

THE AFRICAN LEADERSHIP LETTER

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DEFINING ACADEMIC EXCELLENCE FOR AFRICAN WESLEYAN COLLEGES

This paper describes how we should engineer, establish, and develop Wesleyan institutions to maintain excellent academic standards. It will try to bring out the most important, crucial, major, essential, significant and central things about the performance of the Wesleyan colleges in Africa, in an ethos to chart a new and sustainable educational vision.

1. Introduction

The Bible makes it clear that the church and her education mission have a two-fold mandate; the goal that directs attention to the spiritual life of the Christian community-nurturing people in the faith, and another that focusses on the church's outer life-looking into the necessities of life and relevance in the earthly life. This is also true for the Wesleyan Church and all Wesleyan colleges in Africa.

Academic excellence in church institutions cannot come by improvising. It must be carefully planned.

Academic excellence in church institutions cannot come by improvising. It must be carefully planned. This comes from a careful realization that the church which has a heavenly destiny is still in the world and so the systems and hardships of the world affect her as well. church colleges are institutions like any other organizations and

the strategies of survival and economic viability in the ever-changing socio-economic world environment are the same for all, the religious and the less religious, in as far as good strategies are concerned.

2. The quality of the educational preparation one gets determines their skills

2.1. *The Wesleyan Church is awesome in orthodox doctrinal education*

The Wesleyan Church is a very powerful church. Her doctrinal position and her spiritual values are great. The Wesleyan Church in Africa is very strong at spreading scriptural holiness, which is at the center of the teaching of the whole Bible. The missionaries from the West to Africa should be commended for doing a very good job at inculcating a deep sense of spiritual responsibility in the Wesleyan Church life, in Africa. The Wesleyan Church in Africa has excelled in matters of the doctrines of salvation, sanctification, entire sanctification and the worship of the Holy God, who is the Holy Spirit, the only true God and savior, the God that cleanses his worshipers clean of sin, by giving them perfect love through His Spirit working in them (Romans 5:5). In terms of spiritual life, the Wesleyan Church is not lacking. If anything, when the global partners are looking for missionaries to other regions, Africa can be considered to select some from her abundance of human resources in terms of well cultured, disciple and nurtured church leadership and doctrinal responsibility. Christian education

in terms of spiritual formation is going on very well, and we are not going to concentrate much on it in this composition.

However, the Wesleyan Church in Africa, having reached doctrinal maturity, will need to improve in terms of socio-economic education, to turn the whole teaching of the Bible into a culture of holistic good will.

2.2. Need for strategic holistic education

This discussion is meant to paint the picture of the actual problem which needs to be solved, through educational reform, if the situation in African Christianity is to Change.

There is need for an educational agenda that will empower the whole church membership, not only pastors, to be active in making church life a better scenario. For it must be born to mind that not only pastoral skills are needed in the church for the Great commission or for church missions. The church must provide an education which should empower the “whole person” not just the spiritual aspect of a human being.

According to Verkuyl (1973:123), education should make learners innovative thinkers. However, if education is not properly planned, it can become the process which hurt the minds of those receiving the educational information, closing the door to discovering world civilization and their potential. The education system in Africa generally does not allow for creative imagination. That could be the reason why so many graduates have graduated from the African education system, but Africa is sinking further in poverty and dependency despite being amid an abundance of resources. Hope lies in the church’s effort to ensure an education that brings holistic human liberation to the church community and to the community served by the church (Luke 4: 16-21).

This kind of education just deals with the synthetic faculty of the mind, mainly the

power to remember and ability to memorize. Through this faculty, one may arrange old concepts, ideas, facts and plans correctly into new combinations. It merely works with the materials of experience, knowledge and observation with which it is fed. It does not create anything. On the other hand, we need the type of education which will rekindle the creative imaginative faculty of the mind, in which the mind explores the universe for new opportunities and imagines best ways of maximizing resources. It creates pictures which can become reality.

We need an educational agenda that will empower the whole person, for church service and for livelihood.

In Africa, in the Wesleyan institutions we need an educational agenda that will empower the whole person, for church service and for livelihood. This has been a missing link if one honestly assesses our church educational institutions both discipleship and colleges educational goals. With understanding of the real problem, the church can easily be trusted with this new educational agenda, and church institutions of learning must be the arena of this process of liberation.

3. Collaboration for Academic Excellence

Global Partners and the African church both have a very important role to play, especially in matters of formulating suitable curricula to ensure strategic change, transformation, renewal and mind education. They should function together to expedite contextual strategic relevance, in resources mobilization: administration and management of the practical life of the church and Wesleyan colleges, to improve

networking and promote ongoing reflection in African contextual realities in an arrangement that allows intermingling and interpenetration of ideas from the African and Western worlds in church planning.

The summit of Wesleyan Institutions in Africa, is desirable and should continue as a forum that promotes solidarity, ongoing reflection and progressive interaction, among institutional leaders.

3.1. Comprehensive training of church human resources

Educational requirements are increasing for everyone in the world now. To achieve this, we need to design and propagate both synthetic education and creative educational methods, to ensure effective formal and informal education.

The task of church leaders is to see to it that the people entrusted to them by God are upgraded to become better: self-sustainable and reliable spiritually, socially, economically and politically. So the training of their leaders should prepare them thus.

All church members should be trained in respect of their diversity to ensure balanced development of any church organization. The Wesleyan educational institution in Africa must embrace this scope of responsibility to attain true effectiveness.

3.2. Need for educational excellence

Church members play a very important role in ensuring church excellence. Hence educational excellence for church institutions should mean they have the capacity to give church members full capacity to be excellent thinkers in their world.

It is the members who can lift the church to be self-sustainable spiritually, economically, socially and politically. The church should take seriously matters of empowering members to compete favorably, also in the

market place and social sector to accord them a chance for socio-economic advantage, hence expanding their capacity for supporting the church through offerings, tithes and donations. Offerings do not come from church, they come from work.

Serious consideration needs to be made for changing the curriculum to equip pastors effectively for present day challenges.

Traditionally, in the church, tertiary education has emphasized theology and pastoral care. It is high time we evaluated our practice of the faith and take seriously material and economic matters alongside the spiritual at all levels of church life, especially at the seminary. Pastoral training needs a new approach, for it is the engine of the church. Serious consideration needs to be made for changing the curriculum to equip pastors effectively for present day challenges. The curriculum for church workers should include economics, accounting, finance, and entrepreneurship, to equip them to guide the Christian community well in the process of dynamic progress.

4. Educational Systems to Facilitate Values creation and Creation of Value.

To attain academic excellence in educating our human resources, the vision, aim, goals and objectives of the practical movement of the education systems of the Wesleyan Colleges in Africa, should be re-examined, refined and refocused to be objective enough to score the real thing in education, rather than ending in one of the means to education or methods of assessment, “exam (passing and failing of it)”, hence,

missing the aim of education, empowerment for effective living.

4.1. Christian education should include a total human development agenda.

The process of discipleship should involve equipping believers to be spiritually, socially, economically and politically responsible, which is the correct teaching of the Bible in its whole scope (Myers 2007: 3-9). Additionally, all believers should be made to understand that part of Christian responsibility is to make sure that their families are redeemed from economic hardship (Psalms 37:25, 1 Thess 4:11: 12:2-2, Thess 3:10-12). In fact, discipleship should include coaching people in responsible living, not only how to go to heaven. Moreover, if one has been taught and empowered favorably but continues to be irresponsible and lazy, such a member should be disciplined just as any other offender or violator of God's standards, because they are not fulfilling the biblical requirements (Gen 1:26-36; 13:17-21).

4.2. Mind education is necessary

The passage from Paul to the Romans (12:2) emphasizes that transformation comes by way of a changed mind. Paul saw rightly that we act on the basis of what we think and feel is the best way of life. Therefore, if our way of living is to change, our way of viewing life must first be changed (Frendenberger 1976:91).

5. To Pursue Excellence is to Desire Change

All in all, what we need is change: to design a suitable education to favorably empower the body of Christ by improving their attitude; the way they think, the way they believe, the way they do things and the way they are.

Strategic change is the movement of an organization away from its present state

toward some desired future state to increase its competitive advantage. Change means we cannot remain the same. It means we cannot continue doing things the way we did them in the past despite new circumstances now.

Since all growth is change and the quest for excellence suggests growth, Wesleyan institutions must consider planned change for them to be able to fulfill their mission effectively and to be able to arrive at excellence. The church and her institutions need to consider strategic change and transformation to be relevant and effective in the contemporary African's world.

Rapid changes in technology, competition, and diversity of needs, have increased the rate at which organizations especially educational institutions need to alter their strategies and structures to survive in their present environment (Hill 2001:485). Fearing to change because there are possible risks or challenges accompanied with change, can make us wander or die in the desert instead of crossing over and possessing our inheritance (Numbers 13:26-33; 14:1-4, 11, 23, 24, 34; Joshua 1:1-3, 11).

Successful organizations examine their practices honestly and continuously to attempt to identify new and better processes for meeting the goals of increased efficiency, quality and customer responsiveness. Thus, they are always seeking to improve the vision of their desired future state. This kind of reflection is cardinal for the Wesleyan Church in the management of their educational institutions in Africa.

6. Recommendations

The Wesleyan colleges in Africa have a good strength in spiritual formation and discipleship, but also have a great opportunity to address critical issues, in honor of the Lord's vision in Luke 4: 16-21.

The following will have to be considered if the Wesleyan Church institutions are to see spiritual and socio-economic excellence or breakthrough, in the current African spiritual, social, economic and political circumstances and realities. The education system in the Wesleyan Church in Africa and in the Wesleyan Church colleges should promote continuous human evolution, motivation, creativity, transformation and prepare the stakeholders in church service for holistic human development.

The Wesleyan Church in Africa must provide tertiary education for all her members and not only for theologians or the clergy.

The method of theological education must embrace both the social and the natural sciences: the humanities and the creative arts, to ensure comprehensive empowerment of the whole church community. Introspective methods of education are desirable in for the creation of potential in the future of African Christianity. In this view today's theology must take into serious consideration the context in which it is articulated, translating the text into contextual activity.

The Wesleyan Church in Africa must become self-critical and realize the value of the social-environmental riches and resources that God has provided generously in our soils, heavens and atmosphere.



7. Conclusion

We need an educational agenda that will empower the whole church membership to be active in making church life a better scenario. Hence, every Wesleyan should find opportunity to study in any field of their choice in the Wesleyan learning environment, as Wesleyan colleges turn into multi-discipline colleges.

In Africa, theology must be about correct doctrine, yes. On the other hand, however, it must be practical to bring hope and new meaning to the lives of people, while recognizing the priesthood of all believers, to empower every believer to become what the Lord fashioned him or her to be.

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## EXPECTATIONS FOR FACULTY MEMBERS IN WESLEYAN BIBLE COLLEGES ACROSS AFRICA

Teachers play a critical part in the life of any educational institution. Their role is often the determining factor in the success or failure of an institutions goals and objectives. What should expectations be for the faculty members of Wesleyan Theological education institutions? The word *faculty* refers to the teaching staff of a school, however many of the expectations discussed are applicable to the lager administration and staff. This article examines three general areas both teachers and leaders should reflect on when considering teaching positions for theological education programs: character, qualifications and competence.

### Expectations regarding character

**A teacher must have a living testimony of Jesus Christ as Lord and savior.** In the realm of theological education, character is a primary concern as it is central to the Christian life. It is critical in regard to ones relationship to God, self and others. Few would disagree with the saying that “actions speak louder the words”. When it comes to spiritual growth and maturity right knowledge cannot be divorced from right behavior or else it undermines the very nature of its truth. If our institutions are going to produce men and women who are true followers of Christ then it stands to reason that teachers themselves must be true followers of Christ.

**A teacher must be a role model.** The apostle Paul served as a role model to the many churches he planted and leaders he mentored. Throughout his ministry we see a pattern of teaching through relationship and practical life experiences. He tells the church in Philippi, “Whatever you have learned or received or heard from me, or

seen in me--put it into practice.” (Phi 4:9) and to the church in Corinth he says, “follow my example, as I follow the example of Christ (1Co 11:1). 1 Timothy chapter 3 describes Paul’s expectation of church leaders, ranging from one’s behavior and family life to their reputation in the community. No less can be expected of those preparing students for ministry.

Paul’s instruction to Timothy was that, “the things you have heard me say in the presence of many witnesses entrust to *reliable men* who will also be qualified to *teach* others (2Ti 2:2). The Bible schools were started by people who like Paul wanted to entrust God’s truth to others. A section of the educational philosophy in the EWBC administrative handbook states , “We want to pass on commitment, vision, passion for the lost, devotion to God, obedience to His word, submission to authority, love to our brothers, integrity in our dealings, dependence on God in times of trouble.” This is only possible if teachers serve as role models.

**A teacher must be willing to continue learning and growing.** A good teacher must be a good learner. While gospel truth does not change, we live in a world that is experiencing change at a rapid pace. Teachers must learn how to apply God’s truth in this changing world. To do that one has to take the position of a learner. It is easy to become complacent and comfortable with what we already know, however, learning is a lifelong process with new opportunities and challenges presenting themselves on a daily basis. If your cell phone needed to be fixed would you take it to someone who studied phone repair in 1985 but chose not to learn anything new about phones since that time?

The idea that the teacher is always right or has all the answers is a dangerous one. Pride can hinder an attitude of learning, but if one humbly seeks God's truth, answers can be found. "The fear of the LORD teaches a man wisdom, and humility comes before honor" (Pro 15:33). What better way to teach others to learn than by setting an example as a learner.

### **Expectation regarding Qualifications**

**Teachers must have the necessary formal training.** It's normally expected that a teacher will be at least one level of academic degree higher than students they are teaching. For example, one should have a bachelor degree to teach on the diploma level or masters to teach at the bachelor level. If Wesleyan Bible colleges are going to successfully provide and maintain the level of pastoral education demanded by the church there must be a continued focus to recruit and educate potential teachers with the necessary degree levels. Global Partners is committed to assisting the church in finding pathways to higher education for those called and qualified for such pursuits. There is also a need to encourage and promote in-house training and workshops for Bible school teachers who can benefit from exploring new teaching skills and techniques.

*If Wesleyan Bible colleges are going to successfully provide and maintain the level of pastoral education demanded by the church there must be a continued focus to recruit and educate potential teachers with the necessary degree levels.*

One thing to keep in mind is that having an advanced degree does not automatically make one an expert in every area or a good teacher. The value of an advanced degree often lies in the process of learning, thinking and research capability required to attain such a degree. It can lay a foundation for a broad understanding of issues relevant in teaching. School administrations should strive to use teachers according to their area of study and expertise. This even applies with overseas lecturers who usually have a disadvantage of language and culture in the classrooms and will need direction and help in these areas to achieve maximum effectiveness in their teaching. Just because someone has a degree in psychology, doesn't qualify them to teach church history. The truth is, Bible schools do not always have this luxury of a large and diverse faculty. Teachers are often called on to cover a wide variety of subjects and do the best they can.

**Teachers must be encouraged to build practical life experience.** It makes a significant difference when a teacher has real world skills and life experience to bring to the classroom. A good teacher will not only communicate information but also help students comprehend the relevance and if necessary its application. Students can recognize and appreciate the difference between theoretical knowledge and experience. The fact that many full time staff at Wesleyan Bible colleges have or are presently pastoring churches is a great advantage to the ministry programs. Having two full time jobs is not easy but it does give opportunity for these pastors/teachers to be engaged in life experience that lends credibility to their teaching.

**Teachers should show a clear sense of calling and purpose.** While teaching skills can be learned, practiced and improved, it

must be taken into account that some are gifted by God to serve the church. Ephesians 4:11 speaks of how God has gifted certain individuals with different gifts needed to build up the body of Christ. One of those mentioned specifically is teaching. An effective Bible school teacher is not someone who is only looking for work but has a deep sense of calling for what God can do to transform people and the world. National churches should be looking to identify men and women who have God's giftedness in the area of teaching. They need to be encouraged and supported in their development so God's Kingdom can reap the benefits of their labor.

### **Expectations regarding competence**

**Teachers must exhibit a level of professionalism.** Professionalism, as defined by Merriam Webster is "the skill, good judgment, and polite behavior that is expected from a person who is trained to do a job well." A competent teacher must manage the time they are given wisely, arrive to class on time and be well prepared. It takes time and effort to prepare lesson plans designed to grab students attention and guide them in the learning process. A well prepared lesson and orderly class can enable students to focus on important content and create an environment helpful to learning.

**A teacher must have clear communication skills.** The teacher's job is to instruct and guide students in the learning process not to dazzle or show off their knowledge. Lesson objectives should be clearly communicated to students from the beginning of class. Students should be able to follow a logical flow of material that points to the lesson overall objective. Establishing a good communication relationship allows the teacher to listen to feedback from students helpful for

assessing if the lesson is being effectively understood. The teacher's vocabulary should be on a level understood by the students. Illustrations and examples should be relevant and understandable.

**A teacher must be adept at building relationships.** Participation in campus life and activities, especially chapel services is a positive start. Part of professionalism is being able to establish useful and meaningful relationships. It's essential to treat others with respect, kindness and sincerity, even when taking on the task of assessing student performance in the classroom. Teachers must have wisdom to know how to give constructive criticism for needed improvement and also encourage students along the learning journey. This professionalism and wisdom should extend into their own lives with a willingness to do self-evaluations and learn to sharpen ones own teaching skills and techniques

### **A final word of encouragement**

Every school is unique in its context and therefore should work out teacher expectation in finer detail to fit their needs. For the sake of development, if not already being done, it would be good for all Wesleyan institutions should implement the use of written job descriptions for all teaching faculty.

*Well written job descriptions are essential to*

*Well written job descriptions are essential to clarifying expectations and responsibilities for any teaching position.*

*clarifying expectations and responsibilities for any teaching position.* They can help avoid frustration on the part of teachers and administration. Honest evaluation is a necessary step to assure quality and further development. Even in the case of visiting



overseas lectures, expectations in the form of a job description should be provided by the administration. This may seem an uncomfortable thing to do with “visitors” but in most cases, those who come to serve the schools would welcome, if not expect this direction. If they do not, it’s likely they’re not the right person for the job.

It is recommended that evaluations be done with full time staff on a yearly basis and revised as needed to ensure all objectives are clear and being met. Personnel evaluation is not an easy process but necessary if quality and excellence is to be achieved. Below is a suggestion of things to be included in a written job description<sup>1</sup>.

- Title of the job and date when the version of the job description was written
- Primary objective of the overall organization



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ASSESSING CHURCH MATURITY

There are five distinct characteristics of a mature church: 1) An Evangelistic Focus; 2) A Deliberate Process of Discipleship; 3) A Continuous Development of Leaders; 4) Self-sustainable Ministry and Structures; and 5) A Missionary Vision. It may be helpful to think of the five areas as the five walls of church maturity. A church’s overall

- Primary objective of the particular position (i.e. job summary as well as where the position fits into the total organizational chart of the organization)
- The lines, details and limitations of the authority of the position.
- The details of each activity to be done.

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maturity is determined by the weakest of those five walls, just as the strength of a wall around a piece of property is determined by the weakest of those walls.

You may recall that when Nehemiah went to Jerusalem to begin the task of rebuilding the first matter of business for him was to

¹ As listed by Steven Hardy,133. referencing **Peter Wivcharuck, *Building effective leadership: a guide to Christian and professional management* (Three Hills,**

Alta.: International Christian Leadership Development Foundation, 1987), 175-176.

thoroughly examine the walls to see where he needed to begin with rebuilding. (Neh. 2:11-16) Similarly, to address the issues related to a lack of church maturity, a careful assessment needs to be made of the five walls of church maturity. Then it is possible to begin addressing the weakest areas and thus enhance the overall maturity of the church.

You may wonder how to conduct such an assessment. Fortunately, There is a tool you can use that makes the assessment process much easier. Last year the leaders of the Wesleyan Church in Africa met for several days in Ghana to talk about how to recognize whether the five walls of church maturity are strong or weak. From that work a questionnaire was developed that can be used by churches at all levels (Local, District, National) to assess their maturity.

The questionnaire is best completed by a group of leaders together. They should discuss each statement in the assessment and then decide whether it is true in their church or not. After completing all ten items in each category (wall) then count the number of “yes” responses and record the finding in the table at the end of the assessment tool. After all five categories (walls) have been examined and the results recorded, then a simple comparison can be made to determine which wall(s) are weaker and which are stronger.

A copy of the “Church Maturity Measurement Tool” is attached at the end of this issue of the African Leadership Letter. You can also access it online at: http://www.gpafrica.org/images/stories/leadership_resources/Accra2017/Church_Maturity_Tool.pdf



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“CHURCH MATURITY MEASUREMENT TOOL

PASSION FOR EVANGELISM

Mature churches are constantly seeking ways to make connections with those outside the church and reach them with the gospel.

Answer if the following are true (Yes or No) about your church:

	YES	NO
1. Church members are equipped/trained to win others to Christ.		
2. Unbelievers are often (or always) present in church services.		
3. The church has an intentional and significant prayer focus for the salvation of the lost.		
4. The church has a specific plan/strategy for evangelism.		
5. New churches are being planted – District/National church OR daughter church(es) is(are) being planted – local church.		
6. Numbers of members through conversion (not by transfer) is increasing.		
7. Baptisms are held regularly to baptize new believers.		
8. Evangelism is seen as the responsibility of all believers and not just ministers/pastors.		
9. The church is engaged in meeting social needs within the community in part as a bridge for evangelism.		
10. Reaching lost people is included in the church’s Mission/Vision Statement(s).		
Total “Yes” boxes checked and total “No” boxes checked		

DELIBERATE DISCIPLESHIP

Mature churches are intentionally and continually working to help all believers to develop as mature Christ followers.

Answer if the following are true (Yes or No) about your church:

	YES	NO
1. Intentional discipleship programs exist for all ages – from children all the way to senior adults.		
2. There is a clear path/program for helping new believers become established in their faith.		
3. The church has a strong teaching component, leading believers into the “meat” of the Word and not just the “milk”.		

4. The church equips its members to equip others.		
5. Community (preparatory) members are consistently developed so they become Covenant (full) members.		
6. Church members show evidence of spiritual stability – consistent in their commitment to the church and its programs.		
7. Believers are trained in and practice responsible Christian stewardship with their material possessions.		
8. Older believers/leaders assume responsibility to mentor those who are younger and newer in the faith.		
9. Believers are equipped to identify, develop, and exercise their spiritual gifts.		
10. The “fruit of the Spirit” is evident in relationships between church members. Conflicts between church members are handled in Biblical, God-honoring ways.		
Total “Yes” boxes checked and total “No” boxes checked		

ONGOING LEADERSHIP DEVELOPMENT

Mature churches are continually equipping believers to develop and exercise leadership in the church in line with their gifts.

Answer if the following are true (Yes or No) about your church:

	YES	NO
1. Church leadership roles are viewed as opportunities to serve rather than positions of prestige.		
2. The church has a good pool of potential leaders to choose from.		
3. When choosing leaders the church gives consideration to both character and competence.		
4. The church identifies and encourages believers who are called and gifted to pursue Bible College training beyond what can be provided in the local church.		
5. Various age groups (youth, young adults, middle aged, seniors) and genders are represented in the leadership structures of the church.		
6. The top leader of the church is clearly continuing to grow and develop.		
7. Members are willing to serve in leadership positions when called upon.		
8. All leaders make a conscious effort to identify and mentor others who will be equipped to take their place.		
9. “Team leadership” is practiced at all levels of the church an “autocratic leadership” is discouraged.		
10. The church regularly releases skilled/gifted leaders to serve the broader church in leadership roles.		
Total “Yes” boxes checked and total “No” boxes checked		

SELF SUSTAINABILITY

Mature churches depend on God to provide through them the human and material resources needed to carry out the essential functions of the church.

Answer if the following are true (Yes or No) about your church:

	YES	NO
1. The church has a sufficient number of trained leaders to carry out the essential functions of the church.		
2. Church members are faithful stewards of their material resources, supporting the church with their tithes and offerings.		
3. The church has a system for holding members accountable to their commitment to tithe faithfully.		
4. The church effectively ministers across generations – children, youth, young adults, older adults.		
5. The church has a strategic plan and follows it in its ministries.		
6. The pastor(s) is(are) supported adequately appropriate within the community(ies) it is(are) located.		
7. The church invests financial resources in ministries outside itself.		
8. The church has enough members to carry out all the necessary functions of the church.		
9. The church keeps clear records of finances, membership, decision making, and ministry activities.		
10. Church finances are managed through the use of an agreed budgeting process.		
Total “Yes” boxes checked and total “No” boxes checked		

MISSION OUTREACH

Mature churches are actively responding to the Great Commission seeking for ways to take the gospel across boundaries (cultural, language, geographic).

Answer if the following are true (Yes or No) about your church:

	YES	NO
1. The church sees itself as responsible to be senders rather than receivers.		
2. The church commits financial resources to reach the lost beyond its boundaries.		
3. The church has an educational program designed to inform children, youth, and adults about missions and their role in it.		
4. Church members are regularly encouraged to prayerfully consider whether or not God is calling them to active missionary service.		
5. The church has an intentional missions prayer focus.		

6. Specific times are set aside in the church calendar for an emphasis on and the promotion of missions.		
7. The church has a structure by which long-term missionaries can be sent to serve.		
8. The pastor(s) is(are) the key advocate(s) for missions engagement within the church.		
9. The church sends short-term teams on missions trips for ministry and raising levels of awareness.		
10. Specialized missionary training is available for those God has called and gifted for missionary service.		
Total "Yes" boxes checked and total "No" boxes checked		

OVERVIEW OF THE CHURCH’S MATURITY LEVEL

In the table below, put an “X” on the line the corresponds to the number of “Yes” boxes checked for each of the five categories (columns). The column with the highest “X” indicates where the church is strongest, while the lowest “X” is where it is weakest and needs the most attention.

	Evangelism	Discipleship	Leadership	Sustainability	Missions
10					
9					
8					
7					
6					
5					
4					
3					
2					
1					
0					