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# TRAINING THE CARIBBEAN MISSIONARY

by  
*Claire Henry*

## Introduction

I write this paper as a missionary whose training has not followed the path of traditional missionary education. By traditional missionary education, I mean education in a Bible school, institute or college which equips one to do the work of missions. By missionary, I mean one who has responded to the call of God and the Church to communicate the message of the Gospel across national and/or cultural boundaries for the purpose of leading persons to know Christ as Saviour and Lord, and to see such persons established in a local church where they can reproduce themselves.

When I left Guyana in August 1981, the leadership of the local church of which I was a member laid hands on me and sent me out as a "missionary to Jamaica." I thought it strange that they prayed for me using those terms as I was conscious of going to Jamaica to study, to fulfill what I then perceived to be the second stage of an answer to the call of God which I had experienced in 1974. I had met the first stage of the call as I had been a staff worker with Inter-School/Inter-Varsity Christian Fellowship. At the time of my "call" I also saw the need for training so that I could better fulfill the goal of teaching in a Bible college. I was never really conscious, however, of being a missionary in the "traditional" sense. The term did not apply to me because of my colour and my place of birth. This was in spite of the fact that I had been a member of a missions conscious local church.

Ironically, I have had the experience of being sent out as a missionary to Jamaica from two local churches. In Jamaica, however, I have never been recognized as a missionary, and understandably so, as I have never been under the umbrella of a formal "sending agency." I am one of thousands of Third World nationals who

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have served the Christian faith in other lands as anonymous missionaries.

I share this personal account to underscore the point that one of the first challenges to training the Caribbean missionary is to develop within our people the concept that we, like other Christians around the globe, have a responsibility to become the "sent out people of God." One of the first tasks would be to break down prejudices and misconceptions about who is a missionary and who can be called to be a missionary. This paper prescribes training to enable Caribbean nationals to respond to special opportunities to proclaim the Gospel internationally.

### **Some Definitions**

I have already defined the use of the terms missionary and traditional missionary education. Before I continue, it is fitting that some definition should be given to other key terms of the presentation: mission and missions. In his discussion of "an interim definition of mission", Bosch underscores the point that "Christianity is missionary by its very nature, or it denies its very *raison d'etre*" (Bosch 1991, 9). Bosch warns against "a sharp self-confident delineation of mission . . . as ultimately mission remains undefinable." He adds:

Christian mission gives expression to the dynamic relationship between God and the world particularly as this was portrayed, first in the story of the covenant people of Israel and then, supremely in the birth, life, death, resurrection, and exaltation of Jesus of Nazareth (Bosch 1991, 9).

Bosch sees mission as "a multi-faceted ministry in respect of witness, service, justice, healing, reconciliation, liberation, peace, evangelism, church planting, contextualization, and much more" (Bosch 1991, 512).

Beyerhaus proposes a definition of mission that encompasses four theses. First, the mission of the people of God is "to glorify the reign of God and to manifest His saving work before the whole world." Second, the Church "is called and sent to save all men from the eternal and temporal consequences of their apostasy from God." Third, the Church is "called and sent in the power of Christ's victory to disarm the evil one." Fourth, "the Church of Christ is called and sent to witness to the Gospel before all mankind and in preparation for the return of the Lord" (Beyerhaus 1972, 41-46).

*Missions* is the response of the people of God to the mission of God. It is "the activity of the people of God crossing any and all cultural boundaries to present and solicit response to the message of the gospel" (Tallman 1989, 17).

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Having established these definitions, I will now look at how Caribbean persons have responded to the mission of the Church.

### **Caribbean People in the Wider Mission of God**

The Church in the region is the product of the mission efforts of the Europeans and the Americans who were also our colonizers. Latourette documents that as early as 1783 missionaries left the region to take the Gospel to other lands. Persons such as George Lisle and Moses Baker preached and gathered a congregation among the blacks. In 1842, the Jamaica Baptist Missionary Society was formed with

dreams of Christian Negroes going from Jamaica as missionaries to the Negroes of Africa. Beginning in 1843, over a span of years and at no little cost of life and health, quite a number went to Africa in connection with the (English) Baptist Missionary Society. Also commencing in the 1840s with the aid of the Baptist Missionary Society a school was conducted for the purpose of training Jamaicans for the ministry (Latourette 1943, 54).

Latourette gives other examples of the historic involvement of Caribbean peoples in missions. In 1895 the Moravians agreed to carry the gospel to Africa (Latourette 1943, 55-56). "Methodism was introduced to Demerara (British Guiana) by two freed Negroes who had been converted in Nevis" (Latourette 1943, 64).

Yet in his presentation on the barriers to an effective Caribbean response to missions, a paper presented to the first Caribbean Consultation on Global Missions, sponsored by the Evangelical Association of the Caribbean and held in Jamaica in 1990, Seale listed eight reasons why Caribbean persons have not responded to Christ's call to evangelize across the world.

Seale's thesis is that we have been the last to respond to the thrust in global missions because we were not taught to be missions oriented. In their quest to present the Gospel "free" to everyone, the western missionaries did not encourage us to develop the kind of responsible stewardship that would facilitate financial support of persons sent to the mission field. Moreover, Seale laments the lack of initiative and creativity of our Christian workers, and the insularity of our churches. Altogether this accounts for the general lack of vision for global missions.

When one looks at the work of Latourette and compares it with Seale's scathing criticism of our lack of missionary effort, one asks why is it that the contemporary Caribbean Church is not seen as a mission-minded

institution. First, I suggest we are not aware of our historic role in mission. To this end, training of the Caribbean missionary must begin with developing an awareness of who we are as a sent out people of God.

Second, these very obstacles which Seale defines may have to inform the development of a training programme for the Caribbean missionary. To begin with, one must have jumped the hurdle of deficient discipleship to even hear a call to the mission field. Our churches tend to be insular when it comes to preaching and teaching on the ministry and spiritual needs outside of our context. When last have you heard a sermon challenging the local church to reach beyond its environs? When last have you given such a sermon?

There is need for a concerted effort to make the Caribbean Church a sending church when it comes to missions. Here I want to underscore the terms concerted and sending. The phrase "concerted effort" implies that there have been sporadic efforts at sending out missionaries from the Caribbean. The story of the International Missionary Fellowship (IMF) illustrates one attempt at this concerted effort. Hall (n.d.) reports that the International Missionary Fellowship was founded in April 1962 in response to a pastoral concern for missions. Addressing the philosophy of IMF, Hall writes:

IMF acts on the established principle . . . that missionary training may be introduced to a limited extent during Bible School work, but for real effectiveness, special training must be given where specific issues are tested in conditions similar to the mission field (Hall, 4).

Hence entering students were expected to have Bible school preparation. Nevertheless,

Persons with professional qualifications, . . . [were] given special courses to fit them for the mission field within a shorter period and within a scope more narrow and defined than that of a church planting missionary (Hall, 5).

In its heyday, IMF sent missionaries to Bolivia, Dominica, Grenada and Haiti. This organization is no longer in operation. Some research as to the reasons for its closure would be a useful guide in the planning of programmes for the training of missionary personnel from the region.

A casual look at the IMF suggests the following reasons why it is no longer operational. First, it may not have been close enough to the local church in its organization and its support. Second, it operated too far

away from our educational context. For example, the cover page of Public Enterprise News (the December issue, entitled Perspectives on Jamaican Education) contains this quote, which may have come from Professor Errol Miller, whose picture appears on the front cover, but the quotation itself had no reference. It reads:

From an educational perspective, Jamaica is a poor first World country. The history of the people's exposure to mass education and their ideas about it are First World. The educational standards expected are First World. Many use the education obtained locally to market themselves in the First World. But the resources to provide this First World education are decidedly Third World (Frontispiece).

What are some implications of this statement for the training of the Caribbean missionary? First, there is no need for any "boot camp" element in the curriculum for training the Caribbean missionary. We know what it is to live with hardships of one kind or another every day of our lives. I vividly recall what a student once said to me. The student habitually came in late for an eight o'clock class at Jamaica Theological Seminary. One morning, when called upon to participate in class, the student declined. Later, without my asking, she told me, "Dr. Henry, when I come off the bus I need about an hour to cool out."

What we need to build into our programmes are courses or sessions that teach people to reflect on their life experiences, to see how these may impede or facilitate their work on the mission field. There have been models of mission agencies among us—albeit they have tended to operate in a sporadic and disjointed manner.

With respect to sending, history shows that a number of Caribbean persons went out, as opposed to being sent out, on the mission field. These brave souls took the Gospel across cultures without the support or blessing of the local church. Some study needs to be done on how well these persons were able to survive on the mission field in spite of the lack of local church support.

### **Opportunities for Caribbean Missionaries to Serve**

There are innumerable opportunities for Caribbean persons to be involved in the mission of the Church. The mobility of our people, professionals and non-professionals, has resulted in a number of churches which minister to Caribbean persons in Europe and North America. In many parts of the world, our history as people of colour who have experienced oppression and discrimination may give us great

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credibility as missionaries. Also, as persons from the Third World we have readier access to countries which are now closed to Western missionaries.

Moreover, as Caribbean Christians many of us have learnt how to do a lot with little. This is a very powerful characteristic for persons who would be involved in church development. At the same time we must realize that we have relative affluence over against some parts of the world. This last should encourage us to give to missions. We can begin doing this by supporting financially those sent from among us to serve the cause of Christ in other parts of the world. However, it is time for us as a region to examine how we train persons who would become missionaries.

### **Challenges to Training the Caribbean Missionary**

In this discussion on training the Caribbean missionary, I will approach the topic from the perspective of a Christian educator. The first challenge to be noted, one that I have struggled to understand for years, is our tendency to compartmentalize the gifts and ministries that God has given to His people to be used in His service. I would like to suggest that this may be one of the reasons for the apparent poor performance of the Caribbean church in the area of missions—as it continues to perform marginally in the area of Christian education.

There seems to be an agreement on an hierarchy of ministry personnel. At the top of the hierarchy is the pastor. The Sunday School teacher is somewhere on the bottom of this perceived scale. Therefore, at the outset I recommend that training of the Caribbean missionary start with the breaking down of stereotypical views of the missionary. Second, training of the Caribbean missionary should take a multi-faceted approach. Third, training the Caribbean missionary must take a holistic approach that involves the local church, the training institution, the trainee and the sending agency.

The primary challenge to training the Caribbean missionary is that of enlisting local church support. By this I refer not only to financial backing but, more importantly, to the undergirding of morale. Speaking of Brazil, Itioka writes, "There are many candidates ready to go, but the Brazilian church does not always have the vision to support and send them" (Itioka 1991, 119). Here in the Caribbean, and doubtless elsewhere, this is a problem not only for the missionary but for persons who would like to be involved in full-time ministry.

Not many Caribbean missionaries have had the kind of local church support that I experienced when I worked as an Inter-School/Inter-Varsity Staff Worker in Guyana. I was commissioned as a "missionary"

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from my local church to serve IS/IVCF Guyana. Hence the pastor did not chide or question my absence from mid-week meetings and some Sunday meetings for he knew that I was out "on the field." In turn, I kept my home church abreast of my work in the schools and made it my business to know what was missed in my absences, from members meetings and so forth. I also gave my views on issues affecting the church.

The enlisting of local church support is but one of many challenges that would face curriculum planners for the training of the Caribbean missionary. Notwithstanding there are numerous missionary training programmes in our midst, Christ for the Nations Bible School (Jamaica), the David Ho School of World Missions, Caribbean Graduate School of Theology (Jamaica), Full Gospel Training Centre (Guyana), Jamaica Theological Seminary, Youth With A Mission Discipleship Training School—just to name a few. Some survey should be done on programmes offered at each of these institutions to see how each programme has impacted the sending of persons to the mission field.

I have already mentioned the need to confront stereotypes which I suggest stand in the way of persons responding to a call to the mission field. There is the view that the missionary is a specially gifted and called out person whose superior spirituality, if not cultural and intellectual supremacy, equips him or her to take the gospel across cultures. In our context there is also an opposite view which sees the missionary (and other persons in ministry) as persons who have failed in other fields and so have turned to ministry as an escape. Then there is the view of ministries as ranks. Hence in Jamaica, ministry descriptors such as evangelist, pastor, missionary, Bible teacher, and "Man of God" are frequently used as titles. However, I have yet to hear the title "Servant (Slave) of the Living God."

In addition missionary are: the cultural context, personnel, accreditation, meeting the missionary education needs of different categories of persons, training in specialized fields, institutional structure that may best facilitate training of the Caribbean missionary and involvement of local church leadership in the training. I will address each as a separate sub-topic.

## **The Cultural Context**

An effective training programme for missionary candidates must be informed by the cultural context of the trainee. Itioka illustrates this in her description of how the missionary training institution AVANTE, in responding to its awareness of how Brazilian culture has shaped human development, has sought to correct the negative influence of the culture



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by seeking "to bring healing and recuperation" to the missionaries in training. Similarly, we can identify cultural barriers to training the Caribbean missionary. One such pervasive difficulty is the low sense of self-worth as a result of the widespread fractured family life in our society. Hence, in any missionary training programme we would have to target spiritual and emotional health as a unifying goal.

Central to the view of missionary training should be the view of the missionary as one of a team of valuable persons sent out and equipped to do battle for the Lord Christ and His kingdom. In planning a mission training programme for the region, we must beware of an over-emphasis on ministry specialization that erects barriers between persons who will have to work together for the cause of Christ.

Wherever possible, it is recommended that we aim at educating potential missionaries alongside other Christian workers, rather than having them isolated in separate training institutions. This isolation in training may foster an exclusiveness that does not serve the missionary enterprise positively. For the reality is that the missionary will have to work alongside other persons, Christian or non-Christian, some of whom may be specialists in their respective fields.

Here in the Caribbean, we need to take this advice seriously as there is the tendency for Christian groups to work in isolation from each other. Moreover, because of the lack of personnel and other resources, we should certainly be thinking of pooling our resources when it comes to missions education. We must be wary of elitism or tribalism in missionary education. Ideally and practically we can combine missionary and theological education.

## **Personnel**

One of the major challenges to missions education in the region is the enlisting of personnel for training and persons who would be the trainers. Our experience of increased enrolment at Jamaica Theological Seminary (JTS) and Caribbean Graduate School of Theology (CGST) suggests that there are persons out there who are interested in training for the ministry as a professional option. For example, one of our part-time degree students has a B.Sc. I suggested that study at a higher level, e.g. at CGST, might have been more meaningful. He explained to me that he needed to study theology, and that he needed to start at the undergraduate level.

The question of trainers, however, is a real concern. If we were to insist that only persons with missionary experience and missionary training could teach potential missionaries, then we would find a

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shortage of Caribbean personnel to teach in such programmes. My recommendation is that deliberate attempts be made to build an international team of trainers who would exemplify to the prospective missionary the power of being able to live and work in an inter-cultural setting.

## **Accreditation**

This is the most vexing concern of theological education in the Two-Thirds World. In the English-speaking Caribbean where we have followed the British educational system, institutions not affiliated with the University of the West Indies are not considered "accredited". Actually, the concept of accreditation is better understood and practised in the North American setting.

Caribbean Evangelical Theological Association has established an Accrediting Commission which has since accredited three schools in the region: Jamaica Theological Seminary, Colegio Biblico Pentecostal (Pentecostal Bible College, Puerto Rico) and the Caribbean Graduate School of Theology (CGST).

The International Missionary Training Project sponsored by World Evangelical Fellowship aims to establish an appropriate accreditation body to "evaluate the effectiveness in cross-cultural ministry of the missionaries being produced, not their academic achievement" (Windsor 1991, 20-21).

In an undated article entitled "Serving the Church in Cultural Context: The Role of Academic Accreditation," McKinney identifies two underlying assumptions regarding the missiological implications of accreditation:

- 1) that theological [and missiological] education will maintain a servant posture as it relates to the Church within the culture; and 2) that the quest for academic excellence in theological education will be pursued within the context of the Church and culture (n.d., 35).

Moreover, McKinney is convinced that in its proper context, accreditation is advantageous to the theological institution and the totality of the local church in terms of its "church planting, church growth, and church leadership development" (McKinney n.d., 37).

In another article, entitled "New Concepts of Training Our Generation," McKinney highlights the advantages of Third World theological education that espouses degrees but shuns elitism and professionalism. She warns that

Third World leaders want and need degrees, credits and diplomas.

If they are denied this recognition of their academic work, they may rightly accuse educators from the West of a new kind of paternalism, of a new effort to 'keep nationals in their place' (Mckinney 1982, 73-74).

Like McKinney, Kivunzi advocates the advantages of accreditation for Third World theological education. Like many others, Kivunzi warns against the "undefined importation of predetermined Western standards" (Kivunzi 1983, 33). The benefits of accreditation include "improvement, credibility and contact," and these advantages far outweigh the disadvantages.

Fuller reports how the Nigerian Evangelical Institute grappled with the demand of accreditation:

It was thought that students would not be interested in a programme that was not accredited. On the other hand, accreditation includes refusing competent students who do not have academic credentials, and an emphasis on examinations and head knowledge above practical field skills. It was finally decided that the programme should be practically oriented and not to seek academic accreditation or give "paper qualification" certificates, diplomas or degrees (Fuller 1990, 83).

Addressing this issue, Pierson reminds us that "accreditation [is] important if some graduates are to pursue advanced study elsewhere" (Pierson 1991, 197). Further he warns that:

There is just as much danger in requiring too little by way of academic achievement, thus failing to prepare leaders and teachers for the future, as there is to require too high an academic level which would tend to move the church and the mission toward an elitist model of distancing the missionary movement from many of the poor and marginalized people which it seeks to evangelize (Pierson 1991, 197).

Ferris discusses the advantages and disadvantages of "the quest for accreditation in missionary training." He argues that "missionary training institutions are not well served by traditional classification schemes" (Ferris 1991, 237). In discussing missionary education, he identifies three classes of missionary training programmes:

1. Programmes designed to prepare missionaries for career service;
2. Programmes designed to prepare short term missionary workers; and

### 3. Mission-run candidate training programmes (Ferris 1991, 237).

I disagree with Ferris's position that there is inherent virtue in the missionary training school becoming less like other theological schools. He states:

Missionary training institutions give much higher regard to applicants' spiritual development, ministry experience, aptitude for cross-cultural life and witness, and call to missionary service, than to mental skills development (Ferris 1991, 237).

One wonders how can the former be achieved without mental skills development. Moreover, this is questionable justification for promoting a dichotomy between theological education and missionary training. In the context of the Caribbean, I recommend that missionary training institutions and other theological education schools work together. We may recognize differences in service, but we must acknowledge that we are working towards equipping persons to serve the one true God in different fields of endeavour. Hence, we should seek to work together.

Ferris concludes with seven guidelines regarding the accreditation of missionary training programmes that may be instructive to us as we consider the training of the Caribbean missionary.

1. Develop curricula with sensitivity to your context and your training goals.
2. Clarify the philosophical and value commitments which undergird your task and justify your existence as a separate training institution.
3. Be critical and proactive in considering accreditation by currently existing agencies.
4. If an appropriate accrediting structure is not available, consider joining with other missionary training institutions to form one.
5. Shape any new accrediting scheme to philosophical and value commitments shared among missionary trainers.
6. Devise a plan of classification which reflects meaningful programme differences.
7. Be sure new curricula and accrediting schemes avoid dangers inherent in traditional models and promote biblically sensitive, divinely empowered, evangelistically motivated missionary training (Ferris 1991, 238-240).

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In the region at present there are at least two national accrediting agencies. The University Council of Jamaica is a statutory body under the Minister of Education to accredit educational institutions in Jamaica. In Trinidad and Tobago, the Committee for Recognition of Higher Degrees addresses matters of accreditation.

Over the last three years, the Association of Caribbean Tertiary Institutions (ACTI) has been addressing questions of accreditation, equivalency and articulation. In considering training the Caribbean missionary in the context of the educational ethos of the region, it is instructive for us to see how this regional education association describes accreditation and other related terms.

### **1. Accreditation**

Accreditation is defined as a system of recognizing institutions and/or programmes offered by those institutions for a level of performance, integrity and qualities which entitles them to the confidence of the educational community and the public they serve:

**Institutional accreditation** relates to the institution as a whole using defined minimum standards for a core of programmes or benchmark.

**Programme (or specialized) accreditation** intensively applies specific standards of curriculum and course content to individual programmes, often those preparing persons for the practice of a profession.

### **2. Equivalency (used interchangeably with validation)**

Equivalency is a process by which the content and level of a programme is approved as being of a given standard by an institution recognized as a validating institution.

### **3. Articulation**

Articulation is the acceptance of some if not all of the courses of study done at the requesting institution for the purpose of either (a) entry into or (b) transfer of credits towards a programme of study (Association of Caribbean Tertiary Institutions, 1994).

ACTI anticipates some role in accrediting institutions in the region. It is expected, however, that its work would not conflict with that of national agencies like the University Council of Jamaica and the Committee for the Recognition of Degrees (Trinidad and Tobago).

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I have spent a comparatively large section of this presentation looking at the issue of accreditation as it might and should impact the training of the Caribbean missionary. This is because of the conviction that one of the weaknesses of evangelical theological education in the region has been a tendency to operate outside of the educational mainstream in our respective societies. Indeed in some cases, it has appeared as though this is intentional, that we do not care to know or be involved in the decision-making process of national educational policy. Such an attitude may work to our disadvantage as decisions may be made that would marginalize or nullify what we are doing.

The question of accreditation also influences the quality of students applying for study at our respective institutions. As a young Christian committed to academic excellence, I was struck (as were my colleagues) by the educational quality of persons who claimed to have had a call to full-time Christian ministry—may I add that we were not being "elitist," as that was a word that was purged from the vocabulary of Guyanese people. In 1974, when as an undergraduate, I felt God's call to full-time Christian ministry, and tried to articulate that experience to my friends, they wondered why I felt so intensely that I should study at a Bible school. After all they argued, I was good at leading Bible studies. Our problem was that we had no model of university graduates who have also studied theology.

That is why I strongly recommend that in the preliminary thinking of training the Caribbean missionary, we should take a multi-faceted approach.

### **Meeting the Missionary Education Needs of Different Categories of Persons**

We may classify those who are likely to respond to the missionary call into the following groups:

- Group I: Those who already have professional training but are in need of biblical education.
- Group II: Those with biblical education but no professional training.
- Group III: Those who have neither professional training nor biblical or theological education.

Missionary education should have a common core curriculum that is required for all three groups. This core curriculum may be under the headings: biblical, theological, missiological, pastoral, and practical studies (Harley 1991, 137). Thus categorized, we could identify the

missing component(s) for each group and target their training in specific areas.

### **Training in Specialized Fields**

One approach to training the Caribbean missionary may be a programme that targets the biblical and theological education of persons who are already professionally trained.

A second approach may be to advise prospective missionary personnel to enlist for professional training prior to entering the missionary training institution. Missionary training would then focus on the biblical and theological component. The major disadvantage of this approach is that persons who are highly motivated by a sense of call to the mission field may feel stifled, especially if this delays their departure to the field.

We need to recognize, however, that professional education is expensive and time-consuming, and that very few of our existing theological institutions are equipped to give the kind of professional training that is demanded of the missionary of the twenty-first century.

### **Institutional Structure**

In this section, I will explore the kind of institutional structure that could best meet the need for training the Caribbean missionary. Do we need to build completely new structures? To what extent can we use existing structures to carry out the training?

To be frank, at this point in time, there is no need for another theological institution, another isolated entity to train persons for ministry. Given the current situation of scarce resources, what will best serve the cause of Christ in this region is cooperation in missiological education. This cooperation can itself become a powerful training ground for missionaries.

There is much literature questioning the uncritical application of patterns of Western higher education to theological education in the Two-Thirds World (Casseus 1992; Foulkes 1984; Robinson 1990). This problem is not unique to theological education. It is characteristic of all levels of education in the Two-Thirds World. In higher education here in the Caribbean, it is exemplified by the University of the West Indies' insistence on having external examiners. To my mind this reflects a lack of confidence in our national system. I hope that we see ourselves capable of designing a missionary training programme that can be validated.

A second question that is often discussed in the literature has to do with residential versus non-residential training. For example, in

describing the rise of Theological Education by Extension in Latin America, Foulkes critiques the residential theological institution as one which leads to

a social evolution . . . into the middle or upper strata of society [rather than] . . . a means of equipping persons to serve [this] church of the poor by providing in-service training for church leaders actively engaged on the congregational level (Foulkes 1984, Foulkes 1984, 309).

This same criticism may be levelled at residential schools for missionary training. That would be no reason to reject out of hand the need for such institutions in the region, however. The foundational question that we would have to consider is the goal of such training. Contextual factors such as inadequate transportation, geographic location and insufficient housing in our respective countries recommend that residential training may be the best vehicle for missionary education. On the other hand, economic factors such as the need for employment, the fact that in our region an employed person may be the sole means of support for other family members may point to the need for continuing employment of the prospective missionary while that person is in training. Yet, we cannot overlook the potential power of residential training to facilitate the character development and spiritual formation of the prospective missionary. These are just a few of the issues that need to be carefully considered as we contemplate the most effective and efficient institutional structure to train the missionary in the Caribbean context.

### **Involvement of Local Church Leadership in the Training**

If by *missionary* we mean persons who would take on the task of church planting, then it is vital that missionary trainees be linked to a local church which makes some input into the life of the missionary trainee. There are several ways in which this could be done.

First, it is vitally important that the character and call of the missionary candidate be validated by the local leadership and congregation. Here we need to make the referees accountable.

Second, local church support may be enlisted by having persons from the leadership of the local church sit on the mission boards or the boards of the missionary training institutions.

Third, we can involve the local church in missionary education by having that institution provide financial support, no matter how minimal, to the missionary candidate during his/her training.



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Fourth, we may forge a linkage between the local church and the missionary trainee by having the latter serve within his/her local church as part of his/her internship for missions.

## **Conclusion**

In this presentation, I have taken an eclectic approach to the issue of training the Caribbean missionary. I have presented some foundational issues which need to inform our thinking on this issue. I have mentioned a few missionary training institutions, recommending that some study be done on programmes offered in each of these to see how they have facilitated the sending of persons to the mission field.

I have looked briefly at challenges to training the Caribbean missionary with a view toward seeing how these challenges may serve us in planning and programming missionary education for our people. I would like to end this presentation with a look at some goals for training the Caribbean missionary, noting that these goals may not be unique to the training of the Caribbean missionary.

## **Goals of Training the Caribbean Missionary**

Training the Caribbean missionary should be informed by goals set by mutual agreement among a number of persons: the training institution, the trainee, the sending agency (if distinct from the training institution), and the receiving church (if there is a church among the target group).

Given the challenges of the missionary enterprise, I recommend the following goals in the training of the Caribbean missionary. We should seek to develop persons who:

1. Are able to integrate faith and learning consciously and continuously.
2. Are committed to growth and development in Christian character and spirituality.
3. Are committed to team work and team leadership.
4. Self-consciously model the missionary person—the servant leader.
5. Are committed to developing persons who will generate leadership so that when he/she leaves, whether by death or otherwise, no gaping void will be left in the work of the Lord.

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6. Can articulate the Christian faith in another socio-cultural context, in a language and a manner that is understood by the target audience.
  7. Are culturally and spiritually sensitive.

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