

World Link Graduate Center



2010 Catalog

**Integrating knowledge of Christ and His Word,
knowledge of the people, and
knowledge of effective communication,
to create understanding of God's Truth and His ways.**

World Link Graduate Center

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World Link Graduate Center

Certificate in Creating Understanding Master of Arts in Intercultural Leadership

The Need

The spiritual dynamism of Christians in Asia, Latin America, and Africa is resulting in powerful mission movements to yet unreached peoples in every part of the world. Only estimates of the total number of missionaries are available - all of those estimates are greater than the total number of missionaries from the traditional missionary-sending nations of the West. They come from all parts of society and from virtually every nation, with and without formal sponsorship.

As exciting as these grass roots missions movements are, they are facing stiff challenges. These missionaries blend into their new settings, but they often struggle to understand how to communicate the Gospel effectively in new cultural settings. But leaders are working together to find creative ways to overcome this challenge and help their missionaries succeed and new churches grow. The concept of World Link University and development of the World Link Graduate Center are expressions of the passionate concern of Majority World mission leaders that these missionaries gain the best possible education to fulfill their calling.

Globalization of Christian Mission

With the globalization of Christianity, there is no clear "mission field" today. The Global South is more "evangelized" than the "Global North." When it comes to countries where there are large numbers of non-Christians, America ranks third highest in the world! In fact, the mission fields today are places like Australia (where only 2% of the population are evangelical).

Missionaries from these new centers (like Africa and Mainland China) cannot operate in the same way as missions from the West. In the last 150 years, Western missions have developed on a base of financial affluence under an umbrella of national power. Individual donors have often given from excess income to missions. This not only affects support structures but also the kinds of projects in which they engage overseas. Many new emerging missions are trying to follow in their pattern – and go to the West to raise their funds. But these funds are not only shrinking, but often come with implicit, invisible control. So for the emerging mission movements, models of power dominance and affluence fortunately will simply not work.

World Link Graduate Center seeks to encourage and develop more appropriate and biblical patterns of mission, with special focus outside the Western world.

History of WLGC

IICC has been involved in training Christian leaders for over fifty years. It has conducted approximately 100 short-term training courses in Africa and Asia, leading to the first Christian University in Africa (Daystar University, Nairobi; 1971), and in 1995 founded the WorldView Center in Portland, OR, as an international living and learning community.

The Third World Mission Association's Missionary Training Commission laid the groundwork for World Link University in 1990. It was charged with the tasks of ensuring quality control and uniformity for the curriculum content of all missionary organizations affiliated with TWMA. WLU emerged primarily as a coordinating group of Third World mission training centers during the 1990s.

In 2001, leaders of TWMA approached IICC to work with them to achieve their goals of international recognition, a corps of master teachers, and establishing a common core curriculum. As a result, IICC began development of the World Link Graduate Center in 2004 to further the advanced training of faculty members. The WLGC will also aid the centers through ongoing consultation.

IICC is led by an inter-culturally experienced Board of Directors: representing ministries from Peru, Ghana, Egypt, and India, U.S.A., Kenya, Congo, South Africa, & Zimbabwe. Most have earned doctorates.

A Leadership Council comprised of a Dean, Registrar, World View Center Director, and a Coordinator plans and directs the ministries of IICC, including the World Link Graduate Center. The Graduate Center has staff members based in Portland (Dean, Registrar/Admissions Officer, Business Officer, and Faculty. Faculty members are also based in South America and Africa, so that instruction is by an experienced, decentralized faculty.

Introduction to the World Link Graduate Center

The World Link Graduate Center offers advanced cross-cultural training, leading to a **Master of Arts in Foundations of Intercultural Leadership**. The Master of Arts requires the equivalent of 37 hours of online training within the students' context of ministry, using the inductive approach to learning.

Qualification as a Creating Understanding Instructor is a requirement for admission to the MA Program. This qualification is gained at the World Link Seminar on Creating Understanding, an intensive two-month seminar held at WLGC headquarters in Portland, Oregon, USA and in other world regions. In 2010, full seminars were scheduled in Lima, Peru and Nigeria, West Africa.

In developing the World Link programs, we are reaching beyond what has been done in missionary training. We are not attempting to replicate existing training.

Most training does not consider, in its content or structure, differing core assumptions and beliefs of the trainee or the intended audience. The focus of training for mission is frequently on parts of the task: biblical and theological understanding, language skills, culture, or relief and development aid, for example. We seek to develop a theory of mission that encompasses all of these and more, creating 'heart' understanding of the Message of Jesus.

In developing the World Link programs, we are not replicating existing training. A fundamental shift from learning methods and skills to learning core assumptions of the people is required, so that the truths of God's revelation can be given in a directly relevant and comprehensive manner. Training must guide us to reach the heart instead of building a two-level mode of understanding—formal learning distinguished from the reality of life and traditions.

Training for mission often teaches parts of the task: biblical and theological understanding, language skills, culture, or relief and development aid, for example. IICC seeks to implement an approach to mission that integrates all of these around the fundamental command to communicate, make known, proclaim the Gospel everywhere.

Understanding mission as a matter of communication provides an obvious, larger view of mission, enabling all components to contribute to the development of skilled, God-centered mission workers. A comprehensive understanding of mission is developed, rather than a fragmented approach struggling for balance.

Our Philosophy

Communication is the point of Christian ministry: responding to God's communication to man, communicating with God, communicating about God to humans, and building communication between person and person. Through communication, relationship is established and strengthened. Showing God's compassion and love, or talking and writing about His grace and the Gospel, are but differing ways of communicating. Since communication to create understanding of God and His ways is our essential task, we teach within Integrated *Christian Communication*.

Integrated Christian Communication brings together three aspects of communication. The foundation is establishing and deepening communion with God, worshiping Him and beginning to enjoy Him forever. Effective human communication rests on the degree with which we enter into communion with Him. The framework of communication is the emotional and social structure within which human communication occurs. The function of communication is to build human understanding of God and of others. Relationship is the result of *Integrated Christian Communication*.

Eighteen propositions, outlined in *Creating Understanding*¹, point out specific ways in

¹ *Creating Understanding* (Smith, Zondervan, 1992) outlines twenty-three propositions, which have been modified by the author, including two or more in some cases within one proposition and adding two that include the essential spiritual dimensions. The revised propositions are presented later in this document.

which communication functions. These operate in all three dimensions of communication, with God or man. The perspective of *Integrated Christian Communication* provides a needed larger view of mission, enabling all components to contribute to the development of skilled, God-centered mission workers.

Propositions for Integrated Christian Communication

The essential Christian task is to share God's Message; in different words - to communicate knowledge of Him and His ways. Therefore, the appropriate action framework for Christian workers is communication. Many disciplines contribute to this - cultural anthropology, education, linguistics, arts, psychology, biblical studies, to name some. These and many other perspectives are combined in Integrated Christian Communication to give a framework for growth in ministry effectiveness. Building a model of ministry within communication, rather than contributing subject areas, opens the possibility of developing a theory of mission. An adequate theory will guide more clearly in **how we do mission**, instead of simply identifying where mission should be at work.

Knowing God

- 1 Communication is involvement (1)**
- 2 Communication is a process. (2)**
- 3 Communication is what is heard, not only what is said. (3)**
 - 3.1 Meaning is perceived internally and individually. (4)**
- 4 Spiritual perception and response is the work of God's Spirit.**

Knowing the Message

- 5 Mastery of content is the necessary foundation for effective communication. (6)**
- 6 Clarification of goals increases the possibility of effective communication. (5)**

Knowing Yourself

- 7 The communicators' personalities and experiences modify the form of the message. (7)**

Knowing the Audience

- 8 The communicators' image of the audience and understanding of the contexts are primary factors in shaping the form of the message. (8)**
 - 8.1 A communicator almost always communicates with multiple audiences (9)**

- 9 **Perceived and actual feedback shapes the form of the message.** (23)
- 10 **Communication increases commitment.** (10)

Knowing the Tools

- 11 **All human communication occurs through the use of twelve signal systems.** (11, 12)
11.1 Usage of the signal systems is a function of culture; thus they are used differently in different cultures.
- 12 **Mass media extend the range of a message but inevitably change the message.** (13)
- 13 **The effectiveness of a medium is largely determined by factors other than the medium itself.** (15)
13.1 Effectiveness normally decreases with increasing size of the audience. (14)

Knowing the Context

- 14 **The cultural patterns and beliefs of a society fundamentally influence the form of effective communication.** (17, 18)
- 15 **Perception precedes comprehension, interpretation and effect of a message. All are directly related to experience and needs.** (19)
- 16 **There are three simultaneous dimensions in communication process and effect - rational, emotional, and spiritual.** (20)

Knowing Change

- 17 **People respond to communications as members of social groups.** (21)
17.1 Messages are mediated. (16)
- 18 **A decision to change results from the combined effects of public (mass) media and interpersonal network.** (22)

In summary, for effective ministry (communication) in God's Name: **Knowing God, Knowing the Message, Knowing Yourself, Knowing the Audience, Knowing the Tools, Knowing the Context, Knowing Change.**

The propositions provide a framework for effective utilization of communication. They were presented originally in Creating Understanding and are revised here. The Modules

shown group the propositions, simplifying the framework of World Link Seminars and World Link Graduate Center programs.

Training method: Discipleship

World Link Graduate Center combines “Normal” ways of learning (instead of Academic) with contemporary technology, following the pattern of Jesus in training those who are discipling the nations. WLGC’s “transformative discipling” develops understanding through experience, stories, mentoring, and deep involvement with people, deepening the foundation of knowing God.

Following initial orientation in an intensive residential session, learning will be outside the traditional classroom, primarily as part of the students’ ministry. The study is guided by mentors, as students work within a learning group. Study problems and content will be delivered digitally (CD, DVD, or Internet). Interaction with mentors will be through the “Claroline” learning platform creating a virtual classroom with learning units, message boards, forums, and email. As possible, regional refresher workshops will strengthen learning relationships.

Transformative discipling considers the differing assumptions and beliefs of the disciple, and confronts them with God’s revelation as it relates to those assumptions and beliefs. Teaching seeks to involve the total person, not only the mind. It begins with the trainees’ experiences, a mentor helping them to analyze case studies from other ministries, then considering what is happening in their own ministries, to discern valid principles.

The mentor directs trainees to specific resources- books, DVDs, online materials, and other available references, and is available for questions and discussions. As a learning group works together online, students help one another. The training follows an inductive approach so that by the end of each unit trainees are able to state guiding principles for their own ministries and demonstrate the value in application to their own ministry.

Continuing to teach and train within a traditional Western Academic framework certainly does not prevent learning, but seldom offers a similar challenge to non-biblical values and assumptions.

(To read more, follow these hyperlinks: [TrainingMethod.pdf](#) and [Non-Western Training.pdf](#))

General Competencies

Training within World Link Graduate Center is designed to develop important competencies for effective Christian missionary service. Learning Units, with their readings, field assignments, and writings, are chosen to help the student further enrich their lives and service in the ways mentioned below.

FOUNDATIONAL COMMUNICATION

Foundational Skills and Understandings

- 1.0. The student will show understanding of the nature and attributes of the Triune God as revealed to mankind in creation, history, Scripture, Christ, and the Holy Spirit.
 - 1.1 Understanding the concept of progressive revelation
 - 1.2 Knowing historical theology
- 2.0 The student will demonstrate mastery of the basic content of the biblical literature
- 3.0 The student will demonstrate hermeneutical skill in the handling of biblical texts.
- 4.0 The student will be able to articulate and demonstrate a theology of the Kingdom of God, including theology of mission and theology of incarnation.
 - 4.1 A theology of culture
- 5.0. The student will articulate and demonstrate essential theological themes as they relate to spiritual growth, and relationship with others with special reference to the concept of involvement.
- 6.0. Demonstrate a developed strategy, and practice, of discipleship in an intercultural context, and of helping disciples to disciple others, practicing involvement within his ministry context.

Spiritual Formation

Demonstrate in lifestyle and specific activities and actions personal conformity to Scripture expressed within the relevant culture of the student.

- 7.0 Understand and be able to articulate God's calling in life and ministry.
 - 7.1 Making decisions in a godly way
 - 7.2 Demonstrate wisdom and ability to live skillfully
- 8.0 Understand and practice the centrality of worship in life and ministry.

9.0 The student will demonstrate understanding that it is through his/her own growth in involvement with God and God's people that s/he will be able to facilitate spiritual growth in others.

10.0 The student will know and practice basic spiritual disciplines and explain how they actually work in facilitating Christ-likeness (the coming of the Kingdom) in a person.

10.1 Issues of pride and power

10.2 Exploitation, use of resources (stewardship and giving) personal and environmental

10.3 Integrity in use of resources

10.4 A true self-understanding

11.0 The student will articulate a theology of the body/creation and how God has designed humans to grow spiritually through the practice of bodily disciplines, explaining how spiritual disciplines work as a means of grace and the difference between this and legalism.

12.0. The student will embrace his/her own sexuality and its role in aiding and/or complicating the spiritual formation relationship.

13.0 The student will be able to facilitate spiritual formation in another individual and in a group.

14.0. The student will be familiar with various styles of prayer in order to be able to guide others seeking to grow in the essential activity of prayer.

15.0. The student will be familiar with the wealth of spiritual classics that have nurtured spiritual formation for centuries, selecting three or four from different periods and cultures for specific emphasis in study.

FRAMEWORK OF COMMUNICATION

16.0. The student will show understanding of structures and systems, social, political, and economic, with special reference to the specifics of the people among whom s/he is ministering.

16.0. Demonstrate knowledge of the major forces (individuals, ideas, and ideologies) in world history, with emphasis on the region of the world of particular interest to the student.

17.0. A history (in any reproducible form) of a people and region of particular interest to the student is to be prepared from original sources and published accounts.

18.0. Show the ability to discern historical and contemporary trends and indicate their relationships to Scriptural teaching, and contemporary ministry.

19.0 The student will demonstrate, in ministry and lifestyle, extensive involvement in and understanding of the culture among whom s/he is ministering.

20.0. Demonstrate knowledge of basic concepts of culture as integrated in the “cultural onion” model.

21.0 Describe the social, political, and economic structures (formal and informal) of the people on whom the student’s ministry is focused.

22.0 Describe the physical environment of the culture, particularly as it affects the history, beliefs, and economic development of the people.

23.0. Develop a feasible plan for community development in a specific culture and location.

24.0. Understand the process of enculturation, and give a basic description of the major aspects of enculturation in the culture of concern.

25.0. Demonstrate the ability to distinguish between formal beliefs (and the formal belief system) and informal or core beliefs - the assumptions of a culture.

26.0. Produce a culture map that is acceptable to the people of that culture, including their core themes and assumptions, to provide a basis for proceeding with mission.

27.0. Demonstrate understanding of social research procedures and use of research in ministry.

28.0 Recognize issues and stresses rising from social interactions, especially in intercultural settings, and show the ability to deal with those in a productive manner.

29.0 Demonstrate skill in providing and developing leadership.

26.1 Biblical principles and examples

26.2 Small group leadership

30.0 Demonstrate the ability to form and lead groups in personal, spiritual, and numeric growth.

27.1 Group dynamics

27.2 Finding and incorporating new members of a working group

31.0. The student will demonstrate the ability to lead a small group in accomplishing a stated task.

FUNCTIONAL COMMUNICATION

32.0. Set up and use a personalized, practical system for storage and retrieval of information gained from study, readings, field research, and general ministry functions.

33.0. A system for tracking of tasks including scheduling and due dates is to be implemented.

34.0. The student will demonstrate well-developed observational skills, including adequate note-taking.

35.0. Design an information strategy appropriate to your audience.

36.0. The student will demonstrate the ability to use the processes of change in the culture of the people among whom they are ministering.

37.0. Plan and implement (as completely as feasible) a teaching or preaching plan for a one-year period.

38.0. The student will be able to appropriately use basic and extending media in ministry.

39.0. The student will demonstrate the ability to engage in dialog with people of differing belief systems.

40.0. Demonstrate understanding of the basic elements of worship and competence in using them appropriately in differing cultural settings, and for different purposes of worship - prayer, communion, baptism, fellowship, and witness/proclamation.

41.0. Develop a complete strategy for proclamation and discipling in the culture where you are, or intend to, minister.

42.0 Ability to communicate with and involve donors/supporters of ministry..

43.0 Ability to evaluate ministries, including one's own.

World Link Seminar in Creating Understanding Certificate Program

The World Link Seminar in Creating Understanding is pre-requisite for admission to the Master of Arts program in Intercultural Leadership.

During two months of residential training at the WorldView Center in Portland, Oregon, USA,² basic skills are gained to use Integrated Christian Communication in ministry. This unique program equips leaders to become basic trainers of cross-cultural workers in church, missions, community development, education, and related areas.

This is training, not a series of academic exercises. Thus the emphasis is on doing and practice. Methods used include:

1. Video and DVD presentation of case studies to provide initial guided practice in analysis and application of the Integrated Christian Communication model.
2. Field work, developing skills in culture mapping, and recording/developing case studies.
3. Introduction of relevant learning and teaching models through observation, demonstration, and practice.
4. Working with colleagues in small groups on specific problems, strengthening the ability to work cooperatively with colleagues,
5. Gaining familiarity with online learning and working with a Mentor.
6. Living in community at WorldView Center, learning how to develop community among international residents.

On successful completion of the Certification Training, application can be made for admission to the 37-credit program leading to the **Master of Arts in Intercultural Leadership**.

Subjects introduced in the World Link Seminar are listed below.

² Off-site seminars outside North America are being scheduled. For information as these plans develop, contact the Dean at World Link Graduate Center.

F500 Knowing God in Creation, Word and History

How has God revealed Himself in His creation (general revelation), in Scripture (special revelation), and history (Hebrew Scriptures and Church History).

M520 Two Kingdoms: God's Plan of the Ages

Tracing the overall story of God's glory from "the beginning to the end." An overview of Biblical teaching concerning God's working in the world: beginning with Isaiah 14 and Ezekiel 28, Creation, rebellions, the Chosen People, Incarnation, Cross and Resurrection, the Church, Return of Christ, and the consummation of all things.

Y500 Who are YOU?

Remembering personal history; using indicator tests such as the Cross-Cultural Adaptability Inventory to understand personal strengths and weaknesses; consideration of relationships to and within the community of which the student is a part.

Y511 Knowing God in Devotion

Developing a personal understanding and practice of various forms of personal and corporate worship, guided by Scripture, with emphasis on maintaining personal spiritual growth in all circumstances.

Y512 Devotional Practice through the Centuries

Learning from others through writings considered "spiritual classics" with selections from Augustine of Hippo, Benedict, Francis of Assisi, Hilda of Bingen, the hymns of Martin Luther, John and Charles Wesley, C.S. Lewis, Andrew Murray, Sadhu Sundar Singh, etc.

C502 The Culture Onion model

Understanding the integration of a culture, as a guide to introducing change.

C503 World View

How to learn a culture, and especially its core or heart. Using the guide, "Field Projects in Culture Anthropology" develop adequate use of the methods outlined. The critical nature of world view in giving the Gospel in a comprehensible manner, and in discipling believers.

A503 Making the Map, introductory

Guided practice in identifying patterns and major themes in the culture studied, and presenting findings. A particular community in the Portland Metro area will be the focus of study in the Seminar, with the goal of learning how to learn a culture and apply it to building effective ministry.

T500 Introducing the signal systems used in communication, and usage of them in ministry, such as in learning a language, doing theology by stories, and learning a new cultural context.

T510 Basic principles of teaching, learning about differences in teaching style. Emphasis on inductive teaching style with supervision

CH500 Elements of Change

Change is a process, a process that is continuous. Learning the stages and identifying them in case studies and the community. A model for understanding the change process at any level of a culture, and what approaches are most useful at each stage. Special application to evangelism, discipling, use of media, and starting churches.

CH505 Breakthrough Training (Research)

Learning the essential elements in practical and useful research, whether for evaluation, exploration of an unknown area, or experimental work to discover new approaches to ministry

CH510 How to write and analyze case studies that aid in planning or exploring an area of change in ministry. The use of case studies for problem-solving.

Each of these topics will be expanded according to specific needs of students who proceed to the Master of Arts program.

Costs

World Link Seminar on Creating Understanding

The pre-requisite (for entry into the MA Program) **World Link Seminar in Creating Understanding**, is an intensive eight-week session. It is currently held at WorldView Center* in Portland, Oregon, USA, and in 2010 also in the Latin American School of Missiology in Lima, Peru and in Nigeria, West Africa.

Tuition ----- \$1150*

Board and Room charges vary according to the site of the seminar.

** Because of the intensive nature of this training, residence is required at the site of the seminar for the full period.*

Master of Arts Program

The objectives of the MA program are achieved within seven Learning Units that encourage analytical thinking and problem solving, discovering widely-applicable principles from specific case studies and the students' own ministries. The Learning Units listed are major categories, with several shorter components (Sections) within each. Tutorials may be assigned by the Learning Unit Mentor after analysis of assigned case studies is submitted by the student working group. The Mentor will consider the strengths and omissions of the analysis and assign Tutorials that will enable the student to do a strengthened analysis. After completion of all seven Learning Units, two Summary Papers crystallize lessons learned during the study program.

A cohort (group) of students beginning the online program at the same time will maintain contact during the period of study, critiquing one another's work, asking and answering ministry-related questions, sharing case studies and analyses - under the monitoring and guidance of Advisors and Mentors. In other words, they will function as a face-to-face group would function, but primarily utilizing the Internet.

Approximately one-third of the program focuses on spiritual formation (foundational communication), one-third on the context (framework of communication), and one-third on methods (functional communication).

Teaching Objectives

1. Demonstrate competence in the use of research and study techniques, such as note-taking in library and fieldwork, library research and writing of formal papers, and planning and scheduling.
2. Learn the perspective of Integrated Communication in Christian living and ministry, demonstrated by
 - a. ability to articulate and teach to colleagues the essential Integrated Communication model;
 - b. ability to show how his/her ministry relates to this model;
 - c. outline further studies within the model, and how that is expected to aid effective ministry development.
3. Know and briefly explain each of the basic propositions as introduced in the World Link Seminar on Creating Understanding, and the text Creating Understanding.
4. Demonstrate the personal and communal practice of basic spiritual disciplines.
5. Develop awareness of the spiritual classics of the Church, preparing a five-year program of personal study of these classics.
6. Define and defend the doctrine of the Trinity, showing relevance to daily Christian living.
7. Understand and practice the centrality of worship in life and ministry, individually and in community with fellow believers.
8. Articulate the theology of Two Kingdoms, tracing the origin and final outcome of the conflict between them, illustrating how this affects our life and ministry.
9. Demonstrate a commitment to incarnational mission in total lifestyle.

10. Show the ability to understand and facilitate spiritual formation in another individual and in a group - believers, non-believers, and those antagonistic to the Message of Christ.
11. Demonstrate the ability to use and create case studies for discerning the trends and underlying dynamics of ministry.
12. Be able to research and utilize historical sources in the ethnic and geographic area of concern.
13. Developing awareness of the social, economic, and political structures within which the group of concern functions.
14. Show understanding of the concept of culture mapping, and a developing ability to use appropriate tools to complete a culture map.

The Study Process

1. Student experience is the beginning point, thus a full report of the student's background spiritually, educationally, culturally, and experientially is necessary. The report must include the current ministry and intended ministry in the future. Much of this should be prepared during the World Link Seminar on Creating Understanding in preparation for application to the Master of Arts program.

2. Learning Groups will be formed, usually with three students who will work together, exchanging comments, insights, and analyses largely through the internet. Where possible, the Learning Group will be formed with those working in the same organization, culture group, geographical region, or type of ministry to facilitate interaction within the Learning Group. Interaction is primarily through the Claroline learning platform enabling the Mentor to track the exchange of thinking and the development of written summaries.

3. Case Studies that are relevant to the students' background and goals will be assigned by the Mentor, including case studies drawn from the student's own ministry. Skill in writing, analyzing and learning from these case studies will have been learned during satisfactory completion of the World Link Seminar.³ Some case studies will be short (100 words or less), and some will be book length.

4. Analytical Guides related to the case studies are given to the student, as well as the general guidelines for analysis. The analysis for each case study and a summary of perceived principles of ministry is submitted to the Mentor. Guided by the adequacy of the analyses, the Mentor will assign additional areas of study.

4. Additional study is assigned to strengthen understanding and knowledge of areas relevant to the purpose of the Learning Unit. Quizzes or other assignments may be given to the student by the Mentor to ensure adequate completion of this study.

5. Upon completion, the student will review the original Case Studies, and develop revised analyses.

6. A Product is prepared by the student that summarizes general principles

³ Case studies are a critical component of World Link Graduate Center education, including both story and the student's own experiences. In the pre-requisite World Link Seminar, the writing of personal case studies is learned as well as the use of story in ministry.

learned and relates them to the propositions of Creating Understanding in a manner that applies them to the student's ministry.

7. The validity of the Product is confirmed by the Learning Group 1) showing that its teaching and practice is in agreement with the teaching of Scripture, and 2) demonstration in the students' ministry that the stated principles are applicable and useful.

8. This Product is submitted to the Advisor by the Mentor as proof of readiness to proceed to the next Learning Unit.

A Learning Unit must be completed before registering for the next in the series, with the exception that Learning Units 4 and 5 will normally be completed simultaneously. The emphasis is on achieving competence, guided by a Mentor who will evaluate the final paper or product and recommend to the student's Advisor that the student is ready for the next Learning Unit. A conventional grade will not be given, but an S (satisfactory) will be recorded on the student's transcript.

The Master of Arts is equivalent to a full-time two-year program of case study analysis, readings, field application, and papers conducted primarily through the internet. Because the program is undertaken as a part of regular ministry, it is scheduled to require three years for completion.

Describing Learning Units

Instructional materials are grouped together in Learning Units. Each Learning Unit will include several sections, each covering an aspect of the broader subject. The initial and required case study within each Learning Unit will present a situation or situations that can only be properly analyzed with a broad knowledge of the subject area covered by the Learning Unit.

Following the student's initial analysis that is guided by analytical questions, the student may be directed to additional Tutorials that will better equip for accurate, thorough, and useful analysis. These tutorials will draw on case studies written by the student, supplemented by material assigned by the Mentor.³

When the individually prescribed Tutorials are completed, the student will re-examine the initial case study and summarize the methodological and theological principles that have been seen in that Learning Unit, showing how they should be applied in his/her own ministry.

At the conclusion of the study program covering seven Learning Units, the student will

³ Case studies are a critical component on WLGC education, including both the element of story and of the student's own experience. Using only case studies developed by others greatly weakens the experiential component of learning. Early in the program, the writing of personal case studies is to be learned as well as the use of story in ministry.

develop a summary statement of the principles learned, methodological and theological, and how they are, or will be, applied in his subsequent ministry.

Summary of Learning Units

A brief summary of the essential content of each Learning Unit is given under the "600" course number. Following that summary, within each Learning Unit, the various sections are listed. The Mentor may prescribe specific readings or activities (Tutorials) that are not listed here, but that the Mentor feels are necessary for adequate achievement of the purposes of that Learning Unit.

Learning Unit 1: F 600 Knowing God

Upon completion of this Learning Unit, students will be able to discuss, follow, and teach the fundamental principle of Christian communication - Christian communication grows out of intimacy with God.

Section 1.1 Where does communication begin?

Section 1.2 What God reveals of Himself through personal experience.

Section 1.3 God revealing Himself in general revelation – creation.

Sections 1.4 & 1.5 Special revelation - a study of the Bible to learn His character as revealed in His Names.

Section 1.6 Consideration of cultures and the knowledge of God.

Section 1.7 The trustworthiness of the Bible in knowing God.

Section 1.8 The story of the Holy Spirit.

Section 1.9 How God reveals Himself through the Church.

Learning Unit 2: M600 Knowing the Message

Knowing the content of God's Message to the world's peoples is essential for adequate fulfillment of the role of ambassadors of the Kingdom of God. What is the essential content of that Message? How does God's special revelation in Scripture show the relationship between the Kingdom of God and earthly kingdoms? What is the ultimate purpose of God for the world and its peoples? Through a careful overview of

Scripture, **establish the foundations for continuing development of a biblical theology that addresses social, cultural and personal issues.**

A series of Biblical stories will be developed that show progressive revelation and God's Plan of the Ages. Analytical questions will guide the student in discovering essential Scriptural content, and articulating key principles in knowing the Scriptural message.

Culturally-appropriate Case Studies will present issues of living and ethics for which the Bible gives principles and specific guidance, drawing on both Old and New Testaments. The relevant Scriptures are to be presented in a story form that is suitable for the culture of concern to incorporate into their own cultural narratives.

Section 2.1 The Invisible War A summary of God's Plan of the Ages

Section 2.2 The Beginnings of Man, from Genesis

Section 2.3 Chosen for a Purpose, the calling of Abraham and critical points in the history of his descendants.

Section 2.4 From a Man to a Nation, Abraham to Judges

Section 2.5 David, showing the way of forgiveness and worship. Psalms

Section 2.6 Rise and Fall of a Kingdom
The major themes of the prophets, and their foretelling of the Christ

Section 2.7 God in Man – Jesus the Christ, based on Luke.
Use Jesus film, with a copy of the DVD to each registered student

Section 2.8 Jesus in the World Today, in His Church, His Body.
Images of the Church in Scripture

Section 2.9 Walking With Jesus, His ways shown in Acts and the Epistles.

Section 2.10 Total Triumph, eternal peace in the glory of His Greatness! (The book of Revelation)

Learning Unit 3: Y600 Knowing Yourself

Possibly the most difficult part of preparing a mature messenger for Christ's Kingdom is helping that person or group to know self. The container inevitably shapes the content, and so the message is shaped by the messenger. It is essential to know one's own weaknesses and strengths and one's own culture, to adequately embed the Message in another culture. And if there is not a continuing growth in knowing God, there will not be personal or community resources to correct misconceptions, with humility.

In this Learning Unit, you will build a better self-understanding as a stronger basis for fulfilling your calling as a messenger of God's Good News. In the sections that follow, some of the questions you examine are:

- What are the areas of my greatest strength, and of greatest weakness?
- What abilities, both natural and Spirit-given, do I bring to the challenge of mission?
- How can I continue to grow in knowledge and love of God, in the midst of fatigue, illness, and surrounded by moral depravity and utter indifference to the love of God?
- In missions am I prepared to follow the model of Jesus?
- In what culture am I most comfortable?
- What are my personal characteristics, learned through my home culture and personal history?
- What are the goals, expressed and unexpressed, that shape my actions and the directions of my life?

The most important life experience included in this study is your own experience. You will also enter into the life experiences of other Christian workers and the life that Jesus lived on earth, as models for missionaries. Meditations of other Christians are included to help you share in the life lessons they have learned.

Section 3.1 Who are YOU?

Section 3.2 Loving God, or Compulsive Service?

Section 3.3 The Little Woman

Section 3.4 Sadhu Sundar Singh

Section 3.5 Do You Know What You Are Doing, Lord?

Section 3.6 Strengthening Through Culture Stress

Section 3.7 How Jesus Modeled Mission

Section 3.8 Knowing Yourself In Worship

Section 3.9 Your Value Profile

Section 3.10 Knowing Your Purpose

Learning Unit 4: A600 Knowing the Audience

An accurate and sympathetic understanding of the intended audience is essential for effective evangelism and discipling. Developing skill at observation and interviewing, as well as using existing resource materials in libraries and contemporary media, is the foundation for insight to build a theology that is both biblical and relevant to the audience world view and communicating with that audience.

Skill in determining significant aspects of a culture will be developed by preparing a basic culture map of a group featured in a published work, selected by the Learning Unit Mentor.

Following that development and demonstration of skills, overall achievement of the goal for this Learning Unit will be shown by a major case study (a culture map) written by the student describing the group of concern, especially indicating areas of potential openness to proclamation of the biblical message.

Learning Unit 5: C600 Knowing the Context

The ever-present context, the framework within which people interact with their total environment—social, physical, intellectual, and spiritual—must be learned to create understanding of God’s Word to that culture. Recognizing that God has shown Himself in every culture, learning the context gives a framework for working within a society in holistic mission.

How does the model represented by the Cultural Onion guide communication with the intended audience? How do these elements affect perception of the Christian message, and consequent change? In what ways does God work in His people when persecution is part of the context? How should Christians relate to the dominant culture when Christian commitment places them in opposition?

The history of the people of concern and their region is to be prepared from both original sources and published accounts. Contemporary events are to be summarized (including previous 20 years) for the people of concern. A timeline (sequence of events) may be useful, but identification and explanation of trends (including persecution of Christians for their faith) is most important, indicating relationships to Scriptural teaching and contemporary ministry.

Learning Unit 6: T600 Knowing the Tools

Adequately communicating the life of God in Jesus and fulfilling His command to tell of His love to everyone requires knowledge of the tools at our disposal. Knowing the basic tools of functional communication with God and man, built with the twelve signal systems, is essential. The many ways to extend the reach of those signal systems through the extending media, is fundamental to ministry.

Based on original field observation, 1) a summary of the communication tools used in different settings in the culture of concern is to be prepared. 2) Case studies are to be prepared that show the common ways of teaching in schools, religious institutions, community gatherings, and in families.

Using these two papers, a comparison and contrast between these usual patterns of communication in the society and patterns of communication in Christian worship is to be prepared, including suggestions for increasing effectiveness in communicating knowledge of Jesus.

Learning Unit 7: CH600 Knowing Change

Knowing and recognizing how change happens gives an ability to work within the dynamics of change. As an agent of change, the student learns how to use sound principles of management to guide change and to stimulate development of disciples, fellowship among disciples, and appropriate structures for strengthening and extending Christ's Church in the culture of concern, including community development. Change dynamics rest on Biblical example and speak to the core of the culture.

Questions to be considered include, what is a universal pattern for change? How can that pattern be followed to integrate ministries so that God is known and obeyed in a particular situation and culture? What principles guide development of appropriate management styles and structures? How can discipleship of new converts be ensured? What are alternative and biblical patterns for church fellowships? In what ways can the total lifestyle of a community be enhanced?

To begin this Learning Unit, the student presents a summary of the context and changes desired in the group of concern in his/her ministry. This summary is to include religious beliefs and practices, the geographical, social, and economic context, and the desired changes in a one-year, five-year, and ten-year period. This individual case study is the primary case study to be used in this Learning Unit.

To stimulate clear articulation of these elements, appropriate case studies will be chosen by the Mentor. Analysis is intended to sharpen analytical ability in considering the student's own ministry situation.

S600 Summary Projects

S601 Theological Summary. An original summary of basic theology that is both biblical and appropriate for the culture of concern is to be presented to the Faculty of World Link Graduate Center. The summary is to integrate essential biblical truth with that culture's understandings and questions in a manner that relates to the culture at the level of that culture's world view and values.

S602 Ministry Strategy. A plan for ministry to the culture of concern, including both personal and group* objectives, is to be prepared. It will draw from and integrate insights and skills gained during the study program, with evidence that the group* can and will implement the plan.

** "Group" refers to the organization - church, mission, or other action group - to which the student is related and which has sponsored his/her studies in this program.*

NOTICE OF CHANGE

At the Curriculum Development Workshop of October, 2009, changes in the LEARNING UNITS were planned.

For those enrolling in the program before April, 2010, the original Learning Units One and Two will be followed. After Learning Unit Two, the revised Learning Units will be followed. There will be an additional Learning Unit, making a total of eight.

Total tuition cost for the MA will remain the same. Each Learning Unit will cost \$700, and the Summary Projects \$325 for a total of \$5925.

Representatives of ministries and training centers in Burundi, Canada, Ghana, India, Kenya, Korea, Nigeria, Peru, Uganda, and the USA participated in the October 2009 workshop.

Admission

Pre-requisite: Admission to the MA program requires completion of the World Link Seminar on Creating Understanding. Admission to the full Masters program is contingent upon work done during the World Link Seminar, previous studies, ministry objectives, references from colleagues and organizational leaders, and assessment by the World Link Graduate Center faculty. Work is completed by “blended” distance education, primarily through the Internet, use of CDs and DVDs, also including teleconferences, and refresher seminars as possible.

Upon admission, a **Learning Contract** will be developed to show:

- 1) the current or anticipated ministry of the student. This ministry is the core around which the student’s work is formed.
- 2) the schedule of work. As work proceeds and ministry itself develops, some alterations in this schedule are possible but must be approved by the faculty advisor with whom the student is working.
- 3) agreement obtained from a Faculty Advisor to guide the student’s studies.

Costs

Master of Arts in Intercultural Leadership

This program is through “blended” distance learning. There is no residence requirement, though occasional refresher seminars may require short times away from your own residence. Connection to the Internet and download costs are the responsibility of the student or the sponsoring organization.

Each Learning Unit, 5 credits - - - - -	\$700*
Summary Projects, 1 credit - - - - -	325

Total tuition cost:	
Eight Learning Units - - - - -	\$5,600
Summary Projects - - - - -	<u>325</u>
Total	<u>\$5,925</u>

The total cost includes a personal copy of the digitalized reference library needed during the study program, on an

external hard-drive supplied to the student.

There are no admission or graduation fees.

Payment is due on registration for a Learning Unit and the Summary Projects, only for that Learning Unit. Thus the total cost is distributed over the entire period of study.

Candidates unable to provide their own finance, must apply to their sponsoring organization. World Link Graduate Center will endeavor to work with that organization to make appropriate arrangements.

Policy for Late Work

Problem:

Students who either cannot or do not contribute work at times prescribed by the Learning Unit schedule

Solution:

- Responsibility of Mentor to clearly communicate start date, finish date, and due dates for each section of the Learning Unit.
 - The Learning Unit starting date will be determined by the Advisor. The date for each assignment will be determined by the Mentor.
- Responsibility of each student to maintain that schedule
- If, due to a catastrophic problem, a student cannot stay on schedule, two options are open
 1. If the delay will only interrupt one section, the Mentor may allow an individualized make-up schedule to allow the student to show competency in that section.
 2. If more than one section will be delayed, the student should request permission to withdraw from the course. (S)he can re-take the entire Learning Unit with the next group
 - Any refund will be pro-rated according to the work already completed and credited to the next course.

Failing those two options, the students' grade is registered as "unsatisfactory" and he/she must retake the entire Learning Unit, paying full tuition.

To take advantage of option 2, it is the student's responsibility to communicate with the Mentor as to why (s)he is delayed. The Mentor will communicate the situation to the Advisor. The Advisor will act on the recommendation of the Mentor, determining if the reasons are adequate. If there is no Advisor permission, the student will receive an "unsatisfactory" grade.

Students receiving WLGC scholarships:

If a student on scholarship turns in late work without prior arrangement as mentioned above, the student will:

- Lose the scholarship
- Pay full tuition to repeat the Learning Unit that was not completed on time

The student must reapply if (s)he wants scholarship aid for the remainder of the MA program.

Faculty

Faculty of the World Link Graduate Center are centered at the WorldView Center in Portland, Oregon, but resident in many parts of the world. Most are involved with on-going ministry. They are academically qualified, but primarily practitioners. This makes it possible for faculty to be more closely involved with students and their ministries. Most of the faculty listed below are involved with the World Link Seminar in Creating Understanding. Additional faculty is part of the instructional group for the Master of Arts program.

Hedinger, Mark **Dean**

D. Miss., Western Seminary; M.Div., Grace Theological Seminary; M.S., B.Sc., Southern Illinois University. Service in Mexico, 1989-2002, Academic Dean, Seminario Biblico de Puebla; Director, The Way of Life Bible Institute; International Director for Latin American Ministries, CrossWorld Missions.

Smith, Faye G. **Registrar**

M.A., B.A., University of Oregon. Service in South Africa, Zimbabwe, Kenya 1951-1981; Evangelical Teacher Training College, South Africa; KwaNongoma College of African Music, Zimbabwe; Co-founder of Daystar University and Institute for International Christian Communication.

Silva, Rose **Assistant Dean**

D.Ed., Seattle University; M. Ed., B.A., Seattle Pacific University. Program Consultant, Public School Districts and Private University; Director of Adult Ministries at First Presbyterian, Seattle, WA.; Chair, West Seattle Retirement Home Board.

Bryant, Carmen

Th.M.; M.A., E.T., Western Seminary; B.A., Pacific University. Service in Kalimantan, Indonesia, 1969-1990 (Bible Translation); Philippines, 1992-1995; Multnomah Bible College, 1999-2006; International Students with Mission to the Americas, 1997 - .

Currah, Galen

D. Miss., Th.M., M.Div., Western Seminary; Service in Africa, 1972-1980 and 1982-89; Adjunct Instructor, Western Seminary 1992 - ; CPM Trainer in Asia, 2000 - .

Hedinger, Karen.

M.S., Indiana University at South Bend; BS., Bowling Green State University. Service in Mexico, 1989-2002; Teacher, Cornerstone Academy, Philadelphia, PA., USA, 2003-2008.

Nussbaum, Stan

Ph.D., University of South Africa; M.Div., M.A., Trinity Evangelical Divinity School; B.A., Taylor University. Staff Missiologist with Global Mapping International, 1993 - ; staff member, Director of INTERACT Research Centre, Selly Oak Colleges, Birmingham, England 1986-1993; Bible teacher (extension education) with African indigenous churches in Lesotho,

southern Africa 1977-1984; Missions professor, Taylor University-Fort Wayne 1984-86; Ministerial service with Fellowship of Evangelical Churches (Evangelical Mennonite Church) since 1974.

Sanders, Paul

Ph.D., University of Paris; Th.M., M.Div., Western Seminary; B.A. Oregon State University. Service in France, 1969-1996; Lebanon, 1996 - ; formerly Academic Dean, Arab Baptist Theological Seminary, now Director of Institutional Development; Chairman European Evangelical Accrediting Association; International Director for Evangelical Theological Education; Executive Director of Middle East Association for Theological Education.

Smith, Donald K.

Ph.D., M.A. (Hons.), M.S., B.S., University of Oregon. Studies at Westmont College, Moody Bible Institute, Witwatersrand Technical College. Service in South Africa, Zimbabwe, Kenya, 1952-1981. Co-founder of Daystar University in Nairobi, Kenya, and Institute for International Christian Communication. Formerly Chair, Division of Intercultural Studies at Western Seminary, Portland, Oregon, USA.

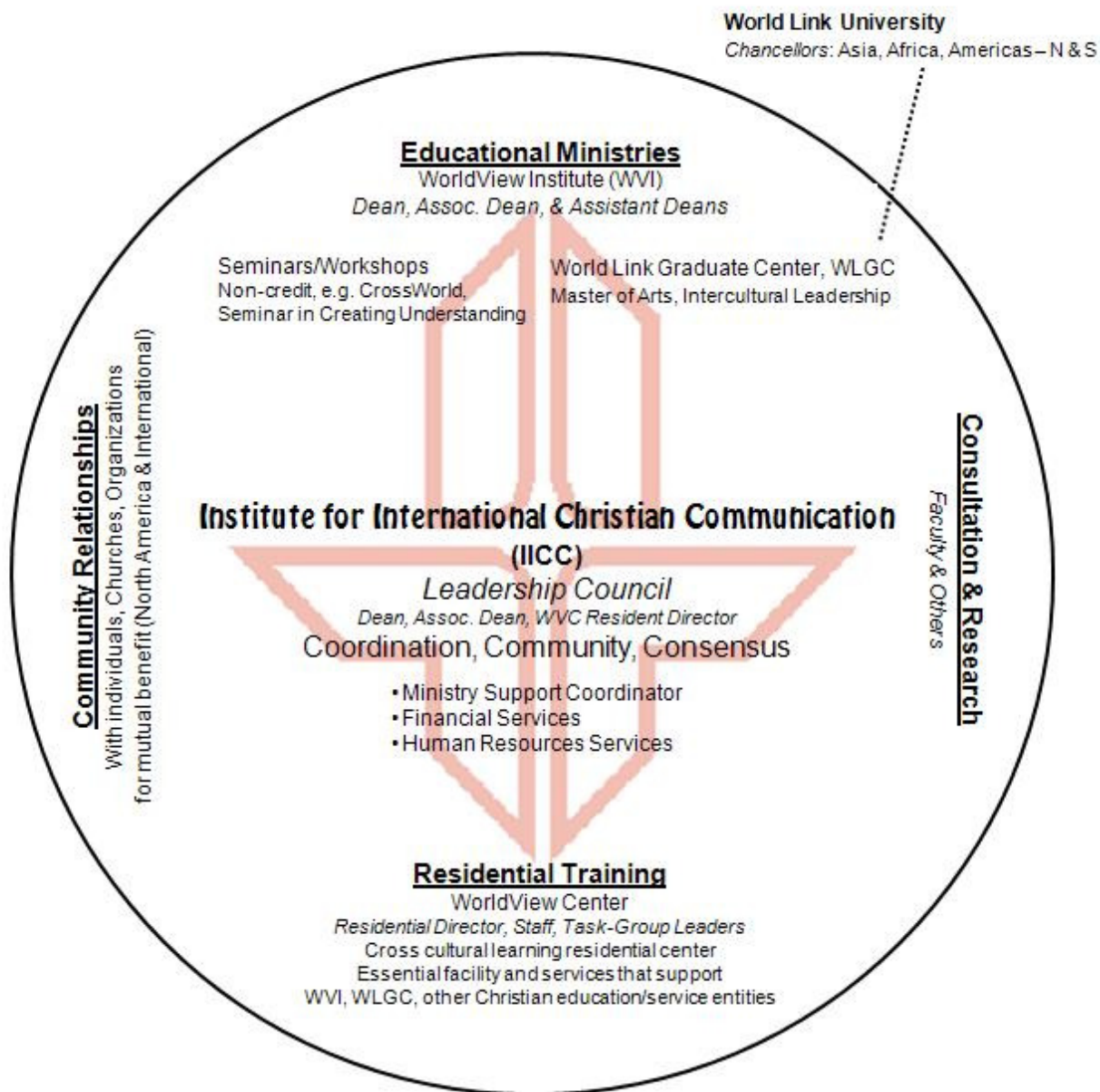
White, Richard

Ph.D., M.U.S., Portland State University; M.Div., Emmanuel School of Religion; B.A., San Jose Christian College. Assistant professor, Portland State University, School of Urban Studies and Planning; Adjunct professor at Western Seminary, North Portland Bible College, George Fox Evangelical Seminary, Concordia University; leadership in community organizing and development; Executive Director of CUME/NW - Contextualized Urban Ministry Education Northwest; twenty-one years in pastoral ministries.

Patterson, George

Honorary Ph.D., Doctor of Divinity, Western Seminary; Th.M., Missions, Western Seminary; B. Div., Pastoral Studies, Western Seminary; BA, Education, Whitworth College. Professor of Missions and Church Planting – Western Seminary and William Carey University.

Appendix A



**True communication begins within the Trinity,
where there is perfect communion, complete consensus.**

***This is the model used in developing
Institute for International Christian Communication
(IICC).***