interest among American churches, 2) a sustained commitment to prayer by all, 3) the fruit of Euro-Missions Institute (EMI) in new missionary teammates, and 4) the multiple birthing of churches on the Continent.

The majority of Grace Brethren European church plants were begun in the 1980s. This has resulted in six churches in France, three in Germany, two in England, and one in Portugal. All are now European-led. Several others were birthed but have evolved or affiliated differently since their founding. Leadership training also began in this decade and has continued ever since. The process has been neither rapid nor easy. But the result -- Europeans whose commitment, giftedness, and perseverance are examples to other believers and their skeptical societies -- provides cause for rejoicing.

France

France is the oldest and largest European country of Grace Brethren ministry in recent decades. After the Juliens and the DeArmeys began deep investment in the people and spiritual soil of France, the fruits of their labor emerged. In the late 1970s and 1980s, they were joined in eastern France by Kent and Becky Good (now in Cambodia with GBIM), Dave and Susie Hobert, David and Susan Griffith, Patty Morris, Marlin and Sue Weaver, Tom and MaryAnn Barlow (now in England), Paul and Louise Klawitter, Dennis and Jeannie Martin, Greg and Sandrine Burgess, and Mark and Joy Sims. Other missionaries also played important roles in those years -- Nords, Viers, Craigens (France and Germany), Ruth Ann Cone, Hickeys, and several short-term missionaries. In this current decade, Rob and Nichole Plaster, Jay and Debbie Hocking, and Pam Crane have also joined the GBIM France team.

Along the way, a group of French believers have committed to leadership through the tireless investment of missionaries and French leaders. Some of this resulted from the direct ministry of the Chateau de Saint Albain and the first generation of believers who emerged. Other leaders, whether pastors, elders, or key influencers, were the fruit of the fledgling churches which began growing in the 1980s. Examples include current leaders Florent Varak and Frank Segonne, who are pastors in Lyon and Dijon. Today, fifteen of the thirty European Grace Brethren elders are French.

France has also played a large role in the development of Grace Brethren leaders beyond its own borders. The Chateau not only attracted many Europeans in the 1970s and 1980s. It also has hosted graduate education, the Decentralized Bible Institute (late 70s and 80s), theological training through a Grace Seminary extension, welcomed other Grace Brethren churches for retreats, served as a gathering place for conferences involving French evangelical leaders and trainers, and hosted periodic visits of Africans who lead the burgeoning movement of churches on that continent. In addition, Editions Cle, an evangelical publishing house which is partially sponsored by the Grace Brethren, has disseminated large volumes of literature and resources to France and beyond, much of which has helped train leaders.

For the Grace Brethren in Europe, France has truly been the hub of the wheel for ministry -- evangelistic outreach, church planting, missionary gatherings, and training leaders for effective ministry.

- 1) TRAINING PROGRAMS and INITIATIVES – There is no official, common training program for the French fellowship of churches. Instead, there is Ecole CEP, an association which organizes Christian Education programs. Though it does not necessarily follow a comprehensive strategy, it invites different speakers two or three times a year to handle subjects of interest. Speakers/trainers have included missionary staff, national leaders (Franck Segonne, Florent Varak), several evangelicals in France, and several professors from the Geneva Bible Institute. Attendances run between 20 and 50. Typically, the more general the topic, the larger the attendance and participation.

The French fellowship of churches is involved with two training programs: a) The Biblical Institute of Geneva: a four-year Bible school (three years spent in internship context with quarterly return on-site for three-week classes). When churches have a young man ready to be trained, he is typically recommended to go there. Interns are then welcomed who later became pastors or missionaries (Franck Segonne, Fred Sanchez), b) The BILD program is a second training program, and is a church-based resource center. The French Grace Brethren leaders are helping that organization and are using BILD courses translated and adapted in French. Some churches have developed curriculum to train men and women. Lyon has a six-level series of courses. It has been used over the years and the church is ready to adjust the training so it becomes more gift-related (or competency based) rather than simply content-based. This will help identify major gift-mixes and will provide training which allows a person to better use his gifts. For example, discussion groups have been added which cover systematic theology. In Montceau, six people (three couples) have been involved in leadership training. Dave Hobert has primarily used the SALT materials, which were translated into French by Tom Julien. Other churches have used a variety of these training approaches.

- 2) CURRICULUM and METHODOLOGY for TRAINING -

Lyon:

- Systematic theology discussion groups, meeting once a week after reading one chapter of a systematic theology book (i.e. Berkhof, Ryrie, or French authors). The mentor's role is to ask tough questions and see how the student has integrated the content and is able to provide a reasoned argument for his conviction.
- BILD group – Their website has extensive information on their philosophy and pedagogy.

Montceau:

- Training here has emphasized SALT/life-changing principles, following an influential seminar given by Tom Julien several years ago.

Dijon:

- Franck Segonne has developed his own elder training system which focuses upon Scripture memorization, doctrine, application, and presentation.

- 3) **SELECTION OF PARTICIPANTS** - Applicants need to show appropriate character (spiritual maturity) first, and then a desire to be involved in the life of the church and to learn. Often there is an accompanying desire to teach, preach, or lead Bible studies. A serious attitude toward God's Word is crucial. For training in Lyon, a general announcement/invitation is made at the beginning of the year to promote the different opportunities.
- 4) **BENCHMARK FOR SUCCESSFUL TRAINING** - Geneva Bible Institute offers the student a unique perspective for full-time ministry. The first year is intensive theological and missional study which takes place at the Institute. The last three years are assumed to have already proven the person's ability. If it is for local involvement, trainers look to his ability to nurture a small group (called house church) or to lead a project. In general, there does not yet exist an objective benchmark to determine adequate training. Recommendation comes from the trainers who oversee the two phases of internship. Involvement in the local church ministry and positive indications of ministry fruit are important.
- 5) **RECOGNITION OF TRAINED LEADERS** - Such recognition is primarily done at the local level. As leaders progress spiritually and take on more responsibility, some become elders.
- 7) **GOALS FOR TRAINING OUTCOMES** – In the Lyon church, the goals would probably be: 1. evangelists 2. shepherds 3. teachers (Sunday school, teens, preachers) 4. helpers 5. counselors. The Burgundy churches focus similarly on small group leaders, Bible study leaders, preachers, and elders. Presently there are not multiple tracks, but discussions are starting in the ministerium about two levels for training (discipling and church leaders).
- 8) **TRAINERS** – Generally, whoever is capable and available is utilized as a trainer. In some of the churches and also at the Chateau, missionaries provide some of the training. Other churches, such as Chalon, Macon, and Dijon are led by French nationals. Missionary help is always welcomed even though national speakers are preferred. Now more than 75 percent of the Chateau training is done by nationals. This possibility emerged when the informal partnership with the Geneva Bible Institute was begun four years ago.
- 9) **STRENGTHS OF CURRENT LEADERS** – Current leaders show balance between intellectual studies and ministry involvement, as well as faithfulness in difficult situations. Many leaders demonstrate Bible knowledge and mature character. The ones who participate in the Chateau training are able to learn together, which fosters good interaction and a strong sense of unity.
- 10) **DEFICIENCIES OF CURRENT LEADERS** – Deficiencies include lack of coordination between churches and the difficulty of gathering everyone at the same time. The basic need is for more coordination between programs, sharing of

resources, and a person or committee to lead it and promote widespread participation. The levels and needs of leaders are diverse and schedules are full. Time to design courses / training / mentoring, more tailored to each individual and to the need of the church, is also a challenge. For those who would transition into full-time ministry, it is difficult to finance the change. Discussion of these issues is beginning within the ministerium.

- 11) TRAINING OBSTACLES – Time! Overcoming busy schedules is a major difficulty. In addition, motivation for participants (to see the need for and usefulness of training) and the selection of an appropriate program can also be challenges.

England

Grace Brethren ministry in England began in the 1980s with the arrival of a team consisting of the Steels and Kowalkes. They located in the greater Birmingham area of central England, the second largest city of the country, in a district/suburb called Solihull. Initial work brought encouraging success, but subsequent testings led to a reorganization of the team. In the late 1980s, Bill and Beckie Kiddoo, Greg and Cheryl Shipley, and Roy Angle (now in Ireland with his wife, Holly) reached out using Bible study groups as the central focus of their ministry. David and Becky Schwan also joined the team shortly thereafter.

Out of their sacrificial and persevering labors, the Shirley church was born. Bill and David have focused their diverse gifts of public speaking, leadership, relationships, and music to steadily develop a thriving pool of willing contributors in the church. Becky and Beckie have invested heavily in the ladies and families of the church's ministry, including many who are young in faith. In recent years, the Schwans have been sent to birth a daughter church in the nearby area called Frankley. Much of the nucleus of this new church is the result of Dave's long-term ministry through music and guitar clubs. Trust was built, faith was birthed, and a group of committed men and women have emerged to help both churches.

In 1998, a parallel ministry began in the capital city of London. Brian and Rhonda Weaver spearheaded this new approach, primarily through involvement with London's many university students and young professionals. The Weavers were joined in 2002 by Tom and MaryAnn Barlow (formerly with GBIM in France), and briefly by John and Kate Ward, as well. In recent years, Brian and Rhonda have pursued primary affiliation with a campus organization in London while still maintaining relational ties with Grace Brethren ministry. The Barlows continue in the challenging setting of urban ministry, seeking spiritually sensitive young adults and making relational investments in potential leaders for outreach and new churches. Formal leadership training has neither been developed nor begun, though there is good networking with other leadership training resources.

Several British people have joined the Kiddoos and Schwanns to help guide the now established churches in central England and to provide leadership training to additional people.

- 1) **TRAINING PROGRAMS and INITIATIVES** – Presently the team in the Birmingham metropolitan area is emphasizing SALT, the licensure program from the Heartland (USA) district, and the Freedom in Christ discipleship course. Previous leadership training content has included how to study the Bible (Howard Hendricks material), Grace Brethren handbooks on basic doctrines, and understanding the believer’s role as image bearers and Christ-imitators (*His Image, My Image* by Josh McDowell). Three men serve as formal trainers – Dave Schwan, Bill Kiddoo, and Malcolm Stevens. Peer training is also pursued where possible. There are presently two students in Frankley and four in Shirley who are involved in leadership training. In London, the work is young and therefore has a limited focus on leadership training. Tom Barlow is working with one young man in a highly relational, “just in time” approach to mentoring.
- 2) **CURRICULUM and METHODOLOGY for TRAINING** – There is no standard methodology. The SALT material deals with four basic biblical principles, known as the Four Laws for Effective Communicators, developed by Tom Julien. Other materials or books are frequently used following current needs. Leadership often rotates, with lots of discussion from participants. Men also take turns preaching and they learn much from this hands-on involvement. Malcolm and Bill provide support for those preparing to teach and preach.
- 3) **SELECTION OF PARTICIPANTS** – The team is always looking for potential leaders, who are then given every opportunity to hone ministry skills and gain confidence. The process of leadership training is not very selective. Consistency and perseverance are highly valued. A willingness to learn and share, become involved, and practice evangelism and leadership are important. To those in the Birmingham churches, the approach might be characterized as active discipleship more than traditional leadership training.
- 4) **BENCHMARK FOR SUCCESSFUL TRAINING** – There is no single criterion which qualifies someone as a trained leader. Each person has different gifts and training, and most people are considered primarily in need of mentor-based training. When a person is actually taking on the task of leadership without help, they are considered trained. There is a licensure program of three years, presumably for those who would serve as elders.
- 5) **RECOGNITION OF TRAINED LEADERS** – Trained leaders are recognized when/as they are given recognition as elders, already carrying out the ministry responsibilities which characterize an elder.
- 7) **GOALS FOR TRAINING OUTCOMES** – Training is not pursued for specific roles. General discipleship is practiced--to be a (well-)“rounded” follower of

Christ. Help is then given as people develop specific gifts. There are no distinct tracks or levels of leadership training.

- 8) TRAINERS – GBIM missionaries continue to be involved in the training. Over the last year, English leaders in Shirley have taken over the primary responsibility of training. Bill Kiddoo is now in a more secondary role of mentoring and support.
- 9) STRENGTHS OF CURRENT LEADERS – Archie and Malcolm are the two English leaders with the most responsibility and recognition. They have a passion for people and ministry that changes lives. They are also willing to take initiative and minister in a variety of settings and ways. This has been particularly important during this stage of foundation-laying for the church. The training programs have been effective in their “on-the-job” emphasis and its adaptability to develop people “where they are.”
- 10) DEFICIENCIES OF CURRENT LEADERS – More efforts could be made to focus on areas of giftedness and developing gifts for effective service.
- 11) TRAINING OBSTACLES – The busyness of people who work full-time is an ever-present challenge. Also, because those being trained are asked to serve extensively in the church ministry, there is the danger of burnout. Trainers also bear a heavy burden, as training is in addition to ongoing ministry needs.

Germany

Grace Brethren ministry in Germany commenced in 1969. Or it was restarted in its contemporary form, if one goes back to the early 1700s and the Brethren movement of Alexander Mack and others. Roger and Nancy Peugh arrived in the Stuttgart area of southern Germany for ministry in 1969. Roger had lived in Berlin for a year, working with evangelicals during a college year abroad. Upon arriving in Stuttgart, the Peughs began networking with other conservative evangelicals and began a ministry of teaching and training. The impulse for church planting began to take form in the early and mid 1970s, resulting in the church in the Stuttgart district of Moehringen.

In the late 70s and early 80s, three more couples and a single joined the Grace Brethren church planting ministry in Germany, with several more in the late 80s. Among the new teammates were John and Becky Pappas, Edna Haak, Dave and Kathy Manduka, and Dan and Denise Ramsey. Together with the Peughs, their labors soon produced new church plants in the region around Stuttgart – in Leonberg and Aalen, as well as other promising points for several years in Calw, Blumberg, and Schwaebisch Gmuend. Several such church plants have since grown into thriving evangelical communities. Others struggled to consolidate spiritual fruit or, when they did, various dynamics within the church took them out of direct connection with the Grace Brethren. By 1990, Germany almost rivaled France in the number of missionaries, national leaders, and churches.

The need for leadership training was keenly sensed during the 1990s. Churches had seen conversion growth and witness in their community. However, investment in German leaders for oversight and instruction in the churches was needed. With varying degrees of intensity, this was pursued. Several Germans had already assumed such leadership, including Rainer and Susanne Ehmann in Stuttgart. Others, including Frank and Karin Puhl (Africa) and Frank and Marion Plate (Czech Republic), were sent by the German churches for cross-cultural ministry. In the mid 1990s, several men in both the Leonberg and Aalen churches assumed elder recognition after a period of training and observation. Despite challenges with some of the more distant church plants, including a major effort with the Ramseys and two newer couples (Cones, Yoders) in the capital city of Berlin, the leadership in the trio of Grace Brethren churches – Stuttgart, Aalen, Leonberg – reflects deep commitment to the church and the Lord as well as a vision for church multiplication. They are the fruit and now the key players in leadership training among Grace Brethren ministries in Germany.

- 1) TRAINING PROGRAMS and INITIATIVES – Aalen, Leonberg, and Moehringen (Stuttgart) comprise the Grace Brethren churches in southern Germany at present. The Leonberg church has had three German elders for a number of years, the most recent one joining in about 2004. Two of the three were the result of sustained training in the 1990s by Dan Ramsey. For the past five years, the elders have sought the regular input and mentoring of Paul Klawitter and Mike Yoder. The training has been topical, based on current needs in the life of the church and the elders. The elders then use this input to invest in the lives and training of key leaders, particularly house church leaders. One of the elders has formal training (master’s level) from an evangelical institution in Germany, while another would like more training from a Bible Institute.

Stuttgart does not have any sustained leadership training focus. In Aalen, John Pappas is working with eight young men who are ages of 22-35. All being trained are members or attenders of the church. John is presently working alongside three other elders who are focused on shepherding in the church as he trains the next generation of leaders. At present, the training program is loosely structured and does not have a specific name or designation. The goal is to help the young men develop their gifts to serve within the context of the church. There is great hope for their potential to take over future leadership in the church within the next ten years.

- 2) CURRICULUM and METHODOLOGY for TRAINING – There has long been a need for training. Attempts were made in the 1980s and 1990s – Bible Institute in Moehringen (Stuttgart), Grace Seminary extension in France, multi-year elder training in Leonberg – with generally positive results, including many of the present German elders. Other Bible institutes in Germany have been used for training with positive results. Presently, there is no standard curriculum or approach within the fellowship of churches. In addition to the strategic use of Bible Institute training, each church trains leaders based upon needs, willing

- participants, and focus of the current elders. In Aalen, the trainer (John Pappas) meets with individuals in groups of two or three. Trainees are challenged toward involvement in specific ministries and the recognition and development of particular gifts. There are also monthly meetings of all eight men for the purpose of mutual sharing, prayer, and challenge. Outside teachers are invited to conduct seminars biannually.
- 3) **SELECTION OF PARTICIPANTS** – In Leonberg, people are selected on the basis of ministry experience and faithfulness in ministry. Seminars are arranged for people based on specific ministry needs and opportunities – children’s ministry, counseling, evangelism, etc. In Aalen, almost all of the men, ages 20-35, have been positively influenced and matured through involvement in a junior camp program. They have served as counselors and leaders in that annual setting, and the camp directors have made the hands-on training and mentoring of young counselors a strong priority. Those selected for training have already shown commendable love for God, faithfulness, teachability, selflessness, humility, Christian maturity, a servant’s heart, stability in life, and actual ministry involvement.
 - 4) **BENCHMARK FOR SUCCESSFUL TRAINING** – No homogeneous standard currently exists. Adequacy of training is determined at the local church level based on needs and character of individuals. In Aalen, the current program is not expected to extend beyond 2-3 years, when this group of leaders would be ready for recognition and/or additional responsibility.
 - 5) **RECOGNITION OF TRAINED LEADERS** – Ordination is the standard practice for the installation of elders. Deacons are likewise recognized in several of the churches. Others, without official recognition, have responsibilities in areas such as youth ministry even if they have not participated in formal leadership training.
 - 7) **GOALS FOR TRAINING OUTCOMES** – Training tends to be handled on a need basis, and much of the training takes place in seminars arranged to meet specific needs. Primarily, training is for future service as an elder or deacon. In addition, ministry with youth or evangelism is sometimes a focus of training.
 - 8) **TRAINERS** – Foreign missionaries play a significant role in the local church training in Germany. Dave Manduka has supplemented John Pappas for a number of years in Aalen. Dave has also had periodic involvement in Leonberg and has now become quite active in training in the Czech Republic. Paul Klawitter and Mike Yoder spend time every two years in Leonberg in aspects of counseling, mentoring, and teaching.
 - 9) **STRENGTHS OF CURRENT LEADERS** – The current leaders demonstrate great commitment to the Lord and to ministry in the local church. Many have endured personal or ministry difficulty and have shown admirable faithfulness. Very few are receiving financial payment for their leadership. Many are willing

to accept the responsibilities and shepherding needs of ministry. Several men show strong initiative and vision for outreach. In both Moehringen and Aalen, the three elders in each church work well together and serve according to diverse giftedness, including shepherding, organization, teaching, and leadership.

- 10) DEFICIENCIES OF CURRENT LEADERS – Many leaders are overwhelmed by responsibilities of family, work, and church ministry. These burdens and the resulting lack of time make it difficult for them to provide further training for others within their churches. Both churches, particularly Leonberg, are interested in partnership with other churches to address a variety of needs – personal camaraderie, outreach, training, etc. In all the churches, some of the men without Bible training desire, or could benefit from, more theological training. For those in Aalen, another hindrance appears to be the lack of qualified trainers who see the need and are willing to commit themselves to this task. In addition, several German leaders face family challenges, especially related to raising children. In general, a combination of Bible school training and mentoring/coaching in the local church is recommended.
- 11) TRAINING OBSTACLES – Time and resources. Some denominations do have their own training programs, and some offer very appealing options for further training. Coordination between the churches, in part because of geographical distance, also represents a challenge.

Portugal

In 1990, the Grace Brethren of North America commissioned a team of missionaries to pioneer a church planting work in Portugal. Four years of incremental ministry caused Tim and Julie Hawkins and Ralph and Martha Schwartz (later joined by Margaret Hull and eventually Sam and Tracey Schwartz) to evaluate their strategy. Much prayer and consultation resulted in a move from the outskirts of Porto, the country's second largest city, to the city center. Within a few years, the effort began to bear much fruit. University students were steadily coming to faith, and a committed group of believers assumed leadership and influence in the Comunidade de Graça (Grace Brethren church). Much of this was the result of intentional efforts to equip young adults for broad vision and continuous reproduction of themselves in new believers.

As these young adults finished university studies, some got married and many moved into careers. They joined the Porto team in leadership of the church emerging there. Several had extensive background in evangelical churches and Bible knowledge. Their involvement provided national leadership, including the cultural perspectives and credibility which helped the ministry. All the missionary staff invested heavily in young Portuguese leaders. The result has been a highly relational ministry of witness and church life, and the development of both a Portuguese church and a strong partnership which underpins a growing international church.

In recent years, relational connections have inspired a second Grace Brethren hub in the capital city of Lisbon. Alfredo and Rita Abreu, key evangelicals, have begun investigative Bible studies and relational communities for interested people in Lisbon. Most of the participants have some religious background, and a good number of them are learning about true faith in Jesus and life with Him through this outreach. The setting attracts young adults and professionals in the cosmopolitan environment of Lisbon. In doing so, it focuses on people who already have leadership in society. Increasing coordination of ministries has occurred between Lisbon and Porto in recent years.

- 1) **TRAINING PROGRAMS and INITIATIVES** – The focus in Portugal is on making disciples. Therefore the emphasis is on discipling leaders. The attempt is to train people by “walking beside them,” combining the strengths of coaching and mentoring. A number of didactic systems have been utilized through the years ranging from Neil Cole’s LTG (Life Transformation Group) system to BILD-type material. They also consider themselves part of the SALT network. In 2008, there are eight trainers actively involved in training 16 people. Participation is restricted to those who would be recognized by the Porto church as part of the leadership team and who are training others to become part of that same group in their church or in their spiritual offspring.
- 2) **CURRICULUM and METHODOLOGY for TRAINING** - The best written description of what is being attempted can be found in Neil Cole’s writings, taking into account some significant cultural differences. “The primary focus is on being a disciple which multiplies spontaneously. We as disciples purpose to journey together intentionally discovering who God is and experiencing Him through community life focused on the characteristics of Holy Spirit-driven unity and love for one another and God (John 13-17). We seek to immerse ourselves (as a community) in the Word (both written and living). We seek to live the community as a visible testimony of Christ to those around us.” This is pursued in both Porto and Lisbon, the two locations of direct Grace Brethren ministry.
- 3) **SELECTION OF PARTICIPANTS** - All believers, as disciples of Christ, are working hard at multiplying disciples, which is part of the nature of being a disciple. There is a strong focus on being (character issues, lifestyle), which can be contagious to those who are spiritually attuned. As disciples develop more mature influence in the church, they are recognized by everyone for the leadership they are giving.
- 4) **BENCHMARK FOR SUCCESSFUL TRAINING** – The team views training as a lifetime process in which a person begins to exercise God-given influence at various levels and in various areas. This influence is then recognized by the people. They recognize you are not shepherding if you do not have a flock. “Bearing fruit” and the reproducing of oneself in other disciples is key in evaluating growth. The church does have what might be described as a self-perpetuating leadership team since new members of this team are invited by the

leadership team itself to join. Note: The elders of the church, although part of the leadership team, are a separate body.

- 5) RECOGNITION OF TRAINED LEADERS – There is no recognition of trained people in any formal sense. “Leader” is a general term to describe people recognized for their responsibility and positive influence. This is not considered a title but rather a role within the body. “Elder” describes those who are charged with the spiritual protection of the flock. There are currently four Grace Brethren elders in Portugal.
- 7) GOALS FOR TRAINING OUTCOMES – The training attempts to equip people for all the necessary roles in church life and witness. There are no specialized tracks for certain kinds of ministry or leadership. This accords with the team’s conviction that people tend to “multiply in like kind” (i.e. according to gifting).
- 8) TRAINERS - Missionaries are involved in regular training. The missionary team believes that their effectiveness as foreigners is limited to those gifted people who are able to live with a disciple of Christ (including a cultural outsider) and then incarnate it (apply godly living and leadership to the local cultural context). This would include cultures divided by national as well as generational boundaries. The primary role of the missionary trainers is to identify gifted people and walk with them in their development and ministry involvement.
- 9) STRENGTHS OF CURRENT LEADERS – National church leaders are true disciples of Christ focused upon being disciples who enjoy walking with other disciples as they watch Christ build His church. The strength of the training approach is the focus on being a disciple of Christ instead of multiplying franchises.
- 10) DEFICIENCIES OF CURRENT LEADERS – The greatest deficiency or challenge is gaining or maintaining the necessary patience to keep the course and be focused on Christ alone. This is difficult in a setting where trainers and trainees alike are “bombarded by the rapid fire of multiple branded training programs and rapid growth systems (like putting the Gospel message in every ATM machine of the country so that people can be confronted with the message, respond on a touch screen, and pray the prayer, all in the time it takes to process your financial transaction).” The trainers work hard to help disciples be patient and keep the course. Depth of discipleship and time are emphasized despite pressures to circumvent the process or accelerate the pace of training.
- 11) TRAINING OBSTACLES – Finances to keep the non-Portuguese missionaries on-site in Portugal is an increasing challenge, in addition to financial issues that also face Portuguese trainers.

Czech Republic, Spain, Ireland

Church planting work in the Czech Republic has seen some people come to faith through widespread evangelistic efforts. Two couples, one American (Swains) and one German (Plates), have been laboring in the capital city of Prague since the 1990s. Prague is one of the most atheistic societies in the world, so they face significant challenges and resistance. But they have seen God at work through bold evangelism and presence.

Some other believers have also heard about their ministry and have shown, at times, interest and participation. The primary need is to teach people the basics of the Bible, as most Czechs know very little about its message or contents. Future leaders will need to be genuine believers who are able to understand and pass on biblical truth. Dave Manduka has been giving helpful input in the past several years through seminars oriented around growth as a disciple, both in personal character and in biblical understanding. He typically provides these multiple-day seminars 1-2 times each year.

No leadership training program or initiative is presently being pursued. Therefore, no Czech in the Grace Brethren ministry has received any formal recognition of leadership. In the future, licensure could be an option. The primary need at the present is for men who are willing and capable to lead Bible studies. The pool of people is relatively small and only one man has shown interest. However, his university studies and young family complicate his possibility of involvement. He is also praying for and seeking to win his wife to faith in Christ.

In Spain, the church planting work is also fledgling. Three missionary couples (including Americans Rick and Twinky Satterthwaite and the Sanchez family from France) formed a team in the capital city of Madrid in 2002. Satterthwaites were present in the city a year or two previously, and another couple (Larry and Vicki DeArmey) has recently retired. Historically, Spain is a deeply Catholic country which has attempted, in many ways, to separate itself from that religious heritage in the past two decades. Evangelicals face the challenges of not only being non-Catholics, but also promoting faith in a country that seems to have become more reticent about any formal religious system.

Some people have come to faith in Christ in recent years and they are being pursued for Bible study. However, nothing resembling a leadership training program or initiative is taking place. The present team is unaware of any Grace Brethren leadership training initiative in the past in Spain, though in the 1990s, some attempt at biblical studies and theological training was attempted in Zaragoza.

Ireland is another GB ministry in its developmental years, having begun in late 2001. Two couples (Angles and Beckers) are presently working in the capital city of Dublin. Ireland is another land with deep roots of Catholicism and active participation in religious life over the centuries. Like Spain, its adherence to Catholic faith has significantly waned in the past two decades, providing both opportunity and obstacle for evangelical church planters.

Leadership training is just beginning to be considered and pursued. A collaborative relationship was begun in early 2006 between two men, one American and one Irish, who are attempting to plant a church in a region of Dublin. At present there is no formal initiative to invite people to leadership training opportunities, nor does a benchmark for training exist. The primary need will be development of national Irish elders for subsequent churches. The greatest deficiency in their eyes at present is training on how to train leaders, especially when the trainer is younger in age or experience than those being developed.

AFRICA

Contemporary observers of Africa often see the plight of millions oppressed by poverty, illness, conflict, and hierarchies. Some have called it the “Dark Continent” and see little hope for change. But other observers see a continent full of potential, resources, and a dizzying array of God’s diversity. Moreover, they see a continent being transformed, albeit with plenty of complications, by the message of Jesus Christ. Officially, Christians in sub-Saharan Africa have grown from ten percent of the population to a majority. Despite all legitimate qualifications and reservations about such numbers, the reality remains: Africa has been massively touched by the Christian faith.

Evangelicals have played a major role in this spiritual transformation. By some estimates, evangelicals now comprise close to fifteen percent of the population. The Grace Brethren have played a significant part in Christian witness and expansion in central Africa, first in the country now called the Central African Republic (CAR), later in the Chad, and in recent years in the countries of Cameroon and Nigeria. By one reckoning, the most “reached” region on the planet in terms of Christian faith is the western region of the CAR – precisely where the most sustained Grace Brethren efforts have been. For the many foreign missionaries and for thousands of African leaders, there is great reason to rejoice.

Many sobering realities remain and there is much work to do. Culturally-approved corruption, endemic disease and illness, chronic poverty, and a dearth of godly leaders are hard to ignore. Among the masses of people who have made professions of faith and are connected to churches, the need for spiritual transformation is widespread. Access to education, especially Bible literacy, as well as godly examples of Christian character, is critical. Issues of spiritual power and tensions with those of other faiths are real and complex.

But few deny that God is doing something amazing in our lifetime in Africa. The Grace Brethren movement has been heavily used in His work.

Central African Republic (CAR)

By almost any statistical measure, central Africa has been the shining star of Grace

Brethren mission and church ministry in the past century. On any given Sunday, close to a million people gather in Grace Brethren venues across the region to celebrate the Risen Lord. There are approximately 2000 Grace Brethren churches in the CAR, organized into 22 districts. The fellowship of churches (UEEF) has had profound influence on large numbers of people and many leaders in CAR society.

The Grace Brethren movement began in the country in 1918, when James and Florence Gribble and several teammates traveled to central Africa. Though James Gribble only lived five more years, his pioneer work and vision for the gospel in Africa left an indelible mark. Others, numbering close to 200 until the present day, sacrificially continued what he had begun.

As people came to faith in Christ, schools were established to improve literacy (especially for Bible reading) and hospitals were begun to care for the sick and needy. In due time, a Bible school was established to train Africans to lead and shepherd the believers as well as to reach out to those who had not yet heard. By the late twentieth century, a graduate seminary was fully operational and was training many for leadership roles of teaching and training. Hundreds of pastors had completed Bible Institute studies. And the number of churches and professing converts to faith in Christ continued to grow.

The vast majority of the churches, in the capital and in numerous villages, are comprised of Sango-speaking people. Sango is the unifying trade language of the CAR. However, recent years have also borne fruit from ministry initiatives among the Pygmies, the Fulani, and other ethnic minorities. There is also a concerted effort being made, through the leadership of UEEF president Andre Mboi, to foster evangelism and church planting in the eastern part of the CAR. More than forty lay evangelists are involved in this initiative.

The need for leadership training is acute in the CAR. Huge numbers of churches need additional pastoral leadership. By some estimates, the number of churches is double the number of recognized pastors. Laymen desire, but often lack, appropriate training for ministry and witness. Ethnic minorities and other difficult-to-reach people are often without gospel witness. Health and economic crises necessitate godly and capable responses from courageous leadership. Youth and children are an underdeveloped opportunity for effective ministry, requiring good leadership.

There is much reason to applaud the sacrificial and fruitful leadership of many, many central Africans. But the current needs and opportunities present an unprecedented challenge for sustained and intensified training of leaders. Such training will require courage, creativity, and cooperation in light of some ingrained patterns and complications of past attempts. But it is urgently needed.

- 1) TRAINING PROGRAMS and INITIATIVES – The churches of the Central African Republic have long been involved in training leaders for the church and society. Training has primarily focused on developed institutions in recent decades.

Preparatory schools provide “entry level” training. They are organized by churches and districts, offering basic Bible training to those who desire it. There are schools at Bangui, Bocourange, Paoua, and elsewhere. Thirty years ago, there was a preparatory school in each of the districts. But the number dwindled, due to insufficient finances.

There are currently four *Bible Institutes* in the CAR, located at Mbaiki, Batangafo, Bata, and Bossangoa. Each district typically sends their BI students to the closest school. Bible Institute training is the middle level and typically trains students for pastoral and specialized ministry in or from a local church.

Until recently, the *Seminary* (Faculté) operated at Bata near Bozoum. The seminary has relocated to Bangui because of ongoing civil unrest in the region around Bata, and there are currently 10 students. Discussions are ongoing about a permanent future site and revised approach for seminary education in the CAR. Temporary facilities in Bangui are being used through the generosity of an African Grace Brethren family.

Under the direction of Augustin Hibaile, former director of the seminary and Bata Bible Institute, a new approach to training societal leaders has emerged in recent years. CIDEL, *Centre International pour le Developpement de l’Ethique du Leadership*, focuses on believers within and outside of Grace Brethren churches who are involved in influential spheres of CAR society, such as university education, government ministries, law enforcement and customs.

Godly character and the application of Christian ethics in the midst of often pervasive corruption and dishonesty are emphasized. The response from both participants and observers has been highly positive. Participation is widespread and CIDEL is gaining increasing recognition in the capital city. Dr. Hibaile has incorporated many of the SALT principles in his training, both with CIDEL and in other initiatives.

Within the past year, UEEF leadership has requested additional resources and training opportunities to prepare instructors and leaders for seminary, Bible Institute, and executive church leadership roles. Current discussions are ongoing regarding offering advanced training (Doctor of Ministry) in the capital city of Bangui. This highly contextualized training for central African needs and issues would issue from a partnership between the UEEF, GBIM, and Grace Theological Seminary. Extensive screening would help select highly qualified, proven, and godly African leaders to pursue studies as a community of scholars and leaders. Instructors would be a combination of African and international leaders who have advanced degrees and cultural awareness.

- 2) CURRICULUM and METHODOLOGY for TRAINING –
Preparatory Schools meet 2-3 times each year with syllabi provided. These

gatherings are organized by local pastors. The training can last up to 2-3 years and literacy is a prerequisite. A final exam concludes the training. Students have typically lived at the schools and have been required to pass final tests in order to qualify for entrance to one of the Bible Institutes (BI).

For *Bible Institute* students, the course of study is three years and the curriculum is virtually identical for all four BIs. Dr. Augustin Hibaile had much input in the formation of the BI curriculum, which Dr. Francois Ngoumape has continued and now directs. Despite the similarity of curriculum between the institutes, these men emphasize that the quality of the individual teachers determines the quality of the instruction and student outcomes. Course are taught in both French and Sango.

In general, the curriculum follows this format:

YEAR 1 – Theology, Church History, Life of Christ, Hermeneutics, Selected Epistles, OT Intro

YEAR 2 – Theology, Hermeneutics, Major Prophets, Brethren Beliefs, Epistles, NT Intro

YEAR 3 – Theology, Revelation, Pastoral Theology, Homiletics, Practical Training

BOSSANGO BI – Pastor/Professor BEOROFEI Bertin has been the director since 2005. This BI began in 1970 and has 178 graduates to date. There are presently nine students at Bossango. All are married, live at the BI with their wives, and are all in their second year of studies. Nine additional students (couples) will join the BI in September 2008. Each year 20-30 students are presented as applicants but only 10-12 are accepted.

MBAIKI BI – This BI began in 2004 and is currently directed by Pastor/Professor EGBEYA Isaac. There are presently 17 couples studying at Mbaiki BI (last year had 22). All of these students are in Year One or Year Two. For the 2008-09 school year, there will be students in all three years (levels). Twelve students graduated one year ago. Janet Varner has a significant ministry with the women, both in theological training and practical skills development.

BATA BI – The Bata BI is directed by Pastor/Professor YANOUA Joel. It first began in 1946 at Bellevue near Bossango and was directed by Dr. Wayne Beaver. It was moved to Bata in 1950. There are presently 40 students (couples) being trained at Bata. Additional space is now available for more students because of the relocation of the seminary to Bangui. Bata is the largest and oldest of the BIs.

BATANGAFO BI – This BI began in 1984 and Pastor/Professor ZEILE Dieudonne is the current director. Last year there were 19 married students enrolled in the school. Presently 14 students (couples) are pursuing training there.

According to the most recent calculations, there are presently 80 students

involved in BI training and 10 seminary students. The breakdown is:

Mbaiki – 17

Bata – 40

Batangafo – 14

Bossangoa – 9

For the *Seminary*, the curriculum was rewritten within the last several years (2005-06) by five African leaders, including Dr. Francois Ngoumape. Courses are taught in French. Students may study toward a *maitrise* (three-year program) or, if approved by the faculty, a *licence* (four-year program). The official curriculum is:

YEAR 1 – Theology (God and Revelation, Christ and the Spirit), Greek Grammar, OT Intro, NT Intro, Church History, Pentateuch, Christian Life Foundations, Hermeneutics, Homiletics, (English), (French), Research Methods

YEAR 2 – Theology (God and the World, Salvation), Greek, Hebrew Grammar, Pentateuch, Life of Christ, OT Studies, History of the Church in Africa, Homiletics, Evangelism and Mission, (English), (French)

YEAR 3 – Theology (Church and Kingdom, Eschatology), Greek Exegesis, Hebrew, Old Testament, Galatians, Romans, Pastoral Epistles, Major Prophets, Pastoral Theology, Brethren Beliefs, Cults and Heresy

YEAR 4 – Revelation, Greek Exegesis, Hebrew Exegesis, Instructional Methods, Biblical Fundamentalism, Apologetics, Minor Prophets, Hebrews, I Corinthians, Internship, Thesis

- 3) SELECTION OF PARTICIPANTS – All students accepted for *Bible Institute* study must demonstrate: 1) French competency (10th grade level), 2) knowledge of CAR history and geography, 3) prior Bible knowledge as demonstrated through an exam, and 4) competency for studies (communication skills, character, etc.) as revealed in a personal interview. In addition, they need a letter of recommendation from their home church or district. Reasons for denial of admission typically include lack of finances, lack of physical health, and/or insufficient spiritual maturity. Student and their families are expected to live on campus, where wives and children are included in training and discipleship opportunities. As in the seminary, high value is placed on preparing the entire family for ministry.

Students at the *seminary* must have completed/received the “bacc” in order to study at the seminary. The “bacc” (Baccalaureate) is patterned after European (French) schooling. It represents the comprehensive testing of secondary school students and is noted for its depth and difficulty. Some equate it with a (U.S.) high school diploma, though the rigor and requirements are substantially higher. The “bacc” represents the “entrance ticket” to university study and certain kinds of employment. Of the current seminary students, four have also completed a university degree.

- 4) BENCHMARK FOR SUCCESSFUL TRAINING – For *Preparatory School* students, in order to receive a “letter of attestation,” which allows an individual to study at one of the BIs, a student must pass the written test, be recommended by his church, and submit to a personal interview. However, only a certain number of students “pass,” which is determined by the number of places available at the Bible Institute(s).

For Bible Institute and seminary students, completion of the degree/diploma program at one of the established institutions represents the benchmark of adequate training. The use of interviews, relational mentoring, and recommendation of the student’s church or district also provide meaningful evaluation of the student’s Christian character and competencies.

Ongoing training opportunities are rare for established pastors in the CAR. It is hoped that additional teachers, increased partnerships with international GB churches and organizations, and contextualized theological reflection will all contribute to more frequent and effective opportunities for current pastors.

- 5) RECOGNITION OF TRAINED LEADERS – Graduates of the Bible Institutes receive a diploma recognizing completion of the course of study. Upon completion of three years of BI training, graduates are placed with experienced pastors in the district for three months. They are then placed by the district to serve as pastors in churches lacking pastors. The completion of BI and the “apprenticeship” qualify them for pastoral ministry. Licensure as such is not an additional step.

The *seminary* offers two degrees: 1) a bachelor’s degree, which consists of three years of theological training in a relational environment called “license,” and 2) a master’s degree, which represents an additional year of study for a total of four years, which is called “maitrise.” Those studying for the additional fourth year (master’s level) are typically recommended and approved by the seminary professors following the second year of seminary study. Both degrees render a student a “graduate” of the seminary. The seminary is not accredited by the African accrediting body for theological education (AACM), which is also true of FATEB. However, the seminary is recognized by the CAR government as are the degrees it grants.

- 7) GOALS FOR TRAINING OUTCOMES – In general, the CAR training institutions are intended to prepare individuals for future ministry as pastors, (Bible) teachers, deacons, and evangelists (including church planting). Historically, the graduates have overwhelmingly pursued ministry leadership in one of these roles, particularly pastoral service. In the next ten years, it is estimated that approximately 50 people can be trained through the seminary and 210 people (future pastors) can be trained through the Bible Institutes. The goal of the Seminary is explicitly to foster the “training of trainers.”

In the 1970s, specialized medical training was also offered at the Bible Institutes for several years. This was phased out for a variety of reasons. At present, discussions and planning are focused on training “tracks” for youth and family ministry as well as evangelism, including church planting. Preparations are currently being made for this specialized training to commence in the coming years in both of these areas, probably on a modular basis. African leaders are keenly focused on the need for such training and the recognized leaders it would produce.

- 8) TRAINERS – At present, regular training is coordinated and led by central Africans. Eddie Mensinger directed theological training for many years at Bata until his retirement in 2002. Since that time, Dr. Augustin Hibaile, and now, Dr. Francois Ngoumape (since 2004), direct theological training in the country. Both men, along with several other GB leaders in the CAR, have done advanced studies in the United States. All current Bible Institute teachers are graduates of the seminary in the CAR. BI directors include Pastor BEOROFEI Bertin (Bossangoa), Pastor EGBEYA Isaac (Mbaiki), YANOUA Joel (Bata), and ZEILE Dieudonne (Batangafo). While the seminary and Bible Institutes are the director’s main focus, additional formal training is also likely to fall under his purview in the near future.

There are currently ten professors/trainers in the seminary and the Bible Institutes. Five new professors are urgently needed at the BIs to meet the teaching and mentoring needs. Two additional professors are needed at the seminary. At the seminary, this requires a bachelor’s degree, and a master’s degree is highly desired.

Outsiders, primarily pastors from North America, have periodically been used for modular courses (seminars) in the seminary and Bible Institute. This has often fostered partnerships between international churches and African individuals and training institutions. Work projects and material assistance have sometimes been the result. African response has generally been positive. However, the need for greater cultural training and awareness on the part of visiting instructors has also been widely noticed. Greater cultural preparation of trainers and increased coordination between CAR leaders and North American leaders and GBIM will be a focus for the future.

- 9) STRENGTHS OF CURRENT LEADERS – The level of sacrifice on the part of many students and current pastors is astounding, especially as observed by outsiders. Persecution is a real possibility for some, and economic deprivation or complication is widespread at times. Families, especially wives, bear much of the burden for those in leadership and those being trained for ministry leadership. The director of training in the CAR notes the strong contact which pastors and other recognized leaders have with community and village leaders. However, other trainers have noted remaining deficiencies in this (see #10).

10) DEFICIENCIES OF CURRENT LEADERS – Developing personal character is noted by the director as an area of great need for many of the already trained leaders. Trainers need to be more involved and relationally connected to those being trained. At present, the trainers/teachers are consciously spending more personal time with the students. This allows them to give input into the students’ lives through observation of daily life and character patterns. One Bible Institute director listed three areas which need greater attention in the training of CAR pastors:

1. Community Development – pastors will be serving in rural areas and thus need to know how to be appropriately and deeply involved in community life and issues.
2. Sociology – pastors need to know the local people very well
3. Knowledge of CAR rules and laws – some pastors are prone to go against both rights and responsibilities which they have as citizens, and some pastors are unaware of rights they possess, thereby suffering unnecessarily

In addition, there is a great needs for the training of pastors’ wives. Beyond the unique challenges which they face in supporting their husband’s leadership and ministry burdens, many would benefit from further awareness of how to generate income and the skills needed for that. Limited finances are a constant issue for many pastors’ families.

11) TRAINING OBSTACLES – In terms of formal training in the CAR, the greatest needs are: 1) more qualified teachers to serve in the Bible Institutes and in the seminary (short-term including foreigners, long-term focusing on Africans), 2) scholarship money to enable more qualified Africans to pursue theological training for future leadership, and 3) an adequate facility for the seminary which is safe, accessible, and provides the relational setting needed for effective training and investment in future leaders. There is great need and opportunity to train lay leaders, both within and outside of the churches. Because of societal status and leadership gifts, many lay persons have great potential for impact among believers and in society. Training them would require reduced resistance by some who hold to a strong distinction between clergy and laity. Such training would also require creative efforts and intentional perspectives which values multiplying leaders and the “priesthood of all believers.”

Chad

Many contemporary observers note the challenges which Chad faces. It is a country of great geographical barriers and limited natural resources, and is surrounded by more powerful and well-known neighboring countries – Sudan, Nigeria, and Libya. It is, at times, rife with internal tensions between world religions, ethnic conflicts, and unstable government. Such perceptions may reflect some realities, but they also obscure what God is doing to win individuals and peoples to Himself. A view from the ground, where the Grace Brethren have been for decades, reveals a fuller account.

The Grace Brethren movement first entered present-day Chad via ministry in the Central African Republic (formerly Ubangui-Chari and later French Equatorial Africa). Estella Myers played a key role through an evangelistic trip, and shortly thereafter, in 1935, a mission station was built in the CAR near the border with Chad. Important pioneers, such as Curtis Morrill and (later) Jacob Kliever and their wives, together with African pastors such as Noel Gaiwaka, pursued bold evangelism in the years to follow. Then in 1960, Chad gained independence, as did many surrounding countries in those years. The association of churches (*Association des Eglises Evangelique des Freres au Tchad*) was formed, whereby a level of independence from CAR oversight was also reached for the churches.

Long-serving missionaries have come alongside the growing number of Chadian leaders for evangelism, church multiplication, and leadership training. Those missionaries have included the Harrels, Vnasdales, Stallters, Puhls, as well as a number of newer workers in the present decade. Pioneering outreach, such as with Diana Davis and the ethnic Fulanis, has been a highlight of ministry in Chad.

The need for leadership training in Chad is great, and the importance of approaches and content which are appropriate for the cultural context can hardly be overstated. Grace Brethren work has focused on southern Chad, which has more in common ethnically and religiously (animism or local religion) with the CAR than with the Islamic north of Chad. Economic issues are ever-present, resulting in limited transportation, armed conflict, and complications of climate. Literacy is limited, and many people have limited facility in French, necessitating much ministry in local languages. But for all the complications, leadership training has occurred with some success stories.

- 1) TRAINING PROGRAMS and INITIATIVES – Bessao Bible Institute was begun in 1985 under the leadership of Pastor Bodandje Jonathan and later Pastor Dereou Samuel. At one point, in 2001, five Bible Institutes were functioning in local languages. Currently, formal leadership training in Chad takes place through Bible Institutes (Chad) and seminary (Bangui in CAR) options. Bible Institutes are located in Gore and Moundou in the local language, as well as in Bessao in French. The Bible Institutes have trained 81 men through 2007.

In addition, a proctorium offers training opportunities, and Dadge Samuel's "Chateau" ministry, officially called the *Summer Institute of Evangelism* (August-September) offers non-formal training. Some training in the winter has also been recently added. Some estimate that more than 200 people have been trained at the Chateau, including 22 pastors and 70 evangelists, whose role is similar to "church planters." Currently 50-60 students are involved each summer. In addition, there is growing focus on the unreached Muslim population in the eastern part of the country. Eleven young men of Muslim background gather four times a year for two weeks of leadership training. Sixteen others in training have animistic background, bring the grandto27 men presently being trained.

- 2) CURRICULUM and METHODOLOGY for TRAINING – Training at the Bible Institutes is structured similar to the Bata Bible Institute (see CAR section). The three year program includes theology, biblical languages, ministry skills, and some cultural application.

The Summer School, or “Chateau,” ministry focuses on reproductive discipleship and the practical application of training in specific ministry settings. The curriculum is extensive, going beyond evangelism and church planting. The training cycle is designed for five years, with years 3-5 including some teaching similar to the Bible Institutes. Summer school students typically have less reading and fewer written assignments than those in the Bible Institutes.

Dadje often teaches the students, along with several other Chadians. This training includes a high degree of application and contextualization. A handful of expatriate guest teachers, especially Frank Puhl (now GBIM Regional Director for Africa), have had an ongoing ministry in the Chad. Dadje typically participates in such training and leads discussion and application with the students. Though the instruction involves a more formal teacher/student approach, ministry relevance and practice are highly emphasized. This is most concretely seen in the practical mission/evangelism trips Dadje takes with those being trained.

- 3) SELECTION OF PARTICIPANTS – Summer school training is generally open to everyone, including those with only basic schooling background. Participants in this “Chateau” training should exhibit strong Christian character and a teachable, obedient spirit. Typically, a church planter selects some of his best regional workers to join the training. Desired character traits are observed and evaluated as individuals are empowered to lead groups and coached along the way. Honesty and purity are emphasized, and students who do not show sufficient character in these areas are released from the training or are directed away from ministry leadership. Participation in years 3-5 requires a slightly higher level of completed formal education.
- 4) BENCHMARK FOR SUCCESSFUL TRAINING – For Bible school and seminary students, completion of the specified course of study, typically three years, qualifies them for recognition and consideration for pastoral ministry. Chateau students must complete the five years of training, as well as show gifting and character for ministry leadership, as deemed by Dadje and other trainers. In 2007, the first eight students graduated and received a diploma as evangelists.
- 5) RECOGNITION OF TRAINED LEADERS – Leaders are recognized as either pastors in the local Chadian churches or as evangelists (i.e. church planters) whose focus will be on new areas of the country.
- 7) GOALS FOR TRAINING OUTCOMES – The ability to step into pastoral roles and to serve as elders is the most pressing goals for future graduates. However,

- further training is needed among those whose credibility and status in the populace is high, yet at home they do not seem to be in control.
- 8) TRAINERS – Training is done by national leaders in both Chad and the CAR, as well as in the more formal training institutions and the nonformal initiatives as pursued by Dadjé Samuel. The primary trainers are all African. Some Chadian leaders are skeptical about the worth or credibility of a training which has occurred outside their structures.
 - 9) STRENGTHS OF CURRENT LEADERS – There is increasing vision among many Chadian leaders for ministry in both the eastern CAR (among Muslims) and in Cameroon, where Dadjé Samuel has trained approximately 40 students.
 - 10) DEFICIENCIES OF CURRENT LEADERS – In Chad, there is a dearth of capable leaders whose character represents the Lord and His church. Between 1997 and 2007, the number of churches grew from 79 to almost 400. The latest figures include “points of light,” which are embryonic churches, or ongoing ministries intending to become functioning churches. In addition, some of the leaders trained at Bible Institutes have either shown deficient character maturity later on and/or have developed negative perception of mission-sponsored training or initiatives. This has created friction among some Chadian leaders and churches.
 - 11) TRAINING OBSTACLES – Complications of finances, availability of students, and other logistics have at times been issues. Some also have differing perspectives about the approach and effectiveness of informal training compared to formal training. These consultations are ongoing, and there are some indications of increased harmony between the various approaches to training.

Cameroon

- 1) TRAINING PROGRAMS and INITIATIVES – There is currently no program for leadership training in Cameroon, though various initiatives for leadership training have been pursued. Missionary staff have tried to promote the design of a program so that pastors are not simply receiving an uncoordinated collection of lessons and seminars. Eddie Mensinger has been the primary trainer, and so the majority of content has come from courses which he taught at the Bata seminary and Bible Institute. He has also taught in the cities of Douala and Ngaoundere. A few visiting missionaries and other foreign guests have also taught lessons for short intervals of time. For instance, Frank Puhl, the Regional Director for Africa and an experienced missionary in Chad, has taught periodically over the course of a number of months in 2007. In addition, Samuel Dadjé did evangelism training in Yaounde in 2006 and has been invited back. Several Cameroonians also participated in his “Summer School of Evangelism” in Moundou, Chad in 2007. He would like to return to Yaounde, perhaps twice each year, to teach lay leaders

and to encourage those who began training at the Summer School in Chad. Yaounde presently has 11 churches and about 20 pastors. It is estimated that there are between 40-50 Grace Brethren churches in Cameroon, though only a couple recognized pastors. Because of personal financial burdens, sometimes there are several functioning leaders (*responsables*) per church. Three men have come to Bata (CAR) for pastoral training.

- 2) CURRICULUM and METHODOLOGY for TRAINING – There is presently no standard curriculum or methodology in the training of leaders within Grace Brethren ministries in Cameroon. The churches were generally started by people from Grace Brethren churches in the CAR and Chad, predating the presence of GBIM missionaries on site. Most of the pastors have not completed high school, but they desire training. Effective training emphasizes core doctrine and biblical knowledge. Practical ministry skills and knowledge are vital. Assistance is requested for this burgeoning yet infant mission field for Grace Brethren mission. Jim Momeyer, new GBIM missionary in Cameroon, will be focusing on leadership training.
- 3) SELECTION OF PARTICIPANTS – Three families are in the CAR receiving training at the Bata Bible Institute, presently in their first year. Another man from northern Cameroon graduated from the seminary (CAR) in 2007. To date, all “ad hoc” occasional training has been open to all willing participants. These individuals are chosen by their congregations or district leaders. Many have joined the pastors in leadership training. Deacons are rare, often because there are not officially recognized pastors to consecrate them to this ministry. There are, however, advisors (conseillers) and local church leadership committee members who have input and influence on both leadership opportunities and training.
- 4) BENCHMARK FOR SUCCESSFUL TRAINING – No benchmark currently exists.
- 5) RECOGNITION OF TRAINED LEADERS – When individuals have achieved a certain recognition of leadership competence or training, they receive the commensurate certificate or title. This is of high cultural importance in central Africa and is duly recognized in church settings. Often some kind of diploma is the official recognition. As of now, training has not progressed to the level of such recognition.
- 7) GOALS FOR TRAINING OUTCOMES – Training has primarily been oriented to future pastoral roles in the churches. Specific training for other ministries or roles has not been pursued thus far.
- 8) TRAINERS – Thus far, no Cameroonian pastor has been a teacher in training settings. Samuel Daje (Chad) has taught evangelism and church planting, while David Bendima (CAR) has instructed in youth ministry. Bavon Aladoum (CAR) has also taught in Cameroon.

- 9) **STRENGTHS OF CURRENT LEADERS** – Leaders were chosen from the members, all of whom typically have the same amount of (limited) training. They have already been involved and have contributed as members in the local church. This helps minimize any disconnect between pastors and members.
- 10) **DEFICIENCIES OF CURRENT LEADERS** – No deficiencies were noted, primarily due to the young nature of the ministry in Cameroon and the limited number of leaders.
- 11) **TRAINING OBSTACLES** – All pastors (with perhaps one exception) support themselves financially; no church contributes financial support to those receiving training.

United States

The Brethren movement began before 1700, as part of the Anabaptist and Pietistic communities in Germany. However, persecution and the desire to find spiritual and collective freedom and opportunity in the “New World” of North America drove many Brethren to begin a new life there. Most of them settled in the northeastern part of the United States (Pennsylvania), and it was there that the Brethren movement rapidly expanded. They were committed to, among other things, the primacy of Scripture and the New Testament model of church life. Such traits characterized the Brethren in subsequent centuries.

By the 1880s, the Brethren had diversified into several groups. Various regarded as multiplications and splits, these groups differed primarily in their approach to cultural values and forms. Some groups wanted to preserve cultural forms from Germany and their earliest years in North America, while other groups were willing to adapt to changing forms in society and the church, including church polity, education, and dress, while holding on to core beliefs about the Bible, Jesus Christ, conversion, etc.

The Brethren Church formed at the end of the nineteenth century with a firm commitment to theological conservatism and progressive methodology. Despite some resistance, a strong mission commitment eventually emerged after the turn of the century, as evidenced by the formation of the Foreign Mission Society in 1900. In the early 20th century, Christianity in America tended to divide into modernists and fundamentalists. Those who were later identified as Grace Brethren identified with the “fundamentals,” many of whom later became known as evangelicals.

By 1937, tensions within the Brethren Church and particularly at the training institution of Ashland College, reached a climax. Theological disagreements, personality differences, and church polity were all involved. Within a few years, the “Grace group” and Grace Theological Seminary were formed in Winona Lake,

Indiana, and many of the Brethren churches affiliated with them. By 1947 an undergraduate division for training emerged under the name Grace College.

The Grace Brethren joined many other conservative evangelicals as they pursued the formation of training institutions, church planting, and cross-cultural ministry. From early involvements already in central Africa and Argentina, Americans began to send their own to Europe and later Asia to bear witness to Jesus Christ and expand His work through the Brethren. There was aggressive church planting in North America, including Canada, where several Grace Brethren church have been planted within the past decade.

At present the Grace Brethren in the United States number close to 40,000 people and more than 260 churches. God in His grace has used them to contribute to a large evangelical movement in America and to attempt to spread the good news of Jesus Christ beyond its borders. Leadership training has been central to such efforts.

1) TRAINING PROGRAMS and INITIATIVES – The primary approach in the USA to training Grace Brethren leaders for the church and mission has been formal education through Grace Schools. Grace Theological Seminary was established in 1937 and, in its early 1980s peak, was training well over 400 future ministry leaders. Although the focus has chiefly been on training pastors, theological educators, and missionaries, the seminary has also offered degree programs in Christian education, biblical counseling, and other specialized ministries. Graduates have received a Master of Arts or the longer Master of Divinity (3-year) and Master of Theology (4-year) degrees. For some years, Grace Seminary also granted several dozen Doctor of Theology (Th.D.) degrees, intended for advanced theology educators, and has in recent years granted the Doctor of Ministry degree for those seeking greater expertise and effectiveness in practical ministry. Grace College, the larger undergraduate division of Grace Schools, has also offered Bible and theology training since its inception, and many students have received this degree before proceeding directly into various ministry roles.

As a large group of churches currently numbering over 260, with a long history, geographically scattered throughout a large country, and part of a highly individualistic culture, it is unsurprising that some quite diverse approaches to training leaders have arisen. This is true not only of the Grace Brethren, but also of most evangelicals in the United States. The following is a representative sample of leadership training initiatives as provided by the FGBC Coordinator. It is not exhaustive, but provides a spectrum of the types of training which are being used with some effectiveness in U.S. churches.

A number of churches have extensively used the BILD (Biblical Institute for Leadership Training) material. BILD is an in-depth approach which seeks to equip individuals for leadership in and from the local church. Its motto: “training leaders and developing churches in the way of Christ and the apostles.” (www.bild.org) Tim Boal and the Penn Valley (PA) church represent a leading

church using BILD.

The FGBC sponsors a biannual week of training as part of the yearly national conference tradition. This “Equip” training began in 2005 and has shown itself to be both valuable and popular. The training offered is very diverse and allows leaders to choose a topic for in-depth study for several days with other collaborators. Credit toward a Grace Seminary degree is made available. Some churches have used this approach on a district level.

The Great Commission Bible Institute is an example of an approach within one local church which proactively seeks to train individuals. Randy Smith has pioneered this model in Sebring, Florida. Randy has also been instrumental in the formation of the 412 Institute, which aims to give focused ministry preparation to young adults who are not (or not yet) pursuing a degree program. The Grace Institute is another such example, at this time existing as a partnership between two churches and initiators in the Columbus, OH region (Kary Oberbrunner, Powell GBC, and Nate Harrison, East Side GBC).

Several men have developed an ongoing mentoring program designed to produce leaders for church expansion. Keith Shearer, past moderator of the FGBC, has done so in churches in both Indiana and Pennsylvania. Neil Cole, based in the Los Angeles area, has also focused heavily on leadership training which is based on simple but effective processes (i.e. Life Transformation Groups) and rapid multiplication of leaders. Local context and individual needs are emphasized. Cole has also written on the subject of discipleship and leadership training, and his books articulate the general approach of some Grace Brethren churches in that region or with an urban emphasis.

The SALT (Strategic Alliance for Leadership Trainers) has been largely developed and promoted by Tom Julien and several others connected with GBIM. Though SALT has a primary focus on cross-cultural training, many in the United States have adopted its principles in their own leadership training. A variety of church and regional gatherings has helped to disseminate the SALT approach among Grace Brethren churches in the USA. SALT places heavy emphasis on reproducibility, key principles of learning, and application and character development. Reduced dependence upon curriculum which is solely formal, cognitive, and culturally limited, is also a core motivation.

- 2) CURRICULUM and METHODOLOGY for TRAINING – The curriculum of Grace Schools is diverse, depending upon the degree being pursued and the particular future ministry which the student envisions. Generally speaking, the training consists of theology courses, practical ministry courses, and courses focused upon the Old or New Testament or individual books therein. In addition, some of the training programs require the acquisition of competence in biblical languages, while other programs require a lengthy internship with on-site mentoring. The training programs in 2008 are:

- Certificate in Biblical Studies
- Certificate in Intercultural Studies
- Diploma in Intercultural Studies
- Diploma in Theology
- Master of Arts in Local Church Ministry
- Master of Arts in Intercultural Studies
- Master of Arts in Theological Studies
- Master of Arts in Exegetical Studies
- Master of Divinity
- Doctor of Ministry

The Master of Divinity (M.Div.) has traditionally been the core degree program at Grace Theological Seminary and at many evangelical seminaries in the United States. The Doctor of Ministry, an advanced professional degree for experienced leaders, builds from the Master of Divinity training. Most other masters' degrees incorporate some core aspects of the M.Div. as well as specialized studies. The Master of Divinity serves to prepare students for a primary ministry of preaching and teaching the Scriptures, as well as various specializations in pastoral leadership, cross-cultural ministry, and Christian counseling. The curriculum includes the following areas:

- Theology – Systematics, Doctrine, NT, OT (15 hrs)
- Biblical Interpretation – Hermeneutics, Exposition, NT, OT, Teaching (15 hrs)
- Biblical Languages – Greek and Hebrew (18 hrs)
- Cultural Context (3 hrs)
- Spiritual Formation (6 hrs)
- Ministry Leadership (6 hrs)
- Area of Concentration – Pastoral / Intercultural / Counseling (18 hrs)
- Electives (12 hrs)

The curriculum or content for other informal or nonformal leadership training approaches is widely diverse. Some programs, such as BILD, incorporate much of the theological content of seminary curriculum, while giving sustained attention to church leadership and expansion. Other church-based initiatives put far less emphasis on theological content and attempt to emphasize aspects of character and ministry skills.

- 3) **SELECTION OF PARTICIPANTS** – Participants are selected based upon a variety of factors. Most degree programs require the completion of a previous course of study as a prerequisite, as well as satisfactory grades in those courses. References by previous teachers and personal relationships are also requested and considered. In addition, often the trainees' local church must provide some kind of character affirmation and intention to support the student through the course of study. Previous ministry experience is looked upon favorably.

- 4) **BENCHMARK FOR SUCCESSFUL TRAINING** – The completion of a course of study in which the student typically receives a degree represents the primary benchmark for training. The importance of degrees for most ministry roles has modestly decreased in recent years. Ministry experience and personal character seem to be playing a greater role in the evaluation of prospective leaders. Personal relationship and connection, often called networking, also can have great influence. Since the USA is a highly individualistic society, placing much emphasis on personal initiative and desire, the students/trainees continue to play the primary role in seeking and completing training programs. Some churches or organizations play an active role in encouraging individuals to pursue training, but this is unlikely to be the norm.

- 5) **RECOGNITION OF TRAINED LEADERS** – The recognition of pastoral leaders is granted by local churches in consultation with geographical districts. In the USA, there are presently 23 such districts. Local churches typically select candidates who are in pastoral ministry or engaged in missionary service. The candidates are presented for licensure and/or ordination. Though some variance can be found between districts, licensure general certifies that a candidate has sufficient theological knowledge and understanding, consistent with the FGBC Statement of Faith. Ordination usually occurs several years later, after a candidate has been immersed in ministry leadership. Ordination tends to focus on the spiritual character of the already “licensed” candidate and his views on practical issues in ministry and leadership. The effective application of theological training in a ministry setting is primary. Candidates for both licensure and ordination have typically only been men. If a candidate, who has been presented by a local church, is positively evaluated by some representation of the district, the local church recognizes that man for pastoral ministry leadership as “licensed” or “ordained.” This recognition is not related to the approval of Grace Seminary or the completion of a certain degree, though individual districts can consider such circumstances if they so choose.

Many churches have also sought to recognize non-pastoral leadership. Elders are the primary spiritual authority in some churches, and the process of this recognition is unique to each church, though typically following the standards set out in I Timothy 3 and Titus 1. Deacons are also recognized in ways unique to each church, and their roles are quite varied from church to church. Though elders are almost exclusively male throughout the FGBC, a good number of churches recognize men and women as deacons (or “deaconesses”).

In addition, some churches, particularly larger ones, recognize other ministry leaders in the church who may not be considered pastors, elders, or deacons. Yet they have a valued leadership role or position in the church. Some are considered “director” of a certain ministry, paid or unpaid, while others are designated “coordinator.” A few churches have leadership training programs which do not grant any title at the end of training. Their purpose is to multiply the number of

people who have received sustained exposure to teaching on the Bible and the Christian life and who have been informally evaluated by church leaders. Some participants are equipped primarily to be more effective in career leadership and in their Christian testimony.

- 7) GOALS FOR TRAINING OUTCOMES – The primary training programs seek to equip individuals for leadership connected to the local church, either as teaching pastors, theological educators, youth or children’s directors, or missionaries. However, leadership is broadly defined in the American context and the desire to lead in some way has wide appeal. Correspondingly, some churches have attempted to train people for leadership in non-formal roles in the church. A few programs have an explicit goal to train leaders for the marketplace and career responsibilities.
- 8) TRAINERS – The primary trainers have been professors at Grace Schools, both college and seminary. Most have earned doctorates in a field of systematic, biblical, or applied theology. This institutional training has always placed strong emphasis on biblical knowledge and personal convictions. Certain phases and professors have further emphasized personal character and ministry competence as well.

Local church pastors have also been involved in training in sizable numbers. A number of local church training programs and initiatives have been pursued, usually dependent upon the vision and resources of the pastor himself. Some pastors have also taken sustained interest in their own people who have been sent for studies at Grace Schools, though the ongoing connection has not characterized all churches.

- 9) STRENGTHS OF CURRENT LEADERS – Leaders who have been trained at Grace Schools have gained a broad and deep knowledge of the scriptures and theology in general. Deep appreciation for God’s Word and attention to its details have been ongoing ideals. Degrees at Grace have been accredited for decades and are recognized by educators in the American system of higher education. The older generation of pastors has been persistent in contending for the conservative evangelical faith and many have actively and sacrificially shepherded their people in both doctrine and daily life. Younger leaders, especially within the past 10-15 years, have highlighted the importance of relational leadership and have emphasized the importance of cultural awareness and engagement.
- 10) DEFICIENCIES OF CURRENT LEADERS – The geographical size of the United States, the fast pace of cultural change, the often widely divergent perspectives between generations, and various approaches to leadership make any generalizations difficult. However, some broadstrokes can be expressed regarding deficiencies of Grace Brethren leadership training in America:

- The pervasive individualism of American culture also influences Grace

- Brethren church leaders, often inhibiting cooperation and collaboration
- Formal education, with its many benefits, has also tended to emphasize pedigree and knowledge, sometimes to the neglect of character growth
 - Relational mentoring of emerging leaders is often ad hoc and scattered, leaving some feeling isolated or unprepared
 - Older generations of leaders have tended to emphasize truth, while younger generations have emphasized relationships, both to the neglect of the other
 - Mission has sometimes been an appendage to church life rather than the lifeblood of vibrant churches.

11) TRAINING OBSTACLES – There has generally been little lack of resources, available students, or vision for leadership training in the United States. The greatest danger for multiplying godly leaders may be the cultural distractions and temptations which undermine a robust commitment to radically follow Jesus. These include materialism, personal comfort, and individualism. These obstacles to training are a challenge for churches and individuals alike.

- 1) What specific leadership training programs or initiatives are currently being pursued in your country among Grace Brethren people?
How many trainers are involved?
How many students/participants are involved?
(Please provide the names of programs and leaders, as appropriate.)
- 2) Describe the curriculum or methodology being used in these training programs (2-3 sentences are sufficient). Is there a standard methodology being implemented country-wide?
- 3) How are people invited or selected for participation in a leadership training program?
- 4) Is there a benchmark (character or skill-set achieved) or length of time which indicates that someone has been adequately trained? Please briefly describe/explain.
- 5) What recognition, if any, is given by the church(es) to sufficiently trained leaders – that is, licensure, ordination, degree, certificate, title, or other?
- 6) In your opinion, please rank the effectiveness of the following time periods (1 = most, 6 = least) in terms of Grace Brethren leadership training in your locale/country:

2000-2008	1990s	1980s	1970s	1960s	1950s
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- 7) For what specific roles in or from the church is the program designed to train?
Are there different leadership training “tracks”?
- 8) Are foreign missionaries involved in regular training? At what point was the leadership of training programs assumed by a national (local) leader? In what capacity?
- 9) What do you feel is the greatest strength of those currently leading the national churches? the training programs?
- 10) What is the greatest deficiency (need) of those currently leading or having recently finished the training program? Is there any sustained effort being made to address this – specifically by revising the training program? Please describe briefly.
- 11) Please describe any logistical obstacles to providing leadership training to all who interested or qualified to participate.

Audits généraux de GBIM – Formation de Responsable

Préparée par Mike Yoder

- 1) Quels sont les programmes et les idées de formation que les Eglises des Frères utilisent dans votre pays ?
Combien de formateurs sont utilisés ?
Combien d'élèves / étudiants suivent les formations?
(merci de donner les noms des programmes et des responsables)
- 2) Décrivez le curriculum ou la méthodologie de formation que vous utilisez (en 2 à 3 phrases) ? Existe-t-il une méthodologie commune sur l'ensemble du pays ?
- 3) Comment est-ce qu'un candidat est sélectionné ou approuvé pour participer au programme de formation?
- 4) Comment déterminez-vous si un candidat a achevé sa formation (que ce soit en lien au développement de sa personne, ou à ses talents) ? Donnez-nous une description ou une explication rapide.
- 5) Quelle reconnaissance officielle les églises accordent-elles aux leaders qui ont été formés – diplôme, certificat, consécration au ministère, etc ?
- 6) Selon vous, quelle a été l'efficacité des périodes mentionnées ci-après (1 = max; 6 = min.)

2000-2008	1990s	1980s	1970s	1960s	1950s
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- 7) Les formations sont-elles destinées à équiper des individus pour des rôles précis dans l'église ?
Avez-vous un cursus ou un parcours spécifique à chaque rôle / ministère?
- 8) Les missionnaires étrangers participent-ils activement à la formation ? A quel moment la formation a-t-elle été assurée par un responsable du pays ? A quel niveau ?
- 9) Que pensez-vous être la force principale de ceux qui conduisent en ce moment l'église nationale ? de ceux qui dirigent le programme de formation ?
- 10) Quel est le besoin le plus urgent de ceux qui conduisent l'église nationale ou de ceux qui ont juste terminés leur formation? Cherche-t-on à répondre à ce besoin – en révisant le programme de formation par exemple ? Merci de décrire brièvement.
- 11) Veuillez décrire tout obstacle logistique à la formation de tous ceux qui sont intéressés ou qualifiés pour y participer?

1. ¿Cuáles son las iniciativas o programas específicos de capacitación de líderes que se están implementando en tu país dentro de la Iglesia de los Hermanos?
 ¿Cuántos maestros están involucrados?
 ¿Cuántos alumnos/participantes están involucrados? (Por favor incluir los nombres de los programas y de los líderes según corresponda.)
2. Describe el plan de estudios o la metodología que se está utilizando en estos programas de capacitación (2-3 oraciones alcanzan) ¿Existe una metodología estándar que se esté implementando a nivel nacional?
3. ¿Cómo se selecciona o invita a la gente para participar en el programa de capacitación de líderes?
4. ¿Existe algún criterio (de carácter o de habilidades logradas) o un determinado plazo de tiempo que indique que alguien ya haya recibido una capacitación adecuada? Desarrollar brevemente.
5. ¿Qué clase de reconocimiento de parte de la(s) iglesia(s) se les da a los líderes que han sido adecuadamente capacitados – es decir, licenciatura, ordenación, título, certificado, otro?
6. En tu opinión, califica en orden de efectividad los siguientes períodos de tiempo (1 = más efectivo, 6 = menos efectivo):
 - 2000-2008 década de los: - 90 - 80 - 70 - 60 - 50
7. ¿Para qué roles, dentro de o desde la iglesia, capacita el programa específicamente?
 Existen diferentes “orientaciones” en la capacitación de líderes?
8. Los misioneros extranjeros ¿están involucrados regularmente en la capacitación?
 ¿En qué momento asumió un líder nacional (local) al liderazgo de los programas de capacitación? ¿En qué capacidad?
9. En tu opinión, ¿cuál es el punto más fuerte de los líderes actuales de las iglesias nacionales? ¿de los programas de capacitación?
10. ¿Cuál es la mayor deficiencia (necesidad) de los líderes actuales o de los que acaban de terminar el programa de capacitación? ¿Se está haciendo algún esfuerzo en particular para tratar este asunto – específicamente modificando el programa de capacitación? Describir brevemente.
11. Describe cualquier obstáculo logístico que interfiere con la provisión de capacitación a todos los interesados y calificados para participar.