

What is proper training for FM?

Training and Paradigm Shift

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Among the Asian missionaries, Korean's *pali-pali* (speedy) culture may cause greater progress of ministry than Filipino's *dahan-dahan* (slowly) culture. In this sense, Koreans are progressive but Filipinos are conservative. However, if we talk about paradigm shift in missionary work, that is completely opposite. I witnessed such cultures do not work well in missionary ministries. Koreans are usually conservative rather than progressive even though much more aggressive (*pali-pali*) in action. Most Korean missionaries, including myself, engage the ministries with old fashioned paradigm. Koreans are slow learners and love to learn their mission theories and improve missionary practices from the mistakes made by themselves and not by others. This was one of the most difficult problems to correct. Problems like these would spring up even when I would have to lead either a small missionary band or a bigger mission agency.

How do we update missiological concepts of Asian churches who are now taking their missionary tasks seriously? Are there any better ways to help them shift their mission paradigms? Or do we just wait until time passes and they learn through their own mistakes? As later runners for the modern global ministry movement, Asians just follow in the footsteps of the western forerunners from organizing mission agencies. The implementations of field ministries as well as missionary's retirement are all just mirror images of the western forerunners. From the later decades of 20th century, Asians have tried to catch up with the westerners for the Kingdom ministry. Among different Asian nations, there are various patterns for learning new paradigms in cross-cultural ministry. Chinese leaders have learned three-self principles and practices in church planting from the scriptures and their harsh environments. These principles and practices were not learned from their western forerunner counterparts or from outsiders. Filipinos adapt quickly to outsider's models and challenges, such as tent making ministry. Korean church experienced explosive growth; however, she is conservative toward new paradigms of global ministry. When joining with western mission agencies, it causes mixed influences in terms of paradigm shift. Another promoter in paradigm shift for Asians is western mission schools like Fuller School of Intercultural Studies. And yet, the responses toward these challenges have been differing with different nationals.

Asian churches set up numerous missionary training programs for meeting their urgent needs. Although training centers are located in Asia, main streams of training programs are followed by western patterns. There are still a lot of western leaders that are influencing missiological training. For example, the "Perspectives" program is still used as one of the main text for many of the Asian training centers. Some cases are too theoretical rather practical. However, field oriented programs were generally welcomed by newly emerging nonwestern mission groups. I believe that the program of AFMI Institute is one of them. Since 2008, AFMI trained three (3) batches of BTC (Basic Training Course) from more than 10 Asian fields and one special course for Korean and another one for Uzbekistanis. Sixty (60) trainees from 11 Asian fields underwent these five (5) trainings. Among them 60% is Korean, 40% is composed of six Asian nationals (Chinese, Uzbekistanis, Indian, Indonesian,

Filipino, and Malaysian) plus few westerners. They were offered four specific training fields; CATALYST (Kevin Higgins) as biblical foundation; INSIDER MOVEMENT PRACALITIES(John Kim) as Practicum; TOTAL PARADIGM (Chong Kim) as Kingdom Perspective Paradigm; and BAM/ TENT MAKER (David Lim/ Caleb Shin/Gary Westerman) as Integrated Kingdom Ministry.

It is too early to be able to see the relevancy of this AFMII training program so far. We cannot say with confidence if this is effective or influential one. But I still do believe there has been a great contribution in terms of the paradigm shift.

Since most Korean trainees were veteran and career missionaries and not candidates, they were able to compare and give their honest opinions about this training. They openly confessed that their old paradigms have been changed through this program aiming at paradigm shift. For example, the old and traditional understanding in ecclesiology has been transforming by recognizing the emerging churches. Many trainees began to see the possibility of changing the image of church that they are going to plant.

People groups are being brought closer together by globalization. Diasporas are becoming a central force for missions around the world. Through globalization, far corners of the earth have been brought together. Business is not just means for mission but itself as mission. Kingdom perspective transforms the church image through the new faces of the emerging churches.

This paradigm shift should take place at and move in these new perspectives. I strongly suggest that a “paradigm shift” should be pursued as the central theme to be articulated and goal to achieve in the curricular of AFMII training program.

YOU DON'T MISS THIS INDISPENSABLE TRAINING OPPORTUNITY !

AFMI Training

29 Sep - 26 Oct 2012



You will go through Mission Paradigm Shift!

- **Who should apply?** Any Asians and Western (new) workers desiring to work with Asians for the remaining task.
- **When?** 29 Sep - 26 Oct 2012
- **Where?** Vision Centre—KL
- **Mentors?** *Kevin Higgins, Chong Kim, John Kim, David Lim, Young Kim (You may join the training by module. U\$100 / Module.)*
- **For more information:**
Contact at <hy4god@nate.com>
(*Dr. Young Kim*; Dean of the AFMI Institute).
- **All the trainees will be given the privilege to attend AFMI-ASFM conference.**

This training course is endorsed by and cooperated with the US Centre for World Mission (USCWM) and the Korea World Missions Association (KWMA). You may attend the training by module.

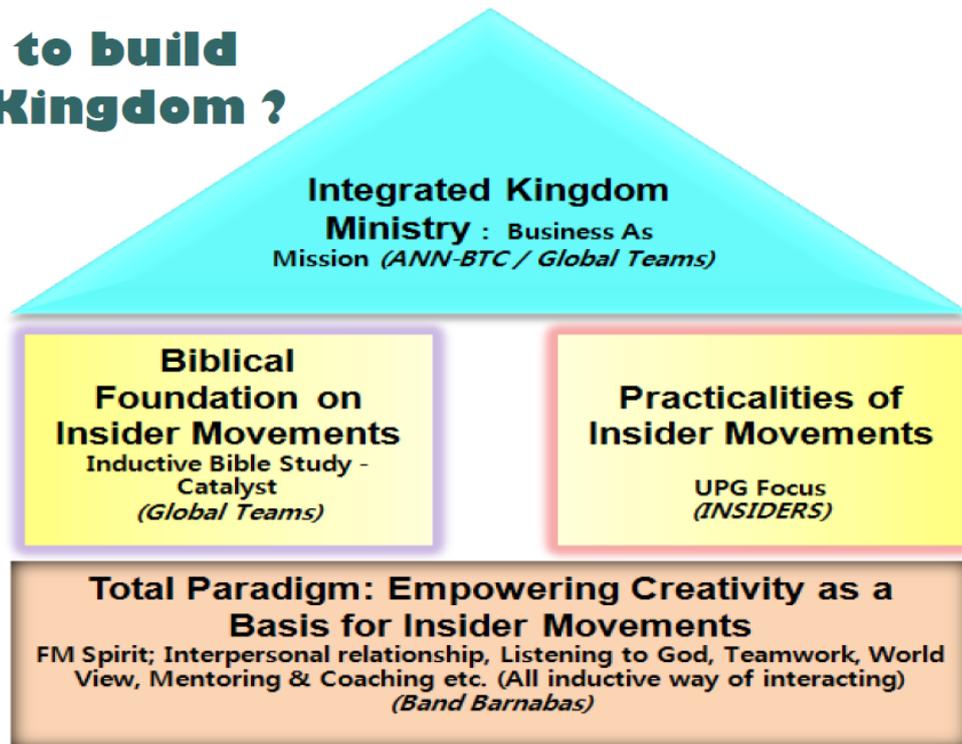
GOALS

- Synchronizing the Frontier Mission (FM) mobilization/training/field allocation
- Confirming the Attitude/the Calling of God for the FM
- Maximizing the Understanding of the Last/Remaining Task and Preparation for the FM with Insider Perspectives
- Preparing for the Integrated Ministry with Kingdom Perspective
- Providing a Global Network to result in Synergistic Cooperation in FM

CONTENTS

- You will take part in relation building work and self-retrospection process to confirm the Calling of God.
- You will be involved in the Inductive Bible study (CATALYST).
- You will deal with the mission paradigm issues, frontier mission and insider movements stuffs and the Kingdom perspectives.
- You will understand how to start a Business as Mission & Transformation.

How to build His Kingdom ?



Here, I'd like to propose that we start taking more seriously *how we deliver* than teaching the right content. It is not *what* the nationals or young believers learn from us, but rather *how* they learn that's going to impact their culture and society in the long run. Modern day evangelical workers have focused too much on having the right content (mainly right theological content derived from the western form of Christianity) and assumed wrongly that we know how to deliver best. The main method of delivery was done through one way preaching and teaching. We assumed that the nationals don't know any better, thus we needed to teach them the right content, our way. This assumption begot the ill fruits of dependency all around the world. The ways that we deliver forced dependency from the very people we have been trying to empower. Speaking of the right content, we didn't even have the right content because the answers we brought with us derived from our cultural context.

Going with the questions and not with answers is how we at BB need to train ourselves. This is a set of skill that requires counter cultural intuition, actions and convictions. *I believe we can move from the pioneering stage to the partnering stage without going through the parental stage.* The problem of insisting on the right content (as good as they may be from our perspective) is that it produces unhealthy dependency issues where the nationals and/or young believers are unable to climb out of the parental stage.

We have to learn to teach in a way that empowers the people. The key to how we deliver must be related to how we come along side of the people and empower them to develop their own content that is right for their context. Coming along side of them requires an attitude of humble learning on the part of the workers from the outside. Without first learning from the people (more on this in ethos of lifelong learning), we cannot effectively empower and equip them to make right decisions. Even if they don't make the right decisions or develop the right content from our cultural and theological point of view (or even our personal preference), we allow them to learn from their mistakes by giving them the necessary room and space. We trust that the Holy Spirit will guide and correct them as they interact with the Scripture. (Related article: See "Empowering Creativity", *AFMI Bulletin No. 2, Jan-Mar 2010, Chong Kim, Band Barnabas*)

CATALYST

A way to see the heart of Christ in the skin of every culture

The author of CATALYST, **Kevin Higgins**, says about CATALYST as follows:

- Imagine an insider movement to Jesus begins to emerge in your area. Your first response will probably be to praise God. But now what to do? How do we train people? How do we help new followers of Jesus become learn to use the scriptures in order to keep their new movement under His guidance? How do we help facilitate a movement in which scripture really is the leader, and not us, the outsider?
- CATALYST was developed in order to help outsiders to accomplish these things. CATALYST began as a way of studying the Bible with insiders, and now has been adapted to help outsiders be good helpers for insiders. How does it work?
- CATALYST is built upon the foundations of Luke/Acts and several of Paul's letters. These books were selected carefully because they give us windows into how the 1st Century movement to Jesus grew and developed. In CATALYST participants read whole books, not just selected verses, from the Bible and apply them by asking questions about how a movement grows, how leaders are selected and trained, how problems are dealt with, how "church" forms develop and adapt, etc.
- Specifically, you will study Luke and Acts no less than 5 times! Each time we read Luke/Acts from a different perspective, asking different questions. Then we turn to Ephesians. Next comes three studies of Paul's two Corinthian letters in which we seek to learn how to address pastoral problems, do contextualization, and also understand what worship is and how it takes shape in a movement. Finally we look at Paul's letters to Timothy and Titus (leadership) and Philippians (partnership).
- Along the way we will certainly learn much for our own practice and ministry. But more importantly, we will learn how to help insiders apply these texts in their own lives and leadership.
- CATALYST has a core value: the Spirit of God uses the Word of God to correct and teach the People of God. We believe you will experience that in a powerful way!

**You will understand what
must be realized?**

**Insider Movements: The Biblical Jesus Movements
in other socio-religious traditions.**

AFMI Training : 29 Sep - 26 Oct 2012