A STUDY OF THE FUNCTIONAL COMPETENCIES OF SOUTHERN BAPTIST MISSIONARIES WHO ORIGINATE INDIGENOUS CHURCHES IN THE PHILIPPINES

DISSertation

Presented to the Graduate Council of the University of North Texas in Partial Fulfillment of the Requirements

For the Degree of

DOCTOR OF EDUCATION

By

Denton, Texas
December, 1993
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This study was designed to identify the functional competencies necessary for a missionary to plant churches in the Philippines, to identify how those competencies can be recognized in individual missionaries, and to determine the percentage of personnel who possess specific functional competencies.

An expert committee was selected to identify the competencies and to guide the development of the assessment instruments and procedures. Two mail-out survey instruments were developed and administered to 67 missionaries. Seventeen church planting competencies were identified. These competencies include spiritual competencies such as the ability to (a) demonstrate a personal relationship with the Lord, (b) demonstrate sensitivity to the leading of the Holy Spirit, (c) model the Christian life-style, (d) display evidence of Christian character, and (e) maintain a sense of call to ministry; skills competencies such as the ability to (a) teach the Bible in the local language, (b) effectively
witness in the local language, (c) effectively use the indigenous church planting approach, (d) use leadership skills with Filipino groups, (e) give an effective evangelistic invitation in the local language, (f) disciple one-on-one and small groups, (g) plan strategy for planting a church, and (h) evaluate their ministry; and communicative competencies such as the ability to (a) establish personal relationships with Filipinos, (b) solve personal relationship problems with Filipinos, (c) carry on conversations on general topics in the local language, and (d) understand Filipino values.

Although 17 were identified as minimal competencies, 14 were useful in differentiating between effective church planters and non-church planters. The percentages of church planters and non-church planters who possess each of the 17 competencies were identified. The assessment instrument, using a 5-point scale was more effective than the case study instrument in differentiating between church planters and non-church planters.
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CHAPTER 1

INTRODUCTION

The Southern Baptist Convention of churches in the United States has sent missionaries to various countries around the world since the convention's inception in 1845. "Through the years, it has been emphasized that the primary purpose of the Southern Baptist Foreign Mission Board is evangelism that results in churches" (Libis, 1988,, p. 1).

Personnel are sent to foreign countries through the Foreign Mission Board of the Southern Baptist Convention. Over the years, the Foreign Mission Board has sent personnel assigned to all types of work, but its emphasis has been on sending missionaries who have primary assignments in evangelism and the origination of new churches. These missionaries, who are assigned under the name of "field evangelists" are popularly called "church planters." The primary job of field evangelists is to witness to individuals and to organize those converted to Christianity into churches. The Foreign Mission Board has also sent support personnel (business managers, treasurers), and specialists such as medical doctors, agriculturist, teachers, and those working in mass media.
In 1967 the Southern Baptist Convention, in its annual meeting, voted to begin a program called "Bold Mission Thrust." This program identified several major goals to be met by the year 2000. The two most important goals for the Foreign Mission Board (FMB) were (a) to have every person on earth hear the gospel of Jesus Christ, and (b) to have 5,000 missionaries working in 125 different countries. As of 1989, Southern Baptists were supporting 3,797 foreign missionaries in 116 countries.

In order to help reach these goals, the Foreign Mission Board has identified two concepts that help to define their philosophy regarding the deployment of missionaries. "The first concept is that every missionary, under whatever category of appointment, is first and always an evangelistic witness" (Global Strategy Group ([GSG], 1988, n.p.).

The second concept is that during the ten year period ending in 1998 the Foreign Mission Board will move to a reconfiguration in the deployment of missionaries whereby at least 70 percent of the missionary force will be giving their primary time and efforts to outreach and church planting. (GSG, 1988, n.p.)

Since the beginning of this strategy, three problems have become increasingly clear. First, even though "missionaries will be selected from among candidates who already demonstrate a commitment to, and regular life style of evangelistic witness" (GSG, 1988, n.p.), 90% do not know how to start a new church. Second, most institutional or
support missionaries in the field also do not know how to originate a church, and many are afraid to try. Finally, each year only about 6% of the new works initiated (Bible studies or mission points) develop into churches. This suggests that some church planters do not have the knowledge, understanding, and skills to develop a new work into a church.

The Research and Planning Office of the Foreign Mission Board asked that research be initiated to identify (a) the functional competencies necessary for a missionary to originate new churches in the Philippines, (b) the percentage of the present force in the Philippines that possess each of those functional competencies, and (c) a process and instrument or instruments to help evaluate the functional competencies of individual missionaries in this area of work (see Appendix C).

The Philippines is an ideal place to begin such research. It is one of the most responsive countries in the world to the work of Southern Baptists. The mission force is large and varied enough to provide a model for almost any other country in the world. With more than 100 different languages, and a culture that is predominately Malay/Asian and heavily influenced by Muslims, Spanish, and Americans, it provides a cultural context that finds parallels in many parts of the world. This study could provide insights into
the dynamics of starting new churches that could have cross-cultural applications.

Statement of the Problem

The problem of this study can be stated in four questions. First, what are the functional competencies needed for a missionary to originate new churches in the Philippines? Second, how can those competencies be identified in individual missionaries? Third, what percentage of the present personnel possess specific functional competencies in this area? Fourth, how do these competencies compare to the competencies for school principals?

Purpose of the Study

The first purpose of this study was to identify the actual functional competencies necessary for a missionary to originate a new church in the Philippines. The competencies identified were used to determine what percentage of the personnel in the Philippines (church planters and support personnel) possess each of these functional competencies.

A second purpose was to develop practical but accurate instruments and analysis processes that can be adapted for use in other countries. Recommendations toward this end are included in this study. The Philippine Baptist Mission, the church planting directors in particular, can use the results
of this study to determine the types of training necessary for helping personnel to develop the competencies necessary for successful church planting (originating, starting). A final purpose was to compare the competencies of missionary church planters with the competencies of school principals (see Appendix D) in an effort to help readers of the study interpret the results into a more familiar context.

Research Questions

The following five research questions were developed for this study.

1. What are the functional competencies needed for a missionary to originate (plant) a church in the Philippines?

2. What percentage of church planters and non-church planters possess each of the identified competencies?

3. What is the minimal level of competencies required for a missionary to plant (originate) a church?

4. What type of instrument or instruments and procedures can be used to assess the church planting competencies possessed by individual missionaries?

5. What competencies of church planters compare favorably with identified competencies of school principals?

Significance of the Study

There has been no research into the competencies needed for a Southern Baptist missionary to plant an indigenous
church in the Philippines. No evidence was found of this
type research in any part of the world. Administrators who
are responsible for managing evangelism and the starting of
new churches in foreign countries are concerned with making
every effort to reach the goals of "Bold Mission Thrust."
In order for the goals to be met, they must identify every
means to make the human resources available for this purpose
to be more effective.

The administrators of the Foreign Mission Board realize
that a program of support and education must be developed
for all new missionaries, support personnel, and ineffective
church planters. This study provides a major step in
helping administrators to identify and develop such a
program, and then to make decisions related to resources and
personnel.

This study provides information about the personnel and
processes involved in starting new churches in the
Philippines. The two Church Planting Directors in the
Philippines have expressed interest in this study because it
is their responsibility to provide orientation to all new
church planters (field evangelists), to act as a resource
person for all church planters, and to aid support personnel
in their increased involvement in church planting.

The process used in this study should provide insights
into how such studies can be completed in other countries
around the world. This study is therefore of interest to the Research and Planning Office, Global Strategy Group, and area directors of the Foreign Mission Board, who are responsible for carrying out the Southern Baptist program of "Bold Mission Thrust."

The results of this study may also have significance for missionary preparation from within Southern Baptist seminaries. Justis Anderson, Chairman of the Missions Department at Southwestern Baptist Theological Seminary (Ft. Worth, Texas), has requested that information from the study be shared with his department because it may have direct implications for future training in that institution.

Finally, it has been pointed out that some of the competencies identified may be cross-cultural. Missionary church planters as well as the two Philippine seminaries are continually involved in training Filipino church leaders and church planters. This study is designed to help identify specific competencies that will aid both of these groups in training church leaders.

Limitations

The following limitations were identified for this study.

1. The location and type of work of church planters limits their accessibility. Church planters in the
Philippines work on at least five different islands and are scattered over a range of about 800 miles from north to south. Their work requires their consistent presence.

2. The time available was limited by two factors: (a) this study began in January 1990 and ended in June 1993, and (b) church planters are together only two times each year (annual Mission Meeting, Church Planters Conference). About one-half of the church planters at a time are together one other time during the year for Station Meeting and Spiritual Life Retreat (usually late January or early February).

3. The missionaries volunteered to participate in this process. However, most would not be willing to participate in a difficult process, or one that required more than an hour at any one time.

4. The Foreign Mission Board provided funds for my travel and for the travel and lodging of the expert church planting committee. No funds were available, however, for expensive commercial tests.

Delimitation of the Study

This study was delimited to missionary personnel working in the Republic of the Philippines during the time of the study (January 1990 to June 1993). The initial phase of the study involved only church planters. All
missionaries were involved in the resulting assessment process.

Assumptions

Assumptions affecting this study were (a) that functional competencies of church planters can be identified; (b) that the criteria necessary for fully understanding each competency could be identified; (c) that procedures and instruments could be constructed that would be able to measure the competencies of an individual; and (d) that church planters who have consistently planted churches throughout their career are the best group to identify competencies, explain competencies, and validate procedures and instruments.

Definition of Terms

The following terms are defined for this study:

Bible study is a group of people meeting together to study the Bible. Usually meeting in a home and often referred to as a home Bible study, Bible studies are recognized as the most effective method of evangelizing people and starting new churches in the Philippines.

Bold mission thrust is an emphasis to reach the world with the Christian gospel by 2000 A.D. This goal was approved by the Southern Baptist Convention in its 1976 annual meeting.
Catalytic church planter is a church planter who works to lead others to plant churches.

Church planter is a missionary whose primary job is to originate new churches, also called a field evangelist.

Church planting is the process of beginning or originating a new church. This usually involves witnessing, leading Bible studies, teaching and training (disciplining), and preaching until a new group is able to organize the group into a church.

Church planting directors are individuals who are proven church planters and are selected by church planters and approved by the Philippine Baptist Mission. These two men have the responsibility to orientate new church planters; to help develop and approve the budget, plans, and procedures for all church planters; and to act as resource persons for all missionaries involved in church planting.

Competency

has come to refer to a specified attribute that may be possessed by someone, perhaps within a series of related competencies, connoting both a concrete category on which a person's adequacy or sufficiency may be judged and that quality or state of being which characterizes a person as being competent, able, adequate, or sufficient within such a category. (Short, 1984, p. 165)

Competent is defined as "having requisite or adequate ability or qualities" (Webster's, 1988, p. 268).
Expert panel is a group of church planters who have consistently planted churches throughout their careers.

Field evangelist is another term for a church planter, or one who originates indigenous churches.

Functional competencies are the knowledge, understanding, and skills necessary for originating an indigenous church.

Furlough is the time provided when a missionary can return to the United States.

Indigenous church is a church that is self-governing, self-supporting, and self-propagating.

Mission or preaching point is a place where individuals meet together for worship but are still led by an outsider.

On the field is a phrase used to indicate that a missionary is in the country where he or she is assigned to work.

Outreach is the work a church planter (field evangelist) does to confront and/or witness to non-Christians.

Personal relationship(s) is this study refers to positive associations that tend to build good relations, friendship, and peace.

Research and planning office is the office located at the headquarters of the Foreign Mission Board of the Southern Baptist Convention in Richmond, Virginia.
**Station** is a group of missionaries who all work in a large common area. The Philippine Baptist Mission is divided into two stations. These two stations and their officers take care of much of the business and strategic planning for their area.

**Support personnel** are missionaries who are assigned to types of work that support church planting in the Philippines (business manager, director of mass media, publications director, etc.).
CHAPTER 2

BACKGROUND

Church Planting and Church Planters

Southern Baptist hold to Biblical mandates that tell Christians to "go," "make disciples," "baptize them," and "teach them" (Matthew 28: 19-20, N.I.V., p. 1489). "As Baptists, we have demonstrated our belief that local congregations are the basic and authoritative element in our shared life as a denomination" (Libis, 1988, p. 1). This belief has led to a deliberate foreign mission strategy: Concentration on "evangelism that results in churches" (p. 1).

Southern Baptists came to the Philippines in 1950. Missionaries from China, where work was closed by the Communists, started the first Baptist Church in Baguio City during that year. This first church was started among the Chinese, but the missionaries quickly realized that Filipinos were very responsive. In his dissertation Mark Terry explained that,

Southern Baptist came to the Philippines at a good time. In the aftermath of World War II the Filipino people were open to change and particularly open to changes introduced by Americans. The Filipinos were remarkably pro-American during the 1950s, and this aided the missionaries in the beginning. Further,
during the 1950s the Foreign Mission Board experienced a period of rapid expansion as did the Southern Baptist Convention. This expansion enabled the Foreign Mission Board to pour considerable resources into the Philippines. The closing of China to mission work meant that a large number of veteran missionaries became available to open work in the Philippines. (Terry, 1986, p. 218)

Terry (1986) pointed out that it was difficult to discover a strategy for Southern Baptist mission work in the Philippines before 1972. In 1972 the Philippine Baptist Mission adopted a strategy that ended subsidy and freed churches and missionary church planters from financial restraints. "They responded by planting hundreds of new churches" (p. 221). The number of churches grew slowly from 1951 to 1972, but after 1972 there was an explosion of new churches (see Appendix B).

A second significant aspect of the 1972 strategy was the decision to emphasize evangelistic home Bible studies and churches that meet in houses as the two main strategies for church planting. Missionary church planters continue to work with home Bible studies and house churches in two main ways. First, they initiate home Bible studies and then lead the group to develop into a church. If the church continues to grow, it develops its own leadership, purchases its own property, and builds its own meeting place. Second, church planters help existing churches to begin new churches. Successful church planters use both of these strategies.
Terry (1986) emphasized that missionaries in the Philippines have promoted a church-centered strategy of church planting (p. 222).

The goal for church planting in the Philippines is to develop an indigenous church. This means a church that is self-governing, self-supporting, and self-propagating (Brock, 1981, p. 12). Church planters must have the skills, understanding, insights, and spiritual awareness to lead a church to be all God wants His church to be, without any outside help.

Church planters cannot do anything, or use anything, to start a church that the members of that church cannot also do or use. Charles Brock, an experienced church planter from the Philippines, illustrated this point as he wrote of leadership development. "If there is to be rapid transfer of leadership from the church planter to those within the new church, the planter must think 'reproducible' in every technique of leadership employed" (cited in Libis, 1988, p. 74). Church planters must understand the people and carefully plan every step in planting a reproducible, indigenous church.

Studies have shown that the time it takes to plant a church varies from country to country. In Japan and Thailand it takes an average of 7 years to plant an indigenous church. In South Korea, however, the average
time to start a new church is only 9 months. An indigenous church is developed in the Philippines in an average of 1 year and 3 months (Research and Planning Office, 1986). Awareness of this time frame helps church planters to plan the development of a new work.

Most of the writings about church planting have described the task of church planting. Little has been written describing the missionary church planter. The Home Mission Board of the Southern Baptist Convention has listed the following profile of what they call a "church starter:"

1. Commitment: prayer
2. Self-starter
3. Handles loneliness well
4. Adaptable
5. High level of faith and self-esteem
6. Support system: family
7. Leader
8. Friendly—human relations skills
9. Called by God

In a 3-year study (1973 to 1976) in the United States, Schuller, Brekke, and O’Brien (1975) sought to identify the criteria central to ministry for new seminary graduates. In this nation-wide study, Schuller identified 64 clusters of criteria. The top 10 of these clusters were identified as (a) service without regard for acclaim, (b) personal integrity, (c) Christian example (life of high moral quality), (d) responsible functioning (completes tasks, grows in skills), (e) a leader in community building (within
the church), (f) a perceptive counselor, (g) a theologian and thinker, (h) a positive approach (handle stressful situations), (i) able to acknowledge limitations and mistakes and recognize the need for continued growth and learning, and (j) an enabling counselor (Schuller et al., 1975, pp. 6-19).

A comparison of this list and the Home Mission Board’s profile of a church share a few common elements. Leadership items, being a responsible worker, and high self-esteem are all apparent.

Brock (1981), who discussed the essential characteristics of missionary church planters, indicated that they must (a) be deeply spiritual, (b) know God’s Word, (c) be committed to go, and (d) recognize the responsive places (pp. 21-27). It is very important that church planters be able to translate the Christian message into the thoughts and culture of the people. In most countries it is impossible to plant churches without speaking the first language of the people (pp. 39-62).

Today, more than ever before, missionaries must be students of many disciplines. Anthropologist and linguist Donald Larson is quoted by Jim Slack:

Missionary leaders today need to give more attention to the insights into Society (S), Language (L), The Individual (I), and Culture (C), from Psychologists (P), Anthropologists (A), and Sociologists (S), not by consulting them one at a time but by calling together
"SLIC PALS" for help to deal with their problems and to develop programs. (cited in Libis, 1988, pp. 17-18)

Brock (1981) who recognized that many church planting missionaries do not have the competencies necessary for church planting, noted that,

Some well-intentioned missionaries go to a foreign land to plant churches and end up in a frustrating resignation because they were never able to find the handle in church planting. Others may spend years looking for the handle. Church planting is a foreign concept to most stateside pastors and leaders, especially church planting in areas where there are no Christians to begin with. Thus, there is no background experience to acquaint the new church planter with church planting techniques. (p. 63)

Many missionaries, and church planters specifically, can benefit from additional research to identity church planting methods and provide direction for support and training systems.

Defining Competency

In recent years much has been written about competencies. Most of the writings have been in relation to competency-based education. Readings about competency, competence, and being competent show that there is much disagreement about what the terms mean and how they should be applied. Webster’s (1988) defined competency with one word, competence. The dictionary goes on to define competence as "a sufficiency of means for the necessities and conveniences of life . . . the quality or state of being
competent" (p. 268). Competent is defined as "having requisite or adequate ability or qualities" (p. 268). These definitions tend to show that there is reason for the confusion.

According to Short (1984),

one of the best explanations of this confusion is that, a competent person is one who is described as having competence (in some particular realm of thought or action). This adjective form of the word is seldom confused or misused. The word competency, however, does not always seem to be used as a synonym for competence, though dictionaries commonly define it as such. Rather, competency has come to refer to a specified attribute that may be possessed by someone, perhaps within a series of related competencies, connoting both a concrete category on which a person’s adequacy or sufficiency may be judged and that quality or state of being which characterizes a person as being competent, able, adequate, or sufficient within such a category. The word competence has normally been reserved for the second of these connotations, a quality or state of being competent, and when one is said to have competence in some realm, it ordinarily means that he/she possesses this general quality or state of being but we do not know specifically what he/she is capable of doing. Thus, confusion occurs when the word competency is coupled with the first connotation, that of a concrete category more specific than that usually meant when the word competence is used. (p. 165)

Some of the confusion comes in the area of identifying a competency as a specific performance. This had led to the equation of performance on tests with competence, and minimal competencies measured without qualitative criteria. Competence should involve not only what and how, but also the intent and being of a person. Competence must be viewed
as a normative concept rather than as a descriptive concept (pp. 166-169).

Gilbert (1978), who agreed that competence is more than performance, stated that,

Competence is a social concept, a comparative judgment about the worth of performance. In order to convert measures of performance into measures of competence, we require a social standard. Once we find that standard, competence will be as easy to measure as performance. (p. 29)

Chickering (1969) compared competence to a three-tined pitchfork. The first tine is intellectual competence and probably needs no explanation. The second tine is physical and manual competence. He noted that development in this area can foster development in other areas by permitting objects and events to be tied to symbols through action. The third tine is the area of interpersonal competence. This area can grow or change as a result of individuals becoming more conscious of the needs of those around them. Chickering tied the three tines together with a handle. The handle is a sense of competence. He added that one’s sense of competence bears some relationship to the reality of one’s competencies.

In conclusion, a competency is more than performance of a specific act. It is a generalized statement of value about an area of life. To be declared competent in an area involves the identification of all the knowledge, skills,
actions, attitudes, and values necessary to perform in that area. Then, as stated by Gilbert (1978), a social standard must be identified. If one can meet that standard then he or she is competent.

Identifying Competencies

Perhaps the first question relating to the identification of competencies is, "Who is going to identify the criteria for competencies?" Identification should certainly be made by a particular group in a particular circumstance. Short (1984) indicated that the determination of who should participate is a crucial political question to be resolved (p. 171).

To identify competencies it is first important to identify the tasks that are considered necessary to perform a job competently (Spindle, 1976, p. 50), and to determine the level of acceptable performance of each task. Short (1984) noted the necessity to identify a systematic conceptual scheme (as Noddings advocates) that interrelates whatever dimensions of activity are considered integral to it, including behaviors, performances, knowledges, skills, levels of sufficiency, and anything else that may seem relevant, such as intents, or motives, or attitudes, or particular qualities or states of being.

The point is that what this holistic conceptualization sets forth is an understanding of what quality it is that is to be identified in the person. (p. 172)
This type of holistic conceptualization also implies that there may be more than one model, theory, or conceptual scheme that could be accepted as competent. A person might use different conceptual schemes at different times while doing the same task (Short, 1984, p. 173).

An identified competency is a statement of quality that includes all the knowledge, actions, and attitudes necessary to completely understand the quality (Short, 1984, p. 173). The process can be compared to Landa’s work with algorithms (Romiszowski, 1981, pp. 174-176). Once the statement has been completed it should provide a clear basis for evaluation.

In a 3-year Readiness for Ministry study, Schuller et al. (1975) identified competencies in a systematic manner. Individuals across the spectrum of church life were asked "to recall a specific moment when an ordained person ministering to them was either highly effective or clearly ineffective" (p. 4). Eight hundred and fifty items were identified as the criteria used by individuals to make judgments regarding the effectiveness of ministers. Next, more than 2,000 persons were asked to evaluate the degree of importance of each of the 850 items and given an opportunity to respond to the completeness, balance, and theological adequacy of the items.
Based on the first evaluation, the 850 items were revised into a list of 444 items. A second nation-wide survey was then conducted. At this point, the study had two important purposes. First, to discover how people evaluated each of the items in terms of importance for their ministerial situation, and, second, to determine if the items formed larger patterns. "The pressing question was: Are the [sic] larger configurations or constructs present in people's minds when they respond to items describing particular skills, faith commitment, theological understandings, and certain personality characteristics?" (Schuller et al., 1975, p. 5).

Schuller et al. (1975) used homogeneous clustering and factor analysis to enable the responses of participants to be organized with minimum interference from the research team. Approximately 150 clusters were identified; 64 were identified as core clusters (represented a criterion commonly used by persons in all 48 denominations). The statistical procedures gave a measure of their perceived importance and allowed the 64 clusters to be ranked, from absolutely essential down to what is viewed as detrimental (p. 6).

The research by Schuller et al. (1975) was the only major study found that provided details about identifying competencies. Most competency-based education methods begin
with previously identified objectives and then seek to
determine what makes an objective a competency (Bradley,

In his dissertation, Spindle (1976) identified
competencies by attempting to analyze the tasks necessary to
perform a job competently. He then proposed to transform
the broader competency areas into identifiable learning
components or explicit statements of specific competencies.
The specific competency statements were then translated into
behavioral objectives with performance criterion. At this
point he began the process of curriculum design (p. 50).

Measuring Competencies

Pottinger and Goldsmith (1979) pointed out that,

Ideally, competency assessment is an approach that:
evaluates performance rather than information mastery;
judges ability rather than achievement; measures what
can be demonstrated in the world rather than verbal
descriptions about what can be demonstrated; evaluates
active participation rather than passive analysis; and
brings us closer to knowing if the professional has the
ability to make a positive impact on clients. In
actual practice, however, competency assessment falls
short of this ideal. (p. 54)

A number of measurement strategies are used in
different types of measurement situations. The following
list includes descriptions of the major types of evaluation
procedures:
1. Selected response tests include all pencil and paper tests where the examinees select an answer from among choices provided.

2. Constructed responses tests include tests where the examinee composes an answer to a question.

3. Work simulations require a person to perform under conditions similar to those found in real-life situations.

4. Work sample tests include observation by carefully trained observers. In most cases more than one observer should be used.

5. Self-report measures require respondents to provide information about the degree of their performance on certain behaviors.

6. Performance indicators identify standards or indicators that can be used to evaluate success (number per day, sales per month, etc.).

7. Extant data include evaluation from information on existing records (Morris, 1987, pp. 12-15).

A second method for classifying evaluations is based on the type of response required. Pencil-and-paper tests requiring the examinee to select a response from those given fall in the respondent measures class. Open-ended tests, where little structure is provided to tell the respondent what choices of answers are available, are classified in the operant response class. Most of our daily lives are filled
with operant response type situations. In these situations, no answers are presented and we may not know if there is a right answer (Pottinger & Goldsmith, 1979, p. 46).

In real life, the criterion for judging a person as competent can fluctuate from time to time. If an evaluator has a competency defined, described, and understood, then it is still possible to evaluate a person (Short, 1984, p. 171).

Care should be taken, however, to insure evaluation measures a person's ability to use knowledge and not just to access it. In life, new situations often make it necessary for a person to generate responses without any situation explicitly calling for a certain type of knowledge. "An operant test . . . might present a problem that does not provide the expectation of a certain type of response. It can, therefore, give evidence that the individual is able to use what he or she has learned" (Pottinger & Goldsmith, 1979, p. 46).

Operant tests are difficult to score because they have no one right answer. This difficulty can be overcome with the development of a criterion of effectiveness, which involves the development of standardized problems and systems for coding responses that can provide fair reliability levels.
The most important facet of measuring competencies is what the measurement tells the respondent. "Assessment processes should . . . be designed as contributions to the renewal and revitalization of practitioners rather than as final and closing experiences" (Pottinger & Goldsmith, 1979, p. 54).

In their Readiness for Ministry study, Schuller, Brekke, & Strommen (1976) used a case book process, a structured interview, and a process for observations to assess competencies. Areas addressed by the instruments were identified by laity, clergy, seminary students, facility, and denominational officials (Schuller et al., 1976, pp. 20-21).

Their case book involved cases reflecting real life. Participants were asked to recall circumstances in their ministry related to the criterion where decision and action were required. These cases were edited and evaluated according to their relation to the core criteria. Open-ended questions were developed for each case. The cases were field tested three times. Each time, cases were adapted, eliminated, or added. Analysis was used to identify the smallest set of cases that provided maximum information. One case could provide scores on more than one criterion (Schuller et al., 1976).
Structured interviews provided short case type statements with open-ended questions. During the field tests, possible responses were identified and evaluated for their strength in relation to a criterion. Scoring was based on this strength (Schuller et al., 1976).

The field observations were based on the same criteria as the case book and interviews. The observer used two forms for the evaluation. The first was a "tree" format. Each tree had "behavioral descriptions related to only one criterion; a separate 'tree' [was] used for every criterion assessed by field observation scales" (Schuller et al., 1976, p. 36). The rater circled the one behavioral description which was most characteristic of the criterion being rated.

The second format used the same behavioral descriptions used in the trees. In this format the observer gave a rating to the individual in terms of how likely the individual was to behave in the manner described (Schuller et al., 1976, p. 36).
CHAPTER 3

METHODOLOGY

This study was developed in four basic stages. The stages included the identification of expert church planters, the identification of the functional competencies of expert church planters, decisions regarding the minimum level of competencies that a missionary must have to be a successful church planter, and, finally, the identification of missionaries who have the competencies necessary for church planting.

Identification of Expert Church Planters

An expert church planter is a person who has consistently planted churches throughout his or her career. Many of the churches initiated by an expert church planter continue to exist as indigenous churches. Two Church Planting Directors were asked to approve the criteria for determining church planters who can be identified as "experts" for the purpose of this study. The suggested criterion for an expert church planter was that at least one church be in existence that was personally started by the individual for every 3 years he has been on the field. If a church planter has been on the field less than 2 full terms
of service (4 years equals 1 term) the ratio of churches started to years on the field can drop to 4-to-1. The criterion used to select the expert committee was that there be in existence at least one church for every 4 years that a member had served as a missionary.

Accurate records of churches started by church planters were not available. The missionaries were surveyed for this information during the two Station Meetings which took place in January and February of 1990 (see Appendix A). It was expected that 6 to 8 church planters would be identified as experts (about 36 men were appointed church planters in the Philippines). Nine men were actually selected, and 8 served consistently. The group members were asked to serve as a panel to help identify the functional competencies for church planting, decide the minimum level of competencies necessary for successful church planting, and develop and test the instruments and procedures necessary for identifying missionaries who have those competencies.

Identification of Functional Competencies

The best qualified individuals for identifying competencies for successful church planting were church planters who have consistently proven their ability to plant churches. During the February and March 1990 annual Church Planters Conference, members of the church planting expert
panel were asked, individually, to list all the competencies they believed a church planter should possess. Many items on their lists were statements of specific knowledge, skills, behaviors, and actions that a missionary should be able to perform. Their lists were then combined, and duplications were eliminated. It was necessary to combine some of the specific items to form more generalized competency statements (see Appendix E).

The panel members were given copies of the compiled list. A Likert-type 5-point scale was used with each item on the list. Five on the scale indicated that a statement was "critically important" and one indicated that it was "unimportant." Panel members were asked to mark the response that best indicated the importance of each competency for church planting. Space was provided on the instrument for items to be added and for comments to be written. The scores for each item were totaled and the mean calculated. A rank-ordered list was constructed by listing items from highest to lowest score. A natural break became apparent between the scores for important items and those of less importance.

Next, the panel members were given the rank-ordered list and a summary of the comments. Panel members were asked to consider the comments, and then to decide if the statements above the natural break were the competencies
necessary for successful church planting, and whether any items from below the natural break or any new items should be added. Items were added only if all of the panel members agreed. After the panel members' considerations were completed, a final list of competencies was approved by the panel. This is the list of the functional competencies identified for successful church planting in the Philippines (see Appendix F).

Deciding a Minimal Level of Competencies

The panel was asked to study the list of functional competencies and to identify any competencies they believed were not absolutely necessary for planting churches. They were asked to consider whether a person without one or more of these competencies could still successfully plant churches in the Philippines? The panel members were requested to justify the competencies indicated. The competencies selected, with their justifications, were then distributed to the panel members. Two-thirds of the panel members had to agree that a person who did not possess one of the competencies could still be a successful church planter for that item to be so identified. The items on the list that were not identified during this procedure were considered the minimum competencies necessary for successful church planting.
Assessing Missionaries' Competencies
Necessary for Church Planting

The instruments and procedures necessary for assessing missionary competencies were developed in five steps. First, the church planter panel members were given the list of competencies and asked questions regarding how a person who possesses each competency could be identified: What can a person do because he or she has the competency? How do we know one when we see one? How can someone tell if a person has a competency or not? It was critical to the development of the assessment process that the panel members be very specific in identifying the behavior, knowledge, understanding, and skills that are characteristic of each competency. Whenever possible, the characteristics were written in terms of behavioral objectives. These objectives included the three parts of all good objectives: (a) indicated the behavior that can be observed; (b) identified the content in which the behavior is to occur; and (c) set the criterion to identify success (Mager, 1962, p. 53; Popham, Eisner, Sullivan, & Tyler, 1969, p. 1).

Panel members attempted to determine whether a competency could be broken down into stages, degrees of attainment, or a sequence. They also attempted to identify the point which indicates that a person has, or does not have, each of the specific competencies. Most of these
decisions were value judgments. It was assumed that if a competency could be identified, characteristics defining or describing it could also be identified.

This portion of the study was the slowest and most demanding work for the expert panel. It required three 3-day meetings. Between meetings, the results of the previous meeting were sent to panel members who were asked to consider unresolved items.

Second, the two Church Planting Directors were asked to help take the input from the panel and determine the types of instruments and procedures needed for the identification of competencies possessed by missionaries. The two directors helped construct items on assessment instruments and identify reasonable procedures. It was necessary to collect real case studies from church planters to be used in this process.

Third, input from the church planters' panel, rough draft assessment instruments, and proposed procedures were sent to the Research and Planning Office of the Southern Baptist Foreign Mission Board. This office was requested to evaluate the instruments and procedures and make any recommendations that they believed would improve or strengthen the process.

Fourth, the rough instruments were checked for problems relating to semantics, sequence, and clarity. Two
missionaries, one church planter who was not on the panel, and one support personnel were taken through the instruments individually. They were requested to read items on the instruments aloud, and then state how they would answer.

The expert panel completed the assessment process for the main purpose of identifying other problems. The panel jointly scored their instruments and discussed each point in detail. If the process was valid, the panel recorded a high level of attainment on each competency assessed.

Fifth, two pilot tests were made on the instruments. Two second-term missionaries were asked to volunteer to be assessed. A church planter (not on the panel) and a support missionary were requested to complete the process and allow the expert panel to evaluate the results of their assessment.

This pilot test involved two preparatory steps. The two volunteers completed the same survey form that the church planters completed (see Appendix A). Before the expert panel members saw the results of the assessment, they were asked to score both missionaries on every competency being assessed. The panel’s scores for the two volunteers were compared to their actual scores. The expert panel knew the two volunteer missionaries well, and had records of their church planting activities. The comparison enabled
the panel members to evaluate the validity of the assessment process.

The second pilot test involved about 25 missionaries who were selected in a stratified random sample. The individuals in this pilot test agreed to participate voluntarily. The three strata were church planters, support personnel, and church and home personnel (wives). The percentages of each of the strata were determined by the percentages in the total population of missionaries on the field. The results from this pilot test were used by the panel to make a final evaluation on the validity of the criterion used to evaluate each competency and the evaluation process. They also used this information to judge the accuracy of the instruments.

This final pilot test of the instruments and procedures was a critical decision point. Seventy-five percent of the panel had to agree that each part of the process was at least 70% correct in identifying the competencies a person possesses. Any part of the process that did not receive a 70% approval was reconsidered. Reconsideration involved revision or the redesign of part or all of an instrument or process.

After the instruments and processes were finally approved, the expert panel members completed the assessment process again. This provided a test-retest opportunity to
check reliability. High scores on both tests provided a case for good content validity.

When the process was approved, the remaining missionaries (approximately 90) were asked to complete the process. The two church planting directors were asked to help in this task. Care was taken to assure missionaries that the evaluation was not to be used in passing judgement on them as individuals. It was explained that the results could be used for self-evaluation, and that the combined results could be used to design support processes and materials for helping missionaries in their church planting efforts.

Comparison of Church Planter and School Principal Competencies

In the secular world, the responsibilities, duties, and skills of a church planter may be compared to those of a school principal. A number of lists of competencies and job performance statements have been developed during the past 5 years. The competencies identified in the 1985 special report of the National Association of Secondary School Principals entitled, Performance-Based Preparation of Principals--A Frame-Work for Improvement (see Appendix D), are listed and are compared with the church planter competencies found in this study.
Reports From the Study

This study generated information that should be of interest to a large number of individuals. The following list was originally suggested:

1. Competencies necessary for church planting in the Philippines.

2. Assessment instruments—procedures, scoring, standards.

3. Percentage of missionaries possessing each competency: (a) all church planters—expert panel, all others, (b) support personnel, (c) educators (seminary and Southern Baptist College), and (d) home and church work (wives).

4. Comparison of church planter and principal competencies.

5. Recommendations: (a) to the Philippine Baptist Mission, (b) to the Foreign Mission Board, and (c) for further research.
CHAPTER 4

RESULTS AND DISCUSSION

The purpose of this study was to identify the functional competencies needed for a missionary to plant churches in the Philippines. An additional goal was to determine how those competencies can be identified in individual missionaries, and what percentage of the missionaries currently serving in the Philippines possess specific functional competencies. An expert committee was established to identify the competencies and guide the development of assessment instruments and processes.

The two mail-out survey instruments developed to measure the competencies identified include one called "True of Me" and a case study instrument. The True of Me instrument includes 99 items, each followed by a 5-point scale (see Appendix H). The case study instrument is primarily composed of case studies and asks respondents to identify an action and the best reason for that action. The case study instrument includes a total of 93 answers (see Appendix H).
Demographic Variables

This study was conducted between January 1990 and June 1993 in the Republic of the Philippines. During this time, an average of about 116 Southern Baptist missionaries were working in the Philippines. Thirty-six of the missionaries were church planters and 80 were non-church planters. Of the 67 missionaries who agreed to participate in the study, 25 were church planters (69.44%) and 42 were non-church planters (52.5%). The 67 missionaries who participated in this study had worked as missionaries for from less than 1 year to 32 years and had planted from 0 to 26 churches.

Of the nine church planters who were selected for the expert committee, eight continued on the field and consistently worked on the committee. The church planting characteristics of this committee are delineated in Table 1.

Table 1

Characteristics of Expert Church Planting Committee

<table>
<thead>
<tr>
<th>I.D. Number</th>
<th>Number of Years as Missionary</th>
<th>Number Churches Planted</th>
<th>Ratio Churches/Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>101</td>
<td>23</td>
<td>5</td>
<td>0.217</td>
</tr>
<tr>
<td>102</td>
<td>15</td>
<td>26</td>
<td>1.733</td>
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<tr>
<td>103</td>
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<td>7</td>
<td>0.411</td>
</tr>
<tr>
<td>120</td>
<td>32</td>
<td>3</td>
<td>0.094</td>
</tr>
<tr>
<td>132</td>
<td>6</td>
<td>5</td>
<td>0.830</td>
</tr>
<tr>
<td>134</td>
<td>6</td>
<td>3</td>
<td>0.500</td>
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<tr>
<td>139</td>
<td>11</td>
<td>11</td>
<td>1.000</td>
</tr>
<tr>
<td>140</td>
<td>10</td>
<td>4</td>
<td>0.400</td>
</tr>
<tr>
<td>Averages</td>
<td>15</td>
<td>8</td>
<td>0.533</td>
</tr>
</tbody>
</table>
Research Questions

Five research questions were generated to guide this study. Each research question is addressed individually in this section.

Research Question 1

What are the functional competencies needed for a missionary to plant a church in the Philippines?

Using the list generated by the church planters and other missionaries, the expert committee identified 17 competencies, which are divided into three domains. The competencies include the following (the second number is the number of the competency on the tally sheet [see Appendix H] and in tables reported in this study):

Spiritual competencies.

1-2. Is able to demonstrate a personal relationship with the Lord.

2-7. Is able to demonstrate sensitivity to the leading of the Holy Spirit.

3-4. Is able to model the Christian life style.

4-12. Is able to display evidence of Christian character.

5-14. Is able to maintain his or her sense of call to ministry.
Skills competencies.

1-5. Is able to teach the Bible in the local language.

2-3. Is able to effectively witness in the local language.

3-15. Is able to effectively use the indigenous church-planting approach.

4-10. Is able to use leadership skills with Filipino groups.

5-13. Is able to give an effective evangelistic invitation in the local language.

6-16. Is able to discipline one-on-one and in small groups.

7-9. Is able to plan strategy for planting a church.

8-17. Is able to evaluate ministry.

Communicative competencies.

1-1. Is able to establish personal relationships with Filipinos.

2-6. Is able to solve personal relationship problems with Filipinos.

3-11. Is able to carry on conversations on general topics in the local language.

4-8. Understands Filipino values.
The second part of identifying the competencies was to define each. One hundred-ten definitive statements were developed to describe what a person knew, understood, and could do to demonstrate being competent in the 17 competencies. These definitive statements were rank-ordered by the expert committee, which also identified the items that were considered critical (see Appendix G).

Research Question 2

What percentage of the church planters and non-church planters possess each identified competency?

To arrive at the percentages it was necessary to establish a minimal score for each competency. The expert committee recommended that data from the study be used to identify the top 15% of church planters, and that averages from their data be used to establish a minimal level score. Data from the Survey Instrument were used to establish a ratio of churches planted per year in the Philippines. The data were sorted by this ratio and the top 15% of the church planters were identified as this group (15% equalled 10.05, but scores from 11 were taken because number 10 and number 11 had identical ratios). Information related to the top 15% is shown in Table 2. The average score of the top 15% of the church planters less one standard deviation provided the minimum score for this study.
Table 2

Top 15% of Church Planters

<table>
<thead>
<tr>
<th>I.D. Number</th>
<th>Number of Years as Missionary</th>
<th>Number Churches Planted</th>
<th>Ratio Churches/Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>102</td>
<td>15</td>
<td>26</td>
<td>1.733</td>
</tr>
<tr>
<td>103</td>
<td>17</td>
<td>7</td>
<td>0.412</td>
</tr>
<tr>
<td>110</td>
<td>18</td>
<td>9</td>
<td>0.500</td>
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<tr>
<td>111</td>
<td>9</td>
<td>6</td>
<td>0.667</td>
</tr>
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<td>114</td>
<td>2</td>
<td>1</td>
<td>0.500</td>
</tr>
<tr>
<td>130</td>
<td>5</td>
<td>2</td>
<td>0.400</td>
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<td>5</td>
<td>0.833</td>
</tr>
<tr>
<td>134</td>
<td>6</td>
<td>3</td>
<td>0.500</td>
</tr>
<tr>
<td>137</td>
<td>4</td>
<td>2</td>
<td>0.500</td>
</tr>
<tr>
<td>139</td>
<td>11</td>
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<td>1.000</td>
</tr>
<tr>
<td>140</td>
<td>10</td>
<td>4</td>
<td>0.400</td>
</tr>
<tr>
<td>Averages</td>
<td>9.364</td>
<td>6.909</td>
<td>0.738</td>
</tr>
</tbody>
</table>

Two sets of data from the True of Me instrument were used to look at the percentages of church planters and non-church planters who possessed each competency. The first set of data is from the total all scores. These scores include all items on each competency. The percentages are shown in Table 3 (the competencies on all tables are listed in the same order as the tally sheet [see Appendix H] or the second number on the list of 17 competencies, p. 37). The church planter percentages ranged from a high of 96% to a low of 72%. The highest percentages for both church planters and non-church planters were on
Table 3

True of Me Total All Scores: Percentage of Church Planters and Non-Church Planters Who Have Scores Equal to or Above the Top 15% of Church Planters

<table>
<thead>
<tr>
<th>Competency Number</th>
<th>Top 15% Average -1 SD</th>
<th>% Church Planters</th>
<th>% Non-Church Planters</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>29.387</td>
<td>88</td>
<td>59.5</td>
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<tr>
<td>2</td>
<td>24.911</td>
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<td>76.2</td>
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<tr>
<td>3</td>
<td>33.365</td>
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<tr>
<td>4</td>
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<td>6</td>
<td>26.754</td>
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<td>8</td>
<td>25.172</td>
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<td>9</td>
<td>24.457</td>
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<td>11</td>
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<tr>
<td>17</td>
<td>7.047</td>
<td>88</td>
<td>64.3</td>
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</table>

The second set of data from the True of Me instrument is from the critical total scores. These scores originated from items that the expert committee considered critical if a person was going to claim to be competent in a competency. The percentages based on these scores are shown in Table 4. The percentages for church planters ranged from a high of 96% to a low of 72%. The percentages for non-church planters ranged from 97.6% to a low of only 4.8%.
Table 4
True of Me Critical Total Scores: Percentage of Church Planters and Non-Church Planters Who Have Scores Equal to or Above the Top 15\% of Church Planters

<table>
<thead>
<tr>
<th>Competency Number</th>
<th>Top 15% Average -1 SD</th>
<th>% Church Planters</th>
<th>% Non-Church Planters</th>
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<td>-</td>
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<tr>
<td>12</td>
<td>3.957</td>
<td>80</td>
<td>61.9</td>
</tr>
<tr>
<td>13</td>
<td>6.720</td>
<td>84</td>
<td>4.8</td>
</tr>
<tr>
<td>14</td>
<td>7.338</td>
<td>96</td>
<td>95.2</td>
</tr>
<tr>
<td>15</td>
<td>16.122</td>
<td>72</td>
<td>28.6</td>
</tr>
<tr>
<td>16</td>
<td>11.150</td>
<td>84</td>
<td>40.5</td>
</tr>
<tr>
<td>17</td>
<td>7.047</td>
<td>88</td>
<td>64.3</td>
</tr>
</tbody>
</table>

Competency four, Is able to model the Christian life style, had no critical items. These items were removed from the instrument after the final pilot test showed low standard deviation scores (.504, .629, and .663). These items did not help to differentiate between church planters and non-church planters, and the expert committee considered them characteristic of all Southern Baptist missionaries in the Philippines.
The final set of data to consider in research question number two is from the case study instrument. The percentages based on the data from this instrument are shown in Table 5. The range of scores for church planters was from a high of 96.1% to a low of 56%. The range for the non-church planters was from a high of 92.9% to a low of 33.3%. A greater percentage of non-church planters than...
church planters reported having six of the competencies. Three of these competencies were in the skills area. Because the instrument was based on the same church planting competencies as the True of Me instrument, this could indicate a problem with the validity of the data from the case study instrument.

In order to determine the percentage of church planters and non-church planters who possessed each competency it was necessary to determine which instrument best identified the competencies. In answering research question four it was concluded that the True of Me instrument differentiated best between the top 15% and the non-church planters. Because the total all scores are more inclusive, the percentage scores from Table 3 are considered the best estimates of the percentage of church planters and non-church planters that possess each of the 17 competencies.

**Research Question 3**

What is the minimal level of competencies necessary for a missionary to plant a church?

The expert committee started with a list of more than 60 statements of competencies, knowledge, understanding, and acts that an effective church planter should know, understand, or be able to do. This list was evaluated and items were rewritten, combined, added, and dropped (see
Appendix E). At the end of the process, 17 competencies under three domains were identified (see Appendix F).

When expert committee members were asked to identify minimal levels of competencies they responded in two ways. First, the committee indicated that the 17 competencies were minimal. The only item that came under intense discussion was competency 17, Is able to evaluate their ministry, less than two-thirds of the committee members agreed that this was a minimal competency.

Second, the committee interpreted research question three as also asking which of the competencies identified by the committee actually differentiate between effective church planters and non-church planters. In answering research question four, spiritual competencies 2, 7, and 14 consistently showed no significant difference between the top 15% of church planters and the non-church planters. The minimal level of competencies necessary for a missionary to plant a church included all 17 competencies; however, only 14 competencies differentiate between effective church planters and non-church planters.

**Research Question 4**

What type of instruments and procedures can be used to assess the church planting competencies possessed by individual missionaries?
The expert committee considered several types of assessment instruments and procedures. An interview instrument was first considered. The committee members believed that this would probably be the most accurate type of instrument; however, because the missionaries are on different islands and are often in remote areas, and because of time and money concerns, they determined that interviews would not be possible. Open-ended assessment instruments were considered, but were not deemed feasible because of the complexity of scoring. The committee decided that two types of mail-out assessment instruments would be tried. The first, instrument was based on the definitive statements under each competency (see Appendix G). This instrument utilized a 5-point response scale (see Appendix H). The second assessment instrument, a case study instrument, was based on actual case studies provided by church planters. Participants were asked to respond to case studies by selecting, from items provided, an action to take and a reason for taking that action (see Appendix H).

After the final pilot tests of the two instruments it became apparent that some statistical method would be necessary to provide reliable measures for evaluating how effective each instrument was in measuring what it was purported to measure.
Average scores differed at almost every point (see Appendix I); however, it was necessary to determine at what point the difference was significant. A Mann-Whitney two-sample test was used because it provides the most powerful nonparametric test for small groups.

The Mann-Whitney test was run on a comparison between the top 15% of church planters (11) and the non-church planters (42). The comparison was made on scores from both the total all and critical total scores from the True of Me instrument and from the total case study scores.

On the True of Me instrument, the total all scores showed that 14 of the 17 items had a significant difference at the .05 level. These included all eight skills competencies, the four communication competencies, and two of the five spiritual competencies. The three competencies that had scores above the .05 level were competence 2, 7, 14. All three of these are spiritual competencies (see Appendix F and p. 41). The results (C = Communicative Competency, Sp = Spiritual Competency, Sk = Skills Competency) are illustrated in Table 6.

On the True of Me instrument, the critical total scores indicated that 10 items had a significant difference at the .05 level. The 10 items included all 8 skills competencies, 1 communication competency (No. 1), and 1 spiritual competency (No. 12). The critical items for competency
Table 6

True of Me, Total All: Comparison Between the Top 15% of Church Planters (11) and the Non-Church Planters (42)

<table>
<thead>
<tr>
<th>Competing Number</th>
<th>Mean Top 15%</th>
<th>Mean Non-Church Planters</th>
<th>Mann-Whitney Z Scores</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. C.</td>
<td>33.091</td>
<td>28.857</td>
<td>2.511</td>
<td>0.0120</td>
</tr>
<tr>
<td>2. Sp.</td>
<td>28.727</td>
<td>27.310</td>
<td>1.140</td>
<td>0.2514</td>
</tr>
<tr>
<td>4. Sp.</td>
<td>27.727</td>
<td>25.667</td>
<td>2.062</td>
<td>0.0392</td>
</tr>
<tr>
<td>5. Sk.</td>
<td>32.364</td>
<td>23.167</td>
<td>3.125</td>
<td>0.0018</td>
</tr>
<tr>
<td>6. C.</td>
<td>30.818</td>
<td>26.643</td>
<td>2.281</td>
<td>0.0226</td>
</tr>
<tr>
<td>7. Sp.</td>
<td>16.818</td>
<td>16.167</td>
<td>0.811</td>
<td>0.4171</td>
</tr>
<tr>
<td>8. C.</td>
<td>29.091</td>
<td>25.357</td>
<td>2.160</td>
<td>0.0308</td>
</tr>
<tr>
<td>9. Sk.</td>
<td>28.273</td>
<td>22.524</td>
<td>2.862</td>
<td>0.0042</td>
</tr>
<tr>
<td>10. Sk.</td>
<td>24.080</td>
<td>18.881</td>
<td>3.334</td>
<td>0.0009</td>
</tr>
<tr>
<td>11. C.</td>
<td>26.364</td>
<td>22.881</td>
<td>2.073</td>
<td>0.0382</td>
</tr>
<tr>
<td>12. Sp.</td>
<td>25.273</td>
<td>21.524</td>
<td>2.700</td>
<td>0.0069</td>
</tr>
<tr>
<td>13. Sk.</td>
<td>16.545</td>
<td>11.381</td>
<td>3.926</td>
<td>0.0001</td>
</tr>
<tr>
<td>14. Sp.</td>
<td>8.636</td>
<td>8.690</td>
<td>0.252</td>
<td>0.8009</td>
</tr>
<tr>
<td>15. Sk.</td>
<td>17.818</td>
<td>13.000</td>
<td>3.421</td>
<td>0.0006</td>
</tr>
<tr>
<td>16. Sk.</td>
<td>12.455</td>
<td>10.286</td>
<td>3.103</td>
<td>0.0019</td>
</tr>
<tr>
<td>17. Sk.</td>
<td>8.000</td>
<td>7.143</td>
<td>2.226</td>
<td>0.0260</td>
</tr>
</tbody>
</table>

Note. C = Communicative Competency, Sp = Spiritual Competency, Sk = Skills Competency.

four (Items 4, 21, and 38, see Appendix J) were eliminated after the final pilot test showed low standard deviations. The expert committee considered these items to be characteristics of all Southern Baptist Missionaries in the Philippines. Spiritual competencies 2, 7, and 14, again, did not show a significant difference at the .05 level. The results (C = Communicative Competency, Sp = Spiritual
Competency, Sk = Skills Competency) are illustrated in Table 7.

Table 7
True of Me, Critical Total: Comparison Between the Top 15% of Church Planters (11) and the Non-Church Planters (42)

<table>
<thead>
<tr>
<th>Competing Number</th>
<th>Mean Top 15%</th>
<th>Mean Non-Church Planters</th>
<th>Mann-Whitney Z Scores</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. C.</td>
<td>21.455</td>
<td>19.143</td>
<td>1.996</td>
<td>0.0460</td>
</tr>
<tr>
<td>2. Sp.</td>
<td>12.273</td>
<td>11.929</td>
<td>0.669</td>
<td>0.5035</td>
</tr>
<tr>
<td>3. Sk.</td>
<td>8.091</td>
<td>6.167</td>
<td>2.215</td>
<td>0.0268</td>
</tr>
<tr>
<td>4. Sp.</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>5. Sk.</td>
<td>8.636</td>
<td>5.976</td>
<td>3.169</td>
<td>0.0015</td>
</tr>
<tr>
<td>6. C.</td>
<td>15.636</td>
<td>14.690</td>
<td>0.910</td>
<td>0.3627</td>
</tr>
<tr>
<td>7. Sp.</td>
<td>8.727</td>
<td>8.690</td>
<td>0.143</td>
<td>0.8866</td>
</tr>
<tr>
<td>8. C.</td>
<td>21.812</td>
<td>18.833</td>
<td>1.930</td>
<td>0.0536</td>
</tr>
<tr>
<td>9. Sk.</td>
<td>7.818</td>
<td>5.762</td>
<td>3.783</td>
<td>0.0002</td>
</tr>
<tr>
<td>10. Sk.</td>
<td>24.000</td>
<td>18.881</td>
<td>3.334</td>
<td>0.0009</td>
</tr>
<tr>
<td>11. C.</td>
<td>22.182</td>
<td>19.571</td>
<td>1.601</td>
<td>0.1094</td>
</tr>
<tr>
<td>12. Sp.</td>
<td>4.455</td>
<td>3.667</td>
<td>2.215</td>
<td>0.0268</td>
</tr>
<tr>
<td>13. Sk.</td>
<td>8.091</td>
<td>5.333</td>
<td>3.202</td>
<td>0.0014</td>
</tr>
<tr>
<td>14. Sp.</td>
<td>8.636</td>
<td>8.690</td>
<td>0.252</td>
<td>0.8009</td>
</tr>
<tr>
<td>15. Sk.</td>
<td>17.818</td>
<td>13.000</td>
<td>3.421</td>
<td>0.0006</td>
</tr>
<tr>
<td>16. Sk.</td>
<td>12.455</td>
<td>10.286</td>
<td>3.103</td>
<td>0.0019</td>
</tr>
<tr>
<td>17. Sk.</td>
<td>8.000</td>
<td>7.143</td>
<td>1.985</td>
<td>0.0472</td>
</tr>
</tbody>
</table>

Note. C = Communicative Competency, Sp = Spiritual Competency, Sk = Skills Competency.

The total case study scores showed only two items, one skills competency and one communication competency, with significant difference at the .05 level. At the .05 level 4 of the 17 items would be expected to have a significant difference by error alone. The differences on these scores
(C = Communicative Competency, Sp = Spiritual Competency, Sk = Skills Competency) are illustrated in Table 8.

Table 8
Total Case Study: Comparison Between the Top 15% of Church Planters (11) and the Non-Church Planters (42)

<table>
<thead>
<tr>
<th>Competing Number</th>
<th>Mean Top 15%</th>
<th>Mean Non-Church Planters</th>
<th>Mann-Whitney Z Scores</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. C.</td>
<td>5.182</td>
<td>5.124</td>
<td>0.252</td>
<td>0.8009</td>
</tr>
<tr>
<td>2. Sp.</td>
<td>16.364</td>
<td>16.500</td>
<td>0.735</td>
<td>0.4625</td>
</tr>
<tr>
<td>3. Sk.</td>
<td>36.727</td>
<td>34.381</td>
<td>0.636</td>
<td>0.5248</td>
</tr>
<tr>
<td>4. Sp.</td>
<td>26.909</td>
<td>24.476</td>
<td>1.787</td>
<td>0.0739</td>
</tr>
<tr>
<td>5. Sk.</td>
<td>14.000</td>
<td>13.595</td>
<td>0.110</td>
<td>0.9127</td>
</tr>
<tr>
<td>6. C.</td>
<td>32.273</td>
<td>31.619</td>
<td>3.728</td>
<td>0.0002</td>
</tr>
<tr>
<td>7. Sp.</td>
<td>8.636</td>
<td>9.143</td>
<td>0.548</td>
<td>0.5835</td>
</tr>
<tr>
<td>8. C.</td>
<td>5.000</td>
<td>4.858</td>
<td>0.461</td>
<td>0.6451</td>
</tr>
<tr>
<td>9. Sk.</td>
<td>6.818</td>
<td>6.643</td>
<td>0.121</td>
<td>0.9040</td>
</tr>
<tr>
<td>10. Sk.</td>
<td>14.455</td>
<td>14.619</td>
<td>0.526</td>
<td>0.5986</td>
</tr>
<tr>
<td>11. C.</td>
<td>7.182</td>
<td>5.595</td>
<td>1.733</td>
<td>0.0832</td>
</tr>
<tr>
<td>12. Sp.</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>13. Sk.</td>
<td>35.400</td>
<td>34.667</td>
<td>0.022</td>
<td>0.9825</td>
</tr>
<tr>
<td>14. Sp.</td>
<td>9.909</td>
<td>10.190</td>
<td>1.086</td>
<td>0.2776</td>
</tr>
<tr>
<td>15. Sk.</td>
<td>17.400</td>
<td>17.050</td>
<td>0.461</td>
<td>0.6451</td>
</tr>
<tr>
<td>16. Sk.</td>
<td>8.636</td>
<td>7.214</td>
<td>3.202</td>
<td>0.0014</td>
</tr>
<tr>
<td>17. Sk.</td>
<td>3.727</td>
<td>3.595</td>
<td>0.208</td>
<td>0.8350</td>
</tr>
</tbody>
</table>

Note. C = Communicative Competency, Sp = Spiritual Competency, Sk = Skills Competency.

The better instrument of the two used to assess church planting competencies possessed by individual missionaries in this study was the True of Me instrument. The number of competencies identified with a significant difference by the Mann-Whitney test indicates that the True of Me instrument
did a better job of identifying differences between the top 15% of church planters and non-church planters.

Research Question 5

What competencies of church planters compare favorably with identified competencies of school principals?

In the procedure section of this study, it was noted that the responsibilities, duties, and skills of a church planter might best be compared to those of a school principal in the secular world. Although a number of lists of competencies and job performance statements have been developed, the list of competencies identified in the 1985 special report of the National Association of Secondary School Principals entitled, Performance-Based Preparation of Principals--A Frame-Work for Improvement (see Appendix D) was used in this study.

In the following section, church planters' competencies are presented first, followed by the principals' competencies that compare favorably. The basis for the comparisons is found in the list of competencies with their definitive statements (see Appendix G).

1. Is able to establish personal relationships with Filipinos. Compares favorably with competency 6, sensitivity--awareness of others' needs.
2. Is able to demonstrate a personal relationship with the Lord. Compares favorably with competency 6, sensitivity--awareness of others' needs.

3. Is able to effectively witness in the local language. Compares favorably with competency 8, communication--speaking and writing skills. Could also be compared to competency 5, leadership--guiding others to act.

4. Is able to model the Christian life-style. Compares favorably with competency 6, sensitivity--awareness of others' needs.

5. Is able to teach the Bible in the local language. Compares favorably with competency 8, communication--speaking and writing skills.

6. Is able to solve personal relationship problems with Filipinos. Compares favorably with competency 7, stress tolerance--performing under pressure, and competency 3, decisiveness--acting when a decision is needed.

7. Is able to demonstrate sensitivity to the leading of the Holy Spirit. This competency is difficult to compare with a principal's competency, but might compare favorably with competency 6, sensitivity--awareness of others' needs.

8. Understands Filipino values. Compares favorably with competency 6, sensitivity--awareness of others' needs.

9. Is able to plan strategy for planting a church. Compares favorably with competency 4, organizational
ability—planning and scheduling personnel and resources, and could also incorporate items from competency 1, problem analysis—data collection and analysis.

10. Is able to use leadership skills with Filipino groups. Compares favorably with competency 5, leadership—guiding others to act, and with competency 2, judgment—critical evaluation and decision making.

11. Is able to carry on conversations on general topics in the local language. Compares favorably with competency 8, communication—speaking and writing skills.

12. Is able to display evidence of Christian character. Compares favorably with competency 6, sensitivity—awareness of others’ needs.

13. Is able to give an effective evangelistic invitation in the local language. Compares favorably with competency 8, communication—speaking and writing skills.

14. Is able to maintain his or her sense of call to ministry. Compares favorably with none of the principals’ competencies listed.

15. Is able to effectively use the indigenous church planting approach. Compares favorably with competency 4, organizational ability—planning and scheduling personnel and resources.
16. Is able to disciple one-on-one and in small groups. Compares favorably with competency 5, leadership—guiding others to act.

17. Is able to evaluate ministry. Compares favorably with competency 2, judgment—critical evaluation and decision making.

Summary

Five research questions are examined in this study.

1. Seventeen church planting competencies were recognized.

2. The percentage of church planters who possess the competencies ranged from a high of 96% to a low of 72%, and the percentage of non-church planters who possess the competencies ranged from a high of 95.2% to a low of 21.4%.

3. The 17 competencies identified in this study are all considered minimal competencies for church planters. Fourteen competencies were identified as making a significant difference at the .05 level.

4. Test results indicate that the True of Me assessment instrument was the better of the two instruments used to differentiate between the top 15% of church planters and non-church planters.

5. Fifteen of the church planting competencies identified in this study compared favorably to one or more items on a list of principals’ competencies.
CHAPTER 5

SUMMARY OF FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

Summary

This study was designed to identify the functional competencies needed for a missionary to plant churches in the Philippines. An additional goal was to identify how those competencies can be recognized in individual missionaries, and to determine the percentage of missionary personnel that possess specific functional competencies.

An expert committee was selected to identify the competencies and guide the development of the assessment instruments and procedures. Two mail-out survey instruments were developed and administered to 67 missionaries. The True of Me instrument, with 99 items, asked participants to respond on a 5-point scale. The case study instrument was primarily composed of case studies and asked respondents to identify an action and the best reason for that action. The case study instrument required a total of 93 answers (see Appendix H).

Seventeen church planting competencies were identified in this study. Although all 17 were identified as minimal
competencies, 14 of the competencies were identified as differentiating between effective church planters and non-church planters. The other 3 competencies were common to both church planters and non-church planters. The percentages of church planters and non-church planters who possess each of the 17 competencies were also identified. Of the two assessment instruments, the True of Me instrument was more effective than the Case Study instrument in differentiating between church planters and non-church planters.

Conclusions

The following conclusions from this study stem from the five research questions generated to guide the study:

1. Functional competencies of Southern Baptist missionaries who originate indigenous churches in the Philippines can be identified.

2. Southern Baptist missionary church planters have greater communicative and skills competencies than do non-church planters, especially in the area of skills competencies (see Table 3). There is little difference between church planters and non-church planters in spiritual competencies.

3. All church planting competencies identified in this study are minimal competencies for church planting.
4. The True of Me assessment instrument was the better of the two instruments used to differentiate between the top 15% of church planters and non-church planters. The use of case study instruments proved to be very problematic.

5. Almost all of the church planting competencies identified in this study compared favorably to one or more items on a list of principals' competencies.

Recommendations for Further Study

Eight recommendations are made as a result of this study.

1. Similar research should be conducted in other countries to determine if church planting competencies are cross-cultural.

2. This study was built upon perceived characteristics and traits that are found in successful church planters. Another study should be undertaken that is built upon measurements of the various linear components involved in day-to-day church planting.

3. In this study there was an attempt to gain the cooperation of all Philippine Baptist Missionaries. The resulting sample was appropriate; however, in future studies a stratified random sample should be taken from church planters and non-church planters.
4. The emphasis in this study was on competencies of church planters who were the primary movers in planting new churches. Future investigation should examine the competencies of catalytic church planters.

5. Further study should be conducted to determine which of the two primary church planting methods (primary mover or catalytic) is more effective, and under what conditions.

6. Further study into correlations of personality types with effectiveness of church planting should be conducted.

7. Information from this study, and future studies in other countries, should be used to help develop curriculum for training church planters.

8. This same process should be used in research to identify the competencies of effective national pastors and church planters in different countries.

Recommendations for Further Development of the Instruments Used in This Study

The survey instrument (Appendix A) used in this study should be further developed to increase the use of data from the assessment instruments. The following changes are suggested:

1. Question 1 should also ask how long an individual has been in the church planting ministry and for information about previous experience and training.
2. An item should be included to identify the national language an individual works in and should provide respondents an opportunity to rate their language ability on a scale.

3. Question 3 should be limited to two options--(a) feeder Bible studies and (b) new unit Bible studies.

4. Question 4 should be limited to a time frame (5 years, 10 years). The time frame could correspond to twice the average time it takes to plant a church.

5. Questions 2 and 5 should be eliminated and question 6 should end with, "out of the Bible studies you have led in the past 'X' years, how many were you able to mature into organized churches?"

6. Question 7 should provide a form for gathering additional information about churches. Information gathered should include (a) the date the group first began to meet, (b) the date organized as a church, (c) location (urban, rural), (d) size when started and current size, (e) dominant religious background of individuals in the area of the church, (f) social milieu of the people in the church and the people in the area, and (g) subsidized start or indigenous church.

Some provision should be made on the True of Me Assessment instrument to provide for items that are not
applicable to respondents. The scale might be expanded to include "0" meaning "Not Applicable."

The Case Study instrument was very problematic. Respondents often complained that they wanted to take more than one action, did not like any of the choices, or wanted to add an answer. The instrument might be less problematic if the case studies included the action or actions taken and possibly the reason for taking that action. In this case respondents would indicate on a standard scale how much they agree or disagree with the action taken.
APPENDIX A

SURVEY QUESTIONNAIRE
Survey Questionnaire for Church Planters

The following questions may be used to obtain the information necessary for identification of successful church planters.

Name: ___________________________ No. Years in P.I. ______

1. Have you ever started a Bible study and worked with the people until a recognized church was formed? Yes___ No___

2. Are you currently leading a Bible Study? Yes___ No___
   How many? _____.

3. What is your goal for the Bible studies you are presently leading? Evangelistic only___. Discipleship only___.
   Evangelism and Discipleship___ Feeder___ New church___
   Other:____________________________________________________

4. During your work in the Philippines how many Bible studies have you led? _____

5. How many churches have you personally led in starting (not catalytically)? _____

6. How many of these churches are still in existence? _____

7. Would you please use the following space to list these churches by name and location?
APPENDIX B

STATISTICAL REPORT
### Statistical Report of the Philippine Baptist Mission

<table>
<thead>
<tr>
<th>Mission Year</th>
<th>Number Churches</th>
<th>Membership</th>
<th>Number Baptisms</th>
</tr>
</thead>
<tbody>
<tr>
<td>1950</td>
<td>1</td>
<td>19</td>
<td>3</td>
</tr>
<tr>
<td>1955</td>
<td>22</td>
<td>1,422</td>
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APPENDIX C

LETTER FROM RESEARCH AND PLANNING OFFICE

FOREIGN MISSION BOARD
Mr. William Gopffarth
106 S. Clearwater, H.V.
Lewisville, Texas 75067

Dear Will:

Greetings to you from Richmond and the staff here at the home office. I am excited that you are to the dissertation stage of your graduate work. That is good news for both of us.

As Church Growth Analyst-Strategist-Consultant for the Foreign Mission Board, I have as part of my responsibility that of encouraging graduate students, especially those of our missionaries who are involved in graduate studies, to do research that is needed by our Board.

There are a number of items that are being given priority attention in Research and Planning under the direction of Dr. Clark Scanlon. Each year the Foreign Mission Board sets Priority Concerns that become the guidelines for our work around the world. These Priority Concerns have goals, objectives and action plans that are extensively developed for use by the FMB's Vice Presidents and Area Directors as they give direction to the work in the various regions of the world.

I would like for you to consider focusing on a topic that is of major importance to the FMB as you work with your advisors to settle on a topic for your dissertation.

Priority Concern number 2 is gaining high-level attention at present: INTENSIFY EVANGELISM THAT RESULTS IN CHURCHES AMONG RESPONSIVE POPULATIONS. The accompanying goal reads: ASK AREA DIRECTORS TO LEAD MISSIONS TO UTILIZE STATISTICAL ANALYSES TO DESIGN STRATEGY TO ACCELERATE EVANGELISTIC EFFORTS AND CHURCH PLANTING AND REPORT TO THE GSG BY OCTOBER 2, 1989.

As you can see, a report on this goal is due at present and efforts toward achieving this goal will be reported to the executive body at the end of this month.

Call the Prayline 24 hours a day, 1-800-ALL-8853. Monday-Friday for prayer requests, weekends for missions news (in Virginia, 1-804-353-0151)
The means by which the FMB achieves this goal is through the missionaries on each field and primarily through the church planting missionaries on the field.

Each Regional Vice President and Area Director has been directed to see that at least 70% of the missionary force is involved in some form of direct church planting for at least 50% of the missionary's time. This goal is to be implemented over the next 5-10 years.

In order to achieve the Priority Concern along with its goal, and in order to achieve the functional goal of having 70% of the missionary force involved in direct evangelism, attention must be given to the functional task of church planting on each field.

I would like to encourage you to give attention to this topic as it applies to the Philippines or a broader scope if you can handle the broader research situation. However, we need research and analysis done on specified fields, and the Philippines is one of the Big Seven countries where the Southern Baptist Convention has missionaries.

To be exact, I would like to encourage you to give attention to the following issue or topic. First, what type/s of church/es should be planted in the Philippines? Second, what functional competencies are needed in order for a missionary to plant this/these type/s of church/es in the Philippines? Third, what percent of the present force possesses those functional competencies as evidenced in actual churches having been planted by them? Fourth, what types of functional training are needed in order to bring and maintain at least 70% of the force up to the needed competency level?

It is assumed that in doing this study, that you would: 1) develop a very practical but accurate instrument and analysis process that could be used on other fields to duplicate the study; 2) expose the functional competencies needed in order to effectively plant churches in the Philippines in its varied cultural settings; 3) evaluate the present status of church planting in the Philippines, and 4) identify and rank the areas of competency that are lacking and needing attention.

Please give attention to this suggestion as you choose your dissertation topic. If this topic is not one that interests you at present, communicate with me and I have other priorities that I would like to share with you. However, this topic is of vital interest to those who are responsible for "managing the evangelism and church planting process" on our fields.
Please keep me informed concerning your progress in your graduate studies. Give my greetings to your family. Hope I can visit with you the next time I pass through the area.

Yours in Christ,

James B. Slack

cc: Scanlon: Director of Research & Planning
    Rankin: Area Director South Asia & Pacific
APPENDIX D

PRINCIPALS’ COMPETENCIES
A List of School Principals' Competencies

1. Problem analysis—data collection and analysis.
2. Judgment—critical evaluation and decision making.
3. Decisiveness—acting when a decision is needed.
4. Organizational ability—planning and scheduling personnel and resources.
5. Leadership—guiding others to act.
6. Sensitivity—awareness of others' needs.
7. Stress tolerance—performing under pressure.
8. Communication—speaking and writing skills.

(National Association of Secondary School Principals, 1985)
APPENDIX E

EARLY COMPETENCY LISTS AND LIST

SORTED BY LIKERT SCORES
Church Planting Competencies

Competency has come to refer to a specified attribute that may be possessed by someone, perhaps within a series of related competencies, connoting both a concrete category on which a person’s adequacy or sufficiency may be judged and that quality or state of being which characterizes a person as being competent, able, adequate, or sufficient within such a category. (Short, 1984, p. 165)

Webster's (1988) indicates that a person is competent when he or she has requisite or adequate ability or qualities.

For this study I have stated that functional competencies include the knowledge, understandings and skills necessary for originating (planting) an indigenous church.

The following list of competencies has been compiled from input given by church planters. Consider how important each competency is to a missionary’s ability to plant churches. Place a Likert rating in the blank preceding the statement. The following statement explains what each score means.

10—Very Critical, 9—Critical, 8—Very Important, 7—Important, 6—Some Important, 5—Ok, 4—Not Very Important, 3—Little Value, 2—Very Little Value; 1—Absolutely No Value.

I. ____ Language Competency. Competent in:

____ General Conversations.

____ Witnessing.
Bible Teaching.

Leading Worship Service/Preaching.

II. Spiritual Competency. Competent in:

- Maintaining a continuing/growing personal relationship with the Lord.
- Accomplishment of a daily Bible study and prayer time.
- Maintaining a ministry of intercessory prayer.
- Conviction about his or her sense of call. (D)
- Sensitive to leading of the Holy Spirit. (D)
- Inspiring others to a closer daily walk with God. (D)
- Possessing a servant attitude. (D)

III. Discipleship Competency. Competent in:

- Disciplining one-on-one, or small group.
- Modeling Christian lifestyle.
- Ability to teach.
- Using "non-directive" (back-seat) approach to leading Bible studies and church development.
- Developing leaders who are acceptable to group.
- Possessing Christian attitudes. (D)
- Possessing a positive attitude. (DD)

IV. Evangelistic Competency. Competent in:

- Living a lifestyle of personal witnessing. (D)
Knowledge of effective materials available and used for personal witnessing. (D)

Leading and planning church-centered (in church) evangelistic meetings.

Leading and planning crusades or outside of church evangelistic meetings.

Knowledge of materials that may be used in evangelistic meetings. (D)

Ability to give a clear evangelistic invitation (this should probably apply to invitations while preaching, given during group Bible studies, and one-on-one witnessing).

Able to explain the gospel in such a way that a person without other input (except the Holy Spirit), can respond in faith to Jesus Christ (in one-on-one witnessing, group Bible studies and preaching).

Know the local barriers to faith in Jesus Christ.

Ability to remove barriers to gospel in the mind of the listener.

V. Bible Knowledge Competency. Competent in:

Identifying and locating Biblical references used in witnessing (D)

Locating any mentioned Biblical reference. (D 2)
Identify themes or main teachings of books of the Bible (esp. New Testament). (D)

Identification of key Biblical principles for Christian life, and the location of Biblical references for each. (D)

VI. Cultural Understanding Competency. Competent in:

Understanding of Filipino leadership and identification of effective leaders.

Understanding of the Filipino method of dealing with conflict.

1. Ability to identify conflict within group/s.

2. Ability help resolve conflict within group/s.

Understanding the Filipino family and how that knowledge can affect Filipino’s acceptance or rejection of the Gospel.

Identifying homogenous groups within communities.

Identifying where your culture and Filipino culture clash.

Ability to know and teach how Christian culture is different from Philippine or American culture.

Ability to adapt to Filipino cultural patterns without surrender of personal convictions.
Ability to communicate (present) the gospel in a culturally appropriate manner.

Ability to identify cultural adaptations/applications of Biblical truth.

Ability to identify conflicts of cultural adaptations/applications of Biblical truths with one's (the missionaries) own culture.

Ability to lead members of the host culture in identifying conflicts and applying Bible truths in an appropriate manner.

VII. Personal Relationship Competency. Competent in:

Establishing personal relationships with Filipinos.

(may need to identify competencies under this category)

1. Ability to visit in Filipino homes and entertain Filipinos in his or her home. (D)

2. Ability to establish personal relationships with Filipinos while maintaining personal identity.

3. Ability to convey openness and trust while maintaining control of areas of responsibility (openness and trust does not convey unconditional surrender).
______ Trusting Filipinos to lead and control in important situations.
______ Solving personal relationship problems with Filipinos.(D)
______ Confronting a Filipino brother in error (within cultural limitations and Biblical principles).
______ Maintaining good relationships with leaders of local associations and convention.
______ Regularly consulting with mature Filipino Christians regarding life style and ministry.

VIII. ______Church Planting Methods Competency. Competent in:

______ Knowledge of church planting methods used in the Philippines. (D)
______ Planning strategy for planting a new church.
______ Identifying receptive people in a community.(D)
______ Adapting plans according to changes in local situations.
______ Consistency in meeting with groups. (D)
______ Knowledge about materials available for new unit Bible studies (NUBS).
______ Leading others (churches, individuals, etc.) to start churches.
______ Persistent effort in overcoming problems in church planting.
Able to discern the best locations for starting new churches.

Ability to wisely and effectively use a church planting method that matches one's gifts and personality.

IX. Leadership Competency. Competent in:

Using the right leadership style at the right time.

Ability to cooperate and work with others.

Ability to work alongside Filipino workers.

Ability to transfer leadership to a permanent leader or pastor.

X. Evaluation Competency. Competent in:

Regularly evaluating his or her work.

Ability to recognize items necessary for effective evaluation.

Ability to analyze and interpret church statistics.
Competency List Sorted by Likert Scores

*9.62
Maintaining a continuing/growing personal relationship with the Lord.

*9.50
Sensitive to leading of the Holy Spirit.

*9.37
Witnessing.

9.37
Solving personal relationship problems with Filipinos.

9.30
Establishing personal relationships with Filipinos.

9.12
Ability to communicate (present) the gospel in a culturally appropriate manner.

9.12
Modeling Christian life style.

9.12
Bible Teaching.

9.00
Ability to visit in Filipino homes and entertain Filipinos in his/her home.

9.00
Ability to work along side of Filipino workers.

9.00
General conversations.

9.00
Possessing a servant attitude.

*9.00
Conviction about his/her sense of call.

8.87
Inspiring others to a closer daily walk with God.

8.87
Ability to cooperate and work with others.
8.87  
Know the local barriers to faith in Jesus Christ.

8.75  
Maintaining a ministry of intercessory prayer.

8.75  
Living a lifestyle of personal witnessing.

8.62  
Accomplishment of a daily Bible study and prayer time.

*8.62  
Leading Worship Service/Preaching.

8.62  
Able to explain the gospel in such a way that a person without other input (except the Holy Spirit), can respond in faith to Jesus Christ (in one-on-one witnessing, group Bible studies and preaching).

*8.62  
Ability to identify cultural adaptations and applications of Biblical truth.

8.62  
Understanding the Filipino family and how that knowledge can affect Filipinos' acceptance or rejection of the Gospel.

8.62  
Ability to remove barriers to gospel in the mind of the listener.

8.62  
Ability to give a clear evangelistic invitation (this should probably apply to invitations while preaching, given during group Bible studies and one-on-one witnessing).

8.62  
Ability to identify conflict within group/s.

8.62  
Trust Filipinos to lead and control in important situations.
8.62 Ability to transfer leadership to a permanent leader or pastor.

8.50 Possessing Christian attitudes.

8.50 Persistent effort in overcoming problems in church planting.

8.50 Ability to identify conflicts of cultural adaptations and applications of Biblical truths with one's (the missionary's) own culture.

8.37 Identifying and locating Biblical references used in witnessing.


8.37 Maintaining good relationships with leaders of local associations and convention.

*8.37 Identification of key Biblical principles for Christian life, and the location of Biblical references for each.

8.37 Understanding of the Filipino method of dealing with conflict.

8.37 Ability to know and teach how Christian culture is different from Philippine or American culture.

8.37 Understanding of Filipino leadership and identification of effective leaders.

8.37 Disciplining one-on-one, or small group.

8.37 Planning strategy for planting a new church.
8.25 Able to discern the best locations for starting new churches.

*8.75 Ability to wisely and effectively use a church planting method that matches one's gifts and personality.

8.25 Identifying receptive people in a community.

8.25 Possessing a positive attitude.

8.25 Ability to lead members of the host culture in identifying conflicts and applying Bible truths in an appropriate manner.

8.25 Identifying where your culture and Filipino culture clash.

8.12 Knowledge of church planting methods used in the Philippines.

8.12 Leading others (churches, individuals, etc.) to start churches.

8.12 Consistency in meeting with groups.

8.12 Identifying homogenous groups within communities.

8.12 Using the right leadership style at the right time.

8.12 Ability to recognize items necessary for effective evaluation.

8.12 Ability to adapt to Filipino cultural patterns without surrender of personal convictions.
8.12
Ability help resolve conflict within group/s.

7.87
Knowledge about materials available for new unit Bible studies (NUBS).

7.87
Developing leaders who are acceptable to group.

7.87
Ability to teach.

7.75
Regularly evaluating his or her work.

7.75
Confronting a Filipino brother in error (within cultural limitations and Biblical principles).

7.75
Regularly consulting with mature Filipino Christians regarding life style and ministry.

7.75
Adapting plans according to changes in local situations.

7.62
Using "non-directive" (back-seat) approach to leading Bible studies and church development.

7.50
Knowledge of effective materials available and used for personal witnessing.

XXX7.00
Locating any mentioned Biblical reference.

6.87
Knowledge of materials that may be used in evangelistic meetings.

6.62
Ability to analyze and interpret church statistics.

6.50
Leading and planning church-centered (in church) evangelistic meetings.
6.37
Leading and planning crusades or outside-of-church evangelistic meetings.

Spiritual Competencies

9.62
Maintaining a continuing, growing personal relationship with the Lord.
Maintaining a ministry of intercessory prayer.
Accomplishment of a daily Bible study and prayer time.

9.50
Sensitive to leading of the Holy Spirit.

9.12
Modeling Christian life style.
Living a lifestyle of personal witnessing.

9.00
Possessing a Christian attitude.
Persistent effort in overcoming problems in church planting.
Consistency in meeting with groups.
Persistent effort in overcoming problems in church planting.

8.87
Inspiring others to a closer daily walk with God.

9.00
Conviction about his or her sense of call.

8.87
Ability to cooperate and work with others in the mission organization.
Skills Competencies

9.37
Witnessing.

Able to explain the gospel in such a way that a person without other input (except the Holy Spirit), can respond in faith to Jesus Christ (in one-on-one witnessing, group Bible studies and preaching).

Identifying and locating Biblical references used in witnessing.

9.12
Bible Teaching.

Ability to identify cultural adaptations and applications of Biblical truth.

Identification of key Biblical principles for Christian life, and the location of Biblical references for each.

Identification of themes or main teachings of books of the Bible (especially the New Testament).

8.75
Ability to wisely and effectively use a church planting method that matches one’s gifts and personality.

Knowledge about materials available for new unit Bible studies (NUBS).

Using "non-directive" (back-seat) approach to leading Bible studies and church development.

Knowledge of materials that may be used in evangelistic Bible studies.

Leading and planning crusades or outside-of-church evangelistic meetings.

Knowledge of church planting methods used in the Philippines.

Leadership Style

8.62
Leading worship service and preaching.
Trusting Filipinos to lead and control in important situations.

Using the right leadership style at the right time.

8.62
Ability to give a clear evangelistic invitation (this should probably apply to invitations while preaching, given during group Bible studies and one-on-one witnessing).

8.37
Understanding of Filipino leadership and identification of effective leaders.

Ability to transfer leadership to a permanent leader or pastor.

8.37
Discipling one-on-one, or small group.

Ability to lead members of the host culture in identifying conflicts and applying Bible truths in an appropriate manner.

8.37
Planning strategy for planting a new church.

Able to discern the best locations for starting new churches.

Identifying receptive people in a community.

Identifying homogenous groups within communities.

Knowledge about materials available for new unit Bible studies (NUBS).

Adapting plans according to changes in local situation.

Using "non-directive" (back-seat) approach to leading Bible studies and church development.

Ability to analyze and interpret statistics.

8.12
Ability to recognize items necessary for effective evaluation.
Regularly consulting with mature Filipino Christians regarding life style and ministry.

Regularly evaluating his or her work.

Communicative Competencies

9.37
Solving personal relationship problems with Filipinos.

Understanding of the Filipino method of dealing with conflict.

Confronting a Filipino brother in error (within cultural limitations and Biblical principles).

9.30
Establishing personal relationships with Filipinos.

Maintaining good relationships with leaders of local associations and convention.

9.00
General conversations.

8.62
Ability to remove barriers to gospel in the mind of the listener.

Know the local barriers to faith in Jesus Christ.

Know Filipino values.

8.62
Understanding the Filipino family and how that knowledge can affect Filipinos’ acceptance or rejection of the Gospel.

8.62
Ability to identify conflict within group/s.

8.50
Ability to identify conflicts of cultural adaptations and applications of Biblical truths with one’s (the missionary’s) own culture.

Ability to know and teach how Christian culture is different from Philippine or American culture.
Ability to adapt to Filipino cultural patterns without surrender of personal convictions.
APPENDIX F

17 COMPETENCIES
Spiritual Competencies

1. Is able to demonstrate a personal relationship with the Lord.
2. Is able to demonstrate sensitivity to the leading of the Holy Spirit.
3. Is able to model the Christian lifestyle.
4. Is able to display evidence of Christian character.
5. Is able to maintain a sense of call to ministry.

Skills Competencies

1. Is able to teach the Bible in the local language.
2. Is able to effectively witness in the local language.
3. Is able to effectively use the indigenous church planting approach.
4. Is able to use leadership skills with Filipino groups.
5. Is able to give an effective evangelistic invitation in the local language.
6. Is able to disciple one-on-one and small groups.
7. Is able to plan strategy for planting a church.
8. Is able to evaluate his or her ministry.

Communicative Competencies

1. Is able to establish personal relationships with Filipinos.
2. Is able to solve personal relationship problems with Filipinos.

3. Is able to carry on conversations on general topics in the local language.

4. Understands Filipino values.
APPENDIX G

17 COMPETENCIES WITH DEFINITIVE STATEMENTS
Spiritual Competencies

1. Is able to demonstrate a personal relationship with the Lord.
   1.17. Has daily personal prayer (intercession, praise, listening).
   2.25. Has daily personal Bible study.
   3.32. Demonstrates obedience to the leadership of the Holy Spirit.
   4.38. Participates in regular meaningful worship.

**********

5.51. Has a regular ministry (discipleship group, HBS, mission point).

6.52. Regularly evaluates his or her spiritual state and demonstrates a willingness to spiritually grow.

7.54. Is able to accept and seek help or to be ministered to.
   (openness)


9.75. Clear conscience.

10.76 Is appropriately submissive to authority.

2. Is able to demonstrate sensitivity to the leading of the Holy Spirit.
1.20_ Is receptive to hearing God speak and committed
to doing what God says.
2.26_ Has a sense of constant unbroken fellowship with
the Lord and is open to His leading.
3.35_ Seeks the leadership of the Holy Spirit about
all actions.
4.36_ Has knowledge of the Word of God and His ways
(the Holy Spirit is consistent with the Word of
God).
5.39_ Has clear conscience (no unconfessed sin).
6.42_ Gives evidence of the fruit of Spirit.

************

7.57_ Listens to wise counsel.
8.64_ Is submissive to proper authority (respects
authority, i.e., mission, church planting
director, mission administrator).

3. Is able to Model the Christian life style.
1.23_ Lives a good moral life.
2.32_ Models Christian family relationships.
3.34_ Demonstrates honesty in dealings with others.

************

4.49_ Is a good neighbor.
5.50_ Demonstrates Christian hospitality.
6.51_ Understands and fills local expectations of
Christian morality.
7.56  Demonstrates a life style of personal witnessing.

**********

8.65  Practices good Christian stewardship.
9.69  Shares personal items (including money) with those in need.
10.71 Demonstrates an understanding of Christian responsibility to the poor.
11.90 Avoids ostentatious living.

4. Is able to display evidence of Christian character.

1.15  Demonstrates a servant attitude.
2.24  Has a cooperative spirit.

**********

3.24  Is consistent in his or her ministry (work).
4.33  Is diligent (hard working).
5.39  Is persistent in effort in overcoming problems in church planting.

5. Is able to maintain his or her sense of call to ministry.

1.9  Can identify evidence that God is confirming His call in his or her life.
2.18  Evidences a commitment of time, energy and/or resources to his or her primary ministry.
3.25  Can express the current state of his or her commitment to present ministry.
Skills Competencies

1. Is able to teach the Bible in the local language.
   1.21_ Can prepare Bible lessons in the local language.
   2.23_ Is able to explain in understandable terms, theological concepts (faith, grace, salvation, etc.).

**********

3.34_ Can fluently read the Bible.

4.36_ Is able to lead people to apply the Biblical truth.

5.39_ Understands the target audience (culture and religious background).

6.40_ Is able to tell Bible stories.

7.40_ Demonstrates the ability to contextualize illustrations and stories.

**********

8.55_ Is able to identify and construct pertinent questions.

9.00_ Is able to use inductive logic during presentations.

2. Is able to effectively witness in the local language.
   1.17_ Is prepared to share his or her testimony at any time.

2.19_ Is able to share the Gospel in different ways.

**********
3.33_ Is able to lead a person to make a decision for Christ (one-on-one or small group).

4.39_ Is able to explain, in understandable terms, theological concepts (faith, grace, salvation, etc.).

5.44_ Demonstrates the ability to tell Bible stories, other stories and illustrations in the local language.

6.49_ Is able to quote scripture. (Should this be any specific type/s of scripture?)

7.53_ Can demonstrate an understanding of the person’s religious and cultural context (the basic tenets of religion).

8.54_ Can demonstrate his/her ability to pray, and lead someone to pray.

9.62_ Is able to evaluate feedback (body language, words, attitude, etc.).

10.70 Can deal effectively with objections to following Christ.

3. Is able to effectively use the indigenous church planting approach.

1.9__ Demonstrates an understanding of the basic indigenous church planting principles.

2.16_ Is able to identify and use church planting methods that match one’s gifts and personality.
3.23_ Knows about resources available for starting new churches (tracts, HBS materials, Bible correspondence, video, etc.).

4. Is able to use leadership skills with Filipino groups.
   1.21_ Demonstrates an understanding of Filipino leadership skills.
   2.24_ Is able to identify effective Filipino leaders.
   3.27_ Uses the right leadership style at the right time.
   4.30_ Is able to demonstrate the ability to train pastors and other church leaders.
   5.32_ Is willing to trust Filipinos to lead and control.
   6.34_ Demonstrates the ability to transfer leadership to a Filipino leader or pastor.

5. Is able to give an effective evangelistic invitation in the local language.
   1.00_ Is able to evaluate the responses to an invitation.

6. Is able to disciple one-on-one and small groups.
   1.00_ Is able to lead a person to be baptized.
   2.00_ Is able to lead a person toward Christian maturity.
   3.00_ Knows the materials available in the Philippines and is able to use one or more.
7. Is able to plan strategy for planting a church.
   1.12 Can identify receptive people in a community.
   2.20 Can determine the best locations for starting new churches (both general and specific locations).
   3.28 Knows materials available for new unit Bible studies.
   4.29 Adapting plans according to changes in local situation.
   5.31 Can identify homogenous groups within communities.
   6.42 Has the ability to analyze and interpret statistics.

8. Is able to evaluate their ministry.
   1.00 Takes action on the results of his or her evaluation.
   2.00 Has the ability to obtain useful feedback from others regarding life style and ministry (supervisors, other missionaries and nationals).

Communicate Competencies

1. Is able to establish personal relationships with Filipinos.
   1.28 Demonstrates an understanding of the Filipino value system.
2.33_ Can turn a stranger into an acquaintance.

3.36_ Can show evidence of being acceptable to Filipinos (by being included in their social activities).

4.44_ Gives evidence of attaining a sense of belonging among Filipinos.

5.45_ Can demonstrate a growing network of Filipino friends.

**********

6.56_ Demonstrates knowledge of Filipino expectations of Americans.

7.61_ Has good relationships with local church leaders.

8.62_ Demonstrates an understanding of the proper way to express emotions (care, love, etc.).

**********

9.82_ Demonstrates an understanding of the proper way to show displeasure.

9.82_ Demonstrates an understanding of the "compadre" system.

10.86 Can correctly host social gatherings.

11.87 Can identify the basic Filipino method for resolving conflicts.

2. Is able to solve personal relationship problems with Filipinos.
1.11_ Demonstrates the ability to recognize a personal problem with a Filipino.

2.37_ Is able to admit fault or apologize in an acceptable manner when resolving a conflict (not words only).

3.38_ Demonstrates knowledge about where to go for help when involved in a personal relationship problem.

4.38_ Can use the intermediary (third-person) approach to resolving personal conflicts.

5.40_ Knows how to preserve the self-esteem of other persons in a conflict.

**********

6.54_ Demonstrates the ability to recognize Filipino reconciliation.

7.66_ Demonstrates an understanding of the "barkada" system in Filipino culture.

8.66_ Demonstrates the ability to respond appropriately to a Filipino brother in error (gossip, slander, theological error, moral problem, etc., within cultural limitations and Biblical principles).

9.70_ Demonstrates the ability to identify and properly deal with a conflict within groups.

10.75_ Has developed his or her own barkada.
3. *Is able to carry on conversations on general topics in the local language.*

1.18. Can talk about or ask knowledgeable questions about a Filipino family.

2.23. Can speak with and ask knowledgeable questions a Filipino friend.


4.28. Can speak with and ask knowledgeable questions of a Filipino fellow believer.

**********

5.40. Can speak about and ask knowledgeable questions about a Filipino’s work or business.

4. Understands Filipino values.

Is able to demonstrate understanding of the following basic Filipino values:

1.13. the family

2.27. Utang na loob

3.30. Hiya (shame)

4.34. Pakikisama (group)

5.35. Bakarda

**********

6.54. Padrino (sponsor)

7.59. "leveling"
APPENDIX H

ASSESSMENT INSTRUMENTS WITH

TALLY SHEET
CHURCH PLANTING COMPETENCY SELF EVALUATION

No: Date: ____________________________

Name: Optional

The Following is true of Me:_____________________

<table>
<thead>
<tr>
<th>Very Much</th>
<th>Very Little</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 4 3 2 1</td>
<td></td>
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</tbody>
</table>

1. I am able to explain an understanding of the Filipino value system.
2. I have a daily personal prayer time.
3. I am able to share my testimony in the local language at any time.
4. I get to know my neighbors and am sensitive to their needs.
5. I am able to teach the Bible in the local language.
6. I am able to identify three subtle ways to recognize a personal problem with a Filipino.
7. I seek the leadership of the Holy Spirit about all spiritual activities.
8. I understand and can explain basic Filipino family values.
9. I am able to identify receptive people in a community.
10. I am able to identify and explain several Filipino leadership styles.
11. I am able to carry on general conversations in the local language.
12. I often serve Filipinos with my time and items, like my car, tools, etc.
13. I am able, in the local language, to present a clear evangelistic invitation in a witnessing opportunity or in a home Bible study.
14. I consistently commit my time, energy, and/or resources to my primary ministry.
15. I can state and explain three basic indigenous church planting principles.
16. I am usually able to lead a new believer to be baptized.
17. After opportunities for evaluation, I am able to plan for ways to strengthen my ministry.
18. I am able to meet Filipino strangers and turn them into acquaintances.
19. I have a daily personal Bible study time.
20. I can share the Gospel in different ways in the local language.
21. I have time for, and my home is open to, the Filipino community (church, neighbors, etc.).
22. I can prepare Bible lessons in the local language.
23. I am able to admit fault or apologize in an acceptable manner when resolving a conflict (not words only) with a Filipino.
24. When the Lord leads me to give of my personal resources (money, time, talents) I am obedient.
25. I understand the concept of “using na loob,” and know how it works in my relationships with Filipinos.
26. I can determine the best locations for starting a new church (both general and specific locations).
<table>
<thead>
<tr>
<th>Number</th>
<th>Statement</th>
<th>Very Much</th>
<th>Very Little</th>
</tr>
</thead>
<tbody>
<tr>
<td>27</td>
<td>I am able to identify effective Filipino leaders.</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>28</td>
<td>I am able to talk about, or ask general questions about, a Filipino family in the local language.</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>29</td>
<td>I am willing to be submissive to authority (EMB, PBM, Mission Administrator, etc.) even when I disagree.</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>30</td>
<td>I am able, in the local language, to present a clear evangelistic invitation in a church or evangelistic service.</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>31</td>
<td>I have a high level of commitment to my present ministry.</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>32</td>
<td>I use basic indigenous church planting principles in my ministry and/or church work.</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>33</td>
<td>I am able to lead, teach, and counsel a person toward Christian maturity.</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>34</td>
<td>I know how to seek, secure, and appreciate useful feedback from others regarding my life style and ministry.</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>35</td>
<td>I am invited to social activities by my Filipino friends.</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>36</td>
<td>I regularly participate in meaningful worship.</td>
<td>☐</td>
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</tr>
<tr>
<td>37</td>
<td>When the opportunity arises I am able to use the local language to lead a person to make a decision for Christ.</td>
<td>☐</td>
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</tr>
<tr>
<td>38</td>
<td>I have a life style that is characterized by personal witnessing.</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>39</td>
<td>I can clearly explain theological concepts such as faith, grace, salvation, and justification in the local language.</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>40</td>
<td>I know where to go for help when involved in a personal relationship problem with a Filipino.</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>41</td>
<td>My life is characterized by the fruit of the Spirit (Gal 5:22-23).</td>
<td>☐</td>
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</tr>
<tr>
<td>42</td>
<td>I understand the Filipino concept of “Hiya” (shame), and can explain how it could effect my work.</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>43</td>
<td>I know and can use materials available for new unit Bible studies (NUBS).</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>44</td>
<td>I am able to use several leadership styles, and know when to use the right style.</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>45</td>
<td>I can ask general questions of a Filipino friend in the local language.</td>
<td>☐</td>
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</tr>
<tr>
<td>46</td>
<td>When I start a new ministry (HBS, mission point, discipleship group, etc.) I am persistent in that work.</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>47</td>
<td>I can ask appropriate questions of people responding to an invitation.</td>
<td>☐</td>
<td>☐</td>
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<tr>
<td>48</td>
<td>I have been able to identify and use church planting methods that match my gifts and personality.</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>49</td>
<td>I am familiar with discipleship materials available in the Philippines, and have effectively used one or more of them.</td>
<td>☐</td>
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</tr>
<tr>
<td>50</td>
<td>When I need help I often contact Filipino friends.</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>51</td>
<td>I have a regular ministry (HBS, discipleship group, mission point, etc.).</td>
<td>☐</td>
<td>☐</td>
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</tbody>
</table>
The Following is true of Me.............

<table>
<thead>
<tr>
<th></th>
<th>Very Much</th>
<th>Very Little</th>
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<tbody>
<tr>
<td>32.</td>
<td>I have the ability to tell Bible stories, other stories and illustrations in the local language.</td>
<td></td>
</tr>
<tr>
<td>33.</td>
<td>I practice good Christian stewardship regardless of personal financial needs.</td>
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<tr>
<td>34.</td>
<td>I am able to read the Bible fluently in the local language.</td>
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<tr>
<td>35.</td>
<td>I can use the intermediary (third person approach) to resolving personal conflicts.</td>
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<tr>
<td>36.</td>
<td>I seek and listen to the counsel of others.</td>
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<tr>
<td>37.</td>
<td>I understand the Filipino value of “pakikisama,” and how it effects my work.</td>
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<tr>
<td>38.</td>
<td>I am able to make effective plans to accomplish goals.</td>
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<tr>
<td>39.</td>
<td>I am able to train pastors or local leaders of new churches/mission points.</td>
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<tr>
<td>40.</td>
<td>I can speak with, and ask general questions of a Filipino neighbor in the local language.</td>
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<tr>
<td>41.</td>
<td>Filipinos indicate, or say to me, “You understand us.”</td>
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<tr>
<td>42.</td>
<td>I seek advice on the responses to evangelistic invitations when necessary.</td>
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<tr>
<td>43.</td>
<td>I know about, look for, and study materials to help start a new church (tracts, BBS, discipleship, etc.).</td>
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<td>44.</td>
<td>I can demonstrate a growing network of Filipino friends.</td>
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<tr>
<td>45.</td>
<td>I regularly evaluate my spiritual state and look for ways to spiritually grow (attitude check, constant Bible study, etc.).</td>
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<tr>
<td>46.</td>
<td>I can quote scriptures in the local language during witnessing opportunities.</td>
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<tr>
<td>47.</td>
<td>I am able to help the poor without building dependency or debt.</td>
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<tr>
<td>48.</td>
<td>Using a local language, I am able to lead people to apply biblical truth in their daily lives.</td>
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<tr>
<td>49.</td>
<td>I am able to recognize Filipino reconciliation.</td>
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<tr>
<td>50.</td>
<td>I know what a “bakada” is and can easily explain how it works and can give illustrations.</td>
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<tr>
<td>51.</td>
<td>I am able to adjust my plans when the local situation changes.</td>
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<tr>
<td>52.</td>
<td>I often allow/ trust/ encourage Filipinos to lead and control in important areas of work I have started.</td>
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<tr>
<td>53.</td>
<td>I am able to communicate with, and ask general questions of, a Filipino believer in the local language.</td>
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<tr>
<td>54.</td>
<td>My ministry is characterized by consistently long, hard days of purposeful, planned work.</td>
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<tr>
<td>55.</td>
<td>I understand and practice the proper way to express emotions in the local culture.</td>
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<tr>
<td>56.</td>
<td>I have learned to recognize my spiritual gifts and know my limits.</td>
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<tr>
<td>77</td>
<td>I know the local people's culture and religious beliefs well enough to help me effectively witness in the local language.</td>
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<tr>
<td>78</td>
<td>I am willing to share personal items (including money) with those in need.</td>
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<tr>
<td>79</td>
<td>I understand the cultural and religious background of my target audience.</td>
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<tr>
<td>80</td>
<td>I am able to identify one or more &quot;barkadas&quot; and point out the leaders.</td>
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<tr>
<td>81</td>
<td>I understand the responsibilities of a &quot;padrino&quot; (sponsor) in a Filipino wedding or child dedication.</td>
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<tr>
<td>82</td>
<td>I am able to identify and give characteristics of homogeneous groups in communities where I work.</td>
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<tr>
<td>83</td>
<td>I am able to transfer the leadership of a work I have started to an effective Filipino leader/pastor.</td>
<td></td>
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<tr>
<td>84</td>
<td>I can speak and ask general questions about a Filipino's work or business in the local language.</td>
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<tr>
<td>85</td>
<td>I am persistent in trying to overcome problems in my church planting ministry.</td>
<td></td>
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<tr>
<td>86</td>
<td>I am able to demonstrate displeasure in a socially acceptable manner.</td>
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<tr>
<td>87</td>
<td>I do not talk against (gossip about) a mission decision or persons in authority.</td>
<td></td>
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<tr>
<td>88</td>
<td>I can pray freely in the local language.</td>
<td></td>
</tr>
<tr>
<td>89</td>
<td>My life style (clothes, jewelry, house, etc.) builds no barriers between me and the people I am trying to reach.</td>
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<tr>
<td>90</td>
<td>I can tell local stories (in a local language) to illustrate biblical truths.</td>
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</tr>
<tr>
<td>91</td>
<td>Within cultural limitations and biblical principles, I am able to respond appropriately to a Filipino brother in error - gossip, slander, theological error, moral problem, etc.</td>
<td></td>
</tr>
<tr>
<td>92</td>
<td>I know how the Filipino system of &quot;leveling&quot; works and can point out several illustrations.</td>
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<tr>
<td>93</td>
<td>I am able to analyze and interpret statistics to help me identify needs and trends in areas where I work.</td>
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<tr>
<td>94</td>
<td>I am able to identify the basic Filipino method for resolving conflicts.</td>
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<tr>
<td>95</td>
<td>I can help others to pray in the local language.</td>
<td></td>
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<tr>
<td>96</td>
<td>I am able to identify and construct pertinent questions while teaching the Bible in the local language.</td>
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<tr>
<td>97</td>
<td>I have the ability to identify and properly deal with conflicts within groups.</td>
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<tr>
<td>98</td>
<td>I am sensitive enough to feedback (body language, words, attitudes, etc.) that I seldom misunderstand or &quot;get in trouble&quot; with people I am witnessing to or teaching in the local language.</td>
<td></td>
</tr>
<tr>
<td>99</td>
<td>I am able to understand and deal with objections to following Christ in the local language.</td>
<td></td>
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</tbody>
</table>
CHURCH PLANTING COMPETENCY CASE STUDY SELF EVALUATION

INSTRUCTIONS: Complete all items. Only use the answers provided. Do not add other answers.

* INTRODUCING YOURSELF TO A STRANGER 1-21.12

You are visiting the brother of a church member in another town. You have been told that this man is not a Christian, but might be interested. After you introduce yourself what is the next most important action you would take to build a relationship with this man?

2. (Check only one)
   1. Find areas of common interest.
   2. Establish the relationship you have with his brother.
   3. Talk about your family.
   4. Ask about his family.

* BUILDING RELATIONSHIPS 1-21.12

You have moved into a new area and want to begin building personal relationships with people in the community. Which of the following items is the most important action you could take.

3. (Check only one)
   1. Meet and show interest in your neighbors.
   2. Visit community leaders (mayor, barangay captain, school principal, etc.).
   3. Develop acquaintances in community market, business, police, etc.
   4. Find believers already in the community.
   5. Followup contacts from churches, friends and Mass Media Bible Correspondence Course.

4. [ ] DO NOT MARK

* DAILY BIBLE STUDY AND PRAYER TIME 2-31.12

A business-man neighbor who is a deacon and leader in the local church has asked if you would join him every weekday morning at 8:00 AM to play tennis. Over the past 13 months you have looked for a way to get to know him better. His leadership ability in the church and business community could really be used in the Lord’s work if he could be discipled, encouraged and his contacts could be followed-up. The only problem is that for years you have made it a practice to get up about 5:30 to 6:00 A.M. and have an hour of Bible study and prayer time. What should you do?

5. A. Which of the following action would you take?
   (Check only one)
   1. Try to get the man to change the time for tennis to at least 7:00 A.M.
   2. Go play tennis and then have your Bible study and prayer time after you return.
   3. Get up at 5:00 A.M. and have your “quiet time” and then go play tennis at 6:00 A.M.
   4. You could shorten your quiet time, not have to get up earlier and still play tennis.
5. On the basis of what principle, theory, or belief would you take this action? (Check only one)

   1. Bible study and prayer time is first priority.
   2. The time for Bible study and prayer is not the important thing. Use the opportunity to build important relationships and fit the study in at another time of the day.
   3. Building relationships with important leaders like this should take first priority.
   4. The Lord must be opening the door for you with this man. This should take priority.
   5. Accommodate the man. Later, when he will understand, you can explain and get your Bible study back on regular track. You might be able to start having Bible study and prayer time with him before or after tennis.

   FAMILY WORSHIP 2-31-4

   The missionary and his family usually attend worship in different churches each Sunday. However, after a period of time the family, especially the children, got very tired of getting up early and traveling long hours every Sunday. In hopes of finding a solution the family decided that the mother and children would go to the local church and the father would continue to visit other churches. This then created other problems. The family felt divided. The wife had the responsibility of the children not only as a teaching mom, but also every Sunday. The children did not understand the language very well and therefore they were not always "perfect, well-behaved" children during worship. This created a problem for the whole family concerning where to worship.

7. Which would you recommend? (Check only one)

   1. Continue to travel with the father.
   2. Continue to attend worship at the local church without the father.
   3. Establish a home worship time and allow the children to play outside during Tagalog Worship.
   4. Family could set a schedule where father attends the home town church with the family one or more Sundays per month, the family goes with him about once a month, and some Sundays they each go separate ways.
   5. The missionary could worship at the home town church on Sundays and not visit other churches.

   3. On the basis of what principle, theory, or belief would you make that recommendation? (Check only one)

      1. Keep the family together and share the responsibility of caring for the children on Sunday.
      2. Set a good example for others attending worship and train the children to sit still and be quiet during worship.
      3. Provide a meaningful and worshipful atmosphere for the whole family.
      4. The family gets to understand the responsibilities of the father and still have the security of a home church.
      5. It is important for the missionary to visit all the churches in the association.

9. [ ] 2= DO NOT MARK

A WITNESSING OPPORTUNITY 3-12-123

A Filipino member of a local mission point (new Christian) has brought one of his friends to your house. After refreshments and "small talk" he explains that his friend is interested in accepting Christ as his savior. He wants you to explain and present the Gospel to his friend. The friend knows very little English.

10. What would you be able to do? (Check only one)

       1. I would share the Gospel and answer his questions in the local language.
       2. I would share the Gospel in the local language but might have to have help in understanding the friend's questions, and answering them.
       3. I would ask the "new Christian" to act as my interpreter.
11. Why would you take this action? (Check only one)
   ___ 1. I have had lots of experience in sharing the Gospel in the local language.
   ___ 2. I can share the basic Gospel in the local language, but often have trouble understanding and answering questions.
   ___ 3. I can not share the Gospel in the local language.

* ILLUSTRATING THE DIFFERENCE 3-12.5

You have just used a local language tract to witness to a person about the need for a personal savior, Jesus Christ. The person seems very interested and asks you, "What difference will this make in my life?" You want to share stories about the difference Christ has made in the lives of several Filipinos you know.

12. What would you be able to do? (Check only one)
   ___ 1. I could tell these stones fluently in the local language.
   ___ 2. I could tell the stories "halo halo" English and local language.
   ___ 3. I could only tell the stories in English and hope he understands.

13. Why would you do this? (Check only one)
   ___ 1. I am fairly fluent in the local language.
   ___ 2. I can not do everything in the local language, but try to use all that I can.
   ___ 3. I can use the local language some, but would not want to try to use it to tell these kinds of stories.
   ___ 4. I can not use the local language enough to even try telling the story in the local language.

* WITNESSING TO AN IMPORTANT FRIEND 3-12.127

The missionary assigned in a small town is starting a Bible Study with some of the business men in town. He goes to visit the Mayor in his office who is a friend and neighbor. He knows that the mayor is experiencing some family and personal problems. As they talk the mayor shows an interest in studying the Bible.

14. What should the missionary do? (Check only one)
   ___ 1. invite him to the Bible study.
   ___ 2. Share your testimony.
   ___ 3. Share the testimony of someone he can identify with that was saved.
   ___ 4. Share the gospel.
   ___ 5. Ask if he would be interested in having a personal (one on one) Bible study.

15. On the basis of what principle, theory, or belief would you make that recommendation? (Check only one)
   ___ 1. To spark his interest in the Bible study.
   ___ 2. To give him some introduction to the study.
   ___ 3. The main objective here to get him into Bible study.
   ___ 4. To lead him to Christ.
   ___ 5. You should share the gospel every chance you get.
   ___ 6. It takes time to understand the Gospel.
   ___ 7. It is better for him to have some idea of what this is about ahead of time.

* AN OPEN DOOR 3-12.1

A missionary has given you the name and address of a person that lives in your subdivision. This person is a retired army colonel and probably wealthy. His aunt is a Christian and wants to see her nephew saved. She has contacted her nephew and ask if he would mind a missionary coming by to see him. It is reported that he is open to a visit.
16. A. What should the missionary do? (Check only one)
   ___ 1. Call the man and make an appointment to visit him.
   ___ 2. Just go by his house and try to visit.
   ___ 3. Contact Aunt to see if she can go with you on a first visit.
   ___ 4. Since the International Baptist Church is the nearest church, turn the name over to the missionary pastor.
   ___ 5. Get the IBC pastor to go with you for the first visit.

17. B. On the basis of what principle, theory, or belief would you make that recommendation? (Check only one)
   ___ 1. The Aunt has already provided an introduction, this is probably a busy, professional man - calling him for an appointment would impress him with your professional manner and respect for his time.
   ___ 2. Culturally he may have had to tell his aunt that a visit is ok, but if you call for an appointment he may never have time to see you.
   ___ 3. The aunt's presence would assure an audience.
   ___ 4. The pastor of the International Baptist Church probably provides the best potential followup and involvement with other professionals.
   ___ 5. You are responsible to followup this lead. The pastor of IBC might be able to help develop relationships with this man.

THEOLOGICAL TERMS IN THE LOCAL LANGUAGE 3-12,4

Translate the following terms into the local language most used by the Filipino people in the area where you are assigned. English is not considered to be a local Filipino language.

18. Faith -
19. Salvation -
20. Sin -
21. Grace -
22. Forgive -
23. Meek -
24. Holy -
25. Justice -
26. Prayer -
27. Glory -

28. Total Score: ____________

29. [3] DO NOT MARK
The first term missionary had just completed language and moved to his assignment. He began by establishing relationships with his neighbors, pastors, and church members. However, many of them began to make financial requests. The local pastor wanted new song books for the congregation. The missionaries' former language coach was beginning seminary and asked for monthly support. Seggars came to his gate almost daily. The barangay captain and police asked for monthly support. Pastors around the association made their plead for support and the financial needs of their churches. The new missionary soon became disillusioned about how to demonstrate Christian responsibility toward those in need, and at the same time not create a dependency upon himself. They prayed and sought the will of the Holy Spirit.

30. A. What would you recommend this missionary to do? (Check only one)
   ______ 1. Give to everyone that ask.
   ______ 2. Do not give to anyone that ask.
   ______ 3. Give something to everyone, but not all that they ask.
   ______ 4. Consider each request upon it's own merits and give as you determine the actual need.

31. B. On the basis of what principle, theory, or belief would you make that recommendation?
   (Check only one)
   ______ 1. You need to be a good witness to everyone.
   ______ 2. You must protect yourself from those "professional beggars," and not create dependency upon the "new American missionary."
   ______ 3. Help those you feel are in real need but do not become the main source of support for anyone.

You and your family are spending the evening with another missionary family. After dinner they suggest that you watch a video movie. While watching the movie, several questionable things are seen. As a Christian you have made a commitment to high moral standards which would prevent you from watching this movie, but you don't want to offend your host. What do you do?

32. A. Your advice to the missionary. (Check only one)
   ______ 1. Watch the movie.
   ______ 2. In a humble way, ask to put the movie on pause, and explain your position about this.
   ______ 3. Make some excuse and go home.
   ______ 4. Pray that the tape will be eaten by the Video Cassette player.

33. B. On the basis of what principle, theory, or belief would you make that recommendation?
   (Check only one)
   ______ 1. You should not embarrass a missionary colleague.
   ______ 2. You should take a stand for what you believe is right.
   ______ 3. Put it in the hand of the Lord.
   ______ 4. Relationships are more important than a movie.

A new convert has invited the missionary over to his house to watch a video tape. It is a new movie and according to him a big hit in the U.S. Based on what you have read about this movie, you have serious doubts about it's appropriateness for a Christian to watch. What should you do? The new convert really wants to please you, and do something for you.

34. A. Which would you recommend? (Check only one)
   ______ 1. Make some excuse and do not go.
   ______ 2. Go, but suggest some other activity.
   ______ 3. Use this as an opportunity to teach about Christian moral principles, and what we do is a witness of our life.
   ______ 4. Go and try to enjoy yourself.
36. B. On the basis of what principle, theory, or belief would you make that recommendation? (Check only one.)
   1. This helps to indirectly inform them about your standards.
   2. Maybe the movie is not too bad. Do not take a chance on damaging relationships until you are sure that the movie is bad.
   3. You should show concern about the new convert's growth as a Christian.
   4. Seeing a "bad" movie is not that big of a deal.

* CITY CHURCH PLANTING PLAN 4-34.12

A city church planter has just finishing language study. He presents his ministry plans to the substation which includes several institutional and support missionaries. He is the only church planter assigned to the city. One objective, supported by the FM8, is to involve others in church planting. He proposes to divide up the city and assign missionaries to each area. As the church planter he would assist and supervise all the areas. After showing a map of the city he ask who is interested in working in certain areas. One or two missionaries make some vague comments. You realize that there is strong opposition to this plan. What should you do?

36. A. Which would you recommend? (Check only one.)
   1. Endorse the plan, pick an area, and encourage everyone to give it a try.
   2. Do not do anything. Let the new church planter learn from experience.
   3. Move to table the plan in order to give everyone time to think and pray about it. Then talk privately to the new church planter.

37. B. On the basis of what principle, theory, or belief would you make that recommendation? (Check only one.)
   1. Institutional missionaries need to be involved in church planting.
   2. Everyone in the mission is an adult professional. It is healthy for them to face the issue of church planting and deal with it.
   3. Conflict will only hurt church planting and the new missionary. Maybe the goal of the plan can be achieved with adjustments to the plan and key individual support, before it is brought back to the group.

38. DO NOT MARK

* READING THE BIBLE IN CHURCH 5-11.3

You have been encouraging a lay leader to start home Bible studies. He has at least two started and you are visiting one of the studies. Most of the people in the Bible study understand very little English. You have been invited to read about four verses of the Bible to the group. Both an English Bible and a Bible in the local language is available.

39. A. What would you be able to do? (Check only one)
   1. Read the verses in English.
   2. Read the verses fluently in the local language.
   3. Read the verses in the local language, but not very fluently.
   4. Read the verses poorly in the local language.
   5. Politely refuse to read the verses.

40. B. On the basis of what principle, theory, or belief would you take this action? (Check only one)
   1. I can not read the local language at all.
   2. I can read the local language poorly at best. It would be better to read in English and let the lay leader read the verses again or at least explain them in the local language.
   3. I can read fluently in the local language.
   4. I do not mind trying to read the best I can.
   5. I can refuse because I do not want to get too involved in the lay leader's Bible studies.
The new missionary, fresh out of language study, was visiting churches in his area. Each night he would preach in a different church. Since he was new in the language, he spoke it poorly. At one church they strongly encouraged him to preach in English and use an interpreter. No one spoke English except the one who would interpret.

41. A. What would you recommend the new missionary to do? (Check only one)
   1. Preach in English
   2. Preach in local dialect.
   3. Use all the language you can but also use the interpreter.

42. B. On the basis of what principle, theory, or belief would you make that recommendation?
   (Check only one)
   1. To practice the language
   2. To be understood better.
   3. One gets the language by using it.
   4. The message is so important that it is better to be understood.

43. DO NOT MARK

A new missionary was assigned to an area of the country where no missionary had worked for over five years. Soon after he got there the strong young pastor of the area's largest church stated, "Why did you come here? We do not need a missionary." The other pastors present that day said little and were not too friendly. The missionary wondered what he should do. He wondered if he should stay in such a place. He has come to you to talk about the problem.

44. A. What would you recommend? (Check one only)
   1. Work with pastors who will work with you.
   2. Ask the mission administration about the possibility of moving to another area.
   3. Pray for the pastors in the area. Be willing to help in any way you can, but do not even offer suggestions to them. They will come around when they realize you are there to work with and to help them.
   4. Your primary assignment is to plant churches. There are many places where there are no churches. Concentrate your activity in that area and do not push contact with the local pastors.

45. B. On the basis of what principle, theory, or belief would you make that recommendation?
   (Check one only)
   1. Cooperate with those you can and maybe later others will be friendly.
   2. If you pray for them, be helpful and give them no cause to think you are trying to tell them what to do. It is important that local leadership not be threatened.
   3. If the pastors in the area are going to oppose you it might be better that you move to another area.
   4. There are many places in any area where there are no evangelical churches. Plant churches, leave the local pastors alone. They will see what you are doing, and most will join you or support you in that effort.
PERSONAL PROBLEM WITH A FILIPINO 6-22.1

You must be able to recognize when you are having a personal relationship problem with a Filipino. Below are five actions that a Filipino may take to let you know that there is a problem.

Rank order these from "1" representing the item that would first indicate to you that there may be a problem, to "5" indicating an advanced (perhaps severe) problem.

46. [RANK ORDER]

1. Another Filipino tells you there is a problem.
2. The Filipino seems to avoid you or be cool toward you.
3. The Filipino would question you or “grill” you on a subject that was of no real interest.
4. Is indifferent toward you and seems slightly disrespectful or insulting in what is said to you.
5. The Filipino tells you that he/she has a problem with you.

APOLOGIZING TO A FILIPINO CO-WORKER 6-22.2

At one time or another most missionaries have had to apologize to a Filipino for something he or she did or said. The items below may be used to admit fault or apologize to a Filipino in order to resolve a fairly serious conflict. For this exercise, you have just realized that you have a serious conflict. After prayer what item would indicate the best action for you to take?

47. (Check only one)

1. Use a third-party to go talk to the Filipino.
2. Go directly to the offended party, admit your fault and apologize.
3. Send the offended party a small gift and a note of apology.
4. In the immediate future go out of your way to be polite and observe small courtesies.

HE DID ME WRONG! 6-22.5

You are assigned to work in an area where there is a strong association of Southern Baptist Churches. A leader of the association was trying to get the association to support a new theological school in his church. The other pastors would not go along with the proposal. He publicly accused you of sabotaging the plans for the school. You know he is wrong, and the other pastors also know he is wrong. You feel that he now knows he was wrong, but how do you resolve the conflict and preserve the self-esteem of this leader? Which one of the following actions would you take?

48. (Check only one)

1. Publicly do not do or say anything - pray and wait.
2. See the leader privately, listen to him and explain.
3. Have third-party go to the leader to find out what is necessary to solve the problem.
4. Accept any move toward reconciliation the leader might make.

NEW MISSION LOCATION 7-32.13

You moved into this small city (35-40,000 people, 14 Barangays) about a month ago. You are praying that the Lord will lead you to a place to start a church. There has been no electrical power for 10 to 12 hours per day. At 3:00 P.M. today you received the 2.5 KVA generator the mission sent you. You have collected all the materials and are ready to connect the generator to the house. Your two pre-school children and wife are very happy that they will have electrical lights and a fan at night for the first time since they moved. It is almost 6:00 P.M. and the power is off. A man calls you and says that he and a neighbor were talking and found that they both had met you. He says that they have some questions about God and what it takes to get right with Him. They are asking if you will come over and help them.
50. A. What would you do? (Check only one)
   ______ 1. Tell the man you will clean-up and come right over.
   ______ 2. Explain what you are involved in, and ask if you could meet with them at a more convenient time.

51. B. On the basis of what principle, theory, or belief would you take this action? (Check only one)
   ______ 1. If these men are asking questions about God it must be at the leading of the Holy Spirit.
   ______ 2. Paul says that a man that does not take care of his family is worse than a heathen.
   ______ 3. You can connect the generator in a hurry and meet with the guys later or the next day. Surely the Holy Spirit will still be working with them.

52. A. What would you recommend to this family? (Check only one)
   ______ 1. Continue in the first decision at least until furlough.
   ______ 2. Move to another assignment.

53. B. On the basis of what principle, theory, or belief would you make that recommendation? (Check only one)
   ______ 1. God has spoken and now Satan is trying to detour the couple.
   ______ 2. The first decision was a mistake and now God is trying to steer the couple in the right direction.
   ______ 3. The mission administration did not recommend or ask the couple to move, and the administrator is in that position because of his wisdom, insight, and at the leading of our Lord.
   ______ 4. When so many circumstances, and one’s colleagues all speak so clearly a person should listen. The Lord may use these things to help direct a person.

54. UTANG. 8-24.2. DO NOT MARK

The missionary wanted to plant grass in his yard. He asked a Christian friend, outside of town, if he could take grass from her land. She agreed. A couple of months later this same friend, with her sister, visited the missionary. She had a request. She had tried to borrow P15,000 from the bank to repair some fishponds. The bank refused. She asked the missionary to loan her this money. What should he do?

55. A. Which would you recommend? (Check only one)
   ______ 1. Give them the money.
   ______ 2. Give them only a little of the money.
   ______ 3. Politely explain that you do not have this much money to loan even a good friend like her.
56. B. On the basis of what principle, theory, or belief would you make that recommendation? (Check only one)
   1. The missionary has utang to this friend.
   2. P15,000 is too much to give, but give a little because of the utang.
   3. A small amount will not solve their problem and the friend will understand that you cannot give this much.

57. [ ] DO NOT MARK

* IS THIS THE RIGHT PLACE? 3-17.2

While hoping to start a Bible study in a certain barrio, the missionary looked for interested people and a good place. He found an elderly man who said he was a Baptist and volunteered his home for the Bible study. Next door was a young husband who was the son of a Baptist deacon. He had taken seminary extension courses and was also interested in a Bible study. It looked like a good place. They scheduled a time to visit neighbors and also scheduled a Bible study two weeks away. As the missionary started to leave, the older man told about the difficult economic times and said that he was going to go back to his home barrio to mortgage his land. He asked if he could borrow some money to leave with his wife for food. Feeling uneasy, the missionary decided just to give the money. On the day scheduled for visiting neighbors the younger man had gone to town on business. After visitation, the old man asked if the missionary would give him a ride into town in order to catch public transportation. Before he gets out of the car the older man asks for money for his lunch.

58. A. What would you recommend that the missionary do about this Bible study? (Check only one)
   1. Get the Bible study started and do not judge the man too quickly. Postpone any decision until you see how the Bible study goes.
   2. Go ahead and just work around this man.
   3. Cancel the Bible study and look for another place and other contacts.

59. B. On the basis of what principle, theory, or belief would you make that recommendation? (Check only one)
   1. Cancel the Bible Study. Do not waste time going down a dead end street.
   2. Maybe times are rough for the old man right now, but it may improve later.
   3. If he is this way with you, whom he has just met, he must be worse with neighbors. They won't come to anything at his house, and even if they do he will be like poison to the group.

* LOOKING FOR A RESPONSIVE PLACE 3-17.1

You have been assigned to plant churches in an urban area of a large city. After prayer and seeking the leading of the Holy Spirit, which of the following factors would be the most important to you in deciding on a responsive place for you to begin working.

60. The most important item is: (Check only one)
   1. New house/apartment construction in an area.
   2. Number of unchurched contacts from Mass Media Bible Correspondence Course in an area.
   3. Friends and relatives of members of other Southern Baptist churches in the area.
   4. A church outside of your area contacts you about helping them start a mission point in your area.

61. [ ] DO NOT MARK
SHOULD THE MISSIONARY BAPTIZE CONVERTS? 10-14.436

A new church has been formed. The pastor of this church comes to the missionary with a request. He has led several people to the Lord. These people are now requesting baptism. He is asking the missionary to come and baptize them. He is very insistent.

82. A. What would you do? (Check only one)
   1. Baptize the new converts.
   2. Agree to jointly baptize with the pastor.
   3. Teach the new pastor about baptism and refrain from baptizing any converts.
   4. Refrain from baptizing them, but teach the pastor and the new church about baptism and to officially recognize the pastor as a person who can baptize.

83. B. On the basis of what principle, theory, or belief would you take that action? (Check only one)
   1. This builds relationship, serves as a model, and prevents the pastor from being discouraged by your saying no.
   2. To build and maintain relationships with the new church and provides it an example of how to baptize.
   3. To lead the congregation to give authority to the new pastor.
   4. Pastor and new congregation need to accept responsibility at this point as soon as possible.

IDENTIFYING NEW LEADERS 10-14.2

About twenty-six, mostly new Christians now regularly attend the Bible study. They are bringing friends and new Bible studies are being started. You know that the Lord is going to have a church in this location. Leadership, including a pastor, will probably have to come from within the group. You are praying for, and trying to identify, leaders in the group.

84. A. Which of the following would be most important to you in identifying potential leaders? (Check only one)
   1. Watch to see who speaks up first and most in the group.
   2. Try to identify who has the best education.
   3. Listen to the quality of individual’s answers and discussion in the Bible study.
   4. Watch to see who people talk to when there is a problem.
   5. Find out who is really hungry to study the Bible.
   6. Watch to see who takes the lead in trying to reach other people.

85. B. After you have identified several potential leaders in the group, which of the following strategies would you consider most valuable in helping you further identify and train a church leader/pastor? (Check only one)
   1. As early as you think you have identified potential leaders, begin giving them opportunities to lead the Bible study. First with you present, but later in your absence. Evaluate how each does.
   2. As the group begins to form into a church talk to them about the officers of the church. Lead them to try to elect officers, including a pastor from among their group.
   3. As the group begins to form into a church continue to provide leadership. Disciple individually or in a small group the one to four best potential leaders. Give each different opportunities to lead in preaching, teaching, visiting, witnessing, planning and Bible study until it is clear to you and the group who the Lord is giving to the church as its leader/pastor.
   4. After identifying the potential leaders find the best by seeing who can go to Bible School, Seminary or at least take extension courses. The one who can get the highest level of training will probably be the best pastor for the group.

66. [10=] DO NOT MARK
In your work in the Philippines you will meet strangers and friends. Questions are important parts of any conversation. The following are a sample of the types of questions you may ask a Filipino.

Place an "X" in front of the English questions below that you could ask a Filipino in a local language.

1. Where did you meet your wife?
2. Have you ever attended a small group Bible study?
3. How is the church where you worship?
4. Can you have supper with us tomorrow?
5. We recently came from... Have you ever been there?
6. Would you introduce me to some of the other neighbors?
7. Could I meet your pastor?

8. Score: ________ 98. [11m] DO NOT MARK

A church planter has a Bible study with a small group of adults. Eight of the group have not missed a session. There are three couples, one single young man (22 years old) and a married lady (husband came one time). One husband is a lawyer; another couple own a small dry goods store, the young single man is an engineer with the highway department and the rest are at least high school graduates.

The group has just finished the section of the Good News Bible study that calls for a decision. You have discussed this with them and feel that most want to trust Jesus as their savior.

A. What would you do? (Check only one)

1. Tell everyone that during the next week they need to pray and think about what they have learned. If they want to trust Jesus as their savior they can tell God about how they feel while they pray. At next week's Bible study ask if anyone has anything to share about their prayers or decisions during the week.
2. Ask everyone to bow their heads and invite them to just pray and tell God how they feel and what they want to do about what they know about Jesus. After a time ask if anyone would like to share about what they prayed and what happened in their life.
3. Talk to individuals privately and ask them about their decision.
4. Ask everyone to bow their heads, and then invite them to pray with me if they wanted to trust Jesus as their savior.
5. Wait for people to approach you about their decision.
6. Ask everyone to bow their heads, and they request those who want to trust Jesus as Savior to raise their hands.

B. On the basis of what principle, theory, or belief would you make that recommendation? (Check only one)

1. People who will raise their hands after such a study and invitation know what they are doing. It is a sufficient indication that they understand and are trusting Jesus as savior.
2. It is important that they pray in their own words. If any make a decision it is good if they will share it with the group. Sharing helps others to understand and want to make the same decision.
3. Often people do not know how to pray or what to say and respond better if you lead them.
4. This would relieve group pressure and help get a more honest response.
5. Since most of the group is couples it is important that they discuss what they have learned and if possible make decisions together. Even the singles can discuss things with their family or friends. If they make the decision on their own it will be a stronger decision. Sharing it next week will encourage them and the group.
You are preaching the last night in a three day church revival. The pastor of the church has prepared well for the revival meeting. The church members have invited friends and neighbors. As you have looked at the crowd you recognize many people you were introduced to, and several you and the pastor visited during the past two days. Your previous sermons were evangelistic but stronger on helping people understand what God did through Christ, and why we need a savior. Tonight's sermon has strongly called for a decision. It is time to give the invitation.

71. A. What are you going to do? (Check only one)
   1. Summarize the main points that have been covered in the messages. Invite people to come stand at the front of the church if they want to accept Jesus as Savior. The pastor will meet and talk with them.
   2. During the singing of the invitation hymn stop the singing and ask everyone to bow their heads. Ask those who want to trust Jesus to raise their hands.
   3. During the singing of the invitation hymn stop the singing and ask everyone to bow their heads. Ask those who want to trust Jesus to raise their hands. Continue to encourage them as the music director and choir sing softly. After a time then start asking those that raised their hand to come forward and make their decisions public.
   4. Give an invitation and ask people to make public decisions during the service. Also have decision forms available for people to fill out. Encourage people to fill out the forms that give basic information and they can check one of several decisions they may want to make, or write down what they want. People will collect the decision forms and the pastor and trained workers will follow up.

72. B. Why would you give the invitation in the way you checked above? (Check only one)
   1. The summary will help people understand. If they are not willing to make their decisions public then they are probably not ready.
   2. The raising of hands is just an indication of what went on in their hearts. If they have made a decision God will honor it.
   3. It is easier for some to just raise their hands and they indicate their decision or interest in making a decision. Asking those who raised their hands to come forward gives an opportunity for decisions to be confirmed and made public, or for the pastor to counsel with those who are interested but have questions.
   4. It is good for those who will to come forward and make public decisions, but some will not do that. The decision forms get basic information where the pastor and workers can follow up.

* INVITATION AT A CRUSADE SERVICE 13-15.1 .................................................................

An American evangelist with an interpreter came to the Philippines to lead in a crusade at a basket ball court in a small town. As the evangelist gives the invitation individuals and groups seem to make decisions in different ways.

Using the following short evaluation statements below indicate your evaluation of each response by circling the appropriate number at the end of each situation described - only one evaluation per situation.

1. curious;  2. interested (wants to know more)
3. probably does not understand but seems to be convicted that he/she has a need;  4. just following the group - probably has little understanding or genuine interest;
5. understands and made a sincere decision;  6. may have taken action so as not to offend.
Two of a group of about eight young people are talking during the invitation. One young man between them moves out and comes toward the front as the evangelist has asked. The two “talkers” look at each other and then follow. The rest of the group files out until all eight of the group stands together at the front.

Evaluate the following: (Circle only one number in each answer row)

73. The young man that first came forward. .......................................................... 1; 2; 3; 4; 5; 6.
74. The two “talkers” that followed the young man. ............................................. 1; 2; 3; 4; 5; 6.
75. The other five that followed. ............................................................................. 1; 2; 3; 4; 5; 6.
76. Many in the crowd raised their hand to indicate a “decision” to accept Jesus as savior .......................................................... 1; 2; 3; 4; 5; 6.
77. One female counselor goes to a lady in the crowd. In a few moments you notice them praying. After a while they stop praying, the lady and counselor comes forward. After coming to the front the counselor leaves her and you see the counselor talking to another person. .......................................................... 1; 2; 3; 4; 5; 6.
78. One man, maybe 35 years old, really seems distressed. You almost leave the platform to go talk to him, but a counselor begins to talk to him. You watch as they talk, the counselor opens his Bible and they read scripture in several places. You see the man nod his head yes several times. They pray together and then the man turns and seems to leave. After the invitation you notice the man with the counselor and two other men. As you watch it seems that the man and counselor are both dealing with the two other men. .......................................................... 1; 2; 3; 4; 5; 6.

79. TO STAY OR NOT TO STAY! 14-35:13 .................................................................................................................................................................. 1; 2; 3; 4; 5; 6.

First term missionaries are approaching furlough. The pre-furlough evaluation was very positive. There were very strong recommendations for them to return to the field from both nationals and missionaries. The whole family is eagerly awaiting their first furlough.

Knowing that opportunities to return to the pastorate may be present, the family has only lightly discussed the possibility of not returning to the field. The children are all in favor of staying in the states. Both the husband and wife feel a temptation to stay and return to pastoring a church. The call to ministry would not change, only the field of service.

30. What would you recommend? (Check only one.)
   — 1. Discuss this matter seriously, and make a decision before furlough.
   — 2. Discuss this matter with someone in administration before furlough.
   — 3. Evaluate your original call to mission work. Disregard the past, present, and future circumstances - try to determine if that basic call has changed.
   — 4. Pray about it and wait until the Lord opens or closes doors (even during furlough) before you make a decision.

31. On the basis of what principle, theory, or belief would you make that recommendation? (Check only one.)
   — 1. If you make a decision before furlough you will be able to use your furlough time more effectively.
   — 2. Administrative personnel have wisdom and personal experience about this type of decision. They can advise you and help you pray about this decision.
   — 3. A call to mission work is specific and does not depend on past, present, or future circumstances.
   — 4. Satan could open the door for a person to do something good to keep him/her from doing what is best.
   — 5. The Lord can often use open and close doors to make a person’s call clear.
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* RIGHT CALL, RIGHT MAN, RIGHT PLACE? 14-35.13 .................................................................

It is about five months to your second one year furlough. Lately you have been feeling the need for an evaluation of your ministry. You are wondering if you are in the right place. You have made a list of accomplishments and problems. Now you are wondering which are most important in confirming God's call, or deciding if you should move into a new ministry (perhaps off the mission field). Which one of the following would be most important to you in making such a choice.

32. (Check only one)

1. The Lord has given us two close Filipino friends. We really share and they have been a real blessing to us.
2. One church started and now have their own pastor. Another smaller barangay church started but has weak leadership.
3. Have three couples that you and your wife have been discipling. Two are strong leaders in the church, but one couple are struggling with their relationship with the Lord and with each other. We have not been much help to them.
4. After furlough our son will graduate in two years and daughter a year later.

83. 14:00 NOT MARK

HOW TO USE A DOLLAR GIFT 15-13.1 .................................................................

The missionary has received a large dollar gift from a church in the states, "to be used for the work." He wants to use it in the best way possible.

34. A. Which way would you recommend the Church Planter to use the gift? (Check only one)

1. Buy Bibles and give an equal share to each church.
2. Give a gift to the local association and let them decide what to do with it.
3. Designate a gift to the association for benevolence.
4. Designate a gift to the association to be used for nails or some other material for the construction of new churches.
5. Designate a gift either to the association or convention for a Filipino church planter on a time-defined assignment.
6. Use the money as scholarships for seminary students from the area.
7. Simply disperse the money slowly as he becomes aware of different needs in the area.

35. B. On the basis of what principle, theory, or belief would you make that recommendation? (Check only one)

1. To help the many people who can't afford a Bible.
2. To be used in the ministry as they see fit and thus distance yourself from the decision.
3. To allow the Filpinoes to judge who should be helped and how much.
4. This gives you and the association a part in the building of new churches.
5. To help in starting new churches.
6. To help with the education of some of the local pastors.
7. To help different needy people.

* DEVELOPING A SELF-SUPPORTING CHURCH 15-13.1 .................................................................

Three Christian families have invited you to come to their barrio to help them start a church. They have been witnessing to their neighbors and believe about six other families (about 20 adults) are interested in accepting Christ as their Savior. They want you to come lead a series of Bible studies to help these new people make decisions about the Savior, disciple everyone, and help start a church. One area you are concerned about is the support of the new church. None of these people are wealthy.
36. A. Which of these strategies would you plan to try to follow?
(Check only one)
   ___ 1. Within the first two or three Bible studies encourage the people to appoint a treasurer
       and begin collecting regular donations for some purpose (song books, Bibles, more
       benches or chairs for the Bible study, to help a needy person or family, etc.).
   ___ 2. Wait for the discipleship phase of the Bible study to teach about stewardship. Then start
       encouraging the giving of tithes and offerings.
   ___ 3. Wait for the group to begin forming a church (regular worship services, new
       evangelistic Bible studies, etc.) to start teaching and encouraging financial stewardship.

37. B. On the basis of what principle, theory, or belief would you take this strategy?
(Check only one)
   ___ 1. From the first, people need to "own" the Bible study and be responsible for expenses.
   ___ 2. After people have become Christians they will be more receptive to teachings about
       financial stewardship.
   ___ 3. Trying to begin stewardship too early might run some people off. They might think that
       all you want is their money.
   ___ 4. As they begin to become a church it is easier for the group to see the need for financial
       stewardship.

38. ___ DO NOT MARK

39. A. What would you recommend the missionary to do next? (Check only one)
   ___ 1. If they are interested continue in Bible study about the Christian life.
   ___ 2. Stop all Bible studies and just continue to build the relationship.
   ___ 3. Turn it back over to the pastor.

40. B. On the basis of what principle, theory, or belief would you make that recommendation?
(Check only one)
   ___ 1. Give them time to think through what they have learned and hopefully obey what the
       Bible teaches.
   ___ 2. Strong relationships will lead to more trust that what you say is true.
   ___ 3. The Holy Spirit is to convince and convict. Present the truth and let the Holy Spirit work.
   ___ 4. As long as they are interested in Bible study, continue to teach them. They will
       eventually be baptized.
   ___ 5. The pastor may be able to help to help them better from this point.
   ___ 5. Maybe it was a mistake to take the Bible study in the first place. Church planters should
       not get involved in feeder Bible study anyway.

41. ___
Last year you wrote your Program of Ministry (POM) and a fairly detailed Action Plan. Later the Church Planter Director sent you a copy of your POM and he spent time talking with you and looking at the work you were doing. He gave you his written evaluation and you and he talked about it. Much of his evaluation was critical of the lack of planning, and failure to follow the Action Plan. While he was visiting you agreed with much of what he said.

If you were this church planter which of the following statements would best reflect your attitude or action?

92. (Check only one)

1. I can not tell what is going to happen one year to eighteen months into the future well enough to make written plans. I believe I need to be flexible and sensitive to the Lord's working.

2. I am willing to make very general goals, but I can not make detailed plans.

3. I have personal goals and plans but do not like having someone else evaluate them.

4. Based on this evaluation I would rewrite my present goals and action plans, share them with the Church Planter Director and ask for his suggestions.

93. **DO NOT MARK**

PLEASE CHECK BACK THROUGH THIS INSTRUMENT,
MAKE SURE ALL ITEMS ARE ANSWERED.

Thank you for completing the SELF EVALUATION.
| Name: | I.I. No. | Row No. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | COMM | SPH | SKILL | AVE | AVE | TOTAL |
|-------|----------|---------|---|---|---|---|---|---|---|---|---|---|------|----|----|------|----|----|-------|
| 1. Establish P. R. w/ Filipinos | 11 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 49 | 10 | | | | |
| 2. P.R. with the Lord | 12 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 54 | 11 | | | | |
| 3. Win. Local Language | 13 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 95 | 19 | | | | |
| 4. Model Ch. Life Style | 14 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 64 | 15 | | | | |
| 5. Teach in Local Language | 15 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 57 | 12 | | | | |
| 6. Solve P. R. Problem | 16 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 81 | 13 | | | | |
| 7. Sensitive to H. S. | 17 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 31 | 8 | | | | |
| 8. Filipino Values | 18 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 41 | 9 | | | | |
| 9. Plan for Ch. Planting | 19 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 45 | 10 | | | | |
| 10. Leadership Skills | 20 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 48 | 10 | | | | |
| 11. Conv. in Local Language | 21 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 38 | 7 | | | | |
| 12. Experience Ch. Chri. | 22 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 30 | 6 | | | | |
| 13. Invitations | 23 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 75 | 14 | | | | |
| 14. Call to Ministry | 24 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 23 | 5 | | | | |
| 15. Ind. Ch. Plant. A. | 25 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 41 | 8 | | | | |
| 16. Discipleship | 26 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 24 | 5 | | | | |
| 17. Evaluation | 27 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 14 | 3 | | | | |

| No. Items | 29 | 19 | 26 | 8 | 44 | 23 | 99 | 20 | | |
| Total | | | | | | | | | | 165 | 165 |
| Mean | 810 | | | | | | | | | 4.91 |
| Total Case Stu. | | | | | | | | | | 399 |
| Total ALL | | | | | | | | | | |
APPENDIX I

AVERAGE SCORES ON TRUE OF ME AND

CASE STUDY INSTRUMENTS
Table 9

Average Total All Scores on True of Me for Top 15% of Church Planters, All Church Planters, and Non-Church Planters

<table>
<thead>
<tr>
<th>Competency</th>
<th>Top 15%</th>
<th>All Church Planters</th>
<th>Non-Church Planters</th>
</tr>
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<tr>
<td>1.</td>
<td>33.091</td>
<td>32.280</td>
<td>28.857</td>
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<tr>
<td>2.</td>
<td>28.727</td>
<td>28.320</td>
<td>27.310</td>
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<tr>
<td>3.</td>
<td>39.636</td>
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<tr>
<td>4.</td>
<td>27.727</td>
<td>27.120</td>
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<tr>
<td>5.</td>
<td>32.364</td>
<td>31.120</td>
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<td>30.818</td>
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<td>16.240</td>
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<td>18.881</td>
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<td>26.364</td>
<td>25.520</td>
<td>22.881</td>
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<tr>
<td>12.</td>
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<td>24.200</td>
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<td>13.</td>
<td>16.545</td>
<td>15.960</td>
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<tr>
<td>14.</td>
<td>8.636</td>
<td>8.480</td>
<td>8.690</td>
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<tr>
<td>15.</td>
<td>17.818</td>
<td>17.240</td>
<td>13.000</td>
</tr>
<tr>
<td>16.</td>
<td>12.455</td>
<td>11.920</td>
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<td>17.</td>
<td>8.000</td>
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<td>7.143</td>
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</tbody>
</table>
Table 10

Average Critical Total Scores on True of Me for Top 15% of Church Planters, All Church Planters, and Non-Church Planters

<table>
<thead>
<tr>
<th>Competency</th>
<th>Top 15%</th>
<th>All Church Planters</th>
<th>Non-Church Planters</th>
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<tr>
<td>1</td>
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<td>-</td>
<td>-</td>
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<td>17.240</td>
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<tr>
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<tr>
<td>17</td>
<td>8.000</td>
<td>7.720</td>
<td>7.143</td>
</tr>
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Table 11

*Case Study Instrument: Average Scores for Top 15% of Church Planters, All Missionaries, Church Planters, and Non-Church Planters on the 17 Competencies*

<table>
<thead>
<tr>
<th>Competency</th>
<th>Top 15%</th>
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<th>Non-Church Planters</th>
</tr>
</thead>
<tbody>
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<td>4.896</td>
<td>4.960</td>
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<td>6.760</td>
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APPENDIX J

STANDARD DEVIATION REPORT FROM FINAL PILOT TEST OF TRUE OF ME
Church Planting Competency

True of Me Evaluation

Standard Deviation scores from sample of final pilot test.

The Following is true of Me . . .

STD.-Item

.700-1. I am able to explain in-depth an understanding of the Filipino value system.

.900-2. I always have a daily personal prayer time.

1.389-3. I am able to share my testimony in the local language at any time.

.504-4. I always live a life characterized by honesty, integrity, and truthfulness.

1.412-5. I am able to teach the Bible in the Local language.

.997-6. I am able to identify three ways to recognize a personal problem with a Filipino.

.497-7. I am receptive to hearing God speak and will obey Him.

.742-8. I understand and can explain in-depth basic Filipino family values.

.892-9. I am able to identify receptive people in a community.

.881-10. I am able to identify and explain several Filipino leadership styles.
1.315-11. I am able to carry on conversations on general topics in the local language.

1.056-12. I often serve Filipinos with my time, and items such as my car, tools, and so forth.

1.320-13. I am able to give an effective evangelistic invitation in the local language (HBS or preaching).

.585-14. I have peace of mind in knowing that I am where God wants me to be.

1.219-15. I can state and explain three basic indigenous church planting principles.

1.117-16. I am usually able to lead a new believer to be baptized.

.705-17. After opportunities for evaluation I plan for ways to strengthen my ministry.

1.030-18. I am able to meet Filipino strangers and turn them into acquaintances.

.900-19. I always have a daily personal Bible study time.

1.389-20. I can share the Gospel in different ways in the local language.

.663-21. The relationships in my family could serve as a model for any Christian family.

1.514-22. I can prepare Bible lessons in the local language.
.705-23. I am able to admit fault or apologize in an acceptable manner when resolving a conflict (not words only).

.629-24. I have a sense of constant unbroken fellowship with the Lord and am open to His leading.

.701-25. I understand the concept of "utang na loob," and know how it works in my relationships with Filipinos.

1.230-26. I can determine the best locations for starting new churches (both general and specific locations).

1.086-27. I am able to identify effective Filipino leaders.

1.206-28. I am able to talk about, or ask knowledgeable questions about, a Filipino family in the local language.

.573-29. I always try to cooperate with others in my work and mission organization.

.848-30. I can ask appropriate questions of people responding to an invitation.

.594-31. God's call is confirmed by on-going and new ministries.

.934-32. I use basic indigenous church planting principles in my ministry and/or church work.
1.110-33. I am able to lead, teach, and council a person toward Christian maturity. I have taught and counseled at least one person.

.678-34. I know how to get, seek, and appreciate useful feedback from others regarding my life-style and ministry.

1.278-35. I am often invited to social activities by my Filipino friends.

.591-36. I am obedient to the leadership of the Holy Spirit, even in difficult circumstances.

1.386-37. When the opportunity arises I am able to use the local language to lead a person to make a decision for Christ.

.629-38. I am always honest in my dealings with others, even when it means that I will lose money, time, or other personal resources.

1.350-39. I can explain clearly theological concepts (such as faith, grace, salvation, justification, etc.) in the local language.

.916-40. I know where to go for help when involved in a personal relationship problem with a Filipino.

.736-41. I seek the leadership of the Holy Spirit about all actions.
I understand the Filipino concept of "Hiya" (shame), and can explain how it could effect my work.

I know and can use materials available for new unit Bible studies (NUBS).

I am able to use several leadership styles, and know when to use the right style.

I can speak with and ask knowledgeable questions of a Filipino friend in the local language.

When I start a new ministry (HBS, mission point, discipleship group, etc.) I am consistent in that work until it reaches a conclusion.

I seek advise on the responses to invitations when necessary.

I consistently commit my time, energy, and/or resources to my primary ministry.

I have been able to identify and use church planting methods that match my gifts and personality.

I am familiar with discipleship materials available in the Philippines, and have effectively used one or more of them.

When I need help I contact Filipino friends before I contact missionaries.

I regularly participate in meaningful worship.
1.386-53. I have the ability to tell Bible stories, other stories, and illustrations in the local language.

.995-54. I get to know my neighbors and am sensitive to their needs.

.330-55. I am able to read the Bible fluently in the local language.

.738-56. I can use the intermediary (third-person) approach to resolving personal conflicts.

.662-57. I have a deep knowledge of the Word of God and how to apply it.

.930-58. I understand the Filipino value of "pakikisama," and how it effects my work.

.956-59. I am able to make effective plans to accomplish goals.

1.197-60. I am able to train pastors or local leaders of new churches and mission points.

1.384-61. I can speak with and ask knowledgeable questions of a Filipino neighbor in the local language.

1.197-62. Filipinos indicate, or say to me, "You understand us."

1.040-63. I am able to present a clear evangelistic invitation in a witnessing opportunity.

.829-64. I am able to express the current state of my commitment to my present ministry.
1.378-65. I know about, look for, and study materials to help start a new church (tracts, HBS, discipleship, etc.).

1.130-66. I can demonstrate a growing network of Filipino friends.

1.125-67. I have a regular ministry (HBS, discipleship group, mission point, etc.).

1.343-68. I can quote scriptures in the local language during witnessing opportunities.

1.036-69. I have time for, and my home is open to, the Filipino community (church, neighbors, etc.).

1.397-70. Using a local language, I am able to lead people to apply biblical truth in their daily lives.

.613-71. I am able to preserve the self-esteem of other persons in a conflict.

.693-72. When the Lord has asked me to give of my personal resources (money, time, talents) I have always been obedient.

.854-73. I know what a "barcada" is and can easily explain how it works and give illustrations.

.813-74. I am able to adjust my plans when the local situation changes.

.916-75. I often allow/trust/encourage Filipinos to lead and control in important areas of my work.
1.433-76. I am able to speak with, and ask knowledgeable questions of a Filipino fellow believer in the local language.

.819-77. My ministry is characterized by consistent long hard days of purposeful, planned work.

1.110-78. I am able to present a clear evangelistic invitation in an evangelistic service.


.838-80. I regularly evaluate my spiritual state and look for ways to grow spiritually (attitude check, constant Bible study, etc.).

1.378-81. I know the local people's culture and religious beliefs well enough to help me effectively witness in the local language.

.509-82. I understand and fill local expectations of Christian morality.

.772-83. I understand the cultural and religious background of my target audience.

1.000-84. I am able to recognize Filipino reconciliation.

1.978-85. My life is characterized by the fruit of the Spirit (Gal. 5:22-2).

.752-86. I understand the role of a "padrino" (sponsor) in the Filipino culture.
1.096-87. I am able to identify and give characteristics of homogenous groups in communities where I work.

1.399-88. I am able to transfer the leadership of a work I have started to an effective Filipino leader or pastor.

1.374-89. I can speak about and ask knowledgeable questions about a Filipino's work or business in the local language.

1.499-90. I am persistent in trying to overcome problems in my church planting ministry.

.663-91. I have good relationship with local church leaders.

.669-92. I am able to accept/seek help, or be ministered to.

1.259-93. I can pray freely in the local language.

.810-94. I have a life-style that is characterized by personal witnessing.

1.197-95. I can tell local stories (in a local language) to illustrate biblical truths.

1.156-96. I am able to identify one or more "barkadas" and point out the leaders.

.705-97. I listen to wise counsel.

1.287-98. I know how the Filipino system of "leveling" works, and can point out several illustrations.
4.812-99. I am able to analyze and interpret statistics to help me identify needs and trends in areas where I work.

.819-100. I understand and practice the proper way to express emotions in (care, love, etc.) the local culture.

.737-101. I have learned to recognize my spiritual gifts and know my limits.

1.201-102. I can help others to pray in the local language.

.630-103. I always practice good Christian stewardship regardless of personal financial needs.

1.152-104. I am able to identify and construct pertinent questions in the local language.

1.111-105. Within cultural limitations and biblical principles, I am able to respond appropriately to a Filipino brother in error (gossip, slander, theological error, moral problem, etc.).

.744-106. When an appropriate authority asks me to do, or not do, something in my ministry (even when I disagree), I am submissive.

.790-107. If I am asked to be a "padrino" to a child or at a wedding I know my proper role.

.772-108. When I am displeased with a Filipino, I am always apologetic about having to express something bad, or difficult.
1.200-110. I am sensitive enough to feedback (body language, words, attitudes, etc.) that I seldom misunderstand or "get in trouble" with people I am witnessing to or teaching in the local language.

1.839-111. I am able to help the poor without building dependency or debt.

1.166-112. I am able to use inductive logic in teaching the Bible in the local language.

1.898-113. I am strong in my ability to identify and properly deal with a conflict within groups.

1.826-114. I understand the local "compadre" system.

1.962-115. I am willing to be unquestionably submissive to authority (FMB, PBM, Mission Administrator, etc.).

1.254-116. I am able to understand and effectively deal with objections to following Christ in the local language.

1.637-117. I am willing to share personal items (including money) with those in need.

1.744-118. When hosting social gatherings for Filipinos, I always greet every guest, take care of little needs, and warmly invite them to return.
.790-119. I never talk against (gossip about) the mission decision process or persons in authority.

.922-120. My life-style (clothes, jewelry, house, etc.) builds no barriers between me and the people I am trying to reach.

.839-121. I am able to identify the basic Filipino method for resolving conflicts.
BIBLIOGRAPHY


NASSP consortium for the Performance-Based Preparation of Principals. Reston, VA: NASSP.


