

**Preparing Ethiopians for Cross-Cultural Ministry:
Maximizing Missionary Training for Great Commission Impact**

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Abstract: This thesis explores what is currently available in terms of missiological education in Ethiopia, and what can be done to enhance the existing programs and establish new ones in order to enable Ethiopia to become a major missionary sending nation in the near future.

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CHAPTER 1: INTRODUCTION

As of 2005, missionaries from the majority world have moved to center-stage as the majority of the 21st century mission force.¹ These men and women who are called to reach the unreached hail from various countries and cultures, but all can be loosely categorized as non-Western. This non-Western identity is a boon in many regards – it allows these missionaries to gain entrance into countries which have closed their hearts, their borders, or both to Westerners. It also often gives them commonality with those whom they are called to reach: many aspects of values and worldview are relatively consistent across otherwise diverse non-Western cultures.²

Despite the fact that non-Western Christians make excellent candidates to be cross-cultural missionaries among the unreached, they are all too often under-utilized and inadequately trained. This may seem surprising due to the above-mentioned statement that non-Western missionaries make up the majority of the missionaries in the world today, but this fact must be considered in light of the wider global context if it is to be properly understood. The booming mission force from the Two-Thirds world is a result of the booming church growth in the “Global South.”³ It is right and logically follows that when the Church in a given location grows, its mission force will grow as well. While it is laudable that so many non-Western missionaries have been sent out, one must

¹ Bruce A. Koch, “The Surging Non-Western Mission Force,” in *Perspectives on the World Christian Movement: A Reader*, 4th ed., ed. Ralph D. Winter and Steven C. Hawthorne (Pasadena, CA: William Carey Library, 2009), 370.

² Larry E. Keyes and Larry D. Pate, “Two-Thirds World Missions: The Next 200 Years,” *Missiology: An International Review*, 21.2 (1993): 191.

³ Todd Johnson and Sandra S.K. Lee, “From Western Christendom to Global Christianity,” in *Perspectives on the World Christian Movement: A Reader*, 4th ed., ed. Ralph D. Winter and Steven C. Hawthorne (Pasadena, CA: William Carey Library, 2009), 387.

also realize how many more could be sent out if the global Church was mobilized for mission and if training were more available to non-Western missionary candidates.

There are a growing number of missions-training schools in the non-Western world, but the availability of the training they offer has often been outstripped by the demand.⁴ Worse, there is sometimes a lack of awareness within the Church that such training or that mission in general is needed – thus, Christians are not challenged to even consider reaching the unreached through cross-cultural missionary work.⁵ Insularity is a human malady, and it infects non-Western Christians as much as Western Christians.

Need for and Purpose of This Study

This study will focus on Ethiopia – a country which is gradually waking up to her enormous potential to contribute in the area of world mission. The time for harvesting harvesters has arrived, and strides are being taken to begin missionary mobilization. In light of the admirable work already being done, this study will analyze what challenges must be overcome by the Ethiopian Church in the area of missionary training in order for her to become a major missionary sending nation in the near future. It is hoped that what is shared will also have applicable value to other African nations and other non-Western countries who desire to become more involved in fulfilling the Great Commission.

⁴ Howard Brant, “Seven Essentials of Majority World Emerging Mission Movements,” in *Missions in the Majority World: Progress, Challenges, and Case Studies*, ed. Enoch Wan and Michael Pocock (Pasadena, CA: William Carey Library, 2009), 44.

⁵Ibid, 39.

Ethiopia has the potential to be a key player in strategic world evangelization and also has some unique obstacles standing in her way. She has never been colonized by an outside culture (the Italians who occupied some of her major cities for five years were driven out before getting a firm foothold),⁶ and the national culture and way of life have been fiercely protected by patriotic rulers with isolationist tendencies throughout the ages.⁷ These factors contribute to the healthy patriotism and positive self-image of the majority of Ethiopians, but they also mean that Ethiopians have had very little opportunity to interact with foreigners. Most have seldom or never had a meaningful encounter with people who are different from them. This has put Ethiopians a step behind some other non-Western countries when it comes to preparing to serve as cross-cultural missionaries.

This barrier does not seem so daunting, however, when considered in balance with the many factors which make Ethiopians particularly well-suited to being cross-cultural missionaries. First, the intense persecution that came upon the Church under the recently overthrown Communist regime has forged strong and faithful soldiers for Christ who accepted suffering as part of following their Savior and who now teach their disciples to do the same. The Ethiopian Church is a Church which has counted the cost. They are ready for the hardship, persecution, and trials that inevitably come when

⁶*Columbia Electronic Encyclopedia*, 6th ed., s.v. "Menelik II."

⁷ Robert Lundquist, "The Amhara (Amara) People of Ethiopia," Orville Jenkins, <http://orvillejenkins.com/profiles/amhara.html> (accessed April 17, 2013).

seeking to reach the unreached, because they can look back and see how God sustained them and their forefathers through the difficult recent past.⁸

Second, Ethiopian university students have been extremely effective within their own country on short-term evangelistic trips to rural areas which are unreached by the Gospel. Far from “spiritual vacations,” these trips, taken during school breaks, have brought hundreds into the Kingdom of God in 2012 alone.⁹ These Ethiopian young people, if properly mobilized and trained, are poised to be ideal cross-cultural missionary candidates as they graduate from university and look to begin their life’s work.

Third, it should be noted that this aforementioned vibrant and faithful Church in Ethiopia is strategically located on the fringe of the 10/40 window (the northern half of the country is even considered part of the window).¹⁰ Beyond geographic proximity – which is certainly helpful – Ethiopians have open doors to enter countries where few Westerners can tread (Saudi Arabia, Yemen, Oman, etc.).

Despite her incredible potential, only 3% of the Ethiopian Church is considered “missions mobilized.”¹¹ Though a few brave and zealous Ethiopians have for decades been going to far-flung places such as “India, Pakistan, and Sudan” for the purpose of reaching the unreached,¹² their numbers are a miniscule compared to the total number of Ethiopian believers.¹³ This problem of ratio is a microcosm of the general problem

⁸ Tibebe Eshete, *The Evangelical Movement in Ethiopia: Resistance and Resilience* (Waco, TX: Baylor University Press, 2009), 302.

⁹ Aragaw Sisay, *Summer Missions 2012 Report* (Addis Ababa, Ethiopia: EvaSUE), 2012

¹⁰ Jason Mandryk, *Operation World: The Definitive Prayer Guide to Every Nation*, 7th ed. (Colorado Springs: Biblica Publishing, 2009), 26.

¹¹ Ibid.

¹² Brant, “Seven Essentials of Majority World Emerging Mission Movements,” 57.

¹³ Mandryk, *Operation World*, 328.

facing the Global South – while any number of missionaries being sent out is praiseworthy, it is troubling when the number is so small a percentage of the whole *potential* mission force (which includes every follower of Christ in Ethiopia or in the Global South).

This study of challenges and opportunities facing the Ethiopian Church in mission is immediately necessary. Ethiopia is experiencing unprecedented opportunity to be a major contributor in global evangelization, but she stands in danger of missing the opportunity if the process of becoming an Ethiopian missionary is not streamlined. If Ethiopian missionaries are trained and sent, taking advantage of the current opportunities, there will be huge impact on the Kingdom of God as droves of uniquely well-equipped laborers are sent out into the hardest harvest fields. If this happens, Ethiopia stands to benefit because of the principle that sending some out and staying connected to those sent ones serves to strengthen and broaden the prayer-horizons of the whole Church. Beyond national blessing for Ethiopia, the whole global Church, the body of Jesus Christ, stands to benefit from the influx of new brothers and sisters that these Ethiopian laborers will bring—brothers and sisters from hard-to-reach but beloved-by-God tribes and tongues and nations from around the globe.

It is hoped that this study will play a role in making the vision of a vibrant Ethiopian mission force a reality in our generation. There seem to be very few – perhaps no – studies dealing specifically with the state of the training and sending of Ethiopian missionaries. It is hoped that this study be among the first of many.

Research Problem and Limitations

Given the strides that Ethiopian evangelicals are taking toward greater involvement in fulfilling the Great Commission, this paper will investigate what steps can be taken to encourage Ethiopia's further development into a major missionary sending nation. Several related questions will also be explored. First, what missionary training is currently available for Ethiopians who want to take the Gospel to the nations, and how can this training be expanded and enhanced for maximal effectiveness? Second, what barriers stand in Ethiopia's way that keep her from using her great potential in global missionary service, and what steps can be taken to remove those barriers? Third, in terms of missiological education, what have other African countries done to become major missionary sending nations, and how might Ethiopia incorporate some of these factors into her own missionary efforts in preparing missionaries?

Scarcity of missiological education is certainly not the only challenge that Ethiopians mention when pondering what is holding them back from being intensely involved in fulfilling the Great Commission among the nations. Beyond lack of adequate training, they also speak of poverty and lack of infrastructure due to the recent fall of the Communist Regime. This study will not deal extensively with these factors, except to note the inspiring example of South Korea, who rose to become a major missionary sending nation out of the ashes of war-weariness and extreme poverty.¹⁴ God delights to use His servants mightily despite obstacles and lack of resources. Throughout the Bible, He has used the weak things of this world to show Himself strong, and where He has

¹⁴ Timothy Kiho Park, "Korean Christian World Mission: The Missionary Movement of the Korean Church," in *Missions in the Majority World: Progress, Challenges, and Case Studies*, ed. Enoch Wan and Michael Pocock (Pasadena, CA: William Carey Library, 2009), 101-102.

commanded, He will supply what is needed to fulfill that command if His children will step forth in faith.

This study will also not be focused on training Ethiopians for ministry work within their own context. The Ethiopian Church as well as several Bible schools and seminaries are doing excellent work in this area. Evangelism is strongly encouraged, especially among university students, and ministries that care for street children, prostitutes, and other outcasts of society are growing and flourishing. That the Church is rapidly growing in Ethiopia is a testimony to two things: God's Spirit is at work there and His people are fulfilling their roles well as His messengers in monocultural settings.¹⁵

Definitions

For the purpose of this study, it will be helpful to define several terms:

- The “Majority World” will mean the non-Western two-thirds of the world which generally constitutes the Global South.
- A closely related term – non-Western – will describe those who do not come from Europe, North America, Australia, or New Zealand.
- “Missionaries” will mean those who are called by God to cross a culture and reach the unreached with the Gospel of Christ.
- A “major missionary sending nation” will mean a country which is regularly sending missionaries and in which the process for training and sending missionaries is clear and streamlined.

¹⁵ Mandryk, *Operation World*, 328.

- “The unreached” will mean those people groups who have not had a chance to hear the Gospel and among whom less than 2% are evangelical believers.
- “Missionary training school” will mean an institution whose purpose is to prepare missionaries to be sent to the nations.
- “Missions mobilized” will describe a church that is aware of and actively involved in missions by sending, giving, and praying for the cause of world evangelization.
- “Mission” will mean the task of bringing the Gospel to the unreached.
- “Contextualization” will mean the process of making the Gospel relevant to a particular culture.

Precedent Research

As the Church has begun to understand the burgeoning growth of the missions movement in the Global South, much has been written on the topic of missiological education for this “new breed of emerging mission[aries].”¹⁶ Before embarking on the investigation of missionary training opportunities in Ethiopia and in other African countries, it will be helpful to review the current standard literature on this topic in order to understand three things: first, why there is such a need for missionary education; second, why contextualization of curriculum and application of learning is of vital importance; third, what is accepted by the global Church as adequate and effective contextualized missionary education (this will be used as an objective standard when evaluating schools in Ethiopia and in other countries in Africa).

¹⁶ Brant, “Seven Essentials of Majority World Emerging Mission Movements,” 45.

Ben Naja emphasizes the urgency of this preparing and sending of Two-Thirds World missionaries when he describes the decline of the Christian population of the West and the concurrent growth of the Christian population in other parts of the world. He concludes: “To reach the billions of people of our generation, millions of workers are required, and these workers can be found nowhere but in the Global South.”¹⁷ If the churches of the Global South are not “catalyze[d]...to take the gospel to nearby unreached people groups...Global South mission enterprises are doomed to fail.”¹⁸

Naja referred in general to the Church in the Global South becoming active in sending missionaries, but Theodore Williams becomes a bit more specific about what should be done to prepare the missionaries. In the book he edited, *Internationalising Missionary Education*, he considers the vital importance of missiological education if missionaries are going to be effective on the field. He laments that there are so many “drop outs” in the Two-Thirds World missions force, and attributes this high attrition rate largely to lack of appropriate training. Williams goes on to concede that this problem is well known and is being addressed, but most of the resulting “training programmes...are just in the early stages of development.”¹⁹

Howard Brant’s article on emerging missions movements makes this problem of Two-Thirds World missionary attrition even more disturbing, since availability of the kind of training they need to ensure their longevity as missionaries is so rare. He explains:

¹⁷ Ben Naja, *Releasing the Workers of the 11th Hour* (Pasadena, CA: William Carey Library, 2007), 12.

¹⁸ *Ibid.*, 19.

¹⁹ William D. Taylor, “Is Missionary Training Necessary for Two-Thirds World Missionaries?” in *Internationalising Missionary Training*, ed. William D. Taylor (Grand Rapids, MI: Baker, 1991), 23.

If we look at Christian education in the majority world we will quickly find that the Bible schools, theological colleges, and seminaries are largely committed to training Christian workers for work in their own context....Few are committed to giving their students the tools they will need to become cross-cultural workers in distant parts of the earth.²⁰

Though theological education is certainly important and seminaries should continue to be established and enhanced, missiological preparation is also essential if the 2 Timothy 2:2 dynamic is to be continued across borders and language barriers toward the ultimate fulfillment of the Great Commission.

As we consider the need for training for Two-Thirds World Christians and specifically missionaries, several authors caution that we must be careful to avoid the temptation of a quick-fix importation of ready-made theology and missiology. William A. Dyrness advocates for those in the Two-Thirds world to be allowed to do theology for themselves, lamenting the “misconception that good theology has already been discovered and developed (usually in the context of Western Christianity), and it needs only to be exported and taught in Third World training schools.”²¹

Howard Brant lists “Appropriate Training” as one the “Seven Essentials of Majority World Emerging Missions Movements” and elaborates on what Dyrness began to explain about the detrimental effects of importation. He explains that when missiological education is available, it is all too often “reworked lessons from the Western gurus of contextualization” who, though eloquent and excellent at connecting

²⁰ Brant, “Seven Essentials of Majority World Emerging Mission Movements,” 44.

²¹ *Invitation to Cross-Cultural Theology: Case Studies in Vernacular Theologies* (Grand Rapids, MI: Zondervan, 1992), 17.

with Westerners, are inadequate to “dig down into the kinds of contextual issues that are faced by this new breed of emerging missions.”²²

In his book, *The Theological Task of the Church in Africa*, African theologian Tite Tiénou, reflects on the need for training in contextualization for Africans in general – how much more for Africans who desire to serve the Lord cross-culturally! His findings are significant for missiological educators who want to emphasize culture in their classes. Tiénou speaks of both ethnocentrism and escapism as challenges for the African Christian. Tribalism – leading to ethnocentrism – is ingrained and must be intentionally addressed and eradicated by the cleansing power of the Holy Spirit if African missionaries are going to be effective as they seek to love and share with people who are different. The tension of living “in the world” (Jn. 17:11) but not being “of the world” (Jn. 17:16) has also led many Africans to isolate themselves in “cultural ghettos” to avoid interaction with those whose beliefs and lifestyles are different than their own.²³ This recoiling reaction to differences is natural, but God calls His children to a higher standard, made possible by the blood of Christ which “has destroyed the barrier, the dividing wall of hostility” (Eph. 2:14). Tiénou charges Africans to face their avoidant tendencies head-on by developing a viable “theology of culture.”²⁴ This will not only be helpful with engaging their own neighbors, but will also exponentially increase their effectiveness on the field. Specifically, Tiénou suggests that missionary training schools should “make...students aware of the cultural conditioning of all theologies...[and] make

²² Brant, “Seven Essentials of Majority World Emerging Mission Movements,” 44.

²³ Tite Tienou, *The Theological Task of the Church in Africa*, 2nd ed. (Hong Kong: Africa Christian Press, 1990), 24.

²⁴ *Ibid.*, 23.

them aware of the fact that cultures are not bad in themselves.”²⁵ Though he is from a different country in Africa, Tiéno’s words ring poignantly true in Ethiopia – both ethnocentrism and escapism are being used by Satan to hold Ethiopians back from actively being involved in fulfilling the Great Commission by crossing cultural barriers. If these barriers are overcome through the power of the barrier-breaking Gospel and through contextualized curriculum designed to produce skilled cross-cultural contextualizers, the Ethiopian Church stands poised to reach some of the most unreached places in the world through her witness.

Ayuk A. Ayuk, a Nigerian missionary, agrees with Tienou on the importance of contextualization in African education, saying:

Western theologians have written a lot of theological books; but, perhaps only a handful of professional theologians are interested in what has been said by these very articulate theologians... Theology is [only] relevant when it answers the questions of the context in which it is done. There is nothing that makes the Word of God more relevant than a proper understanding of the language and culture of a people.²⁶

If Africans are trained in a Western way, they have an additional bridge to cross when going to another (likely non-Western) culture. If, on the other hand, Africans are trained in a way that is relevant to their own culture, they will likely be able to develop the self-understanding that is necessary to then make the Gospel relevant to another culture when they heed the call to go to the nations. Since they have understood the Gospel in their heart-culture, they will be equipped to help others understand the Gospel in another heart-culture.

²⁵ Ibid., 22-23.

²⁶ Ayuk A. Ayuk, “Portrait of a Nigerian Pentecostal Missionary,” *Asian Journal of Pentecostal Studies* 8:1 (2005), 131.

Dr. Sarojini Nadar, in her article entitled “Contextual Theological Education in Africa and the Challenge of Globalization,” gives an eloquent caution from an African perspective decrying the detrimental effects of globalization on theology. She shows the need for training to be contextual in order to produce people who will effectively “do...contextual theology” rather than “merely being...scholar[s] of contextual theology.”²⁷ She calls for African theologians to use their theology to transform their communities, not to merely speculate in ivory towers – something that many in the Western academy are guilty of doing. Though Nadar does not directly mention missiological education in her article, missionary trainers can glean much from her plea for contextual theology, for missionaries must be some of the most adept contextual theologians, becoming God-glorifying change agents not only their own context but also the context of those they go to. If Nadar’s ideas are true for a theologian within his own culture, they become doubly true for a theologian (which every missionary is) going to another culture.

R. Paul Stevens and Brian Stelck, Westerners with experience in Africa, write in a similar vein as they “critique...fascination with Western theological education”²⁸ in their article entitled “Equipping Equippers Cross-Culturally: An Experiment in the Appropriate Globalization of Theological Education.” Like Nadar, Stevens and Stelck caution against “globalization without contextualization.”²⁹ Though most Africans unconsciously agree that the Western degree is the ultimate credential, the authors

²⁷ Sarojini Nadar, “Contextual Theological Education in Africa and the Challenge of Globalization,” *The Ecumenical Review*, 59:2-3 (2007): 237.

²⁸ R. Paul Stevens and Brian Stelck, “Equipping Equippers Cross-Culturally: An Experiment in the Appropriate Globalization of Theological Education,” *Missiology: An International Review* XXI.1 (1993), 31.

²⁹ *Ibid.*, 34.

lament: “In this mess of pottage, the Two-Thirds World sells its inheritance,” because the problems of Western education come along with the credentials.³⁰ All too often, the West has “infected younger churches with arid intellectualism lacking spiritual power.”³¹ The reason for this stems from the fact that for many years “in Western education, there [has been] no clarity about how theory and practice should relate.”³² Western-style schools have become places where information is pondered but not applied outside the walls of a classroom. Especially in theological and missiological schools, this is a death-sentence to effectiveness in future ministry, because there is a lack of connection and continuity between what is learned in class and what is applied on the field. In a search for a better alternative, Stevens and Stelck suggest something very similar to what was previously mentioned by Ferris, Brynjolfson and Lewis, and Nadar. “*Theoria*” – the type of education associated with most classrooms, is a component, but it is combined with “*poiesis*,” which is the imaginative and creative expression of what has been learned in a way that will connect with others, as well as with “*praxis*.”³³ Two-Thirds World missionary training schools – most of which are still young and flexible – have the opportunity to correct course and to bring back the clarity of the relationship between *theoria*, *poesis*, and *praxis*. This can only happen if the illusion of Western superiority is broken and the value of contextualization is realized through the voices of the astute authors mentioned in this paper as well as others. Ben Naja adds:

The [W]estern missionary is, in most cases, oriented towards the intellect. To him being a missionary means to verbally spread the biblical message. His mission is completed when his counterpart intellectually understands his message. However,

³⁰ Ibid., 33-34.

³¹ Ibid., 35.

³² Ibid., 37.

³³ Ibid., 36.

most unreached people groups are much more oriented towards experience.... In such a context, demonstrating power is much more important than demonstrating knowledge.³⁴

Coming from a non-Western, power-oriented culture will be a great boon for Majority World missionaries, because they will intuitively understand the worldview and longings of the people whom they serve and will therefore be able to say, “Our gospel came to you not simply with words but also with power” (1 Thess. 1:5).

The idea of power being a major aspect of the worldview of Two-Thirds World cultures is interesting when paired with the fact that “Pentecostalism is the predominant characteristic form of Christianity on the African continent.”³⁵ This brand of Christianity has historically had the tendency to eschew theological education, but in recent years “are becoming increasingly aware that they stand in danger of misappropriation or misuse of scripture if their preachers are not properly trained. As a result, since the 1980s, there has been a growing desire for Pentecostal theological training in Africa.”³⁶ Perhaps the Pentecostal Africans will lead us down a balanced pathway of neither idolizing nor ignoring education, due to their recognition of their need for education but their reticence to trust in it. Karl Barth remarked that perhaps Africa is the “hope that the deficit [of Western theology in the areas of “spiritual experience and power”] could be mitigated.”³⁷ Specifically related to the doctrine of the Holy Spirit, Omenyo quotes Cheryl Johns to make the incisive point that the Holy Spirit plays a major “pedagogical role” in education, suggesting that perhaps the “Pentecostal experience is the ‘epistemological key’ that ‘radically alters traditional forms of theological

³⁴ Naja, “Releasing Workers for the 11th Hour,” 56.

³⁵ Cephas N. Omenyo, “The Spirit-Filled Goes to School”: Theological Education in African Pentecostalism,” *Ogbomosho Journal of Theology* XIII.2 (2008), 43.

³⁶ *Ibid.*, 45-46.

³⁷ Cited in Omenyo, *ibid.*, 54.

education.”³⁸ In contextualized theological and missiological education in Africa, knowledge and power to apply that knowledge will go hand in hand due to the positive influence of Pentecostalism on the continent.

Tite Tiénou has additional wisdom to add to the ideas that the above-mentioned authors have introduced about theology that leads to powerful action. In his essay, “The Training of Missiologists for an African Context,” he strongly argues that “[m]issiologists trained for twenty-first century Africa will need to develop and sustain intellectual probity.” By this, he means that missionary training schools should not exist merely to “satisfy people’s need and desire for degrees and other credentials.”³⁹ Rather, these schools should be the hotspot of prayerful discussion and brainstorming in order to “deal seriously with the specific issues of Christian mission in Africa.”⁴⁰

Dr. Robert Ferris’ *Establishing Ministry Training: A Manual for Programme Developers* is a ground-breaking work designed to “walk educators and trainers through the path to start new ministry training programmes, as well as to strengthen existing ones.”⁴¹ Appendix A helpfully lays out ten “Biblical-Educational Commitments to Guide Missionary Training.” Training, according to this list, should be “church related.” Actual “require[ments] for effective service” should determine the curriculum, and everything about the set-up of the school should be designed to help students toward living in a way that meets these requirements. Training should be contextualized in a way that works with the students’ natural “ways of thinking and learning” and should

³⁸ Cited in Omenyo, *ibid.*, 54.

³⁹ Tienou, Tite, “The Training of Missiologists for an African Context,” in *Missiological Education for the Twenty-First Century: The Book, the Circle, and the Sandals*, ed. J. Dudley Woodberry, Charles Van Engen, and Edgar J. Elliston (Eugene, OR: Wipf & Stock Publishers, 1997), 96.

⁴⁰ *Ibid.*, 97.

⁴¹ Robert W. Ferris, ed., *Establishing Ministry Training: A Manual for Programme Developers* (Pasadena, CA: William Carey Library, 1995), back cover.

have “the learner’s experience” as a significant foundation and referent. All that is taught should be “validated by Scripture and by general revelation,” and all that is learned should be put into practice. Both “skills....character qualities and values” should be not only be taught, but also “model[ed],” “practiced,” and “reflect[ed]” upon in order for true learning to take place. Finally, “training equips the learner for effective ministry and continuing growth.”⁴²

As the editor for *Diversified Theological Education: Equipping All God’s People*, Ross Kinsler has provided a complementary perspective showing how similar concepts could be conveyed through the Theological Education By Extension (TEE) and/or Diversified Theological Education (DTE) methods. He describes three components of the holistic training program: first, students “study...appropriate materials”⁴³ which might take “written...audio or visual” form;⁴⁴ second, students work out what they have learned in practical settings within their “local church and/or community” in order to “test” what they have learned; third, students gather “to review, clarify, and discuss the material studied in the local church and/or community.”⁴⁵ In this way, the knowledge the students gain is put into action immediately and then is reflected upon, creating a cycle of transformation in their communities.

In their book, *Integral Ministry Training: Design and Evaluation*, editors Robert Brynjolfson and Jonathan Lewis, acknowledging a debt of gratitude to the above-

⁴² Ibid., 145.

⁴³ Ross Kinsler, ed., *Diversified Theological Education: Equipping All God’s People* (Pasadena, CA: William Carey Library, 2008), 27.

⁴⁴ Ibid., 28.

⁴⁵ Ibid., 27.

mentioned two books,⁴⁶ elegantly restate and clarify the components of missiological education. They describe that students should be helped to grow in the areas of “understanding,” “character growth,”⁴⁷ and “skills development.”⁴⁸ In this way, the “whole person” is trained.⁴⁹ Like Ferris, Brynjolfson and Lewis have “Ten Principles of Integral Training.” Many of these principles are nuanced restatements of Ferris’ ideas, but original elements include the “metaphor of service,”⁵⁰ the idea of “trainers...[as] mentors---fellow servants,” the need for both “trainers and trainees [to] assume responsibility for learning outcomes,” the “unique design” of each trainee which will be developed in “community,” and the standard of the success of the school being the faithfulness and effectiveness of her graduates.”⁵¹

There are many lists of content standards for missionary training schools; a few representative samples will suffice to establish a general consensus. In a companion volume to Ferris’ work, called *Preparing to Serve: Training for Cross-Cultural Mission*. Dr. David Harley suggests that curriculum should include “Biblical studies,” “Doctrine,” “Mission Studies,” and “Pastoral Studies.”⁵² Brant calls for “[s]olidly biblical but contextually relevant theology,” “[c]ontextualized missiology that works in the majority world” and “[p]ractical skills that the emerging missions movement is going to need to sustain itself financially as well as contribute to the felt needs of the people they serve.”⁵³

⁴⁶ Robert Brynjolfson and Jonathan Lewis, *Integral Ministry Training: Design & Evaluation* (Pasadena, CA: William Carey Library, 2006), viii.

⁴⁷ *Ibid.*, 31.

⁴⁸ *Ibid.*, 32.

⁴⁹ *Ibid.*, 27.

⁵⁰ *Ibid.*, 22.

⁵¹ *Ibid.*, 23.

⁵² David Harley, *Preparing To Serve: Training for Cross-Cultural Mission* (Pasadena, CA: William Carey Library, 1995), 70-77.

⁵³ Brant, “Seven Essentials of Majority World Emerging Mission Movements,” 46.

Tiénou gets more detailed as he expresses his advice that “curriculum...must be expanded to include, among other disciplines, African history, sociology, urban studies, political thought, African philosophy, Islamics, and African literature.”⁵⁴ He also suggests the need for “[t]heological grounding,” the fostering of “spiritual fervor and credibility,”⁵⁵ “serious reflect[ion] on suffering in the African experience,” and “rediscover[ing] the dignity of poverty.”⁵⁶

Brynjolfson and Lewis do not include a list of topics to be covered; rather, they guide readers through the process of developing their own list. They do, however, provide a helpful “Training Profile of a Cross-Cultural Church Planter,”⁵⁷ which paints a picture of a successful graduate of a missionary training school. Missionary trainers can work backward from this profile, which contains eleven categories, including things like “spiritual maturity,” “cultural sensitivity,” and “evangelism and discipleship,”⁵⁸ to develop curriculum which will facilitate their students’ resemblance of the biblically-based profile at graduation and beyond.

Indeed, emphasis on character, spiritual maturity, and personal development have been mentioned in passing by several authors as imperative for Two-Thirds World missionary education, as a corrective of the Enlightenment-influenced Western over-emphasis on head-knowledge. In a discussion of adequate pre-field training, contributors to the book *Too Valuable to Lose* explicitly explain the need for this personal spiritual development aspect of missionary education:

⁵⁴ Tite Tiéno, “The Training of Missiologists for an African Context,” 98.

⁵⁵ *Ibid.*, 97.

⁵⁶ *Ibid.*, 98.

⁵⁷ Robert Brynjolfson and Jonathan Lewis, *Integral Ministry Training: Design & Evaluation*, 91.

⁵⁸ *Ibid.*, 91-92.

The whole thrust of missionary training is to ensure that missionary candidates are being conformed to the image of Christ....All training should therefore be focused primarily on the development of our “being,” anticipating that “doing” and ‘knowing’ will facilitate that development. We recommend that special attention in training be given to development of character, having the right attitudes, maintaining daily relationship and walk with Christ; emphasizing holiness of life; understanding what call and commitment really mean...[and being prepared for] spiritual warfare.⁵⁹

These topics, though not as academic as others that have been previously mentioned, are necessary and vital to include in any missionary training curriculum in order to produce a fully-formed, effective, equipped messenger of the Gospel.

In summary, the above-referenced authors agree that there is great need for theological and missiological education (the two go hand-in-hand and are not truly separate) for the burgeoning Two-Thirds World missions force. They argue that training must be contextual and applied if it is to be effective. Western imports will not suffice – African training must be developed for Africans who are preparing to bring a contextualized Gospel to the nations. The only way that they will be able to avoid making the same mistakes of those missionaries who imposed their own culture along with the Gospel will be if they are taught in a way that sensitizes them to their own culture and teaches them to understand the culture of others’. A particular aspect of Western educational importation that should be rejected out of hand is theory divorced from practice. Rather, effective missionary training should never separate theology from life – the two should be intertwined, and theology should be brought to bear on the current issues facing Ethiopia and facing the nations that she will reach with the Gospel. Missionary training should be contextualized and applied, and should include

⁵⁹ Margaretha Adiwardana, “Formal and Non-Formal Pre-Field Training: Perspective of the New Sending Countries,” in *Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition*, ed. William David Taylor (Singapore: World Evangelical Fellowship Missions Commission, 1997), 210.

Biblical/Theological/Ministry Studies, Intercultural Studies, personal and spiritual life development, and practical skill acquisition.

The above-mentioned literature has come together to create a solid foundation for my research by confirming the fact that ministry training for majority world Christians is crucial, and making several suggestions for what should be included in this training. All has not yet been said on this topic, however. I believe that my research will be uniquely helpful in two ways. First, my focus will be more limited compared to most of the extant literature, in terms of the type of training I am analyzing. Most of what is written seems directed at training majority world Christians to be pastors and ministry workers in their own context. I want to focus specifically on the sending of majority world Christians to be missionaries to other Two-Thirds World countries and the classes and learning experiences which are or could be offered in training schools that would be helpful toward that goal. Second, my focus will be specifically on Ethiopia, a place that the extant literature mentions in passing at best. Rather than speaking in generalities about Africa – which is certainly helpful, but also not sufficient – I will narrow my focus to one country in order to develop some specific contextual, relevant, and practical suggestions for moving forward with greater effectiveness in training believers from this nation to make a unique contribution to the fulfillment of the Great Commission.

For the purpose of this study, I will be engaging in evaluative research in order “to provide useful information based on values for decision making.”⁶⁰ Evaluative studies of this kind in the area of education are crucial, because “educational research is

⁶⁰ Edgar J. Elliston, *Introduction to Missiological Research Design* (Pasadena, CA: William Carey Library, 2011), 77.

needed in each community, with each generation and as developmental change occurs to keep the curriculum relevant and effective.”⁶¹ Because Ethiopia’s recent history has been so tumultuous and rapidly changing, resulting in the explosive growth of the Church, it seems appropriate to consider whether the education that is available now has caught up with the booming growth and resultant needs of the Ethiopian Church.

Research Methodology

I will use case study research in order to practically evaluate what is currently being done to prepare and send missionaries in Ethiopia, what challenges Ethiopia faces as she seeks to become a major missionary sending nation, what is being done in other African countries in terms of missionary training, and how Ethiopia can integrate some of these ideas, as well as ideas from the representative Ethiopian training programs, into expansion and establishment of many more missionary training schools.

I am drawn to the fact that case study research “always refers to a social context” and deals with “natural phenomena in people’s real lives.”⁶² I believe this outweighs the weaknesses of this method of research – that is, the fact that it is “human” and “subjective”⁶³ – because the issues at hand are inherently human and subjective, and cannot be effectively dealt with in a more scientific or theoretical manner. The independent criteria which I will establish to evaluate the case studies will mitigate this weakness and increase the likelihood of unbiased results.

I will use the criteria established for me in the precedent research, looking for the following when evaluating training programs:

⁶¹ Ibid., 123.

⁶² Anne Suryani, “Comparing Case Study and Ethnography as Qualitative Research Approaches,” *Jurnal Ilmu Komunikasi* 5.1 (2008), 120.

⁶³ Ibid., 121.

- Contextualization
- Application
- Biblical/Theological/Ministry Studies
- Intercultural Studies
- Personal/Spiritual Life Development
- Practical Skill Acquisition

Three categories of people were interviewed by survey during my research for this study: students who have attended Bible school or seminary in the area of missions, professors and administrators of Bible schools, missionary training schools, or seminaries in Ethiopia, and full-time church or parachurch ministry workers. Of the people who took the survey, fifteen were Ethiopian and two were Canadian. Four were women and thirteen were men. Four were students, five were professors or administrators of schools, and eight were church or parachurch leaders. The survey was edited and eventually approved by the CIU Institutional Review Board in order to assure its legality. Thirty-four surveys were eventually sent out, and seventeen were returned. Because of the email format, getting exact quotes and comparing one interview with another was relatively simple.

All interviewees are anonymous in this paper, identified below only by their nationality and a general description of their occupation. It is hoped that this anonymity – promised in the consent letter sent along with the survey – ensured increased honesty and transparency in survey answers. General demographics are as follows:

- Ethiopian Students in Bible School/Seminary (S)

- S #1: Ethiopian female MA student (Missions) at an Ethiopian school, also doing university campus ministry
- S #2: Ethiopian female MA graduate (HIV and AIDS in Relation to Theological Studies) from an Ethiopian school
- S #3: Ethiopian female MA graduate from an Ethiopian school (Theology)
- S #4: Ethiopian male MDiv student at an American school (Global Studies)
- Professors/Administrators (PA) and Western Professors/Administrators (WPA) in Ethiopia:
 - PA #1: Ethiopian male Leadership and Evangelism professor
 - PA #2: Ethiopian male Bible school president
 - PA #3: Ethiopian male mission school director
 - WPA #1: American male former missionary to Ethiopia and Bible school founder
 - WPA #2: Canadian female former missionary to Ethiopia and teacher
- Church and Parachurch Leaders (CPL) in Ethiopia
 - CPL #1: Ethiopian male former national director of multi-faceted ministry
 - CPL #2: Ethiopian male national director of university campus ministry
 - CPL #3: Ethiopian male mission secretary university campus ministry
 - CPL #4: Ethiopian male leader in multi-faceted ministry
 - CPL #5: Ethiopian male NGO worker
 - CPL #6: Ethiopian female NGO worker
 - CPL #7: Ethiopian male NGO area director

- CPL #8: Ethiopian male denominational representative

Interviews were conducted via emailed surveys sent and received between June 13th and July 18th. The three categories of interviewees received one of three slightly different versions of the survey. The same subjects were covered in each survey, but the questions were tailored to the experiences of the interviewees (i.e. professors were asked about their students and students were asked about their education). At the end of several of the surveys that were sent in the latter weeks of data collection, some interviewees were asked for referrals and the contact information of other students, teachers, and/or ministry workers who might have relevant ideas to share with me. By this method, I was able to widen my research and connect with influential and thoughtful people in the area of missionary preparation whom I did not know before.

I will analyze the survey results in order to identify consistent answers to the questions which would indicate key findings and could lead to relevant recommendations. When survey answers are widely varied, conversely, this will indicate to me the need for further study on the particular topic covered by the question. It may be that I worded the question in a way that was confusing, or it may mean that the topic in question is more complicated or controversial than I previously thought. One of the questions on each survey turned out to be a dead-end which did not provide very much helpful information, so it was not included in the analysis. All survey questions and responses are recorded in Appendix B, however, in the interest of full disclosure.

The organization of my thesis will be as follows:

- Chapter 1: Introduction

- Chapter 2: Survey of Missiological Preparation Currently Available in Ethiopia
- Chapter 3: Survey of Missionary Preparation in Ethiopia and Other African Countries
- Chapter 4: Recommendations
 - Recommendations for Ethiopian Missionary Training
 - Recommendations for Removing Barriers and Increasing Systemic Support for Major Missionary Involvement
 - Recommendations for Further Study

CHAPTER 2: SURVEY OF MISSIOLOGICAL PREPARATION CURRENTLY AVAILABLE IN ETHIOPIA

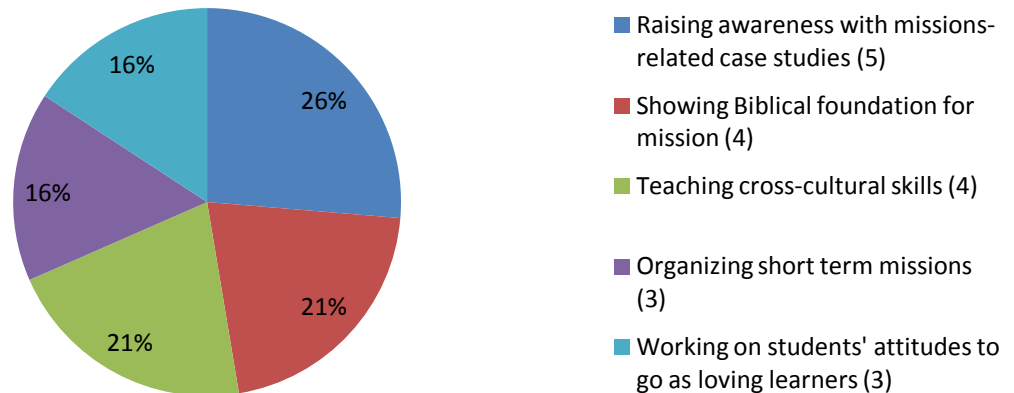
The results of the survey I administered were eye-opening, helpful, and offered a mixture of encouragement and sobering reality-check in terms of the state of the preparation of Ethiopians as cross-cultural ministry workers. Much progress was noted, and much potential for growth was revealed.

Progress

There has been heartening progress in the availability of missionary training in the relatively brief history of the Evangelical Church in Ethiopia. Several questions of my survey were geared toward assessing this progress, specifically gauging how missions topics are being taught and incorporated into Christian education, and what pathways called individuals would be instructed to take in order to become missionaries.

After being asked a question regarding the importance of the Great Commission in their ministries as teachers and mentors, the Professor/Administrator (PA) and Church/Parachurch Leader (CPL) respondents were asked to give specific ways in which they use their teaching to prepare their students or disciples to share the Gospel with those who are different than them.

How do you use your teaching to prepare your students or disciples to share the Gospel with those who are different from them?



The responses to this question varied widely, but each type of strategy for equipping others for fulfilling the Great Commission is worth mentioning.⁶⁴ Five respondents spoke of using case studies – stories of what God is doing in the world through His people – to open students’ eyes to the need for and power of the Gospel worldwide. Real-life examples of God’s people living out God’s missionary call on their lives makes the possibility of becoming a cross-cultural missionary more concrete and attainable for students, for they can follow the missionaries’ example as the missionaries follow the example of Christ (1 Cor. 11:1). Up-to-date reports of the spread of the Gospel and the frontiers that are still unreached also can be used of God to stir the hearts of the students to become His witnesses so that the ends of the earth might finally know His Name.

⁶⁴ All answers to this survey question can be found in Table 3.1 on page 31.

Four respondents spoke of how they show their students the Biblical foundation for mission in order to motivate their students to fulfill the Great Commission. If God commanded that his disciples take the Gospel to every nation, Ethiopia is not exempted – she has a responsibility to pass on the Good News that was brought to her so many years ago. The Biblical mandate for missions, say these respondents, is the core of any robust mission strategy or initiative.

Four votes also were cast for cross-cultural skills training as a crucial way to prepare disciples to fulfill the Great Commission. Because of Ethiopia's isolated history, several respondents feel that in order to be effective, Ethiopian missionaries should have thorough training on how to differentiate Ethiopian culture from "Jesus culture." If they know the difference and their ministry reflects this knowledge, they will avoid shaping converts into Ethiopian Christian clones and inadvertently following in the misguided footsteps of too many nationalistic European and American Christian missionaries.

Short-term missions were also suggested by three respondents as a way to equip students to fulfill the Great Commission. The exposure that the students receive on these journeys is incalculably more impactful than any lecture would be. If used as a vision trip of sorts, these experiences could be a powerful recruitment tool for long-term missionaries. It should be noted that many reports from student organizations which regularly incorporate short term mission trips into their yearly schedule indicate that these trips are not merely spiritual vacations – as unfortunately many supposed missions trips turn out to be – but are used greatly by God to bring many into His kingdom and are treated by those involved as intensive ministry. There is a seriousness and

purposefulness and maturity about these Ethiopian-initiated trips that is lacking in many Western-initiated ones.

Three respondents shared that they work on their students attitudes in order to prepare them to be effective as they seek to fulfill the Great Commission. If someone brings a wonderful message but has a terrible attitude, it is likely that their ministry will be dampened. In order to avoid this, one respondent shares that he works with his students until they “love people from every culture and race” (Administrator/Professor #1). Another administrator and professor shared that “more than any other thing” he teaches his students “when they go for cross-cultural missions to go first as learners [then] teachers.” This learner’s attitude earns the missionary an opportunity to teach after trust and mutual “respect” has been established (Administrator/Professor #2).

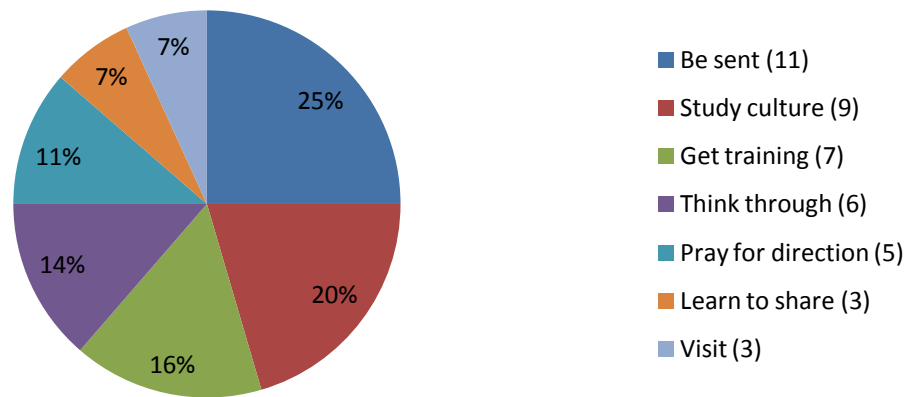
Other strategies for equipping disciples to carry out the Great Commission were less commonly mentioned but equally helpful. Two respondents work to fit their disciples’ professional degrees into relevant ministry roles. Two mentioned that they keep the concept of 2 Timothy 2:2 in mind when discipling – they teach their disciples to disciple others so that the chain of the Great Commission keeps going indefinitely. A pioneer in online ministry shared that he recruits people to be online missionaries – an opportunity that allows anyone to minister cross-culturally without ever leaving their country or even their city! Lastly, one person emphasized what is perhaps so foundational that others did not even think to mention it: prayer is essential not only in order to fulfilling the Great Commission, but also in order to equip others to fulfill it.

Table 3.1 How Leaders are Preparing Ethiopian Students for Missions

<p>[PA#1] I work on their attitude so that they love people from every culture and race. I also present different case studies so that they can learn for themselves. I give them the biblical foundation for reaching all people groups. I also give them practical examples and challenges so that they can take faith steps in reaching out.</p>
<p>[PA#2] In any of my teachings, I would like to bring to the attention of my students the purpose of our living in this world as Christians. I believe that the main purpose of our living in the world after our conversion is to preach the gospel of Jesus Christ to those who have not heard it and make them disciples of Him. This calling of preaching the gospel could be to people to the same tribe to that of our ourselves or different from us. In teaching this basic truth to my students, first of all I would like my students to know how to share the gospel with others. Particular, when they preach the gospels to others who are in different cultural context from themselves, I want them to know the difference between gospel and culture. I use my teaching to help them know that the Gospel is supracultural, i.e above any culture. But it is also inclutural, that it is transmitted through culture. In doing this, I tell them to use the culture of a certain society, whether it is in Ethiopia or outside of Ethiopia, as a medium to spread the gospel. Especially, the language, customs, and traditions of that society. But in doing that, since the gospel is surpacultural, I tell them to affirm the good of a culture through contextualization and to critique the bad through counter cultural practices based on the scriptures. I tell them to accept the good of a culture that is not against the gospel message but abandon the bad through cultural discontinuity. More than any other thing, I encourage my students when they go for cross cultural missions to go first as learners than teachers. People of different culture open up for others when others approach them as learners. The other culture people feel respected when they see a learner attitude by others.</p>
<p>[PA#3] In our school we teach our students in class and at the field. Our courses focus on missions from the biblical point of view and practically. We teach how the students adapt the new culture, how they learn the new language and how they contextualize the Gospel for the new culture.</p>
<p>[WPA #2] When we were serving in Ethiopia, we taught cross-cultural principles as well as mission preparation to all of our students. We gave them a foundation of “Jesus culture” so that they could differentiate between what the Bible teaches and attitudes/actions that are specifically Ethiopian and should not be expected or demanded of those from other cultures. We also took them with us (3-4 at a time) regularly when we went out to other areas of Ethiopia on evangelism trips. These trips were a wonderful time of bonding and discipleship as we “did life” with the students. By watching us adapt to other cultures, they saw us modeling our teaching.</p>
<p>[ML #1] It will enable my student's the existing professional back ground of my students and their passion to make the gospel spread. World vision is providing holistic care and transcending various cultures, denominations and ethnic groups which encourages the local churches to take the lead in spiritual transformation and peace building.</p>
<p>[ML #2] Our ministry on the College/Campus is based on three principles or components: win boldly, build deeply and send Christ-centered multiplying disciples urgently. These components are interrelated and interconnected. We envision and equip existing evangelical students to do aggressive evangelism and continue to disciple them</p>

<p>to train and disciple other based on 2Timothy 2:2. Our ministry encourages Christian students to strategically use their relationship as students/classmates as a way to connect with unbelievers.</p>
<p>[ML #3] We use short term missions; namely summer missions and Break missions. We train and send Christian students for reaching out the unreached/ less reached people groups with the Gospel of Jesus Christ. And we have seen that the mission work undertaken by students from different University campuses is changing people's lives.</p>
<p>[ML #4] Sharing my travel experience and telling them the need of doing the Great Commission in different countries...By inviting them for global mission exposures...Online ministry is so great that many volunteers working with me have opportunity to serve people in abroad and also different cultures.</p>
<p>[ML #5] My ministry prepare the student to share gospel by praying, giving information about different societies culture, language and the ratio of Christians who live in that people group. In addition our ministry translate Bible in to different languages and preparing different spiritual materials in different languages, this is help full for introducing gospel to them. The last not the lest is giving evangelism training, cross cultural training. other our ministry make language research, culture research on the specific people group this also very supportive for the student. All this collectively help the student to do mission.</p>
<p>[ML #6] I don't prepare them for different tribes because our strategy in mission is using the local people who are living among the language society whose Mother Tongue language is similar to the people to reach others in their own tribes. We are promoting using people's mother tongue language (a language that serves them best) in delivering God's message.</p>
<p>[ML #7] They need more training in how to learn new language in a simple way. They need a mentor while they do the field practice for 9 months.</p>
<p>[ML#8] I educate them on the biblical foundation of missions...I expose them to the need and urgency of missions work by sharing facts with regard to opportunities and challenges of Ethiopia...I mobilize them to do short-term missions...I mentor them to be missions mobilizers and leaders.</p>

If an Ethiopian brother or sister came to you and said, "I want to be a missionary," what would you tell them to do? What steps should they take next?



When asked what next steps they would advise for an Ethiopian friend who wanted to be a missionary, the majority of respondents mentioned that the friend should seek to be sent – that is, that he or she should share the vision with his or her church and community and raise prayer and financial support.⁶⁵ The next most common answer is that he should study culture – his own and that which he is trying to reach. Broader but related to this is the suggestion that he should get training – in Bible, theology, missions, and other helpful topics.

Six respondents would ask questions in order to dig deeper with the friend in exploring his call – they would ask questions like where they felt called to, how long they had felt this way, etc. Related to this, five respondents would advise him to pray about

⁶⁵ All answers to this survey question can be found in Table 3.1 on page 35.

his calling in order to receive God's direction and leading in his next steps. Three had the practical suggestion that he should learn to communicate well and a simple and effective way to share the Gospel. As already mentioned by some respondents, three people suggested that he go and visit the people group that he thought God was calling him to in order to confirm his specific calling, to find out more about the people group, and to better prepare for his long-term assignment.

Other less popular but still thought-provoking pieces of advice include: learn English in order to be able to function well internationally (Administrator/Professor #5 and #6), interact with the stories of other missionaries, whether in person or through biographies (Leader #1 and #5), pray for the people you are called to serve (Administrator/Professor #1), make connections with churches in the area where you are going to serve (Leader #1), and get training in medical treatment and other practical skills (Leader #5).

Something that should be mentioned is the fact that this question was inappropriately worded for an Ethiopian audience. When I wrote that the friend who was asking for advice about next steps said, "I want to be a missionary," I meant that statement to be taken at face value indicating a desire which had begun with God's calling of that individual. I did not specify that, however, and three of the seventeen respondents were suspicious of the motives of this friend, saying that people need to be called to be missionaries, not just want to be missionaries. Though it may seem like mere semantics on the surface, I see now that this is an important distinction, for "Called" missionaries enter into the mission of God. Nothing will stop them! They will be the 'bulldozers' who are willing to pay the high price of self-sacrifice in order to blaze a trail

for the gospel.”⁶⁶ The same cannot be said of people who just “want” to be missionaries. In the future, when talking about potential missionaries, I will always use the language of calling, not desire.

Table 3.2 Next Steps for Ethiopian Called as a Missionary

[S #1] First I would ask him/her where he or she wants to evangelize. Then I would tell him or her to study the culture, the language, the belief and the educational background of that society.
[S #2] I would tell them to study the culture, the people, their history and study their theology.
[S #3] I will advise him or her to pray, so that he or she will have the direction of the Lord. I will also advise to learn the culture of the society that they are going to address. Finally, I will advice to learn the simplest way of sharing the gospel.
[S #4] Get some foundational training like Christology and Trinity, communication skills. Fast and pray regularly because it is a spiritual battle. Spend more time reading the Bible. Get a group of friends who can pray for you constantly. Learn the language of the people you are called to, their history, politics and current situation. Visit once or twice before you go to the target people group, like a vision trip. Work on your financial support if you are going as a traditional missionary. Try to meet people from that culture in your country so as to learn more up-to-date things about the people and the culture
[PA #1] I will tale him/her to first decide where he/she wants to go as a missionary. I will ask him/her if he/she has a genuine love and appreciation for the people group he/she is planning to reach. I will challenge him/her to keep praying for the people group. I will also challenge him/her to make every effort of learning the culture and values of that culture, including language. I will encourage him/her to make a first visit to the site to experience firsthand before making a decision for longer commitment. I will say prepare your mind to make some sacrifices in life because living in another culture is not an easy thing.
[PA #2] First of all, I would like to make clear for my student that being a missionary in not a matter of “want”. For me it is calling. I want my student to be sure that he/she has a clear calling to be involved in cross cultural missions. For that matter, I would encourage my student to take time with God and discern his/her calling in life. Furthermore, I encourage them to spend time with godly people who know them very well so that they can help them in identifying their calling. Going into missions without clear calling or guidance from God is frustrating. After affirming their calling to this task, I encourage them to get proper theological training. I also encourage them to make a short term missions to the people group they aspire to work with before they make any kind of long term commitment. That will give them an opportunity to see if that group may be a fit for them or not. Furthermore, as much as possible, I encourage them not to “send” themselves to a mission filed rather they should be sent by organized group, especially by a local church or mission agency. Biblical missions need to be done always in partnership

⁶⁶ Howard Brant, “Seven Essentials of Majority World Emerging Mission Movements,” (Pastors Book Set, Mission Conference 2012).

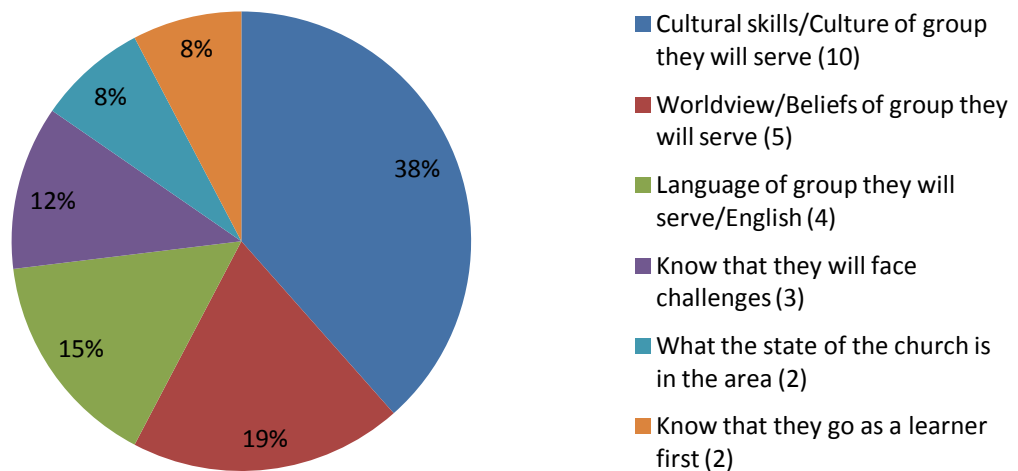
<p>with others. If my students do not have a financial support from an organized group, I encourage them to go as tenet makers. If they are married, I highly encourage that the couple are on the same page on this issue by having the same vision. If there is reservation from one of spouses, I advise them to wait in prayer until the Lord puts the burden in the heart of the other and makes things very clear.</p>
<p>[PA #3] I train students who have a call to be missionaries.</p>
<p>[WPA #1] First they need to get the approval and sanction of their local church as they will be the ones to whom they look for support later. We would not think of anyone being a foreign missionary unless they had served their own church well first in this country and unless their church endorsed them. Then we would tell them to go to a mission training school. Finally, we would make sure that they had high proficiency in English as that is the lingua franca of the mission world. From there they need to be accepted by their denomination and then they can apply to our East Africa Sending Office which begins the long process of vetting them. They would need to pass a fairly detailed doctrinal exam, medical, psychological analysis and would meet with the board before they are approved for service. Then they would need to raise the funds to go....</p>
<p>[WPA #2] They need the support of their sending church(es). They need confirmation from their church through financial and prayer support. They might need more experience in serving and in leadership. If they are going outside of Ethiopia, they need English.</p>
<p>[CPL #1] I will mentor on the passion they have and encourage them. In addition I will send them to some theological/bible training center, arrange some time to make experience sharing with former missionaries in my locality. The next step that they need to take is for psychological preparation, learn basics of the local language (for non speakers), having plan and inspiration, networking with churches in the areas where the missionary is going...etc</p>
<p>[CPL #2] I would ask them how and when they started to sense this calling? I would also ask them the specific target audiences that the Lord has given them the burden. Then, I will ask them about how much they know about that people group. This will be followed by a question about their preparedness in terms of biblical understanding and cross cultural knowledge, depending on where they would be going as missionaries.</p>
<p>[CPL #3] First Prayer and then training (finding mission organizations or local churches)</p>
<p>[CPL #4] I appreciate their decision very much. I encourage them to pray and will pray for them to know where and when they should start as a missionary. I will encourage them to explore local and international mission organizations where they can relate to. Encourage them to build a team of supporter for prayer and financial support. Encourage them to take action and try and fail not always plan, etc.</p>
<p>[CPL #5] After this the next step will be: I will give him different societies' information and to pray about it or to know the will of God.</p> <ol style="list-style-type: none"> 1- Cross cultural training 2- Language training 3- Mission training 4- Family management training 5- Communication training 6- Medical treatment and other logistic issues
<p>[CPL #6] Raise some partners that can support them financially, since their church most</p>

probably not going to support financially. Take some trainings mentioned below in the next question's answer. Sharpening the focus like what strategy do you want to use? Which language society do you want minister? Where are you planning to base your living?

[CPL #7] I will ask them to get the necessary training that will help them to be equipped, The Church should witness their call and pray for them and give them both prayer and financial support.

[CPL #8] I ask more questions to understand what he/she really means. I ask if there are particular ways that I may help. I encourage to take time to get needed training and support.

What things should an Ethiopian missionary know before going to another culture with the Gospel?



A vast majority of respondents emphasized that an Ethiopian missionary should have cross-cultural skills and should understand the culture of the group which they will serve.⁶⁷ This will be key in building relationships and earning trust. As a subset of this, but mentioned separately, Ethiopian missionaries should understand the worldview and beliefs of the group which they will serve. This worldview contains the ideas and

⁶⁷ All answers to this survey question can be found in Table 3.1 on page 39.

philosophies that undergird the culture, and one cannot truly understand the culture without understanding it.

Practically speaking, four respondents said that an Ethiopian missionary should know the language of a group they will serve. Though not absolutely necessary – the missionary could learn the language by immersion after arriving – already being conversant will obviously facilitate relationship building and opportunities for Gospel witness more quickly.

On a different note, three respondents said that Ethiopian missionaries – and all missionaries – should know that they will face challenges. A missionary assignment is not a bed of roses; rather, loneliness, rejection, deprivation, lack of fruit, and many other hardships may come along with the joys of missionary life. It would be helpful for a missionary to be aware of the coming challenges so that he will not be caught off-guard and begin to doubt God or become discouraged.

Two respondents suggested that an Ethiopian missionary should research the state of the church in the area where they are going. Even if there is no existing church in the specific city or region to which he are going, he should become informed if there are any individual Christians living in isolation or if there are churches in neighboring cities or regions. These existing Christians will be valuable partners for the missionary and will help him greatly by allowing him to live in community and not as a lone ranger.

Two respondents also reiterated the need for the Ethiopian missionary to go first as a learner. Nothing will go further, they say, in establishing trust and building relationships than respecting others, listening to their ideas, and learning from them. By

listening, the missionary can discern entrance points for the Gospel as good news, and will have greater effectiveness when he earns a hearing after a time.

Other things that an Ethiopian cross-cultural missionary should know include: evangelism and apologetics, a trade or profession which can act as an entrée into a community, the educational background of the people to which he is going, the reality of spiritual warfare, the fact that they should not compare themselves to other missionaries and ministry workers, the fact that they can accept and love people who are different, and how to deal with insider movements.

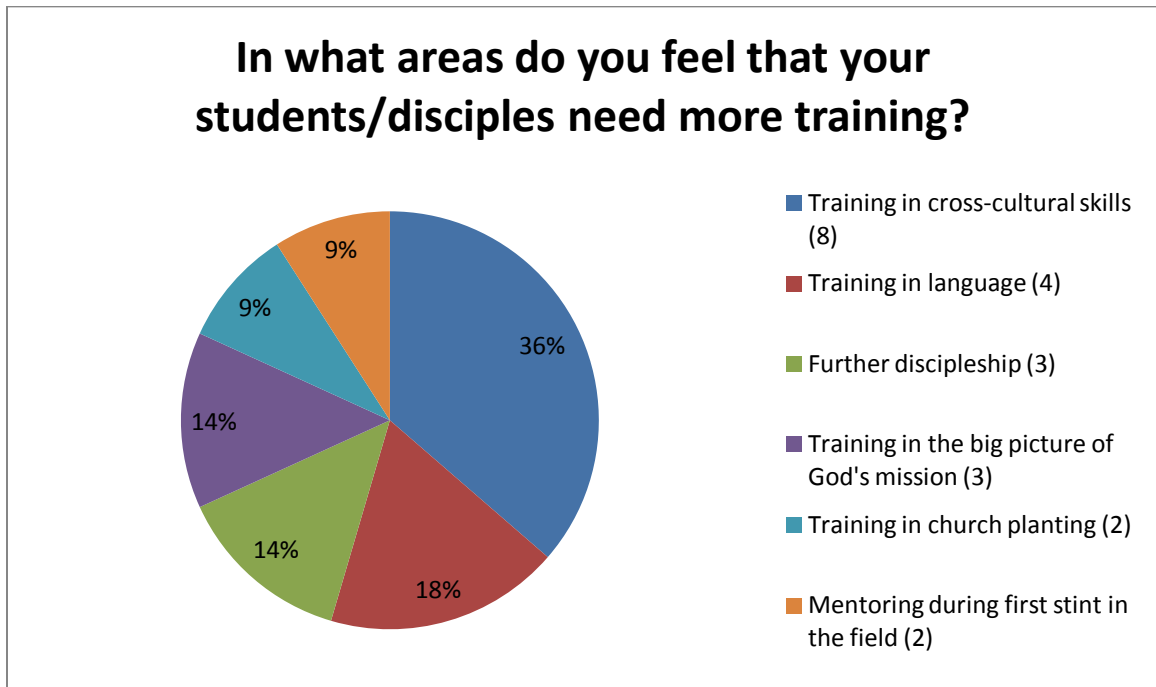
Table 3.3 What an Ethiopian Should Know as a Missionary

[S #1] The same as number 3. Their language, their culture like their dressing style, their eating style, their way of greeting, etc., their belief, their educational background.
[S #2] by making the training practical like going on mission journey to unreached people group, by creating awareness about the UPG, by helping us understand the context of the mission fields
[S #3] Culture, religion, population number, geographical situation, and if any, the status of the present church or missionaries in that area I will advise him or her to pray, so that he or she will have the direction of the Lord. I will also advise to learn the culture of the society that they are going to address. Finally, I will advice to learn the simplest way of sharing the gospel.
[S #4] He/she should know that he/she might feel lonely. That he should be teachable. The people group might be hostile and hateful. That he/she will experience a culture shock and he needs to be realistic about it by admitting that. It might take a while to win people for Christ. He will experience a spiritual warfare vividly.
[PA #1] People are different in their beliefs, worldviews, and life values. Prepare yourself to learn a lot. Ethiopians grow in a much locked culture. Therefore, moving to another culture is a big commitment, can only be done by the grace of God.
[PA #2] I think some of the things I mentioned above apply to this question. In addition what I said, any Ethiopian who aspires a cross-cultural missions should be convinced that missions work is costly. They should be convinced that they may encounter rejection and may not be accepted by others easily. They should be convinced that they could be misunderstood in the mission filed. They should not expect result in an overnight. They should realize that what is expected from them is faithfulness in their work. It is God’s responsibility to work in peoples hear and bring conversion. They need to realize that they may not be able to see the fruit of their missions work in the life time. But they need

<p>to be assured that since they are participating in God’s mission, they need to be encouraged by the presence of the Lord with them as He promised in Matt. 28:20. I will remind them not to compare their missionary effort with any one. God works in different ways with different people. As I said in the above questions, they need to learn to accept and love those people with different culture to whom they are bringing the gospel.</p>
<p>[PA #3] He has to take cross-cultural missions courses (eg. Cross-cultural communications, Contextualizing the Gospel, Cultural Anthropology for Field Missionaries, the World Religions and how to reach them, Ethnographic Research, etc.).</p>
<p>[WPA #1] They are pretty well versed in theology before they go and most of them are pretty good at cross cultural communication. They may need to understand issues related to world view – and if they are working with Muslims there is special training on Insider Movements.... But actually they are very social and communicate easily across the cultures.</p>
<p>[WPA #2] They should know that there will be suffering and sacrifice. They should know that their supporting Ethiopian churches are backing them up with serious prayer. They should know the difference between Jesus (Bible) culture and Ethiopian culture. They should know enough English to function internationally if they are going outside of Ethiopia.</p>
<p>[CPL #1] the language, culture, beliefs, the predominating faith's teachings, how to make interactions with the local communities. He has to have plan to make how to penetrate into the strongest cultural and religious background of the existing in the area. for ex. if the missionary is sent to Muslim area he need to know how to get into the beliefs and practices and bring witness to the Gospel. He/she may need to engage in various socioeconomic activities like trade/farming to assimilate with the local people</p>
<p>[CPL #2] Culture, worldview, values, religious distribution and the level of responsiveness to the gospel. Moreover, language learning will be a very important part of their preparation in order to communicate the Gospel to the people. An Ethiopian missionary needs to know about the need for developing prayer and financial partnership before setting out to go to the mission field as well. Moreover, having a professional skill-set would be very helpful as a way to open the door, especially in those countries that are relatively closed to the gospel.</p>
<p>[CPL #3] Cultural and religious background</p>
<p>[CPL #4] Difference in culture, food and style communication, Language, Right attitude and respect towards other cultures, Not to preach about anything else but only Jesus.</p>
<p>[CPL #5] Cross cultural issues or study about their culture and language, how to raise his support, their living style, create communication with local church in that area</p>
<p>[CPL #6] The culture, interpersonal communication skills, their language, denominations available in the area, some reading and writing skills of that language, fund raising skills (if the missionary is supposed to raise his own living expense)</p>
<p>[CPL #7] Need to study the culture, history and the language of the community he/she want to serve.</p>
<p>[CPL #8] First is to learn about their own culture, Learn what the Bible says, Learn the culture that they are targeting, Study planning, evaluation, reporting, resource mobilization, and communication skills, Learn how to develop customized tools or on how to find and use the existing ones, Intentional prayer and intercessions</p>

Potential for Growth

Along with encouraging progress markers, the survey respondents mentioned several areas of missionary preparation in Ethiopia that still have much potential for growth.



When administrators, professors, and leaders were asked where their students and disciples needed more training, many mentioned training in cross-cultural skills. This, according to several respondents, is a particular need in Ethiopia, since the country has been culturally homogenous and isolated from outside influences for so many centuries.⁶⁸ Though there are many positive things about having such a strong sense of national identity, cross-cultural training is very necessary to ensure that nationalism does not become unhealthy and unbalanced. Also, because Ethiopians have little experience with

⁶⁸All answers to this survey question can be found in Table 3.1 on page 43.

interacting with those who are different than them, training is necessary to ensure that they are able to build relationships and not put up unnecessary cultural barriers between themselves and those to whom they are called to go.

When culture is mentioned, language is never far behind! Four respondents shared that they believed that language is a weak area of current missionary training. It would be helpful to Ethiopian missionaries to learn the language of the people they are called to before they leave for their assignment, and it is often necessary for the Ethiopian missionary to know English, as it is the lingua franca of the world.

Three respondents are concerned that more training in the “authentic Christian life” and more “discipleship” is needed for those who want to be missionaries. The reality of huge numbers of Ethiopians coming to the Lord has meant that the ratio of younger believers to older, more mature ones is unbalanced, issuing in more demand than supply of in-depth discipleship. There are many initiatives in order to meet this ever-growing need for teaching and training, but it will continue to be an issue into the foreseeable future.

Three respondents also shared that they believe that more emphasis should be given “the big picture of global missions.” This would help all Christian students, whether or not they become long-term missionaries, to understand the multifaceted roles that the people of the Body of Christ have in fulfilling the Great Commission.

Though their answer was not an exact match to the question, two respondents shared that specific “mentoring and monitoring” during missionaries’ time on the field is something that is needed yet lacking in Ethiopia today. While this is not something that students and disciples need to learn per se, it is nevertheless an interesting insight into a

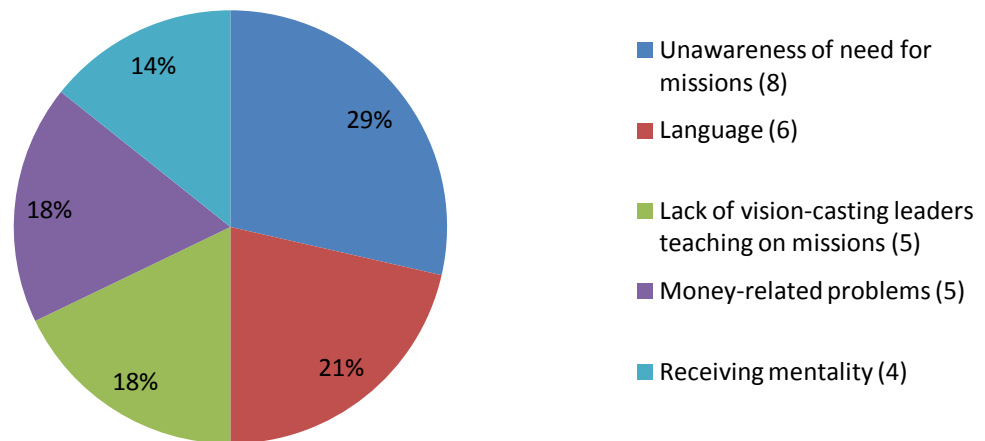
problem to be addressed: lack of oversight of existing missionaries. Perhaps these two answers could be reworded to answer the question at hand by stating that students and disciples should learn what proper missionary care looks like.

Table 3.4 What Ethiopian Missionaries Still Need to Learn

[S #1] Their language...Their culture...Their belief...Their educational background.
[S #2] in Understanding their theology and A possible redemptive analogy or more like a bridge to make them understand the redemptive history
[S #3] I still need to learn the culture of different nations.
[S #4] I need training on how to deal with stress and depression and culture shock.
[PA #1] Most students don't understand and appreciate cultural differences. They think the culture they grew in is a biblical and correct culture. Changing this attitude and giving them the right knowledge about cross-cultural missions is the most important work to be done.
[PA #2] As I tried to mention in question 2, my students need to learn the culture of the group that they want to do the missions work. Sharing the gospel to different people who are different from us will not be an easy task. Cultural immersion is one of the things that my students need to learn. They need to learn respecting, valuing, and accepting other people's point of view. They need to learn proper skills of sharing the gospel in love, without imposing or intimidating others. Language makes a big difference in sharing the gospel to others. As a result, my students need to learn the language of the receptive culture at least to be in a position to communicate the basic message of the gospel.
[PA #3] They need more training in how to learn new language in a simple way. They need a mentor while they do the field practice for 9 months.
[WPA #1] Two of those who went with us went on to train in missions in Singapore and returned to Ethiopia to start a Mission Training School in Southern Ethiopia. That school has now trained 4-500 Ethiopian missionaries. The school has also branched out forming six satellite schools in various parts of Ethiopia. The satellite schools tend to deal with local evangelists while the main one trains for both internal and external missionaries. You would have to see their curriculum to answer this question and I do not have access to that. I teach each group the Book of Acts for three weeks each round.
[WPA #2] There's always the need for greater clarity of what is expected from both the sending church and the missionary. Unclear expectations lead to misunderstanding and disappointment.
[CPL #1] I will get some mission based books read the book and prepare them using my knowledge to train the disciples. The areas are skills of language, inter cultural mission, church planting and some bible training for missionaries is useful.
[CPL #2] Better understanding about the culture and religion of those who are different from them. There is also a hug need in living and leading authentic Christian life among students
[CPL #3] For the last few years and currently, we have facing some challenges in the area of discipleship. Our students are not well trained to defend their faith. Muslims are aggressively teaching their congregation and misinterpreting the Holy Bible so that they

<p>can challenge Christian students. Currently Muslim extremist movement is a big challenge in Ethiopia. Muslim leaders are mobilizing their followers in universities and in some parts of the country against Christianity.</p> <p>The challenge during on campus evangelism was: university students are exposed to new thoughts and ideas such as postmodernism thoughts, sexual immorality and alcohol addictions. Contextualized teaching should be given to bring change in the attitude of students. There is a lack of adequate staff/teachers to follow up new converts as well as contextualized evangelism trainings for all Christian students.</p>
<p>[CPL #4] Showing the big picture: the need for Global (or Cross Continental and cultural) Mission...Language (English, Arabic and other languages)...Cross cultural training</p>
<p>[CPL #5] A- Cross cultural training...B – Mission training...C- Support raising training</p>
<p>[CPL #6] Monitoring and evaluation</p>
<p>[CPL #7] Equipping them with the basics of Mission, Church Planting, Discipleship and Cross Cultural Communication. Most of them have never lived or worked out side their own culture. Cross - Cultural Mission and Cross Cultural Communication should be given emphasis.</p>
<p>[CPL #8] The role of culture in missions...Creative ways or best practices in doing missions...The use of social media for missions...How to inspire, equip and mobilize believers for missions effectively</p>

The Church in Ethiopia is growing rapidly and Ethiopian believers are spiritually strong, but there are currently few Ethiopians who share the Gospel outside of their culture. Why do you think this is?



The heart of the survey addressed the paradoxical growth of the Church in Ethiopia without a resultant surge of missionaries.⁶⁹ Why are these spiritually strong, vibrantly faithful servants of Christ not being shot like arrows into the most spiritually dark areas of the globe? What is holding the Body of Christ in Ethiopia back from fulfilling her Great Commission calling on a large-scale basis?

The respondents had many theories to share, the most common of which was unawareness of the need and lack of vision for the cause of global evangelization. The average person sitting in church on a Sunday is simply not cognizant of the fact that millions have not yet heard the Gospel of Christ.

⁶⁹All answers to this survey question can be found in Table 3.5 on page 47.

This lack of vision among Christians can be traced, according to five respondents, to the lack of teaching from church leaders on the subject of missions. Missions education is not a common priority among Ethiopian churches, and many leaders do not have not caught the vision for missions themselves, and so therefore cannot help impart it to the other church members.

Language was also cited as a reason that Ethiopians are not more involved in fulfilling the Great Commission cross-culturally. Though the struggle for English fluency experienced by many Ethiopians is due to a good thing – the fact that Ethiopia was never colonized – it nevertheless has made international travel more daunting for Ethiopians. Since English is the global language, it is almost essential to speak if living as an expat in another country and working with a global missionary team. Add to this the need to likely learn yet another language of the people to whom the missionary is going, and the whole road to missionary service can begin to seem too challenging and arduous.

Perhaps one of the most insidious of the reasons why Ethiopia is not yet a major missionary sending nation is that, according to four respondents, she suffers from a receiving mentality. Perhaps due to historical paternalism or perhaps due to widespread poverty, a mentality of lack permeates much of the Body of Christ in Ethiopia today. It is assumed that mission initiatives and the money to fund them must come from outside.

Intertwined with the problem of the receiving mentality is the problem of money. The Ethiopian Church as a whole on the global scale does not have much of it. This can become defining to the church, a death knell of sure ineffectiveness, and a cry for help. Money is a delicate issue, for the lack of it is onerous, but receiving it in wrong manner

or receiving too much of it can end up hurting more than it helps. Money – the lack of it, and the reception of it from the outside – forms a complex and thorny challenge for Ethiopian-initiated missions.

Table 3.5 Obstacles to Major Missionary Sending

[S #1] This is because nowadays, people are becoming more influenced by globalization. Instead of sharing the gospel to others, people are more comfortable with participating in Church programs. Even the leaders are more involved in building Churches and preparing conferences. In addition to that, today’s generation that wants to take a risk that might be caused as a result of evangelization.
[S #2] Being unaware about the need, thinking that it takes a full time missionary and not a tent maker, not understanding what being a missionary is all about.
[S #3] It is only few believers who are exposed mission study. Majority do not have hint about world evangelism. Language is also another barrier. Ethiopians speak Amharic. Unfortunately, there is no country in the world who speak Amharic, other than Ethiopia.
[S #4] Lack of awareness and lack of nationwide organized effort to do cross cultural mission. Thus, lack of mobilization in using the available resources.
[PA #1] Language barrier is one big reason. The way the church disciplines its members is another reason. There is no intentional mentoring for mission involvement. The few number of mission schools is another big challenge, and finally economic challenges is a big hindrance.
[PA #2] There are several factors contributing to this. First of all, I do not think the Ethiopia church has realized that it is God’s timing for her to be involved in crosscultural missions. For the past 90-100 years, the church has been on the receiving end of missionaries. There is this mentality among Ethiopians that missions is only for white people. But it seems the church is not realizing the change in the center of Christianity in the global church. Christianity in those countries considered to be senders of missionaries few decades ago is now declining. On the contrary it is thriving in those countries considered to be receivers of missionaries. The church needs to get rid of from the mentality that missions is done only by foreigners. It needs to capture the fact that missions is not from the West to the rest, but from everywhere to everywhere. Secondly, I think the other hindrance for the Ethiopian church not to be involved in crosscultural missions is the issue of money. Since most Ethiopian local churches are financially poor, they think they can’t send and support a missionary in other cultures. This is also a wrong perception. There are some local churches in Ethiopia that have disproved this myth. The Ethiopian church can contribute and send missionaries. Or they can network with other likeminded mission organization in and outside of the country to send missionaries. Thirdly, the other barrier is the issue of language. Most Ethiopian are afraid to be involved in missions especially outside of the country since they do not speak English or other major languages. Again, this barrier can be overcome through education. The church in Ethiopia need to be global minded and need to conduct some of its services in the world’s major languages like English. This will give a platform for its ministers to develop their abilities to speak other languages.

[PA #3] The churches lack mission awareness. There are not enough missionary training schools in the country. There are very few missionary sending societies. The attitude “only white people can be missionaries” hinders the church to act.
[WPA #1] That is true. There is an organization now that is trying to encourage Ethiopians to minister outside their culture. They are like the Jewish Christians of Acts 11 who spoke the word to no one but Jews only. Ethiopians by nature are shy and non-confrontational. Many are weak in English. They tend to be reserved around strangers. So it is a matter of awareness of their responsibility and then the emboldening of the HS which can help them move across the divide.
[WPA #2] FYI: The SIM-related church in Ethiopia (Kale Hiywot – “Word of Life”) has been at the forefront of sending hundreds of Ethiopian missionaries to other tribes within Ethiopia for several decades. They also have full-time Ethiopian missionaries outside of Ethiopia. For example, many of our South Sudan team members when we were with SIM-Sudan were Ethiopian. In regard to other denominations in Ethiopia, I believe the reason they have much fewer Ethiopian missionaries is because many have relied on foreign money to build their church buildings and salary their pastors (SIM does neither). This causes them to think that missions is the foreigners’ responsibility.
[CPL #1] I think it is due to the following reasons (not exhaustive): It is due to low revival in the churches that is mainly caused by business of the Christians to pursue their livelihood prayer and intercession devotion are highly affected. The other is shortage of the gifted/committed leaders like pastors prophets and Apostles who give teachings from the scripture and from their experiences in mission. As it is written it is due to Matt. 24;12 and the influence of some false teachings such as post modernism that encourages tolerance not to speak against ones faith...
[CPL #2] Lack of training and language proficiency. The influence of postmodernism Some negative teachings towards evangelism and purity Lack of exposure to another culture Lack of financial capacity to go or to send
[CPL #3] It is a difficult question to answer but I can guess one reason: It may be the challenge of English language (most Ethiopians can’t speak English very well).
[CPL #4] The vision of cross country and cultural mission so low. There are many churches with out mission pastor, there is a big need to motivate and alert the Ethiopia church rise up for global mission!
[CPL #5] 1- Most of Ethiopian churches they are not teaching mission. They believe that mission is the work of the western. 2- But few Ethiopian churches are working mission and also they are ready to send missionary but they have financial limitation or challenge.
[CPL #6] Sharing outside their own culture means being a missionary and being a missionary means raising their own support because the church in Ethiopia are not doing good in sending missionaries(they don't give financial support for the missionary living expense). Therefore, since many people don't want to risk their family and their own life they don't want to be missionaries. The other reason is there is no awareness among Christians about serving as missionary. It is untouched ministry in the church. (Please Read this answer with the knowledge that Mekaneyesus and KaleHiwot churches are

trying their best in sending missionaries to another country and within Ethiopia)

[CPL #7] a. Mission is not the focus of our teaching, that need to change

b. For many serving God is narrow and limited to the "Pulpit Ministry", the Church need to focus on its main purpose for existing on this earth. So our teaching need to change.

c. Supporting Mission and Missionaries is not known as such in many churches. In fact Ethiopians are ready to give for the things the church asks them to contribute. It is the Church leaders need to have sat least basic Knowledge e of Mission so that they can influence their members.

[CPL #8] Cultural: Ethiopians have a rather conservative culture like the Jewish people where they hardly mix with other cultures. Theological: There seems no sound indigenous missions theology among the Ethiopian evangelicals. Leadership: There are no national missions strategies and interdenominational and cross-cultural missions schools that direct and equip the church.



The respondents were bursting with thought-provoking insights and wonderful ideas when asked, “What needs to happen for Ethiopia to become a major missionary

sending nation in the future?”⁷⁰ It was encouraging to see the amount of consensus on several of the answers, indicating ideas whose time has come.

The most popular answer was the general idea that the Ethiopian Church should become more missions-minded. While broad in scope, individual respondents had specific steps which the Church should take in order to achieve this goal. All eight who voiced this opinion agreed that missions should be a primary focus of the Church, and that this focus should be duly reflected both in its teaching and allocation of resources.

The need for mission sending groups was also keenly felt, in order to provide a channel through which Ethiopians who are called to be missionaries could pass with minimal logistical hassles. Indigenous Ethiopian sending groups are currently few and far between.

Related to this, more missionary training schools and missionary training programs within other schools were recognized as a need. The missionaries who would be sent by the missions-minded church through the mission sending agency must first be trained by a mission sending school or program, so these first three suggestions are really quite intertwined.

Beyond specialized education for missionary candidates, four respondents also noted the need for intensive education and discipleship for all members of the Ethiopian Church so that all of them could become aware of God’s global plan and play their part for His glory.

⁷⁰All answers to this survey question can be found in Table 3.6 on page 55.

Table 3.6 Ways Forward Toward Major Missionary Sending

<p>[S #1] I think the Church leaders should work a lot on it. Mission should be their main agenda. They should work on organizing mission groups and planning a budget for that. They should also pray for committed people who can work in the mission group and should follow up them. In addition to that, intensive education should be given to the members about mission. This education should show the gap between the mission that has done by the apostles in the Bible and ours.</p>
<p>[S #2] -that even professionals need to have a missionary mentality -mission sending agencies - the church needs to aware its members</p>
<p>[S #3] There must be a mission sending school. In Ethiopia, The seminaries focus on teaching mission, not sending. Majority of mission students end up being mission scholar not missionary.</p>
<p>[S #4] Unified effort to do cross cultural mission. Avoidance of redundancy in producing materials in order to avoid wasting resources. The need for more contextual training in the theological schools and enforce that mission is the business of all, not the few.</p>
<p>[PA #1] Grass root level discipleship in line of world mission-giving vision. Preparation in terms of education, resource and attitude.</p>
<p>[PA #2] · I think it is a must to have more missions focused training institutions in the country.</p> <ul style="list-style-type: none"> · Those existing theological institutions need to strengthen their missions department by adding more professors in the area of missions. · They should encourage more students to major in Missions. · Local churches need to introduce missions program. · They need to ordain mission pastors. · Churches should Encourage short term missions. · Pastors need to preach on missions regularly. · Local churches need to be proactive in creating partnership and networking with likeminded churches both inside and outside of the country. · The Ethiopia church should encourage the diaspora community who are living outside of Ethiopia for different reasons to consider themselves as missionaries and to be involved in cross-cultural missions rather than just maintain their own culture in foreign societies. The diaspora need to realize that the Lord has migrated them for a bigger purpose than the different reasons they left the county, such as financial reason, persecution, or adoption.
<p>[PA #3] Mobilizing churches for missions. Establishing National Mission Societies.</p>

Starting many missionary training schools.
[WPA #1] Nigeria is exactly the opposite—they are the leaders in Black Africa followed by Ghana. Well – Ethiopia has great potential. Most of the larger denominations are aware of their global responsibility. Just yesterday we had a meeting of Ethiopian Mission leaders wanting to form an Evangelical Missions Association. It is not off the ground yet but I think it will take off. The more success stories they get of people who go and do it and return with their stories – the more interested they will become. There are Mission training schools opening up all over Ethiopia. Right now there are about five or six that I know of. The Mekenna Eusus is right behind EKHC and the Mennonites have just opened a school to train missionaries. There are a couple such schools in Hawassa right now. Most of these are training in the vernacular and for internal work but all of these schools want to train for overseas ministry as well.
[WPA #2] Foreign agencies need to stop funding church buildings and pastors’ salaries. Ethiopian believers need to take responsibility for their part in the Great Commission. Mission agencies need to help facilitate Emerging Nations to be part of their mission community. (SIM does a superb job at this - brag, brag! We even have an East Africa sending office in Addis to process Ethiopian missionaries for overseas service).
[CPL #1] We have to start it with strong prayer, intercession, and training the ministers to be "mission minded". The church in Ethiopia has to be aware of the need to evangelize the world that God is still waiting for Ethiopians to do the work. Most of the Christians are busy with ministry to the saved and this is indicated in their annual plans and activities. Most of the churches did not include mission in their strategic plan (if there is any). On the other hand, denominations like Ethiopian Kale Hiwot church have experience in sending missionaries to other nations like India and Arab. We need to learn how they are managing the mission sending ministry and scale up on the work that is already at work.
[CPL #2] [not answered]
[CPL #3] : New mission originations must be established and all local churches must focus on evangelism and missions. Then mobilizing and training Christians intensively is recommended. As EvaSUE we believe that changing students is changing Ethiopia. God has given us the opportunity to reach Ethiopian universities and beyond with the gospel of Christ. Sustainable student based evangelism and mission initiatives and intentional recruitment of missionaries should be encouraged.
[CPL #4] [not answered]
[CPL #5] [not answered]
[CPL #6] [not answered]
[CPL #7] TEACHING is what is missing in the Ethiopian Church. The Church should have strong mission department and our theological colleges need to give big emphasis on mission.
[CPL #8] The existing church initiative to send missionaries have to be strengthened. Cross-cultural missions education has to be offered at all the existing Bible colleges and seminaries. A local missions agency that strengthens the church needs to be established

CHAPTER 3: SURVEY OF MISSIONARY PREPARATION IN ETHIOPIA AND IN OTHER AFRICAN COUNTRIES

In order to avoid studying the topic of missionary preparation in a theoretical and abstract fashion, I have included a survey of three Ethiopian schools and three schools from other countries in Africa, evaluating them in terms of the globally agreed upon necessary components for adequate and effective missionary training: contextualization of the curriculum, focus on application of what is learned, inclusion of Biblical/Theological/Ministry Studies, inclusion of Intercultural Studies, personal/spiritual life development, and training in practical skills.

Survey and Analysis of Ethiopian Schools

Shiloh Bible College Ethiopia (SBCE) – Certificate in Missionary Outreach (9 mo.)

Located in the city of Hawassa, SBCE is an interdenominational Bible college which “was found[ed] in 1994 in collaboration with Shiloh Bible College [in] Oakland, California.”⁷¹ It offers a certificate in missionary outreach specifically contextualized to prepare missionaries to work in an African Muslim context. It should be noted that this school is working in conjunction with Rift Valley Vision, which is “a new mission society...in Southern Ethiopia...[whose] goal is to train missionaries, plant churches, and see healthy productive communities” which is seeing many conversions among Muslims.⁷²

⁷¹ SBCE, *Shiloh Bible College Ethiopia: Prospectus* [n.d.: n.p., n.d.], 1.

⁷² Brant, “Seven Essentials” (Pastors’ Book Set), 29.

Contextualization

The training is given in Amharic – the national language of Ethiopia – making it more accessible to Ethiopians who are hoping to work cross-culturally within the country. The majority of the thirty-three unreached people groups within Ethiopia are Muslim, so even without fluency in Arabic or English, graduates of this program will have enormous opportunities to share the Gospel in a contextualized way. The leaders of SBCE state that “as an Ethiopian Bible College, we seek to be aware of the needs of our continent and to equip students in particular context. The Ethiopian context in which we are located provides the basic concrete situation within which we do theology, while also providing strong motivation for cross-cultural missions and ministry.” Graduates are expected to “have a good understanding of Islamic teaching and culture relevant to the area in which they will be ministering,”⁷³ and should “understand the principles of...contextualization of the gospel.” The writers of the program description make a point to mention that included in every lecture or learning experience is an explanation of “the relevance of the teaching, course or experience for Islamic outreach.”⁷⁴ The program is a tight six months of training, so each lesson is expertly tailored to pertain directly and practically to the context in which the missionaries will work – no frills, no extras.

Application

According to their philosophy of education, SBCE affirms that “our experience of truth must also integrate thought and life. Therefore, we...seek to draw our students into

⁷³ Ibid, 5.

⁷⁴ Ibid., 2.

the learning process so that thought and life [are] integrated in their experiences.”⁷⁵ Toward this end, the six months of classroom training is broken into two halves by a three-month outreach stint known as “field work” in “an Islamic area.”⁷⁶ The last three months, after the field work segment, are specifically designed to allow students “to interact around what they have learned in their field experience and to learn from one another.” Even during the months of classroom training, “the students gather for prayer and devotion together at which time they practice leading prayer, worship, preaching, communion, and receive instruction in personal prayer and devotional time.”⁷⁷

Biblical/Theological/Ministry Studies

The program description lists “The scripture through the guidance of the Holy Spirit” as “the final authority for life and practice.” Listed as the number one program goal is: “Have a good biblical foundation in sound biblical doctrine and teaching especially as relates to issues and controversies related to Islamic evangelization.”⁷⁸ Doctrinal classes, as well as Romans/Galatians and Luke/Acts, are taught during the six-month classroom training.⁷⁹

Intercultural Studies/Missiology

The leaders of Shiloh desire their graduates “Have a good understanding of Islamic teaching and culture relevant to the area in which they will be ministering,” and to be “well prepared to do evangelistic work among Muslims.”⁸⁰ Toward this end,

⁷⁵ Ibid., 6.

⁷⁶ Ibid., 3.

⁷⁷ Ibid., 1.

⁷⁸ Ibid., 1.

⁷⁹ Ibid., 3.

⁸⁰ Ibid., 2.

several classes are offered, including Islamic Culture and Teaching, Christian-Islamic Controversy, Muslim Evangelism, Mission Outreach Strategies and Church Planting in Muslim Areas, and Cross-Cultural Ministry.⁸¹ After taking these classes, it is hoped that students will “understand the principles of cross-cultural ministry and contextualization of the gospel.”⁸²

Personal/Spiritual Life Development

As previously mentioned, students gather together for prayer, worship, and mutual edification each day while attending SBCE. By the time they graduate, they are expected to, “Understand and be prepared to practice the principles of servant leadership in a missionary context” by demonstrating “Christian character reflecting the fruit of the Spirit.”⁸³

Practical Skill Acquisition

Two classes are offered that are geared toward developing practical skills that will benefit the graduates of the Certificate in Missionary Outreach program: Christian Leadership Principles for Missionaries and Marketplace Missions (which teaches missionaries how to run a small business while on the field).⁸⁴

⁸¹ Ibid., 4.

⁸² Ibid., 2.

⁸³ Ibid., 2.

⁸⁴ Ibid., 4.

Ethiopian Kaleheywet School of Missions (EKSM) – Diploma in Missions (2 year)

Located first in Durame and then in satellite form in eight other Ethiopian cities, “EKSM [has] graduated 218 missionaries,” from a 2-year diploma program since 2001, 90% of whom are “in the field” within Ethiopia as well as in places as diverse as “South Sudan, China, Pakistan, North Kenya, Chad, Malawi, and Cambodia.”⁸⁵ EKSM is the denominational mission school of the Kaleheywet Church. Prospective students must have completed Bible school in order to enroll. It should be noted that Dr. Steven Hardy, who “works with the Overseas Council and has been assessing Bible Schools and seminaries all over the world” picked this very school when asked to recommend a paradigm for duplication for missionary education in Africa.⁸⁶ This is no small praise!

Contextualization

EKSM states that its “primary focus” is “Islamic and ATR (African Traditional Religion) people groups,”⁸⁷ indicating a contextual understanding of the religion of Ethiopia and her neighbors – the countries to which Ethiopians are likely to go as missionaries. Their strategy to train effective “cross-cultural missionaries and church planters” is to utilize “carefully designed contextual curriculum.”⁸⁸ Specific classes deal with how to preach to ATR, Muslim, and Ethiopian Orthodox Tewahedo Church (EOTC) hearers.⁸⁹ Courses such as Contextualized Evangelism and Church Planting Among Muslims and Contextualization: Gospel and Culture are also offered. Indeed,

⁸⁵ EKSM, *Planning the Curricular Timetable* [Durame, Ethiopia: n.p., n.d.], 1.

⁸⁶ Brant, “Seven Essentials (Pastor’s Book Set),” 21.

⁸⁷ *Ibid.*, 2.

⁸⁸ *Ibid.*, 3.

⁸⁹ *Ibid.*, 2.

“Contextualization and mission work” is listed as one of eight major modules which make up the entirety of the program.⁹⁰

Application

A motto of EKSM is “Classroom Instruction—KNOW, Character and Spiritual Development – BE, and Field practicum – DO.”⁹¹ These elements work together in the training in order to produce contemporary, dedicated and effective missionaries that are reaching the unreached people groups and least evangelised parts of Ethiopia and beyond.

Biblical Studies/Theological/Ministry Studies

Students at EKSM study the Old and New Testaments as well as Doctrine, Hermeneutics, and Exegesis. They also are prepared for ministry through classes like Developing Church Leaders, Church Growth Principles, Theology of Church Function, and Follow-Up and Discipleship.⁹²

Intercultural Studies/Missiology

Understandably, this School of Missions is particularly strong in this area. As they state at the beginning of their program description:

It is a fact that an evangelist who is going to be sent for cross-cultural mission work needs cross-cultural training, as well as theological knowledge and practical experience, so that he/she will be effective in the ministry. The Ethiopian Kaleheywet Church analyzed that for national, as well as international missions, the church needs many workers who are trained in the field of cross-cultural missions.⁹³

⁹⁰ Ibid., 3.

⁹¹ Ibid., 3.

⁹² Ibid., 4-6.

⁹³ Ibid., 1.

Because the courses in this area are so numerous, they have simply been listed in bulleted form here.⁹⁴

- Church Planting Movements
- Understanding Islam
- Historical Models of Evangelism Among Muslims
- Contemporary Models of Evangelism Among Muslims
- Contextualized Evangelism and Church Planting Among Muslims
- Philosophy and Phenomenology of Islam
- Apologetics For Muslims
- Church Planting Movements Among Muslims
- Cultural Anthropology
- Cross-Cultural Communication
- Ethnographic Research
- Communication with Oral Learner
- Intercultural Leadership
- Ethnographic Research
- Religious Ethnography
- Sociological Research
- Structured Field Language Learning
- Cross-Cultural Social Dynamics
- Applied Theology Among MBB
- Biblical Foundations of Missions

⁹⁴ Ibid., 4-6.

- Understanding the EOC
- Cults
- Contextualization of the Gospel and Culture
- Biblical Theology of Missions
- Kingdom of God and Mission
- History of Missions
- Missiological Survey of Acts
- Missions in the Local Church
- Applied Missiological Ecclesiology
- Cultural Entry, Adaptation, and Interaction Skills
- Preaching to ATR, Muslim, and EOTC Audiences

Personal/Spiritual Life Development

EKSM offers several courses aimed at the spiritual, “BE” aspect of the missionary candidate’s life: Spiritual Formation, Commitment and Discipleship, Spiritual Disciplines, Hearing God, Spiritual Warfare and Deliverance, Standing Strong in the Storms, and Life in the Spirit. Also offered are courses that deal with the communal aspect of the Christian – and specifically missionary – life: Team Building, Team in Missions, Issues in Missionary Living, Interpersonal Communication, Interpersonal Conflict Management, Conflict Transformation, and Marriage and Family Development.⁹⁵

⁹⁵ Ibid., 4-6.

Practical Skill Acquisition

EKSM offers some practical courses in order to boost the effectiveness of their missionary graduates: English, Language Acquisition, Study Skills, Sports, Personal Maintenance, Health Maintenance, Administration, Literacy, and Animal Husbandry.⁹⁶

Evangelical Theological College (ETC) – B.Th. with Missions major (4 year)

Located in Addis Ababa, ETC has been in existence since 1983 and is one of the largest Protestant theological schools in Ethiopia.⁹⁷ Students can major in Missions while studying for a Bachelor of Theology (B.Th.) degree. According to ETC's catalog: "This major is designed for those who will be involved in cross cultural evangelism and church planting in Ethiopia and beyond."⁹⁸

Contextualization

On top of the typical biblical and theological courses expected in a theology degree program, a required Understanding Islam course is wise in the context in which most Ethiopian missionaries will find themselves (either within Ethiopia, in the bordering Muslim nations, or in the Arab World). Potential electives also include contextual classes such as African Church History, Ethiopian Church History, and The Response of the Church to HIV-AIDS in Ethiopia.⁹⁹

⁹⁶ Ibid., 4-6.

⁹⁷ The Evangelical Theological College, *Programme Catalogue* [Addis Ababa, Ethiopia: n.p., 2010-2011], 7.

⁹⁸ Ibid., 33.

⁹⁹ Ibid., 33-34.

Application

ETC's philosophy of application is clear, saying that "spiritual truth learned apart from personal application dulls the student to the power of the Spirit of God and the relevance of the Word of God," ETC's goal is "that classroom, chapel, and other sessions be relevant to building the student's personal walk with the Lord." "Head...hands...heart"¹⁰⁰ are mentioned in the school's purpose statement, indicating its stance that cognitive knowledge alone is insufficient ETC expects its students to participate in "in-service training," which is guided and evaluated ministry within their churches even during their four years of study as well as a capstone internship near the end of their program.¹⁰¹

Biblical/Theological/Ministry Studies

"Biblical Focus" is one of ETC's stated distinctives: "In all programmes of the ETC the Word of God is central" and has "authority over all areas of life."¹⁰² The leadership desires "that students have a working knowledge of the content of the Bible and an in-depth understanding of passages especially crucial to their ministries." Several electives – Homiletics, Principles and Methods of Teaching, Small Group Ministry, and Worship and Music in the Church – teach essential ministry skills.¹⁰³

Intercultural/Missiological Studies

As an essential component of missions studies, Intercultural Studies is present in the required courses – Cross-Cultural Communication, Advanced Evangelism,

¹⁰⁰ Ibid., 5.

¹⁰¹ Ibid., 7.

¹⁰² Ibid., 7.

¹⁰³ Ibid., 6.

Understanding Islam, and Church Planting and Growth – and is also featured prominently in the elective courses offered: Linguistics, Islam in the Horn of Africa, Theology of Mission, Understanding the Ethiopian Orthodox Church, Cults and False Teachings, African Traditional Religions, and World Religions.¹⁰⁴

Personal/Spiritual Life Development

One of ETC’s stated goals is “Building Christian Character.” (5) To this end, the “faculty will be involved in the lives of and ministries of the students outside the classroom,” and the school will seek to help students “pursue a lifetime of maturing into the likeness of Jesus Christ.”¹⁰⁵

Practical Skill Acquisition

Christian Home teaches students about “marriage and family” from God’s perspective.¹⁰⁶

Survey and Analysis of Schools in Other African Countries

In order to decide upon which schools in other African nations to feature in this paper, I consulted Brynjolfson and Lewis’ chapter entitled “Program Descriptions,” which “describe[s] innovative, strategic, and best practices from our global missionary movement.”¹⁰⁷ I have included all of the African schools profiled except Logos Mission School in South Africa, whose goal of primarily training students from other nations does not fit with the educational possibilities we are exploring in this paper.

¹⁰⁴ Ibid., 33-34.

¹⁰⁵ Ibid., 5.

¹⁰⁶ Ibid., 43.

¹⁰⁷ *Integral Ministry Training* (Pasadena, CA: William Carey Library, 2006), 141.

Focus Team Leadership Training (FTLT) Missional Leadership Training School (MLTS) – 11 month training

Located in Pretoria, South Africa, The FTLT MLTS is “a high impact, high intensity, fulltime training program that runs for 11 months.”¹⁰⁸ It has been in existence since 2003.¹⁰⁹

Contextualization

The FTLT MLTS was founded to address the need for younger leaders with a missional focus and understanding – this training is itself is a contextualized offering to meet a perceived need.

Application

The “bush phase” of the training is a two to three week survival trek through the wilderness to teach and test practical skills that missionaries will need in more remote areas. Once a week, students of FTLT MLTS do “Inner-city exposure outreaches” to share the love of Christ with the hurting. Many students also go to Botswana on an outreach and all students do a “three month outreach at the end of the year” as an internship of sorts.”¹¹⁰

¹⁰⁸ FTLT, “About Us,” FTLT, <http://www.ftlt.org/mission-leadership-training-school> (accessed July 28, 2013).

¹⁰⁹ Brynjolfson and Lewis, *Integral Ministry Training*, 163.

¹¹⁰ FTLT, “Informal Training,” FTLT, <http://www.ftlt.org/mission-leadership-training-school/mission-leadership-training-school-2/informal-training> (accessed July 28th, 2013).

Biblical/Theological/Ministry Studies

FTLT MLTS students study Discipleship and also take an Overview of Theology course.¹¹¹

Intercultural Studies/Missiology

This is understandably an important element of the training at FTLT MLTS, both in formal and informal learning. Students take classes in Cultural Intelligence and Anthropology, Introduction to Missions, and Folk Religion, and they get exposure to different cultures through their various outreaches throughout the course of the year.¹¹² They also state: “We purposely go out of our way to have an international staff. This is essential to give the students a practical, first hand, cross-cultural experience.”¹¹³

Personal/Spiritual Life Development

FTLT MLTS students study Discipleship, Spiritual Gifts, Spiritual Authority, Leadership Principles, and Perseverance in Ministry. Mentoring is also a key aspect of the training, and “strong emphasis is placed on the spiritual, character, personal and leadership development of every student.”¹¹⁴ Specifically, the leadership of this school desires that their graduates “will impact their sphere of influence through a focused lifestyle, working with others in a team, expressing Godly character and continuing to

¹¹¹ FTLT, “Formal Training and Curriculum,” FTLT, <http://www.ftlt.org/mission-leadership-training-school/mission-leadership-training-school-2/curriculum> (accessed July 28, 2013).

¹¹² Ibid.

¹¹³ Brynjolfson and Lewis, *Integral Ministry Training: Design and Evaluation*, 163.

¹¹⁴ FTLT, “Mission Leadership Training School,” FTLT, <http://www.ftlt.org/mission-leadership-training-school> (accessed July 28th, 2013).

develop themselves and those around them into better leaders.”¹¹⁵ Teamwork is emphasized in the daily lives, ministry, and training of students.¹¹⁶

Practical Skill Acquisition

Practical training is one of the hallmarks of FTLT MLTS. Students also take a wide variety of hands-on courses designed to make them effective as missionaries: Biblical Entrepreneurship, Finances, Basic Cooking, Introduction to Computers & the Internet, Research and Writing, Sports Ministry, Children’s Ministry, Creative Arts, Oral Communication (Story Telling), Community Health and Development, and Farming God’s Way.¹¹⁷

FTLT MLTS students are given rigorous physical training to prepare them for their “bush phase” as well as for the often “harsh realities” of life as a missionary in a remote location. During the bush phase, students get good at “sleeping in tents, [dealing with] limited water, food preparation on an open fire, navigation and emergency evacuation.” They also “learn how to read a map, use a compass, how to communicate via two-way radios, survival first aid, and general camping and hiking guidelines.”¹¹⁸ During the course of the formal training, students also learn tools for sharing the Gospel such as dance and drama, and also learn how to take care of vehicles.¹¹⁹

¹¹⁵ FTLT, Formal Training and Curriculum,” FTLT, <http://www.ftlt.org/mission-leadership-training-school/mission-leadership-training-school-2/curriculum> (accessed July 28, 2013).

¹¹⁶ Brynjolfson and Lewis, *Integral Ministry Training*, 164-165.

¹¹⁷ FTLT, Formal Training and Curriculum,” FTLT, <http://www.ftlt.org/mission-leadership-training-school/mission-leadership-training-school-2/curriculum> (accessed July 28, 2013).

¹¹⁸ FTLT, “Informal Training,” FTLT, <http://www.ftlt.org/mission-leadership-training-school/mission-leadership-training-school-2/curriculum> (accessed July 28, 2013).

¹¹⁹ Brynjolfson and Lewis, *Integral Ministry Training*, 163-164.

Nigeria Evangelical Missionary Institute (NEMI)

Begun in 1986, NEMI is “committed to cross-cultural training of prospective missionaries for frontier missions.” They seek to empower the Nigerian Evangelical Missions Association by providing training for those that NEMA wishes to send. Most students are sent to NEMI by their NEMA-affiliated mission agencies, and many end up going to what are called the 5015 nations (the “34 intervening countries between Nigeria and Israel”). Once those missionaries are sent, they have the option of returning to NEMI for refresher courses at any time.¹²⁰

Contextualization

NEMI seeks to “provide practical cross-cultural missionary training to all called of God to serve among the unreached tribes and peoples of the world,” but they do have a contextualized focus on the “Vision 5015 nations,” namely “Northern Nigeria, North Africa, Arabian Peninsula, Horn of Africa and Jerusalem Neighborhood,” and their training reflects these destinations. Contextualization is also taught as a class.¹²¹

Application

According to their blog, “NEMI’s training is not geared toward giving paper qualifications to students, but toward making them effective field missionaries.” Leaders at NEMI are interested in “train[ing] the whole person,” incorporating a three-part curriculum which emphasizes “knowledge, character, and skills.” NEMI students regularly take part in leading prayer and preaching at chapel, and their capstone

¹²⁰ NEMI, “Nigeria Evangelical Missionary Institute (NEMI),” NEMI, <http://nemitoday.blogspot.com/2012/09/nigeria-evangelical-missionary.html> (accessed July 28, 2013).

¹²¹ Ibid.

experience is four months of fieldwork with an ethnographic research component,¹²² and on Saturdays, NEMI students go out into the community to share the Gospel.¹²³ All that was theoretical in the classroom becomes practical during these times.

Biblical Studies/Theological/Ministry Studies

NEMI students are required to have completed Bible College elsewhere, but they do study Demons, Witchcraft, and Spiritual Warfare, as well as Church Planting while at NEMI.¹²⁴

Intercultural Studies/Missiology

NEMI students certainly major in this area, studying broad topics like Global Mission Trends and Models, Perspectives on the World Christian Movement, Cultural Anthropology, and Contextualization. They then get more specific by studying Diaspora Missiology, Islam and World Religions, and ATR and Cults. Ethnographic Research is also taught in order to prepare students for their culminating fieldwork project.¹²⁵

Personal/Spiritual Life Development

NEMI students participate in “regular corporate prayer, worship, and fasting” with each other, and they also study Discipleship, Interpersonal Relationship Skills, Personal Edification for the Missionary, and Stress Management.¹²⁶

¹²² Ibid.

¹²³ Brynjolfson and Lewis, *Integral Ministry Training*, 152.

¹²⁴ NEMI, “Nigeria Evangelical Missionary Institute (NEMI),” NEMI, <http://nemitoday.blogspot.com/2012/09/nigeria-evangelical-missionary.html> (accessed July 28, 2013).

¹²⁵ Ibid.

¹²⁶ Ibid.

Practical Skill Acquisition

Some practical classes are taught at NEMI, including Tentmaking/Vocational Ministry and Linguistics and Bible Translation.¹²⁷ Students are also required to cook for themselves and their roommates, developing both cooking skills and teamwork.¹²⁸

Ghana Evangelical Missionary Institute – Certificate in Missions (2 year) and Diploma in Missions (3 year)

Known as “Ghana’s first truly indigenous missionary training institution,”¹²⁹ GEMI is located in Accra and was founded in 1993.¹³⁰ It is a ministry of Africa Christian Mission,¹³¹ and is associated with the nationwide Ghana Evangelical Missions Association (GEMA).¹³²

Contextualization

Faculty are international and seek to give students “a culturally contextualized and balanced training diet.” Rather than believing that diversity kills contextualization, “An operating assumption [of GEMI] is that vivid interaction between two different contexts (that of the student and foreign lecturer) provides a clearer picture of the study in question.”¹³³

¹²⁷ Ibid.

¹²⁸ Brynjolfson and Lewis, *Integral Ministry Training*, 152.

¹²⁹ Brynjolfson and Lewis, *Integral Ministry Training*, 154.

¹³⁰ Taylor William, *Too Valuable to Lose* (Pasadena, CA: William Carey Library, 2012), 166.

¹³¹ Brynjolfson and Lewis, *Integral Ministry Training*, 155.

¹³² Taylor William, *Too Valuable to Lose* (Pasadena, CA: William Carey Library, 2012), 166.

¹³³ Robert Brynjolfson and Jonathan Lewis, *Integral Ministry Training: Design and Evaluation* (Pasadena, CA: William Carey Library, 2012), 155.

In order to help their faculty to achieve this balance, and because “GEMI places much emphasis on the practicality of lectures...[they urge] lecturers to use practical illustrations as much as possible to help students deepen their understanding of the course being taught.”¹³⁴ Foreign professors are even specially oriented so that they can achieve the contextualized balance for which GEMI is looking.¹³⁵ GEMI tries when possible to incorporate “local traditional training methods that will help students develop skills and form attitudes leading to genuine character growth based on the students’ worldview.”¹³⁶

Application

GEMI does not seek “only to train the head, but also the heart and the hands for service. The emphasis is not only on academics but also on spiritual and practical aspects of ministry.”¹³⁷ Brynjolfson and Lewis’ description of their educational philosophy is worth quoting at length:

Classroom lectures are presented in such a way that students see the urgent need for application, rather than learning theories for informative purposes only. The class assignments and examinations require answers with practical illustrations from student rather than merely reproducing what is written in the textbooks. Students are encouraged to go beyond informative scholarship to transformative scholarship. By so doing, the field work is not seen as tourism, but rather where God proves Himself as dependable, reliable, and faithful.¹³⁸

¹³⁴ Ibid., 155.

¹³⁵ Ibid., 156.

¹³⁶ Ibid., 157.

¹³⁷ Ibid., 156.

¹³⁸ Ibid., 155.

Biblical/Theological/Ministry Studies

Students who apply to GEMI are expected to have “previous Bible school education.”¹³⁹

Intercultural Studies/Missiology

I was not able to find a copy of courses offered in the area of Intercultural Studies at GEMI, though it is assumed that there are many.

Personal/Spiritual Life Development

See “Applied.”

Practical Skill Acquisition

GEMI places great emphasis upon the field work required by its students: “Learning through field work implies demonstration of acquired theories. There is undoubtedly a mutual relationship between practical cross-cultural ministry missions work.” The students’ “skills” are “strengthened” by learning in the classroom, and their learning is “sharpened” by doing field work, for: ““The field work is a confirmation of the reality of what is taught in the classroom.”¹⁴⁰

CHAPTER 4: RECOMMENDATIONS

¹³⁹ Ibid., 155.

¹⁴⁰ Ibid., 156.

Given the strides that Ethiopian evangelicals have taken toward greater involvement in fulfilling the Great Commission, what steps can be taken to encourage Ethiopia's further development into a major missionary sending nation?

Recommendations for Ethiopian Missionary Training:

Contextualization for Empowerment

My first recommendation is the most tentative. The receiving mentality of many in the Ethiopian Church is one of the things the survey respondents noted when considering why the otherwise vibrant Ethiopian Church is not a major missionary sender. Perhaps one of the reasons for this is the lack of contextualization of training literature and lectures. My theory is supported by the strong emphasis of GEMI on orienting their foreign faculty in such a way that courses were taught in a Ghanaian way and in concert with the Ghanaian worldview. This healthy self-respect is admirable: rather than simply accept whatever the foreigners (read: Westerners) wanted to give in the way they wanted to give it, the leaders of GEMI respectfully required foreign teachers to see the world through their students' eyes before they got permission to teach. I believe that if Ethiopian schools gave a similar cultural orientation to their foreign faculty and also to visiting professors, we would see less of a receiving mentality and more of a self-reflective "blessed to be a blessing" (Gen. 12:3) type of outlook.

Production of Amharic Language Literature on Missions-Related Topics

Related to this needed shift from receiving mentality to giving mentality, Amharic language literature is needed. If Ethiopians are mostly required to read in a foreign language if they want to study deeply about biblical, theological, or ministry related

issues, they will inevitably be tempted to see themselves as dependent upon another culture's scholarship. Feelings of dependence are lethal to local initiative, so it can be implied that lack of mother-tongue resources on Christian topics is partially to blame for the relative lack of missionaries from Ethiopia's dynamic church. Ethiopian missionary training schools should be on the forefront of the effort to produce more Amharic-medium literature and teaching on biblical, theological, missiological, and ministry-related topics. These resources can delve deep into contextualized issues facing the Ethiopian Church – including the struggle to send missionaries – from an informed, emic perspective.

Expanded Intensive Language Training

Paradoxically, though the previous recommendations lean toward increased contextualization and indigenization of training, the fact remains that English is the lingua franca of the globe and is a key to success for expatriates working in international teams. Though two of the three Ethiopian schools reviewed in this study offered at least one English course, it is recommended that the intensity and variety of these classes be increased, as the language barrier was mentioned as one of the main things holding Ethiopians back from becoming cross-cultural missionaries.

In addition to English, it would be helpful for Ethiopian missionary training schools to offer courses in other common languages in Africa and the Arab World, such as Swahili and Arabic. This would give many missionary candidates a chance to have a leg up at least on the trade language of the nations to which they are going and would thus minimize their culture shock and maximize their effectiveness in their early days on the field.

Increased Focus on Ethnographic Research

Ethnographic research may be a key component which would enhance the effectiveness of Ethiopian missionary candidates. A program such as NEMI's field work plus ethnographic paper assignment would be ideal and would allow the student to have first-hand missionary experience while still reflecting upon and intentionally applying principles and strategies which they learned in the classroom in order to better understand the group among whom they are living.

Once Ethiopian missionaries start being sent in large numbers, there will be a need for refresher courses such as GEMI offers. The same missionary schools which initially trained the Ethiopian missionaries could offer periodic courses designed to review, enhance, and deepen the knowledge base of the active missionaries, giving them fresh inspiration for their current ministries and helping to prevent fatigue and burnout.

Training on Self-Care for Missionaries

Related to the issue of fatigue and burnout is training for the missionary on how to care for him or herself while on the field. This is an often overlooked area in many institutions around the world, and it would behoove Ethiopian schools to incorporate classes such as the Personal Edification for the Missionary and Stress Management offered at NEMI. This would directly meet the need spoken of by the Student #4 when he said, "I [still] need training on how to deal with stress and depression and culture shock."

Vocational Training

Vocational skills and tentmaking strategies are currently included in the curriculum of the Ethiopian schools which were reviewed, but it would be helpful for this area to be enhanced in coming years, as lack of funds is a major factor holding many Ethiopians back from fulfilling the call that God has placed on their lives. Much more creative thinking is needed in this area, but a concrete step in the right direction would be offering specific classes which train missionary candidates in marketable skills like hairdressing, cooking, carpentry, welding, farming, and language teaching.

Training in Survival Skills

Survival skills are an area that should be covered in missionary training in Ethiopia. Many of the fields to which Ethiopian missionaries will go are rugged and remote, and the missionaries who hail from the major cities in Ethiopia will not necessarily be equipped to handle the living conditions they will face. Ethiopian schools can borrow from FTLT MLTS in order to prepare their students to survive even in difficult conditions.

Recommendations for Removing Barriers and Increasing Systemic Support for Major Missionary Involvement:

Missionary sending schools do not exist in a vacuum. In order to operate, they must have missionary candidates pursuing education. In order for those missionary candidates to pursue missionary education, they need to have received a call to missions, usually from someone within the Church. Thus, missionary sending schools cannot exist without the support of the Church. Though relationships between the Church and Christians schools in general has often been strained, it is necessary for both to be

connected if we are to be effective in reaching the nations with the Gospel of Christ. In order to thrive, Ethiopian missionary sending schools must have systemic support from churches and other Christian organizations within Ethiopia.

Mobilization of Churches to Become Missions-Minded

As the majority of survey participants stated, one of the main things that is holding Ethiopia back from becoming a major missionary-sending nation is lack of vision for missions within the churches. Churches must be mobilized for missions through being informed about the need and the commands of God on this subject. They must be asked to participate and given specific ways to be involved.

One of the ways that the churches in Ethiopia can be involved in the Great Commission is by sending missionaries. The most common answer to the question of what to do next if one has a call to be a missionary was some variation on this theme: “Be sent by a Church.” Sending means being intimately connected through prayer and usually finances to a person who is called of God to go to preach the Gospel in a dark place across cultural barriers. NEMI requires students to have the support of their home churches before enrolling in school. This is wise; GEMI leaders showed the problem of allowing the opposite when they said that “One of the ‘greatest challenge[s] that the school faces’ is how do graduates relate to their churches after their graduation from GEMI, as most have had only minor support from their churches during their studies?” Ethiopia should note the difference between the results of these two policies and choose to nurture in every way possible the missionary candidate’s relationship with their home church family.

Establishment of an Ethiopian Evangelical Missions Association

NEMI missionary candidates are also usually sent by the Nigeria Evangelical Missionary Association (NEMA) – a country-wide association of missions organizations, sending agencies, and churches for the purpose of fulfilling the Great Commission in a unified way. I would like to suggest blatant borrowing of this concept to form the Ethiopian Evangelical Missionary Association (EEMA), which would bring all Ethiopian missionary efforts under one umbrella and would avoid duplication and “redundancy” (Student #4).

It must be noted that establishing any entity that exists separate from the Church in any way is inherently dangerous. Ethiopia certainly does not want to follow in the footsteps of the West toward fragmentation and competition for resources between the Church and the parachurch. Because of this, I propose that EEMA should be established under the auspices of the Evangelical Churches Fellowship of Ethiopia (ECFE), which is the umbrella organization under which nearly all evangelical churches in Ethiopia fall, regardless of denomination. This rare fact that the Ethiopian Church is not truly split into denominations in the cut-and-dried Western sense, but rather exists as different styles of church which meet together often as the ECFE, means that Ethiopia has hope to establish a missions organization without further dividing her people. EEMA could serve as a missions arm of the ECFE, like a grander version of a missions department in a church, providing expertise, training, and networking opportunities to potential missionaries, but remaining under the authority of the nationwide association of churches.

Recruitment of Missionaries from Strategic Demographics

Ethiopia should also be wise about recruiting missionaries from strategic and hitherto largely untapped sources. The university students mentioned by CPL #3 who went on short-term missions were extremely effective, but these same students are becoming graduates who are not challenged to take up the missionary calling in a long-term way. The challenge to enter full-time ministry after graduation is certainly put before them by campus and church leaders, but it is rare that they are specifically challenged to pray about whether God would have them be long-term missionaries. There are potentially hundreds of missionaries who could be called through intentional challenging of Ethiopian former short-term mission trip alumni to consider long-term missions.

Another strategic group of people who have largely not been tapped for potential long-term missionaries is the large Ethiopian diaspora community which is spread out all over the globe. NEMI has a class called Diaspora Missiology. It would be helpful for Ethiopia to begin thinking about how to activate the Ethiopian diaspora as missionaries in the countries they go to instead of merely being immigrants. By waking up the diaspora to their great responsibility and opportunity, even countries that are supposedly closed to the Gospel – like Saudi Arabia, Oman, and Turkey – could be reached by their significant population of Ethiopian guests.

CHAPTER 5: CONCLUSION

In this paper, I have endeavored to examine what progress has been made in preparing Ethiopian evangelicals to work cross-culturally to fulfill the Great Commission as well as what potential for growth still remains. I accomplished this by first explaining the need for Christian education – particularly missionary education – for the booming church in the Global South. If the massive numbers of people coming to the Lord are not intentionally disciplined, empowered, and equipped to pass on the Good News, then the flood of conversions will slow and this promising movement will not reach its full potential. Ethiopia is a country with a particularly unique potential to be a robust witness to many formerly unreached people groups, but she also faces several obstacles on the road to becoming a major missionary sending nation. I explored some of the reasons behind her potential: refined faith due to persecution, effectiveness of student ministry among unreached people groups within the borders of Ethiopia, and strategic location on the border of the 10/40 Window with open doors to many countries which are closed or hostile to Westerners.

Before delving into specific examples of African missiological education, I surveyed global experts to find out what constitutes adequate missionary training. The components I discovered – Contextualization, Application, Biblical/Theological/Ministry Studies/ Intercultural Studies/Missiology, Personal/Spiritual Life Development, and Practical Skill Acquisition – formed the rubric by which all schools mentioned in this study were evaluated. I chose three representative Ethiopian missionary training programs to study: a nine-month Certificate in Missionary Outreach program, a two-year Diploma in Missions program, and a four-year B.Th. in Missions program. Next, I

broadened the horizons by featuring three missionary training programs in broader Africa noted for their best practices: an 11-month Mission Leadership Training School, a one-year post-Bible school missionary training program, and a two-or-three year post-Bible school Certificate or Diploma in Missions program. By evaluating these six schools according to the global standards for effective missionary preparation, I was able to tease out good ideas and insights to be applied later in the recommendations.

With the help of seventeen survey participants from various vantage points in ministry in Ethiopia, I gained an understanding of the progress and the potential for growth in the state of Ethiopian missionary sending today. Among other things, the participants shared some specific obstacles which must be removed in order for Ethiopia to become a major missionary sending nation in the future: unawareness of the need for missions, a related lack of teaching and discipling in missions, struggles with language proficiency (English or other world languages), money-related problems, and a receiving mentality. These same survey participants helped to inform my recommendations for enhanced missiological education specifically as well as for increased systemic support for missionary preparation and sending. If any or all of these suggestions are implemented, I believe that Ethiopia will be moving in the right direction toward fulfilling her unique potential to become a major missionary sending nation in the near future.

Many questions and ideas worthy of further study were brought up in my research of the topic of missionary preparation and sending in Ethiopia. First, which are more effective and helpful in the Ethiopian context: denominational or non-denominational missionary training schools?

Second, would it be helpful for people entering missionary training school in Ethiopia to be expected to have previous Bible school training, as two out of the three other African schools which I evaluated required?

Third, what is the stance of the Evangelical Churches Fellowship of Ethiopia (ECFE) – the umbrella organization which nearly every Ethiopian evangelical denomination has joined – on missionary training and sending? Is there any united effort to systematically adopt unreached people groups within Ethiopia or outside the country by assigning them to be “adopted” by a particular missionary training school or denomination? Might there be the possibility to start EEMA under the auspices of ECFE?

Fourth, what is the extent of the contextualization of curriculum used in Ethiopian missionary training schools? How can the Westernization of theological education be minimized and the natural non-Western orientation of the students be cultivated to prepare them as contextualized missionaries to other non-Western groups?

Fifth, how can the needed funds for missions be generated by the Ethiopian Church? What can be done to educate Ethiopian believers on God’s command to give toward the work of His Kingdom? How can Ethiopians use their professions in order to partially or totally support themselves financially in their missionary work?

Appendix A: Three Survey Variations

For Students

1. Give yourself a rating based on the following statement: “If God called me today to be a missionary to people who are different than me (either to different tribes in Ethiopia or outside the country), I would feel prepared and equipped to accept that call. Rate yourself 1 (not prepared and equipped at all) to 10 (completely prepared and equipped).
2. How has your education prepared you to share the Gospel with those who are different from you (either to different tribes in Ethiopia or outside the country)?
3. What do you still need to learn in order to share the Gospel with those who are different from you? In other words, in what areas (if any) do you still need training?
4. If a Ethiopian brother or sister came to you and said, “I want to be a missionary,” what would you tell them to do? What steps should they take next?
5. What things should a missionary know before going to another culture with the Gospel?
6. The church in Ethiopia is growing rapidly and Ethiopian believers are spiritually strong, but there are currently few Ethiopians who share the Gospel outside of their culture (either in the country with different tribes or outside the country). Why do you think this is? (You may share more than one reason.)
7. What needs to happen for Ethiopia to become a major missionary sending nation in the future?

For Professors and Administrators

1. Give yourself a rating based on the following statement: “Preparing my students to fulfill the Great Commission is a high priority for me.” Rate yourself 1 (not a high priority) to 10 (an extremely high priority).
2. How do you use your teaching to prepare your students to share the Gospel with those who are different from them (either to different tribes in Ethiopia or outside the country)?
3. What do you feel that your students still need to learn in order to share the Gospel with those who are different from them? In other words, in what areas (if any) do you feel that your students need more training?
4. If one of your students came to you and said, “I want to be a missionary,” what would you tell them to do? What steps should they take next?
5. What things should an Ethiopian missionary know before going to another culture with the Gospel?

6. The church in Ethiopia is growing rapidly and Ethiopian believers are spiritually strong, but there are currently few Ethiopians who share the Gospel outside of their culture (either in the country with different tribes or outside the country). Why do you think this is? (You may share more than one reason.)

7. What needs to happen for Ethiopia to become a major missionary sending nation in the future?

Church and Parachurch Leaders

1. Give yourself a rating based on the following statement: “Teaching my disciples to fulfill the Great Commission is a high priority for me. Rate yourself 1 (not a high priority) to 10 (an extremely high priority).

2. How do you use your ministry to prepare your students to share the Gospel with those who are different from them (either to different tribes in Ethiopia or outside the country)?

3. What do you feel that your disciples still need to learn in order to share the Gospel with those who are different from them? In other words, in what areas (if any) do you feel that your disciples need more training?

4. If one of your disciples came to you and said, “I want to be a missionary,” what would you tell them to do? What steps should they take next?

5. What things should an Ethiopian missionary know before going to another culture with the Gospel?

6. The church in Ethiopia is growing rapidly and Ethiopian believers are spiritually strong, but there are currently few Ethiopians who share the Gospel outside of their culture (either in the country with different tribes or outside the country). Why do you think this is? (You may share more than one reason.)

7. What needs to happen for Ethiopia to become a major missionary sending nation in the future?

Appendix B: Tables

Rating for Preparedness as Missionaries (Students) or for Importance of Great Commission in Teaching/Ministry

[S #1] According to my current status I will give 5 but I do not know about the future.
[S #2] I would rate myself 7
[S #3] 4
[S #4] 9
[PA #1] I give 10 for myself as I see it as a very important aspect of my ministry.
[PA #2] Rate=9
[PA #3] 10
[WPA #1] [Did not get asked this question.]
[WPA #2] TEN!
[CPL #1] 5
[CPL #2] 8
[CPL #3] 8
[CPL #4] 9
[CPL #5] 5
[CPL #6] It is a high priority for me but in practice I rate myself 8
[CPL #7] Equipping them with the basics of Mission, Church Planting, Discipleship and Cross Cultural Communication. Most of them have never lived or worked outside their own culture. Cross - Cultural Mission and Cross Cultural Communication should be given emphasis.
[CPL #8] 7/10

How Leaders Are Preparing Ethiopian Students for Missions

[PA#1] I work on their attitude so that they love people from every culture and race. I also present different case studies so that they can learn for themselves. I give them the biblical foundation for reaching all people groups. I also give them practical examples and challenges so that they can take faith steps in reaching out.
[PA#2] In any of my teachings, I would like to bring to the attention of my students the purpose of our living in this world as Christians. I believe that the main purpose of our living in the world after our conversion is to preach the gospel of Jesus Christ to those who have not heard it and make them disciples of Him. This calling of preaching the gospel could be to people to the same tribe to that of our ourselves or different from us. In teaching this basic truth to my students, first of all I would like my students to know how to share the gospel with others. Particular, when they preach the gospels to others who are in different cultural context from themselves, I want them to know the difference between gospel and culture. I use my teaching to help them know that the Gospel is supracultural, i.e above any culture. But it is also incultural, that it is transmitted through

<p>culture. In doing this, I tell them to use the culture of a certain society, whether it is in Ethiopia or outside of Ethiopia, as a medium to spread the gospel. Especially, the language, customs, and traditions of that society. But in doing that, since the gospel is surpacatural, I tell them to affirm the good of a culture through contextualization and to critique the bad through counter cultural practices based on the scriptures. I tell them to accept the good of a culture that is not against the gospel message but abandon the bad through cultural discontinuity. More than any other thing, I encourage my students when they go for cross cultural missions to go first as learners than teachers. People of different culture open up for others when others approach them as learners. The other culture people feel respected when they see a learner attitude by others.</p>
<p>[PA#3] In our school we teach our students in class and at the field. Our courses focus on missions from the biblical point of view and practically. We teach how the students adapt the new culture, how they learn the new language and how they contextualize the Gospel for the new culture.</p>
<p>[WPA #2] When we were serving in Ethiopia, we taught cross-cultural principles as well as mission preparation to all of our students. We gave them a foundation of “Jesus culture” so that they could differentiate between what the Bible teaches and attitudes/actions that are specifically Ethiopian and should not be expected or demanded of those from other cultures. We also took them with us (3-4 at a time) regularly when we went out to other areas of Ethiopia on evangelism trips. These trips were a wonderful time of bonding and discipleship as we “did life” with the students. By watching us adapt to other cultures, they saw us modeling our teaching.</p>
<p>[ML #1] It will enable my student's the existing professional back ground of my students and their passion to make the gospel spread. World vision is providing holistic care and transcending various cultures, denominations and ethnic groups which encourages the local churches to take the lead in spiritual transformation and peace building.</p>
<p>[ML #2] Our ministry on the College/Campus is based on three principles or components: win boldly, build deeply and send Christ-centered multiplying disciples urgently. These components are interrelated and interconnected. We envision and equip existing evangelical students to do aggressive evangelism and continue to disciple them to train and disciple other based on 2Timothy 2:2. Our ministry encourages Christian students to strategically use their relationship as students/classmates as a way to connect with unbelievers.</p>
<p>[ML #3] We use short term missions; namely summer missions and Break missions. We train and send Christian students for reaching out the unreached/ less reached people groups with the Gospel of Jesus Christ. And we have seen that the mission work undertaken by students from different University campuses is changing people’s lives.</p>
<p>[ML #4] Sharing my travel experience and telling them the need of doing the Great Commission in different countries...By inviting them for global mission exposures...Online ministry is so great that many volunteers working with me have opportunity to serve people in abroad and also different cultures.</p>
<p>[ML #5] My ministry prepare the student to share gospel by praying, giving information about different societies culture, language and the ratio of Christians who live in that people group. In addition our ministry translate Bible in to different languages and preparing different spiritual materials in different languages, this is help full for introducing gospel to them. The last not the lest is giving evangelism training, cross</p>

cultural training. other our ministry make language research, culture research on the specific people group this also very supportive for the student. All this collectively help the student to do mission.
[ML #6] I don't prepare them for different tribes because our strategy in mission is using the local people who are living among the language society whose Mother Tongue language is similar to the people to reach others in their own tribes. We are promoting using people's mother tongue language (a language that serves them best) in delivering God's message.
[ML #7] They need more training in how to learn new language in a simple way. They need a mentor while they do the field practice for 9 months.
[ML#8] I educate them on the biblical foundation of missions...I expose them to the need and urgency of missions work by sharing facts with regard to opportunities and challenges of Ethiopia...I mobilize them to do short-term missions...I mentor them to be missions mobilizers and leaders.

Next Steps for an Ethiopian Called as a Missionary?

[S #1] First I would ask him/her where he or she wants to evangelize. Then I would tell him or her to study the culture, the language, the belief and the educational background of that society.
[S #2] I would tell them to study the culture, the people, their history and study their theology.
[S #3] I will advise him or her to pray, so that he or she will have the direction of the Lord. I will also advise to learn the culture of the society that they are going to address. Finally, I will advice to learn the simplest way of sharing the gospel.
[S #4] Get some foundational training like Christology and Trinity, communication skills. Fast and pray regularly because it is a spiritual battle. Spend more time reading the Bible. Get a group of friends who can pray for you constantly. Learn the language of the people you are called to, their history, politics and current situation. Visit once or twice before you go to the target people group, like a vision trip. Work on your financial support if you are going as a traditional missionary. Try to meet people from that culture in your country so as to learn more up-to-date things about the people and the culture
[PA #1] I will tale him/her to first decide where he/she wants to go as a missionary. I will ask him/her if he/she has a genuine love and appreciation for the people group he/she is planning to reach. I will challenge him/her to keep praying for the people group. I will also challenge him/her to make every effort of learning the culture and values of that culture, including language. I will encourage him/her to make a first visit to the site to experience firsthand before making a decision for longer commitment. I will say prepare your mind to make some sacrifices in life because living in another culture is not an easy thing.
[PA #2] First of all, I would like to make clear for my student that being a missionary in not a matter of “want”. For me it is calling. I want my student to be sure that he/she has a clear calling to be involved in cross cultural missions. For that matter, I would encourage

<p>my student to take time with God and discern his/her calling in life. Furthermore, I encourage them to spend time with godly people who know them very well so that they can help them in identifying their calling. Going into missions without clear calling or guidance from God is frustrating. After affirming their calling to this task, I encourage them to get proper theological training. I also encourage them to make a short term missions to the people group they aspire to work with before they make any kind of long term commitment. That will give them an opportunity to see if that group may be a fit for them or not. Furthermore, as much as possible, I encourage them not to “send” themselves to a mission field rather they should be sent by organized group, especially by a local church or mission agency. Biblical missions need to be done always in partnership with others. If my students do not have a financial support from an organized group, I encourage them to go as tenet makers. If they are married, I highly encourage that the couple are on the same page on this issue by having the same vision. If there is reservation from one of spouses, I advise them to wait in prayer until the Lord puts the burden in the heart of the other and makes things very clear.</p>
<p>[PA #3] I train students who have a call to be missionaries.</p>
<p>[WPA #1] First they need to get the approval and sanction of their local church as they will be the ones to whom they look for support later. We would not think of anyone being a foreign missionary unless they had served their own church well first in this country and unless their church endorsed them. Then we would tell them to go to a mission training school. Finally, we would make sure that they had high proficiency in English as that is the lingua franca of the mission world. From there they need to be accepted by their denomination and then they can apply to our East Africa Sending Office which begins the long process of vetting them. They would need to pass a fairly detailed doctrinal exam, medical, psychological analysis and would meet with the board before they are approved for service. Then they would need to raise the funds to go....</p>
<p>[WPA #2] They need the support of their sending church(es). They need confirmation from their church through financial and prayer support. They might need more experience in serving and in leadership. If they are going outside of Ethiopia, they need English.</p>
<p>[CPL #1] I will mentor on the passion they have and encourage them. In addition I will send them to some theological/bible training center, arrange some time to make experience sharing with former missionaries in my locality. The next step that they need to take is for psychological preparation, learn basics of the local language (for non speakers), having plan and inspiration, networking with churches in the areas where the missionary is going...etc</p>
<p>[CPL #2] I would ask them how and when they started to sense this calling? I would also ask them the specific target audiences that the Lord has given them the burden. Then, I will ask them about how much they know about that people group. This will be followed by a question about their preparedness in terms of biblical understanding and cross cultural knowledge, depending on where they would be going as missionaries.</p>
<p>[CPL #3] First Prayer and then training (finding mission organizations or local churches)</p>
<p>[CPL #4] I appreciate their decision very much. I encourage them to pray and will pray for them to know where and when they should start as a missionary. I will encourage them to explore local and international mission organizations where they can relate to. Encourage them to build a team of supporter for prayer and financial support. Encourage</p>

them to take action and try and fail not always plan, etc.
[CPL #5] After this the next step will be: I will give him different societies' information and to pray about it or to know the will of God. 7- Cross cultural training 8- Language training 9- Mission training 10- Family management training 11- Communication training 12- Medical treatment and other logistic issues
[CPL #6] Raise some partners that can support them financially, since their church most probably not going to support financially. Take some trainings mentioned below in the next question's answer. Sharpening the focus like what strategy do you want to use? Which language society do you want minister? Where are you planning to base your living?
[CPL #7] I will ask them to get the necessary training that will help them to be equipped, The Church should witness their call and pray for them and give them both prayer and financial support.
[CPL #8] I ask more questions to understand what he/she really means. I ask if there are particular ways that I may help. I encourage to take time to get needed training and support.

Where More Training Is Needed

[S #1] Their language...Their culture...Their belief...Their educational background.
[S #2] in Understanding their theology and A possible redemptive analogy or more like a bridge to make them understand the redemptive history
[S #3] I still need to learn the culture of different nations.
[S #4] I need training on how to deal with stress and depression and culture shock.
[PA #1] Most students don't understand and appreciate cultural differences. They think the culture they grew in is a biblical and correct culture. Changing this attitude and giving them the right knowledge about cross-cultural missions is the most important work to be done.
[PA #2] As I tried to mention in question 2, my students need to learn the culture of the group that they want to do the missions work. Sharing the gospel to different people who are different from us will not be an easy task. Cultural immersion is one of the things that my students need to learn. They need to learn respecting, valuing, and accepting other people's point of view. They need to learn proper skills of sharing the gospel in love, without imposing or intimidating others. Language makes a big difference in sharing the gospel to others. As a result, my students need to learn the language of the receptive culture at least to be in a position to communicate the basic message of the gospel.
[PA #3] They need more training in how to learn new language in a simple way. They need a mentor while they do the field practice for 9 months.
[WPA #1] Two of those who went with us went on to train in missions in Singapore and returned to Ethiopia to start a Mission Training School in Southern Ethiopia. That school has now trained 4-500 Ethiopian missionaries. The school has also branched out forming

<p>six satellite schools in various parts of Ethiopia. The satellite schools tend to deal with local evangelists while the main one trains for both internal and external missionaries. You would have to see their curriculum to answer this question and I do not have access to that. I teach each group the Book of Acts for three weeks each round.</p>
<p>[WPA #2] There's always the need for greater clarity of what is expected from both the sending church and the missionary. Unclear expectations lead to misunderstanding and disappointment.</p>
<p>[CPL #1] I will get some mission based books read the book and prepare them using my knowledge to train the disciples. The areas are skills of language, inter cultural mission, church planting and some bible training for missionaries is useful.</p>
<p>[CPL #2] Better understanding about the culture and religion of those who are different from them. There is also a hug need in living and leading authentic Christian life among students</p>
<p>[CPL #3] For the last few years and currently, we have facing some challenges in the area of discipleship. Our students are not well trained to defend their faith. Muslims are aggressively teaching their congregation and misinterpreting the Holy Bible so that they can challenge Christian students. Currently Muslim extremist movement is a big challenge in Ethiopia. Muslim leaders are mobilizing their followers in universities and in some parts of the country against Christianity.</p> <p>The challenge during on campus evangelism was: university students are exposed to new thoughts and ideas such as postmodernism thoughts, sexual immorality and alcohol addictions. Contextualized teaching should be given to bring change in the attitude of students. There is a lack of adequate staff/teachers to follow up new converts as well as contextualized evangelism trainings for all Christian students.</p>
<p>[CPL #4] Showing the big picture: the need for Global (or Cross Continental and cultural) Mission...Language (English, Arabic and other languages)...Cross cultural training</p>
<p>[CPL #5] A- Cross cultural training...B – Mission training...C- Support raising training</p>
<p>[CPL #6] Monitoring and evaluation</p>
<p>[CPL #7] Equipping them with the basics of Mission, Church Planting, Discipleship and Cross Cultural Communication. Most of them have never lived or worked out side their own culture. Cross - Cultural Mission and Cross Cultural Communication should be given emphasis.</p>
<p>[CPL #8] The role of culture in missions...Creative ways or best practices in doing missions...The use of social media for missions...How to inspire, equip and mobilize believers for missions effectively</p>

What an Ethiopian Missionary Should Know

<p>[S #1] The same as number 3. Their language, their culture like their dressing style, their eating style, their way of greeting, etc., their belief, their educational background.</p>
<p>[S #2] by making the training practical like going on mission journey to unreached people group, by creating awareness about the UPG, by helping us understand the context of the mission fields</p>
<p>[S #3] Culture, religion, population number, geographical situation, and if any, the status</p>

<p>of the present church or missionaries in that area I will advise him or her to pray, so that he or she will have the direction of the Lord. I will also advise to learn the culture of the society that they are going to address. Finally, I will advice to learn the simplest way of sharing the gospel.</p>
<p>[S #4] He/she should know that he/she might feel lonely. That he should be teachable. The people group might be hostile and hateful. That he/she will experience a culture shock and he needs to be realistic about it by admitting that. It might take a while to win people for Christ. He will experience a spiritual warfare vividly.</p>
<p>[PA #1] People are different in their beliefs, worldviews, and life values. Prepare yourself to learn a lot. Ethiopians grow in a much locked culture. Therefore, moving to another culture is a big commitment, can only be done by the grace of God.</p>
<p>[PA #2] I think some of the things I mentioned above apply to this question. In addition what I said, any Ethiopian who aspires a cross-cultural missions should be convinced that missions work is costly. They should be convinced that they may encounter rejection and may not be accepted by others easily. They should be convinced that they could be misunderstood in the mission filed. They should not expect result in an overnight. They should realize that what is expected from them is faithfulness in their work. It is God's responsibility to work in peoples hear and bring conversion. They need to realize that they may not be able to see the fruit of their missions work in the life time. But they need to be assured that since they are participating in God's mission, they need to be encouraged by the presence of the Lord with them as He promised in Matt. 28:20. I will remind them not to compare their missionary effort with any one. God works in different ways with different people. As I said in the above questions, they need to learn to accept and love those people with different culture to whom they are bringing the gospel.</p>
<p>[PA #3] He has to take cross-cultural missions courses (eg. Cross-cultural communications, Contextualizing the Gospel, Cultural Anthropology for Field Missionaries, the World Religions and how to reach them, Ethnographic Research, etc.).</p>
<p>[WPA #1] They are pretty well versed in theology before they go and most of them are pretty good at cross cultural communication. They may need to understand issues related to world view – and if they are working with Muslims there is special training on Insider Movements.... But actually they are very social and communicate easily across the cultures.</p>
<p>[WPA #2] They should know that there will be suffering and sacrifice. They should know that their supporting Ethiopian churches are backing them up with serious prayer. They should know the difference between Jesus (Bible) culture and Ethiopian culture. They should know enough English to function internationally if they are going outside of Ethiopia.</p>
<p>[CPL #1] the language, culture, beliefs, the predominating faith's teachings, how to make interactions with the local communities. He has to have plan to make how to penetrate into the strongest cultural and religious background of the existing in the area. for ex. if the missionary is sent to Muslim area he need to know how to get into the beliefs and practices and bring witness to the Gospel. He/she may need to engage in various socioeconomic activities like trade/farming to assimilate with the local people</p>
<p>[CPL #2] Culture, worldview, values, religious distribution and the level of responsiveness to the gospel. Moreover, language learning will be a very important part of their preparation in order to communicate the Gospel to the people. An Ethiopian</p>

missionary needs to know about the need for developing prayer and financial partnership before setting out to go to the mission field as well. Moreover, having a professional skill-set would be very helpful as a way to open the door, especially in those countries that are relatively closed to the gospel.
[CPL #3] Cultural and religious background
[CPL #4] Difference in culture, food and style communication, Language, Right attitude and respect towards other cultures, Not to preach about anything else but only Jesus.
[CPL #5] Cross cultural issues or study about their culture and language, how to raise his support, their living style, create communication with local church in that area
[CPL #6] The culture, interpersonal communication skills, their language, denominations available in the area, some reading and writing skills of that language, fund raising skills (if the missionary is supposed to raise his own living expense)
[CPL #7] Need to study the culture, history and the language of the community he/she want to serve.
[CPL #8] First is to learn about their own culture, Learn what the Bible says, Learn the culture that they are targeting, Study planning, evaluation, reporting, resource mobilization, and communication skills, Learn how to develop customized tools or on how to find and use the existing ones, Intentional prayer and intercessions

Obstacles to Major Missionary Sending

[S #1] This is because nowadays, people are becoming more influenced by globalization. Instead of sharing the gospel to others, people are more comfortable with participating in Church programs. Even the leaders are more involved in building Churches and preparing conferences. In addition to that, today's generation that wants to take a risk that might be caused as a result of evangelization.
[S #2] Being unaware about the need, thinking that it takes a full time missionary and not a tent maker, not understanding what being a missionary is all about.
[S #3] It is only few believers who are exposed mission study. Majority do not have hint about world evangelism. Language is also another barrier. Ethiopians speak Amharic. Unfortunately, there is no country in the world who speak Amharic, other than Ethiopia.
[S #4] Lack of awareness and lack of nationwide organized effort to do cross cultural mission. Thus, lack of mobilization in using the available resources.
[PA #1] Language barrier is one big reason. The way the church disciplines its members is another reason. There is no intentional mentoring for mission involvement. The few number of mission schools is another big challenge, and finally economic challenges is a big hindrance.
[PA #2] There are several factors contributing to this. First of all, I do not think the Ethiopia church has realized that it is God's timing for her to be involved in crosscultural missions. For the past 90-100 years, the church has been on the receiving end of missionaries. There is this mentality among Ethiopians that missions is only for white people. But it seems the church is not realizing the change in the center of Christianity in the global church. Christianity in those countries considered to be senders of missionaries few decades ago is now declining. On the contrary it is thriving in those countries considered to be receivers of missionaries. The church needs to get rid of from

the mentality that missions is done only by foreigners. It needs to capture the fact that missions is not from the West to the rest, but from everywhere to everywhere. Secondly, I think the other hindrance for the Ethiopian church not to be involved in crosscultural missions is the issue of money. Since most Ethiopian local churches are financially poor, they think they can't send and support a missionary in other cultures. This is also a wrong perception. There are some local churches in Ethiopia that have disproved this myth. The Ethiopian church can contribute and send missionaries. Or they can network with other likeminded mission organization in and outside of the country to send missionaries. Thirdly, the other barrier is the issue of language. Most Ethiopian are afraid to be involved in missions especially outside of the country since they do not speak English or other major languages. Again, this barrier can be overcome through education. The church in Ethiopia need to be global minded and need to conduct some of its services in the world's major languages like English. This will give a platform for its ministers to develop their abilities to speak other languages.

[PA #3] The churches lack mission awareness. There are not enough missionary training schools in the country. There are very few missionary sending societies. The attitude "only white people can be missionaries" hinders the church to act.

[WPA #1] That is true. There is an organization now that is trying to encourage Ethiopians to minister outside their culture. They are like the Jewish Christians of Acts 11 who spoke the word to no one but Jews only. Ethiopians by nature are shy and non-confrontational. Many are weak in English. They tend to be reserved around strangers. So it is a matter of awareness of their responsibility and then the emboldening of the HS which can help them move across the divide.

[WPA #2] FYI: The SIM-related church in Ethiopia (Kale Hiywot – "Word of Life") has been at the forefront of sending hundreds of Ethiopian missionaries to other tribes within Ethiopia for several decades. They also have full-time Ethiopian missionaries outside of Ethiopia. For example, many of our South Sudan team members when we were with SIM-Sudan were Ethiopian. In regard to other denominations in Ethiopia, I believe the reason they have much fewer Ethiopian missionaries is because many have relied on foreign money to build their church buildings and salary their pastors (SIM does neither). This causes them to think that missions is the foreigners' responsibility.

[CPL #1] I think it is due to the following reasons (not exhaustive): It is due to low revival in the churches that is mainly caused by business of the Christians to pursue their livelihood prayer and intercession devotion are highly affected. The other is shortage of the gifted/committed leaders like pastors prophets and Apostles who give teachings from the scripture and from their experiences in mission. As it is written it is due to Matt. 24:12 and the influence of some false teachings such as post modernism that encourages tolerance not to speak against ones faith...

[CPL #2]
 Lack of training and language proficiency.
 The influence of postmodernism
 Some negative teachings towards evangelism and purity
 Lack of exposure to another culture
 Lack of financial capacity to go or to send

[CPL #3] It is a difficult question to answer but I can guess one reason: It may be the

challenge of English language (most Ethiopians can't speak English very well).
[CPL #4] The vision of cross country and cultural mission so low. There are many churches with out mission pastor, there is a big need to motivate and alert the Ethiopia church rise up for global mission!
[CPL #5] 1- Most of Ethiopian churches they are not teaching mission. They believe that mission is the work of the western. 2- But few Ethiopian churches are working mission and also they are ready to send missionary but they have financial limitation or challenge.
[CPL #6] Sharing outside their own culture means being a missionary and being a missionary means raising their own support because the church in Ethiopia are not doing good in sending missionaries(they don't give financial support for the missionary living expense). Therefore, since many people don't want to risk their family and their own life they don't want to be missionaries. The other reason is there is no awareness among Christians about serving as missionary. It is untouched ministry in the church. (Please Read this answer with the knowledge that Mekaneyesus and KaleHiwot churches are trying their best in sending missionaries to another country and within Ethiopia)
[CPL #7] a. Mission is not the focus of our teaching, that need to change b. For many serving God is narrow and limited to the "Pulpit Ministry", the Church need to focus on its main purpose for existing on this earth. So our teaching need to change. c. Supporting Mission and Missionaries is not known as such in many churches. In fact Ethiopians are ready to give for the things the church asks them to contribute. It is the Church leaders need to have sat least basic Knowledge e of Mission so that they can influence their members.
[CPL #8] Cultural: Ethiopians have a rather conservative culture like the Jewish people where they hardly mix with other cultures. Theological: There seems no sound indigenous missions theology among the Ethiopian evangelicals. Leadership: There are no national missions strategies and interdenominational and cross-cultural missions schools that direct and equip the church.

Ways Forward Toward Major Missionary Sending

[S #1] I think the Church leaders should work a lot on it. Mission should be their main agenda. They should work on organizing mission groups and planning a budget for that. They should also pray for committed people who can work in the mission group and should follow up them. In addition to that, intensive education should be given to the members about mission. This education should show the gap between the mission that has done by the apostles in the Bible and ours.
[S #2] -that even professionals need to have a missionary mentality -mission sending agencies -the church needs to aware its members
[S #3] There must be a mission sending school. In Ethiopia, The seminaries focus on teaching mission, not sending. Majority of mission students end up being mission scholar not missionary.
[S #4] Unified effort to do cross cultural mission. Avoidance of redundancy in producing materials in order to avoid wasting resources. The need

<p>for more contextual training in the theological schools and enforce that mission is the business of all, not the few.</p>
<p>[PA #1] Grass root level discipleship in line of world mission-giving vision. Preparation in terms of education, resource and attitude.</p>
<p>[PA #2] · I think it is a must to have more missions focused training institutions in the country.</p> <ul style="list-style-type: none"> · Those existing theological institutions need to strengthen their missions department by adding more professors in the area of missions. · They should encourage more students to major in Missions. · Local churches need to introduce missions program. · They need to ordain mission pastors. · Churches should Encourage short term missions. · Pastors need to preach on missions regularly. · Local churches need to be proactive in creating partnership and networking with likeminded churches both inside and outside of the country. · The Ethiopia church should encourage the diaspora community who are living outside of Ethiopia for different reasons to consider themselves as missionaries and to be involved in cross-cultural missions rather than just maintain their own culture in foreign societies. The diaspora need to realize that the Lord has migrated them for a bigger purpose than the different reasons they left the county, such as financial reason, persecution, or adoption.
<p>[PA #3] Mobilizing churches for missions.</p> <ul style="list-style-type: none"> Ø Establishing National Mission Societies. Ø Starting many missionary training schools.
<p>[WPA #1] Nigeria is exactly the opposite—they are the leaders in Black Africa followed by Ghana. Well – Ethiopia has great potential. Most of the larger denominations are aware of their global responsibility. Just yesterday we had a meeting of Ethiopian Mission leaders wanting to form an Evangelical Missions Association. It is not off the ground yet but I think it will take off. The more success stories they get of people who go and do it and return with their stories – the more interested they will become. There are Mission training schools opening up all over Ethiopia. Right now there are about five or six that I know of. The Mekenna Eusus is right behind EKHC and the Mennonites have just opened a school to train missionaries. There are a couple such schools in Hawassa right now. Most of these are training in the vernacular and for internal work but all of these schools want to train for overseas ministry as well.</p>
<p>[WPA #2] Foreign agencies need to stop funding church buildings and pastors’ salaries.</p>

<p>Ethiopian believers need to take responsibility for their part in the Great Commission. Mission agencies need to help facilitate Emerging Nations to be part of their mission community. (SIM does a superb job at this - brag, brag! We even have an East Africa sending office in Addis to process Ethiopian missionaries for overseas service).</p>
<p>[CPL #1] We have to start it with strong prayer, intercession, and training the ministers to be "mission minded". The church in Ethiopia has to be aware of the need to evangelize the world that God is still waiting for Ethiopians to do the work. Most of the Christians are busy with ministry to the saved and this is indicated in their annual plans and activities. Most of the churches did not include mission in their strategic plan (if there is any). On the other hand, denominations like Ethiopian Kale Hiwot church have experience in sending missionaries to other nations like India and Arab. We need to learn how they are managing the mission sending ministry and scale up on the work that is already at work.</p>
<p>[CPL #2] [not answered]</p>
<p>[CPL #3] : New mission originations must be established and all local churches must focus on evangelism and missions. Then mobilizing and training Christians intensively is recommended. As EvaSUE we believe that changing students is changing Ethiopia. God has given us the opportunity to reach Ethiopian universities and beyond with the gospel of Christ. Sustainable student based evangelism and mission initiatives and intentional recruitment of missionaries should be encouraged.</p>
<p>[CPL #4] [not answered]</p>
<p>[CPL #5] [not answered]</p>
<p>[CPL #6] [not answered]</p>
<p>[CPL #7] TEACHING is what is missing in the Ethiopian Church. The Church should have strong mission department and our theological colleges need to give big emphasis on mission.</p>
<p>[CPL #8] The existing church initiative to send missionaries have to be strengthened. Cross-cultural missions education has to be offered at all the existing Bible colleges and seminaries. A local missions agency that strengthens the church needs to be established</p>

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