

PRINCIPLES MADE PRACTICAL

a handbook for pioneering U of N courses

by

Dawn E. Gauslin

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Author's contact information:

Dawn E. Gauslin
University of the Nations, #46
75-5851 Kuakini Highway
Kailua-Kona, HI 96740 USA
E-mail: 101513.1574@compuserve.com

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TABLE OF CONTENTS

ACKNOWLEDGMENTS.....	2
TABLE OF CONTENTS.....	3
CHAPTER ONE: INTRODUCTION.....	8
Creating a Complete Learning Environment.....	8
The Way We Were.....	9
YWAM Makes a Paradigm Shift Toward the Developing World.....	10
Taking the Banquet Table to the People.....	11
The U of N Vision: Disciple Every Nation; Every Sphere of Society.....	12
Trainers Must Be Learners.....	12
Trainers Are Reproducers.....	13
PART I: COUNTDOWN: PRE-COURSE PREPARATIONS.....	15
CHAPTER TWO: FINDING THE RIGHT LOCATION, FACILITY AND HOST BASE.....	16
The Importance of the Word of the Lord and Faith.....	16
Finding the Ideal Location.....	17
Thoughts to Consider Regarding the Accommodations.....	17
Host Base Role.....	18
CHAPTER THREE: STUDENT APPLICATION PROCESS.....	21
People Are God’s Greatest Treasures!.....	21
Balancing the Classroom Constituency.....	21
Communicating with the Potential Student.....	22
Student Package 1.....	22
Student Package 2.....	22
Student Package 3.....	23
Student List.....	23
Helpful Hints: Preparing Students for the Cultural and Physical Context.....	24
What about Leaves of Absence?.....	25
Criteria Regarding Guest Attendance.....	25
CHAPTER FOUR: INTERNATIONAL FINANCIAL SCALE.....	26
Setting Course Fees: God’s Commitment to Justice.....	26
What about Courses Conducted in the First World?.....	28
CHAPTER FIVE: SPEAKER INVITATIONS AND COMMUNICATION.....	30
CHAPTER SIX: STAFF INVITATIONS AND COMMUNICATION.....	32

CHAPTER SEVEN: PREPARING BOOKS, MUSIC, HANDOUTS, THE CLASSROOM AND U OF N FORMS.....	34
Ordering Books.....	34
Worship Music and Transparencies.....	34
Translation of Speaker Handouts.....	35
Setting up the Classroom.....	35
Preparing U of N Course Registration Forms.....	36
A Servant Prepares the Way.....	37
 CHAPTER EIGHT: STAFF TRAINING AND PREPARATION TIME.....	38
The Importance of Prayer for Theme and Direction.....	39
Staff Relationship Development.....	39
Equipping the Staff.....	40
Definition of Staff Roles.....	40
Preparing the Syllabus.....	42
Fine-Tuning the Schedule.....	42
Making a Pencil Schedule.....	44
Determining Housing Allocations.....	45
Equal Comfort; Equal Sacrifice.....	45
Is it Acceptable for Students to Live in Off-campus, Personal Housing?.....	46
Drawing a Housing Plan.....	47
Preparing the Welcome Information Packet.....	47
Standards of Conduct.....	47
 PART II: FACE TO FACE INTERACTION.....	50
 CHAPTER NINE: ARRIVALS, RECEPTION, REGISTRATION.....	51
Airport, Train and Bus Pick-Up.....	51
Reception of Students.....	53
Registration Process.....	54
 CHAPTER TEN: CREATING AN ATMOSPHERE FOR LEARNING.....	57
Jesus First; Then Logistics.....	57
The Role of the School Leader.....	58
Expecting to Find Jesus in One Another.....	62
Encouraging Question Asking.....	63
The Learning Cycle.....	64
Language: a Justice Issue.....	65
 CHAPTER ELEVEN: FIRST IMPRESSIONS.....	68
Celebration of Nations.....	68
Student Introductions.....	69
Student Expectations.....	70
City/Area Tour.....	71
Cultural Welcome by Host Base.....	72
Cultural Orientation.....	73
Culture and its Rightful Role.....	74

CHAPTER TWELVE: THE JOYS OF PIONEERING.....	76
Our Struggle is Not Against Flesh and Blood.....	79
GENESIS: No Boundaries.....	80
CHAPTER THIRTEEN: CLASSROOM BUILDING BLOCKS.....	84
Worship.....	84
Creative Intercession.....	86
Giving.....	87
Announcements.....	88
Speaker Introductions.....	90
CHAPTER FOURTEEN: SPECIAL EVENTS: CREATING MEMORIES.....	92
Seasonal Celebrations.....	92
Marking an Occasion.....	93
Creating Events.....	94
Video Evenings.....	94
Fun Nights and Talent Shows.....	95
Love Feasts.....	95
CHAPTER FIFTEEN: IMPARTING VISION FOR THE U OF N.....	97
U of N: A New Kind of Animal.....	97
U of N Graduation Ceremony.....	100
CHAPTER SIXTEEN: ACADEMICS.....	102
The Academic Challenges of a Multi-Cultural Course.....	102
Designing Varied Assignments for Different Learning Styles.....	103
Course Work.....	105
Helps with the Major Academic Project.....	107
Assessment/Evaluation.....	108
Grading.....	109
CHAPTER SEVENTEEN: BEYOND CLASSROOM RESPONSIBILITIES.....	110
Work Duty Philosophy.....	110
Photography: A Picture is Worth a Thousand Words!.....	112
Audio Recordings.....	113
Ministry Opportunities.....	113
Accounting and Accountability.....	114
Food Quality and Quantity.....	114
Medical First Aid.....	115
General Sanitation.....	115
HIV/AIDS Awareness.....	115
CHAPTER EIGHTEEN: THE MINISTRY OF HOSPITALITY.....	117
Preparations for the Guest Speaker.....	117
Meeting and Orienting the Speaker.....	119
Speaker Farewell.....	121
Hospitality Help for School Leaders.....	121
Class Break Times.....	121
Birthdays.....	122

CHAPTER NINETEEN: CLOSURE.....	123
Preparation for Re-Entry.....	123
Course Evaluation.....	125
Student and Staff Affirmation.....	126
Honor to Hosts and Logistics Personnel.....	127
Prayer and Commissioning.....	128
School Summary Report.....	129
Address List.....	130
Departures.....	130
 CHAPTER TWENTY: COMMUNICATION FOLLOW-UP.....	 131
Reports and Photos to Prayer Supporters and Donors.....	131
 PART III: FRUIT THAT REMAINS.....	 134
 CHAPTER TWENTY ONE: FRUIT THAT REMAINS.....	 135
LTS Santiago, Chile 1991.....	135
LTS Nairobi, Kenya 1992.....	136
LTS Tonga 1993.....	136
LTS Pune, India 1995.....	137
LTS Budapest, Hungary 1996.....	138
LTS Worcester, South Africa 1998.....	140
LTS Mangere, Auckland, New Zealand 2000.....	142
LTS Influence on YWAM International.....	142
 APPENDIXES.....	 145
A-1 Principles to Define Changes and Growth of YWAM.....	146
A-2 The Foundational Values of Youth With A Mission.....	147
A-3 The Manila Covenant.....	150
A-4 Founding Principles of the University of the Nations.....	153
B-1 Excerpt from LTS Santiago, Chile Report 1991.....	155
B-2 Excerpt from LTS Nairobi, Kenya Report 1992.....	158
B-3 LTS Budapest, Hungary Report 1996.....	161
B-4 LTS Worcester, South Africa 1998.....	166
B-5 LTS Mangere, Auckland, New Zealand 2000.....	171
C-1 Example Student Package 1.....	177
a) Example Response Letter.....	177
b) Example Information Sheet.....	179
c) Example Application Form.....	182
d) Example Reference Form.....	186
C-2 Example Student Package 2.....	188
a) Example Acceptance Letter.....	188
b) Example Helpful Hints.....	189
c) Example Academic Information.....	193
d) Example Arrival Information Form.....	194
C-3 Example Student Package 3.....	195
Heart Letter and Final Details.....	195
D Example YWAM Staff-Children Tuition Credit Plan.....	197

E	Example Invitation Letter to Guest Speaker.....	199
F	U of N School Leader’s Responsibilities.....	200
G	Example U of N Course Registration Form A.....	203
H	Example LTS Syllabus.....	208
I	Example Three-Month Calendar.....	219
J	Example Welcome Information Packet.....	222
K	Romans 14 Letter from Loren Cunningham.....	227
L	Guidelines for Giving and Receiving Correction.....	229
M	GENESIS Technology Links U of N Schools.....	232
N	Intercessory Prayer.....	234
O	Guidelines for Movie Viewing.....	236
P	Guidelines for Student Fun Nights and Talent Shows.....	238
Q	Basic HIV/AIDS Information.....	239
R-1	Example Mid-School Evaluation Form.....	240
R-2	Example Final Evaluation Form.....	242
R-3	Example Affirmation of Fellow Students and Staff Form.....	244
REFERENCE LIST.....		245
ABOUT THE AUTHOR.....		247
WHAT THEY’RE SAYING ABOUT PRINCIPLES MADE PRACTICAL.....		248

NOTE: The three documents from which the guiding values throughout this handbook are drawn can be found in Appendixes A 1-3. These documents include “Principles to Define Changes and Growth of YWAM” (which will be abbreviated as “PDCG”), “The Foundational Values of Youth With A Mission” (which will be abbreviated “FV”) and “The Manila Covenant” (which will be abbreviated “MC”). The first two documents also include scripture references, which serve as Biblical foundations for the guiding values. Appendix A-4, “Founding Principles of the University of the Nations” is also key to understanding the unique calling and composition of the U of N.

CHAPTER ONE INTRODUCTION

*“Write the vision and make it plain,...that he may run who reads it”
Habakkuk 2:2b NKJV.*

The purpose of this handbook is to assist those who are pioneering Youth With A Mission (YWAM)/University of the Nations (U of N) courses anywhere around the globe, but especially within the developing world. Starting from the basis of our beliefs and values as a Mission, I will attempt to suggest some possibilities for *how* these principles could be translated into the everyday life of running a course from “A to Z,” including advance communication, scheduling, housing, shaping the environment, special events, closure and many other practical aspects. In most categories I will not attempt to give in-depth information, but rather provide the reader with some ideas and some resources for more focused consideration.

I do not propose to set forth the-one-and-only model, but rather a model, for setting up a course. In order to be relevant and effective, every school should function as a dynamic process, not according to a rigid, imposed program (though certain curriculum elements must be covered). The plan should be adaptable according to many variables, including the Word of the Lord for that school, the needs and expectations of the specific student body, the available resources, the cultural context, etc.

Most of my examples will be drawn from the Field-Based Leadership Training Schools conducted by YWAM/U of N, simply because this is my personal reference point, having served as the International Coordinator for this course for more than a decade. But it is my hope that the principles and the practicalities identified here will be helpful for *anyone* who is pioneering or setting up *any* school *anywhere*.

Creating a Complete Learning Environment

In his paper “Youth With A Mission Leadership Training Schools: A Curriculum Analysis,” Dr. Thomas A. Bloomer, U of N International Associate Provost, emphasizes the importance of working to shape the *total* environment of a school--to create a womb, as it were, for learning to take place through what is modeled as much as through what is taught. He stresses the importance to intentionally maximize the valuable learning opportunities that exist around the dinner table, in the living accommodations, during work times, on outings or at events, recognizing that they are *all* a part of the curriculum; the curriculum is not just what is taught in the classroom.

It is these aspects of environment that are highlighted throughout this handbook--the *why* behind what we do, even in practical areas which could sometimes mistakenly be deemed “unimportant.” My goal is to inspire creative planning with God through identifying values that should undergird and shape *every* dimension of the course. The promises that accompany God’s principles will result in fruit that remains.

The University of the Nations live-learn and modular concepts--where students, staff and speakers study, pray, eat, live and play in a community context for an intensive three-month time period--are foundational to create this total, formal and nonformal learning environment. The realization of these concepts would be impossible within the traditional university context. (See Chapter Fifteen: “U of N: A New Kind of Animal.”) Living in a learning community is particularly

important as we consider running schools in the more group-oriented, relational contexts of the developing world.

The Way We Were

Youth With A Mission is an international, multi-cultural and multi-denominational Christian missionary movement begun in 1960 in North America by Loren Cunningham (for the history of YWAM read Is That Really You, God? by Loren Cunningham). Within the first 18 months of its existence, YWAM volunteers were involved in a variety of expressions of evangelism, training and mercy ministries, the three major ministry focal points of the Mission. Fifty-three went with the Gospel to Mexico and 106 young people joined an evangelistic outreach to the Hawaiian Islands. Some shared Jesus' compassion in a leper colony in Liberia while others assisted with teaching projects in Upper Volta (now called Burkina Faso), Nigeria and Central America. YWAM workers were involved in community development, as part of an agricultural training school in Senegal. Nine churches were planted in West Africa--two in Ivory Coast and seven in Senegal.

By the end of its second year of existence, Youth With A Mission had missionaries working in personal evangelism, literature and radio ministries in Tokyo, Hong Kong and the Philippines. By 1964, around 200 youths joined Summer of Service teams to share the Good News in the Bahamas, the Turks and Caicos Islands, and the Dominican Republic.

On February 1, 1969, Loren and his wife, Darlene, founded the first Youth With A Mission training school in Europe. From the outset, their understanding was that training would serve as a "multiplier for missions." This School of Evangelism (SOE) commenced in a tiny Swiss village called Chateau d'Oex and ended 14 months later in Lausanne, Switzerland. It was a seed which carried within its design the genetic code of what would later become the University of the Nations (See Appendix A-4). A bumper crop of young leaders attended this first SOE and successive schools in the early 1970s, and proved to be the first fruits of the promise that training would be the key for multiplying missionaries. Many were called to commit their lives long-term to missions and headed out to pioneer permanent YWAM ministries, initially across Europe and then to the regions farther afield. ("The Way We Were" historical data verified by Loren Cunningham, October 1998.)

In 1973, the Cunninghams then led the first YWAM School of Evangelism in Hawaii and moved from Switzerland to the Big Island of Hawaii in September of 1974. This move brought a focus on the Mission's development within the Pacific and Asia. In 1978, they pioneered the Kona Campus of Pacific and Asia Christian University (PACU), which multiplied rapidly into many nations on six continents. (In 1988, PACU underwent a name change to University of the Nations to better reflect the global involvement of this YWAM training ministry.) By 1981, YWAM had grown to have approximately 3,000 full-time staff working at 70+ bases in 40 countries (1981 YWAM statistics, quoted by Communication Teams operating from YWAM Hong Kong).

It was at this point in growth that a need was recognized to develop an in-house course for YWAM leaders to help better equip them in the areas of spiritual leadership, management and communication. The first Leadership Training School (LTS) was conducted in Kona, Hawaii in 1981 under Loren Cunningham's leadership and successive schools were held there throughout that decade under the leadership of Earl Pitts, Jim Stier and Darlene Cunningham. The curriculum was adapted for growth and changing times, but the basic content remained much the same from one school to the next. However, there came a major re-directional word for the LTS in terms of focus and process at the end of the 1980's.

YWAM Makes a Paradigm Shift Toward the Developing World

Contrary to the North American norm of the 1960s when YWAM was born, it was Loren Cunningham's conviction from the outset that Jesus' command to "go into all the world" was intended to involve *nonwestern* missionaries as well as western. This is one of the reasons YWAM was structured in a decentralized manner, with decision-making at the grass roots level and financial backing from within the individual's circle of relationships, so *anyone* called of God had the opportunity to become a YWAM missionary.

At the 1988 YWAM International Strategy Conference held in Kona, Hawaii the 71 leaders present recognized that God was giving the Mission a specific new mandate: they were to *actively* work to release more nonwesterners, women and youth into greater leadership and decision making roles in Youth With A Mission (Thompson 1988). The understanding was that the inclusion of these groupings within more senior leadership levels in the Mission would bring a broader diversity of gifts and a better representation of the constituency of YWAM. But this integration would not just evolve into being: due to the fact that YWAM was born in North America in the 1960s and grew up in Europe in the 1970s, it was understandable that many of the current senior leaders were Caucasian males in their 40s and 50s. The achievement of this goal to involve more nonwesterners, women and youth--though fully embraced at the heart--would require intentional and possibly radical efforts.

Darlene Cunningham and a team involved in the direction of the Leadership Training Schools met together in February of 1989. With this International Strategy Conference mandate ringing in our ears, we asked God what His dreams were for the future. We researched the LTSs that had taken place up to that point in time and found that a total of 665 students--approximately 10% of YWAM's full-time staff in 1989--had attended an LTS held in Hawaii, Amsterdam or Texas. We asked God this question: "Should the LTS continue in its present format, or has it outlived its usefulness?"

The following were highlights from this February '89 prayer time:

1. The Lord confirmed for us to **renew the focus on our pioneer call**. The Lord challenged us to pursue the cutting edge fearlessly and not be afraid to be controversial in pioneering in every area (Mark 15:3-5).
2. God spoke to us from His Word through many passages regarding [a need to **correct] injustice...** As we pressed in, the focus seemed to be stated in Malachi 2:9b, "...the priests were showing partiality in their instruction." The statistics show that 27% of those who had attended the LTS were coming from a "Two-Thirds World" setting; however, many were first worlders serving in the Two-Thirds World. [This expression, the "Two-Thirds World," is an attempt within the missions framework to find a neutral, positive term to refer to the majority of the world's people who are either of non-European extraction or come from developing world nations.]

We understood the word and the data to mean that we as a Mission had not provided an equality of opportunity for leadership training in *all* areas of the world. Isolation imposed by national economy, visa restrictions or lack of English language proficiency had kept many from participating.

3. The Lord reminded us that the role of the servant leader is to **make it easy for all to get to the banquet table**. [Though this prayer experience was the first time we had used this term “the banquet table” in relation to training, our understanding was that God was giving this word picture to highlight the need for *all* the people of the YWAM family to have access to the fulness of God’s instruction. He was likening this to a feast around a banquet table spread with needful and delicious foods.]

4. God encouraged us through saying that He was pleased we were seeking Him and that **the result of our endeavor would be a light to the nations**. (“YWAM Leadership Development Proposal to the International Council” 1989, pages 3-4.)

The unanimous sense in our hearts was that God wanted us to “take the banquet table of leadership training to the people.” We realized through the above prayer outcomes that many leaders and potential leaders in the nonwestern world had not had opportunity to come to these banquet tables in North America and Europe because they had been hosted only in first world economic settings and offered only in English. There were many waves of Latin, African, Asian and Island leaders who had not yet eaten--and they were hungry. If we would take this banquet to their locations, provide it in their languages, and offer it within their economic capabilities, many more could be fed. The end result would be that more nonwesterners would be equipped with the tools they needed to complement their natural gifts, allowing them to move into greater leadership at international levels, share their wisdom and experience with the Mission as a whole, and more capably represent the multi-national constituency of YWAM in global decisions.

Taking the Banquet Table to the People

As one step of obedience to God’s heart-cry for the Two-Thirds World, Darlene and her team decided to take the LTS on location to a different continent of the world annually or biennially. We also made an intentional decision to seek to release young *potential* leaders. And it was hoped that the example of Darlene and other women in primary LTS leadership roles, working side-by-side together with capable men, would encourage and open the door for other women entrusted by God with leadership gifts.

While the existing LTS courses continued to be offered in some first-world locations to meet the ongoing needs, what we termed the “Field-Based” LTS headed out to new frontiers: Chile (1991), Kenya (1992), Tonga (1993), India (1995), Hungary (1996), South Africa (1998), New Zealand (2000) and Barbados (2002). Each one had a specific developing world focus and was conducted in multiple languages. Of the 769 students who attended the first seven Field-Based LTSs, 75% were from the Two-Thirds World, according to their citizenship and/or ethnic background. (Carrying a similar burden in his heart for the Two-Thirds world, Jim Stier, YWAM’s Chairman--and later others--also began to run bilingual LTSs internationally.)

Alongside many other efforts throughout the Mission, the creation of the Field-Based Leadership Training Schools has played a significant part in assisting the multiplication of missionaries from the developing world within YWAM. For some specific results, see Part III: Fruit that Remains. But there is still much to do!

By 1983, one-quarter of the full-time YWAM workers were from the Two-Thirds World; by 1991, it was one in three. In recent years, Loren Cunningham has repeatedly written and stated his desire for the Mission to become “two-thirds from the Two-Thirds World,” and we are now more

than half-way to that goal. There are currently 14-15,000 full time YWAM missionaries serving at over 1,000 locations in 166 countries of the world. These missionaries come from at least 136 different nations--and over one-half are from the Two-Thirds World. (June 2001 statistics from Loren Cunningham.)

Included in his May 1993 "Letter to all YWAM Staff Worldwide," Loren enclosed a paper called "Principles to Define Changes and Growth of YWAM" (see Appendix A-1) in order to release God's "2020 Vision" for the next century. The three initial principles, which reflect the paradigm shift in the Mission's thinking that has been noted above, are:

1. We must individually and corporately be guided by the word of the Lord (John 10:3-4).
2. There must be true equal opportunities and justice in YWAM at all levels, for all gifts and callings (Romans 11:29, Galatians 3:28), including westerners and nonwesterners, male and female, young and old, all social classes--just as it was with Paul the Apostle's co-workers. Zenos was a lawyer; Onesimus, a slave; Priscilla and Aquila were European; Rufus, a black African; Tychicus, an Asian; Junia (a woman), an apostle (Romans 16:7); Timothy, a youth, etc. (Acts 2:17-18).
3. All YWAMers should feel they have inherited a stewardship of this Mission, its values and vision; implied within this responsibility is the right to contextualize and interpret Biblical truths and YWAM's vision and values in a manner appropriate to their culture and context, and organize themselves accordingly (II Timothy 3:16, Proverbs 3:5, II Timothy 2:25).

The U of N Vision: Disciple Every Nation; Every Sphere of Society

According to a June 2001 report from the U of N Provost Office, the University of the Nations presently has 282 different kinds of courses offered in 51+ languages, held at 314 locations in more than 95 nations worldwide. There are currently approximately 115,000 students registered within the global U of N system. This is encouraging! But if we want to see people equipped to influence all spheres of society in every nation on every continent, it is important to multiply these efforts to "take the banquet table to the people" through pioneering new schools in all seven U of N colleges: the Arts, Christian Ministries, Communication, Counseling and Health Care, Education, Humanities and International Studies, and Science and Technology.

Trainers Must Be Learners

At the first Field-Based LTS in Santiago, Chile, we learned important lessons as leaders and staff which God has reaffirmed with each subsequent school. Following is a summary of those learning outcomes which identify some of the basic principles that will be underlined through the nuts and bolts of this handbook. (See Appendix B-1.) They include:

1. The value of the individual: creating an atmosphere that invites question-asking and communicates "we are fellow learners together with you." (See all of Chapter Ten.)
2. The importance of offering the student relationship links with YWAM leaders. (See Chapter Ten: "The Role of the School Leader.")

3. The importance of balancing the classroom constituency, making sure that the focus audience for your school makes up the majority of the student body so *their* voice can be heard. (See Chapter Three: “Balancing the Classroom Constituency.”)
4. The necessity of offering the course bilingually, so people can learn and express themselves in their heart language. (See Chapter Ten: “Language: A Justice Issue.”)
5. The importance of honoring and redeeming cultural gifts and expressions. (See Chapter Eleven.)
6. The imperative to look to the Bible as the textbook in defining what is a Biblical absolute and what is a cultural, gender or generational preference. (See Chapter Eleven: “Culture and its Rightful Role.”)
7. The centrality of the Cross of Jesus Christ. (See Chapter Ten: “Jesus First; Then Logistics.”)
8. The importance of wrestling for answers regarding how to teach those from a variety of educational backgrounds and learning styles, reaching to make the course challenging for all, yet accessible to all. (See Chapter Sixteen.)
9. The importance of maximizing every opportunity to communicate the vision of the University of the Nations, especially emphasizing its accessibility to those from the developing world, where generally only the elite can obtain a university education. (See all of Chapter Fifteen.)
10. The importance of imparting God’s heart to see more nonwesterners, women and youth in key leadership roles within Youth With A Mission/University of the Nations. (See Chapter One: “YWAM Makes a Paradigm Shift Toward the Developing World” and “Taking the Banquet table to the People.”)
11. The high value of celebration: taking every opportunity to make memories and strengthen our sense of family through folk dances, fiestas and parties, recognizing celebration as one of God’s gifts to equip workers for ministry into difficult places. (See Chapters Eleven and Fourteen.)

Mostly, through each new LTS experience, we as a leadership team have discovered how much we do *not* yet know, how totally reliant we must always be on the Holy Spirit, and how much we need to approach each situation humbly, as learners. But we have also entered into the richest season of discovery, relationships and celebration of our lifetimes--and it just keeps getting better!

Trainers Are Reproducers

As leaders and trainers, we reproduce in others whatever we are. Do we love Jesus first and foremost? Then this will be evident in everything we say and do and it will be infectious to those we lead. Jesus’ strategy to evangelize the world was to multiply Himself into His disciples, who would reproduce leaders of like vision and values, who would multiply leaders, and on and on. The goal was and is to preach the Gospel to every creature (Matthew 16:15) and to disciple all the nations (Matthew 28:19). This is the call of Youth With A Mission/University of the Nations, and of all our colleges and courses as well.

But what about the vision and values of YWAM/U of N? How do we reproduce them within others? As a school leader or staff, it is not enough to be well organized and pass on academic information: we need to have ingested the foundational vision and values of the Mission in order to be able to pass them on to successive waves of learners.

Darrow Miller, Vice President of Food for the Hungry, uses the analogy of a tree: the roots represent our foundational beliefs; the trunk represents our values; the branches represent our behavior (or decisions and policies); and the fruit represents the consequences (the resulting actions or programs). There is a direct link between what we *believe* and how we *behave*. As Darrow says, “Ideas have consequences!” In order for there to be healthy life and reproduction, the DNA must

flow *from the roots into the fruit*. If we just try to replicate programs--which are the fruit--they will be dead works. (Miller, 1998, P1.S2.04.)

So it is with this handbook--if someone simply tries to re-create the activities presented, there will be no life. But if the beliefs and values are embraced--about God, His Word, His world, ourselves, others, the enemy--fruit will come in terms of programs that are distinctive, yet carry the DNA of the Mission. And as others eat that fruit, they will ingest the seeds for reproducing more life as well. (See Part III: Fruit that Remains.)

As we look at pioneering new courses, we must always seek avenues to express God's life and the guiding values He has called us to live by in YWAM/U of N in Spirit-empowered forms that are relevant to each culture; to each generation. Yet we must not tamper with the basic call of God and His specific mandates to YWAM. Though the methods may change, the foundational beliefs, values and principles--YWAM's genetic code--must be passed on intact.

Some of the foundational principles of YWAM/U of N are written down in black and white (see Appendixes A 1-4). Yes, they should be taught; but more importantly, they must be *lived*. The organization, Youth With A Mission, can not make disciples. The institution, University of the Nations, can not produce Christian leaders with a call to disciple the nations. No structure or organization has the capacity to reproduce anything. Only living organisms can reproduce. YWAM is people. U of N is people. Only people, *energized by God Himself*, can pass on the genetic code He has planted within this ministry to successive generations. These beliefs and values cannot be mandated; they must be modeled and multiplied just as Jesus reproduced His original call and vision in His disciples--through personal association and relationships.

If you love Jesus first and foremost; if you love His call on your life; if you value people of all nations; if you have a servant, generous, hospitable heart; if you believe in young people; if you recognize your need for others and draw out their counsel in a team context; if you embrace vision, creative ideas and doing new things in new ways--then those you train will know it! As you impart these values to them, it is my confidence and hope they will embrace them and grow to be like you, as you follow Jesus. We as trainers are called to multiply God's life through our lives in order to raise up a new generation of leaders to be multipliers and help fulfill His ultimate dream of reaching every creature and discipling all the nations.

**PART I:
COUNTDOWN: PRE-COURSE PREPARATIONS**

NOTE: The three documents from which the guiding values throughout this handbook are drawn can be found in Appendixes A 1-3. These documents include “**Principles to Define Changes and Growth of YWAM**” (which will be abbreviated as “PDCG”), “**The Foundational Values of Youth With A Mission**” (which will be abbreviated “FV”) and “**The Manila Covenant**” (which will be abbreviated “MC”). The first two documents also include scripture references, which serve as Biblical foundations for the guiding values. Appendix A-4, “**Founding Principles of the University of the Nations**” is also key to understanding the unique calling and composition of the U of N.

PART I: CHAPTER TWO
FINDING THE RIGHT LOCATION, FACILITY AND HOST BASE

Guiding values:

1. “*We must individually and corporately be guided by the word of the Lord” (Principles to Define Changes and Growth of YWAM [PDCG] #1.)*

2. “*New vision should be encouraged. It should be easy for people at all levels of the organization, including young people and the newest recruits, to move in initiative, spiritual entrepreneurship and the pioneering of new ministries” (PDCG #8).*

3. “*YWAM recognizes the value of the family. We affirm the importance of fathers, mothers and children all sharing a call to missions and contributing in unique, complementary and vital ways. We support the necessity for each individual family to be a strong and healthy unit” (The Foundational Values of Youth With A Mission [FV] #13).*

4. “*We affirm the importance of accountability between Youth With A Mission as a whole and its various bases, ministries, teams and schools...” (The Manila Covenant [MC] #14).*

LTS Hungary Report: “The Hotel Goliat and the city of Budapest were bountiful gifts from God to the [LTS] staff and students. Budapest is a gorgeous city, with the Danube River dividing the plains of the Pest side from the hills of the Buda side, linked by lighted bridges and graced with fabulous old buildings. And the Goliat, a mammoth soviet-style block building was quite different from any facility used by past Field-Based LTSs. In Chile (‘91), students and staff shivered in line for outdoor showers while gazing at the snow-covered Andes. In Kenya (‘92), there was a drought and LTS students and staff were rationed only two cups of water per day. They had to be indoors before dark or risk getting caught by lions! In Tonga (‘93), everyone helped build their own huts, many of which didn’t have electricity until the end of the school. In India (‘95) the LTS was served rice and lentils every day and had to brave water buffaloes, dogs, chickens, bicyclists and a barrage of three-wheeled rickshaws every time they went out on the street. So, life in Budapest at the Hotel Goliat was quite a change: spacious accommodations for all the students and staff (and lots of networking, fellowship and fun on each of the five floors they inhabited), a classroom which seated 250 and therefore worked well for pioneering the GENESIS Project, easy access by public transport to any/all parts of the city...and City Park, with its zoo, amusement park and thermal baths within easy walking distance” (Gauslin, Handbook, December 1998, 269).

The Importance of the Word of the Lord and Faith

Often times in setting up a U of N course, the location and facility are predetermined. However, since this handbook is written primarily to help pioneer and multiply schools into the developing world, it is assumed that this may sometimes involve searching for a location and a

venue. The importance of seeking God for His guidance, as stated in the first guiding value for this section, cannot be over-emphasized in this process--both finding His direction in the broad strokes, as well as listening to His still small voice for fine-tuning.

Whether running a school in a predetermined location or starting from nothing, it is very helpful to identify what the *ideal* location should have and what the *ideal* facilities would be for a particular school. Otherwise, we may settle for second-best, rather than coming to the Lord with active faith for His highest.

Finding the Ideal Location

Following are a few thoughts to consider. As noted, the number one prerequisite to these things would be to seek God and receive His guidance to go to a specific nation or people. A second prerequisite (as noted in the fourth guiding value for this chapter) would be the importance of communicating and contracting with YWAM/U of N leaders in that region to hold a school there, requesting their input regarding the needs of the people, content, possible speakers, etc.

The country and/or city should:

1. Be easy to access via international travel.
2. Be centrally located for greatest number of potential participants from the region you have on your heart to serve.
3. Have easily obtainable visas for all nationalities, especially for those from nations with weak economies. NOTE: be sure to research this area thoroughly before committing to do a school in a location!
4. Have a temperate climate--particularly a climate that is not excessively cold, creating health hazards and/or making it difficult for child care.
5. Have a secure and stable environment, both politically and in terms of physical safety and theft. This is especially true when seeking a location where families with children may be involved, according to the third guiding value for this section.
6. Have a YWAM base or ministry located alongside, which will benefit long-term by the ministry and community contacts made by staff and students during the school. (The exception to this would be, if you feel called to pioneer a totally new work in a new location. In this case, your ministry would *become* the permanent YWAM/U of N presence that would benefit from these ongoing relationships.)
7. Help to establish the U of N vision as a reality.

Thoughts to Consider regarding the Accommodations:

1. It is the highest aim for students and staff to be able to give their full attention to the school and the purposes for which God has brought them, rather than being consumed with trying to survive. Therefore, it is important to consider whether the venue has electricity, adequate water supply, telephone/FAX/E-mail, access to local transport, laundry facilities, etc.
2. Especially for a large school, consider whether the facility has ample classroom, kitchen, dining room, office, and guest rooms and can accommodate a large number of singles and families with children--including adequate bedrooms, bathrooms, toilets, preschool/child care rooms, study rooms and places for students and staff to gather informally to enjoy fellowship.

The above criteria describe the *ideal* settings and conditions, but we have also seen that sometimes the establishment of a new school can provide the catalyst to create something out of nothing--to birth new ministries and visions--as stated in the second guiding value for this chapter.

This can also spotlight wonderful opportunities for people to give finances for things like wells or heaters, or make donations of equipment, etc. to get a new ministry location started.

Host Base Role

If you are planning a school, where one advance person may be able to go on location to do all the preparations, the following information may not be needful. But if you are planning to bring a sizeable school to an existing YWAM/U of N location, the following “host base criteria” may be helpful.

In the case of the Field-Based Leadership Training School, it is a mobile course that is run at different times in different regions of the world, at the invitation of the local YWAM/U of N leadership. It is important in this type of situation that a host base agrees to take on the role of covering the local logistical set-up. The amount of collaboration required between the school leader and the local host base requires a tremendous amount of open communication and contracting between the two, as noted in the fourth guiding value for this chapter. It also requires that all of the people who live and work at the host base truly embrace a commitment to hospitality.

Generally, the LTS leadership team takes responsibility to create the school itself, which involves setting the curriculum and schedule, inviting the speakers, rallying the classroom staff, communicating with prospective students, etc. The host base usually provides the infrastructure, including the operational systems and personnel.

If you are working with a host base, following are some of the roles you may want to partner with them to take responsibility to cover:

1. Appoint a staff person as the local coordinator with whom the school leadership communicates. This person tracks to see that all the items listed below are covered. The local coordinator needs to be someone who is involved in leadership and decision-making who can make or quickly obtain the necessary answers. In the final three to six months prior to the start of the school, it is important that the local coordinator has a clear schedule to give himself/herself full-time to the preparations for the school, without carrying other responsibilities that compete for time.
2. Scout out accommodations for classroom, housing, kitchen and child care facilities, and secure the decided-upon accommodations after conferring with the school leadership. The host base is encouraged to listen to God for His guidance in this search process as well! Once they have located a place they feel is right, they are expected to communicate all the information and details regarding the facility (including photos, if possible) before making any contractual agreement that would involve the school. (It is always desirable for the revenue from a mobile course to help the host base with the purchase of permanent facilities, if that’s within their vision, rather than just be consumed in rent.)
3. Set school fees in collaboration with the school leadership, using a three-tiered fee scale based on the individual's citizenship and the Per Capita Income for that nation. (See Chapter Four.) The incoming school leadership will be very dependent on the local base to give the guidelines in this area, since they be unfamiliar with the local economy. With the LTS, it is agreed with the host base that the fees collected from the students go toward food, housing and school expenses such as transportation and handouts; construction costs and capital expenditures for items that will remain following the school are the responsibility of the host base.

Regarding accommodation costs, as mentioned, one goal is to find the least expensive accommodations which will serve the school's needs, yet keep students and staff from having to spend their time and energy on survival. It is preferable to have functions such as meal preparation and cleanup, housekeeping, and grounds maintenance filled by student work duties, both in order to keep costs at a minimum and also to retain the opportunity to shape the values and environment surrounding these activities in addition to what transpires in the classroom. (See Chapter Seventeen: "Work Duty Philosophy" and the [2000 U of N Reference Guide](#): "Why Work Duty in the University of the Nations?") Note: in the event that you cannot run your own kitchen, be sure to negotiate with the facility regarding the menu in advance of signing a contract! Have them provide a weekly menu which, once you have agreed to it, would serve as the minimum acceptable standard.

4. Arrange transportation to and from the classroom and dining, if in separate locations from housing. The ideal is for all of these functions to be in close proximity to each other--especially when considering families--but when they are not, shuttle transport needs to be arranged.
5. Process applications for all countries within the host region and/or the countries agreed upon with the school's leadership. (See Chapter Three.) In the case of the Field-Based LTS, the International Coordinator oversees the overall process and provides sample forms and letters that reinforce the values we want to model through the LTS. (See Appendixes C-1, 2 & 3.) A part of the local process is to interface with the local immigration office and send out invitation letters for students and staff to obtain necessary visas.
6. Provide operations personnel (cooks and supervisors for kitchen, housekeeping, etc.) who understand and live by the values of the Mission. These individuals may also oversee student work duties in these departments.
7. Recruit child care staff, if necessary--personnel for nursery, preschool and sports/activities program for older kids--to supplement existing YWAM programs or create temporary programs to run alongside the school. You may want to encourage parents to bring a nanny for infants or a tutor for older children who must follow a specific educational track, so that both spouses can attend the school as full-time students.
8. Acquire classroom equipment. (See Chapter Seven: "Setting Up the Classroom.")
9. Arrange transportation from airport, train station and/or bus terminal for staff and student arrivals.
10. Provide vehicles at the school location for speaker pick-up/hospitality, food purchasing, medical emergencies, etc.
11. Prepare welcome information, including a welcome letter from the local base, information about the area and its churches, banks and businesses, etc. (See Chapter Eight: "Preparing the Welcome Information Packet" and Appendix L.) It is important that the school leader has the opportunity to review whatever the host base plans to use, as it is important that everything within the context of your school be done to model what you teach.
12. Arrange a cultural welcome program for students sometime during first week of the school to bond new arrivals in a positive way to the local people and culture. (See Chapter Eleven: "Cultural Welcome by Host Base.")
13. Arrange a tour of the city/area (with local YWAM staff as tour guides) sometime during the first week. Include in the tour information regarding general history (especially spiritual heritage), interesting sights and important places to know, such as banks, post office, etc. (See Chapter Eleven: "City/Area Tour.")
14. Provide two or three individuals from the local staff during the staff training/preparation week (just prior to the start of the school) to help locate materials, make photocopies and assist with last minute preparations.

15. Appoint a local ministry coordinator to connect with the school leadership and set up ministry opportunities for individuals and teams with churches, other mission organizations, etc. in the area. (See Chapter Seventeen: “Ministry Opportunities.”) This could include a city-wide Missions Festival as well as businessmen's seminars, pastors’ gatherings, etc. with visiting speakers and/or leaders.
16. Arrange location for staff training/preparation time prior to the start of the school where all the staff can meet, be housed and fed in one location. (I would suggest that the cost for this be covered by the school staff costs, and not require an additional charge.)

PART I: CHAPTER THREE

STUDENT APPLICATION PROCESS

Guiding values:

1. *“We affirm the value of the individual. We commit ourselves to pursue the equipping, up-building, and empowering of all those God sends to us for the fulfillment of His ministry and purpose in their lives” (MC #15).*
2. *“YWAM is dedicated to being relationship oriented in our living and working together. We desire to minimize the need for structures and rules by leading lives of transparency, humility and open communication” (FV #11).*
3. *“YWAM is called to servant leadership. A servant leader is one who honors the calling of his/her followers and guards their rights and privileges. Just as Jesus served His disciples, we stress the importance of those with leadership responsibilities in our mission serving those whom they lead” (FV #17).*

People are God’s Greatest Treasures!

God greatly values every individual, so the fact that He allows us to be a part of the process of what He is doing in people’s lives is a tremendous privilege--and responsibility. Our attitudes regarding the value of the individual (the first guiding value for this chapter) are mirrored to the potential student from the time of our very first correspondence. When we have received an inquiry, how long do we take to respond? Is our communication personal, friendly and positive, or is it impersonal and mechanical? If we are offering a bi-lingual school, do we meet the prospective student in his or her language from the first interaction and all the way through?

Personally, I prefer to be directly involved with the student application process as much as possible. I like to write or at least have input into the letters and information that go out to prospective students because these communications model what we believe regarding their personal value, as well as how we view ourselves as leaders/staff and our relationship with them. At the same time, especially when preparing for a large school, I recognize that it is often not possible for every piece of communication to be an original or personalized masterpiece.

Balancing the Classroom Constituency

In preparing to run a large, multi-national school there is one very important thing which should be determined before writing and sending out information and receiving applications: you must clearly define *who* you believe your focus audience is to be and set percentages for the constituency of the classroom so that *they* will truly be the focus of your training and their voice can more easily be heard. For example, the percentages for the Chile LTS were: a minimum of one-third Latins; one-third from other developing world nations; and one-third others (primarily westerners working in the developing world). If the number of individuals from the host region is more than the other two categories, that is fine; but it should not be less, or their voice may be swallowed up by the majority.

Numbers alone will not assure that the focus audience is heard, but keeping a careful watch over the balance of people groupings that are accepted into a school can help maintain a good

spread. It will still require the sensitive and thoughtful efforts of the school leaders and staff to facilitate the involvement of each group, making sure there is equal opportunity for expression by all.

Communicating with the Potential Student

There are three packages of information that I would suggest you send to a prospective student. These should be translated into all the languages in which the course is offered, as it is important that everyone receives exactly the same information and therefore has the same expectations. It is important that both the content and effort behind these communications model a commitment to relationship and servant leadership, as noted in the second and third guiding values for this chapter. (Note: in recent years, I have come to do nearly *all* applications/communication via E-mail because it is speedy, it is less expensive than FAXes, and it tends to be more reliable than the traditional postal service in communicating with third-world locations.)

Student Package 1

The first package includes:

- 1) **Personalized Response Letter**, answering the individual's inquiry, including an explanation of the purpose and vision for this specific school
- 2) **Information Sheet**, giving details about the dates, costs, location, etc.
- 3) **Application Form**
- 4) **Leader's Reference Form**, to be filled in by the individual's YWAM/U of N leader

See Appendixes C-1, a-d. Both the application and leader's reference form should include questions designed to help identify the individual's calling and expectations in applying for a specific school in the national/cultural context in which it is being offered.

With some secondary level U of N courses, there are specific requirements that need to be met by those applying to attend the school. These should be outlined in the Information Sheet. One of these requirements, for *all* U of N courses is: you must do a YWAM Discipleship Training School (DTS) first! Darlene Cunningham, Co-Founder of YWAM says "The DTS is the foundational building block of Youth With A Mission [and University of the Nations]. It is the 'doorway' for each staff and student to walk through, where the values and vision of YWAM are imparted" (Rickard 1997, 10). We do our students a grave injustice if we accept them into our schools or onto YWAM staff without their having had the proper foundational teaching and experience provided through the DTS. According to the International Assistant Director of the DTS Centre, as of June 2001, there were 317 YWAM/U of N DTSs offered at various locations around the world. (See the 2000 U of N Reference Guide, "YWAM/U of N DTSs: Description, Purpose and Curriculum.")

Student Package 2

The second package could include (see Appendixes C-2, a-d):

- 1) **Personalized Acceptance Letter**
- 2) **Helpful Hints**--detailed information the student will need to know about accommodations, climate, visas, electrical voltage, culture, what to bring, etc.
- 3) **Academic Information**
- 4) **Student Arrival Information Form**

It is important that a *team* of leaders from the school pray over each and every application, seeking God's direction and insights for that potential student. In the previous section on "Host Base Role" in Chapter Two, I suggested for larger schools that the host base process applications from within the host region, and the school leadership process applications from the rest of the world (if they are preparing from two separate physical locations). One of the main reasons for having people apply within their region is because the local leadership generally has better knowledge of the potential student and are better equipped to pray over the application and discern whether or not to accept that person to do the school.

One part of deciding whether or not to accept people involves the potential student's financial status. If the person does not have the fees for the school, it is up to the team praying over the application to discern whether to accept the person and believe with him or her for the school fees. They should encourage the individual to take personal responsibility to raise the finances *prior* to arriving at the school, while still in his/her own relational context.

In the following chapter, we will talk about making the costs of the school accessible to each student, according to the Per Capita Income of the student's nation of citizenship. At the same time, for the LTS, we clearly state, "We *do* expect everyone in every category to pay their full LTS fees! Our budget requires this--there is no 'padding.' We will do everything we can to work with you, believe with you and encourage generosity...but we expect each student to take full responsibility to see his/her fees come in." (See Appendix C-2b.)

If the team praying over applications does not feel to accept a person to attend the course, it is important to be as positive as possible in communicating that decision, affirming the person's motivation to learn, telling the individual what criteria is lacking and offering alternatives to consider which may produce the development or learning outcomes they are seeking. It is important to word this in such a way that it does not sound like you are trying to provide guidance for their lives--simply offer alternate suggestions to ask God about and pursue, should they feel to do so.

Student Package 3

The third communication package I would suggest that you send out is a **Heart Letter** from the school leader, including final details. (See Appendix C-3.) It should be sent in time to arrive a month or more before the school begins. It is aimed at fueling the students' anticipation and getting them involved in prayer for the school and for fellow students and staff who may be facing visa or financial obstacles. It often also includes any last-minute information they may need to know.

Sometimes, with the Field-Based LTS we have found ourselves in very rugged, pioneering situations. For example, in Tonga, as we approached the start of the school, it became obvious that construction of the campus where we planned to house the students and hold the classes would not be completed by the start of the school. In fact, we would need to involve the students in building their own accommodations! It was very important that we communicated that to the students *in advance of their arrival*, preparing them for the shock, and/or allowing them to make a decision *not* to come, if they felt this pioneer setting would be too difficult for them.

Student List

One tool that can help track the constituency of accepted students is a regularly updated student list. As students are accepted into a school, all their pertinent information should be added to this master list. For different schools, there may be differing needs in terms of what information

should be included on the student list--some may need passport information, etc. Personally, I prefer to use the student list to compile *all* the needed reference information in one place, rather than having multiple lists.

Following is an example of the information I include on this student list:

<u>NO.</u>	<u>NAME</u>	<u>SEX</u>	<u>BIRTH</u>	<u>CITIZEN</u>	<u>YWAM BASE</u>	<u>LANG.</u>	<u>HOUSING</u>
1.	AGOSTA, Roberto	M	11Ap67	Switzerland	Mozambique	English	Whaia Bldg.
2.	BATISARISARI, Vilimone	M	28Je67	Fiji	Mozambique	English	Crossroads
3.	BATISARISARI, Judy	F	19Fb65	Canada	Mozambique	English	Crossroads
	Jonathan (child)	M	23Fb92				
	Elizabeth (child)	F	15Ja95				

It is important to date the student list at the top so that, if you find multiple lists laying around, you can be sure which version is the most recent: "LTS New Zealand Student/Staff List, Updated December 27, 1999."

Just prior to the start of the school, you may want to add the numbers to have an easy count of students and possibly their housing assignment, as noted above. I generally include children on the student list so they appear with their family unit, but I do not give children or non-attending spouses a number, as they are not students in the school. You may also add similar staff information in a section at the end of the student list, so that you have one comprehensive student/staff list. At the start of the school, this list can be duplicated or posted so that all the students and staff can learn each other's names, locate one another, know when someone is celebrating a birthday, etc.

As mentioned, this list can be used during the application process to track how we are progressing regarding the constituency of the classroom--numbers from the focus region, numbers from other parts of the world. It can be used by accounting to easily identify the students' citizenship and the fees they will pay, according to the International Financial Scale explained in Chapter Four. It can be used by preschool and childcare personnel to determine which children are in which age bracket. And it can be used by hospitality to plan for student/staff/children's birthdays, etc. (It is suggested that you spell out the month in all communications, as some nations put the day first and some put the month first, which can lead to a lot of mis-communication.)

Helpful Hints: Preparing Your Students for the Cultural and Physical Setting They Will Enter

The Helpful Hints is one of the most important tools to prepare the individual to enter a new environment and make the transition as smooth as possible. (See Appendix C-2b.) In some cultures, it may be important to inform the student in advance of things which could be offensive within that culture, to spare them the embarrassment of inadvertently violating some local standard. At the same time, it is important to do this in a way that is positive--giving reasons and understanding, not rules--so that you are building bridges to the culture and not barriers.

In the Budapest LTS Helpful Hints we stated:

"As we join together in Budapest for the Leadership Training School, we will be exposed to a variety of new cultures and experiences. This is one of the great joys of the LTS! But it also means that, out of love for our brothers and sisters, we may need to adapt and do things in ways which may not be according to our own preferences. Our heart is to give you as few rules as possible, but at the same time

give you enough information and guidelines to serve you as you prepare to come to the LTS.”

To prepare your own Helpful Hints type of information piece, it will be important to get the input of someone living in the setting where the school will take place, if the person setting up the course does not live on location or has not spent extended time there. One of the things you will want to do through the Helpful Hints is draw the student to fall in love with the country even before he or she arrives and bond them to the people, language, food and culture of the host location. Sometimes there are challenges which you may need to prepare the student to encounter, but even that can be communicated in a positive way. (For example, in preparing for one school, a local person helping to compile the information for the Helpful Hints wrote: “The postal service is an unpleasant outfit to do business with. They are always jammed, and the surly, unhelpful staff speak only [the local language.]” Rather than focus on the negative, I would suggest something like the following: “If you desire to purchase stamps, you may want to buy them at a local kiosk, as a visit to the post office can be a very crowded and time consuming experience.”) In writing the Helpful Hints it is also important that you think about the audience that is coming to the school and try to write things from *their* cultural perspective, if different from your own.

What about Leaves of Absence?

There will always be both urgent and important business that may vie for the students’ time and try to draw them out of the classroom, potentially robbing them of the full benefit of doing the school. Therefore, it is important to set up guidelines from the outset of your communication with potential students that *every* person needs to commit to attend the school full-time. It is not a matter of trying to be legalistic rule keepers; the purpose for setting this precedent is to protect the student, recognizing that there will always be legitimate needs that could draw them away if there were any leeway for that to happen. The enemy would even happily create crises to do that very thing. If you open the door for any to be excused for conferences, speaking engagements, local leadership roles, etc., it is likely to create a flood-tide of requests and the whole school may be affected. Therefore, it would be wise for you as a leadership team to carefully think through your guidelines in advance so that you do not end up making arbitrary decisions.

Criteria Regarding Guest Attendance

You may receive requests from YWAM staff, pastors or friends asking if they can drop by and sit in on classes. Though there is a desire to be able to bless people, there are other issues which should be considered as well. First, it is important to protect the integrity and continuity of the course you are offering. It is not the same as a church service; it is a university course for credit. The full learning process comes via the integration of *all* the sessions related to a topic: the teaching, discussions, processing times, etc. Secondly, our students have each made a huge sacrifice of time and finances to attend the course. It is not fair to the paying students to indiscriminately open the doors to others who may want to drop by.

Having said that, you certainly *will* want to find ways to bless non-attending spouses, YWAM staff and friends from the body of Christ. One way you may do this is by offering specific blocks of teaching as seminars. Also, you may designate specific activities to be “open” for spouses or YWAM staff to attend, such as worship times, optional sessions and as many social activities as possible. (See Appendix J: “Guest Criteria.”) It is important to note that U of N has specific definitions and policies for auditors and observers (See U of N 2002-2004 Catalogue or 2000 U of N Reference Guide).

PART I: CHAPTER FOUR INTERNATIONAL FINANCIAL SCALE

Guiding values:

1. *“YWAM is committed to know God, His character and His ways. We affirm the vital importance of hearing God’s voice, seeking His counsel and obeying His instructions” (FV #1).*
2. *“YWAM is called to practice a life of dependence upon God and His people for financial provision, both corporately and individually” (FV #19).*
3. *“We affirm that God wants Youth With A Mission to be a representative of all nations of the earth, and that our staff and leadership should be comprised of races from Africa, Asia, Australasia, Latin America, Oceania, the Middle East, Europe and North America” (MC #5).*
4. *“We affirm the importance of doing God’s work, God’s way. We declare our total dependence on God for wisdom, and ask Him to reveal to us any trace of paternalism, prejudice or triumphalism. We choose to follow the example of the Lord Jesus who gave up His rights, defending the rights of the poor, and serving those He came to minister to in righteous humility” (MC #7).*

Setting Course Fees: God’s Commitment to Justice

It is important, especially in running courses in the developing world, to make them financially accessible to students from weak economies. Otherwise, we still will not accomplish our goal to “bring the banquet table to the people,” as stated in the third guiding value for this chapter. But how do we do that and still make ends meet financially?

David Joel Hamilton, International Associate Provost for the University of the Nations and a member of the Field-Based LTS Executive Team, has created a three-tiered fee scale whereby students from weak economies pay a lower tuition than those from stronger economies. This scale has since been adopted by the International U of N Workshops and is used for other international YWAM events and U of N schools as well.

The International Financial Scale is based on David’s Biblical research, which reveals the character of a loving God who is fully committed to justice and fully committed to meet people within the reality of their circumstances. God calls us to do likewise, as stated in guiding values numbers one and four for this chapter.

Following are some excerpts from David Hamilton’s paper “Biblical Basis for Adopting an International Financial Scale in Youth With A Mission” (David’s complete paper is included in the 2000 U of N Reference Guide.)

Just and Fair

As we would seek to develop an international financial policy that is equitable, in a world where international finances are very inequitable, it is of utmost necessity to review the applicable Biblical principles and practices. First of all, let us understand

the terms “just” and “fair.” Fairness has to do with giving to or requiring from each the same. Justice has to do with giving to or requiring from each his or her due. The former insists on equality of treatment regardless of circumstances, whereas the latter weighs the circumstances...in order to determine what equitable treatment is. If all the circumstances were the same, fairness and justice would give or require the same. But where circumstances differ, fairness and justice may no longer be one and the same....

God is fair whenever fairness can be justly executed. But whenever fairness and justice diverge, God is unquestionably just. God’s justice is revealed again and again in the principles of the scriptures....

God’s requirements in the area of [Old Testament] sacrifices followed the principle of justice. God did not ignore the economic differences that existed among His people; rather, He took them into consideration in His dealings with them. So it is, that in Leviticus 5 the law states: “Now if a person sins...he shall also bring his guilt offering to the Lord...a lamb or a goat as a sin offering” (Lev 5:1-6). Then note verse 7, “But if he cannot afford a lamb, then he shall bring...two turtledoves or two young pigeons....” Furthermore, verse 11 says, “But if his means are insufficient for two turtledoves or two young pigeons, then...he will bring the tenth of an ephah of fine flour for a sin offering.” The sacrifices God required were scaled to the people’s economic possibilities. An inflexible “price” could not be set, otherwise it would be so low that it would not cost the wealthy anything or it would be so high that the poor wouldn’t even be able to consider drawing near to God to make things right with Him. Justice required scaled financial obligations....

In neither the Old nor New Testament examples do we see God giving free handouts that undermined individual responsibility and personal cost. Sacrifices were sacrifices, and only those who worked received a wage. Yet in His justice He did not put the same demands on all people. You see, to require the same amount from the poor as from the rich is to require *more* from the poor--and that is unjust. To require the same principle from the poor as from the rich considering their circumstances is to be just. (2000 U of N Reference Guide.)

How does the International Financial Scale work? Every nation of the world is scaled according to its “Per Capita Income.” The PCI is the average yearly income per individual in that nation. This range of nations is broken into three categories: A, B and C. This scale must be updated every few years, as the world’s economic situations change. The current scale is printed in the 2000 U of N Reference Guide: those from a nation with a PCI of 0 - \$4,000 pay Category C fees; nations with a PCI of \$4,001 to 10,000 pay Category B fees; nations with a PCI of \$10,001+ pay Category A fees.

Each student’s fees are set according to the category of his or her citizenship. If a married couple from differing fee-scale nations attend a course, they pay different fees, based on their individual citizenship. The reasoning behind this is that they have relationship roots--a network of family and friends--from within that economic strata who are potential financial supporters. (YWAMers depend on God and His people for their financial support, as stated in the second guiding value for this chapter. For a more complete understanding of the principles of faith and finances by which YWAM operates, read Loren Cunningham’s book Daring to Live on the Edge.)

How does having differing fees work in covering the actual costs of running a school? Keep in mind that, within this handbook we are looking primarily at conducting courses within the developing world and our desire is to make these schools accessible to those from weaker economies. For the fee scale to work, the fees for the lowest-paying category should cover the actual cost of the individual's consumption in terms of food, housing and utilities. At the same time, it is important and Biblical that the tuition should present a financial challenge to the prospective student which requires him or her to exercise faith for God to provide. It is helpful to get wise counsel from YWAM leaders in the region to find out what amount would require a stretch of faith for the individuals of that region, yet still be within their reach.

The fees paid by those in Categories B and A cover not only the cost of their food and accommodations, but help to bridge the costs for the entire school in terms of handouts, classroom materials, transportation, hospitality, etc. This should be clearly communicated from the outset to those from Categories B and A: they need to understand that the fees they are charged will help to cover expenses for the entire school. (See Appendix C-1b.) When running a course in a developing world context, the Category A and B fees are still generally much lower than those charged of students attending schools in first world nations.

As stated, the Category C fees cover actual consumption in terms of food, housing and utilities; the Category A fees are generally about three times higher; the Category B fees are scaled midway between the other two. (See Appendix C-2b.) (Note: With the LTS, fees for spouses and children of LTS students, as well as the fees for LTS staff are also set on a three-tiered scale. The Category A staff fees are approximately the same as Category C student fees; they are geared to cover the actual cost of consumption, as these staff have come to serve the students and the school and should not pay tuition.)

The International Financial Scale is not a fool-proof system. There will always be the possibility of having a pauper apply from Norway, or a millionaire from India. And the truth is, most people generally have a good reason why they think they should pay a lower fee. But the International Financial Scale is at least an attempt to act justly, according to a non-arbitrary standard.

Having set the national PCI as the non-arbitrary basis for determining student fees, what should you do if you feel you are to make an exception and charge someone a lesser amount than their citizenship would determine? If you decide to do so, it would be extremely important to be able to state the rationale and principle behind this decision to those who may question it. My suggestion would be *not* to tamper with the fee scale, but to come up with a creative way to see that individual's total fees met through fund raising, seeking out a donor, etc.--a solution that leaves the standard intact, but proves the faithfulness of God.

What about Courses Conducted in the First World?

Though the question of third-worlders attending schools in the first world is not the focus of this handbook, let it just be said that we do *not* want to create a class system and a division between first world and third world schools in YWAM/U of N. Presently, as David Hamilton states in "Biblical Basis for Adopting an International Financial Scale," "third-worlders cannot afford first world schools and first world schools cannot afford third world students. But if we are in fact going to fulfill the Great Commission together, we definitely cannot afford to let the situation continue as is. We cannot allow for separation based on economics." The first world needs the wisdom,

perspective and spirit of celebration that their third world brothers and sisters can give. There must be creative strategies pursued in order to make their involvement possible.

Many U of N Schools offer one or more tuition free courses to children of long-term YWAM staff and/or to long-term staff. This is not a global U of N policy, but each U of N campus or YWAM base is encouraged to adopt this idea of generosity and set their own guidelines. These students generally pay their food and housing costs, but do not pay tuition or administrative fees. (See Appendix D.) There can only be a certain percentage of tuition free students accepted into any given course. But possibly first world bases could create a tuition free policy for third world students that would also be included within this percentage quota. If so, the student should be required to trust God for a portion of their costs, as stated earlier--either their airfare and/or a portion of their actual food and housing costs. There would probably still need to be a strategy to help cover the remaining costs through fund raising, seeking out specific donors, etc.

One caution, which comes from the painful experience of having done the wrong thing: if you communicate to an individual from a developing world nation that you are providing them with a “scholarship,” it would not be wise to turn around and make them raise their funds by doing fund raising speeches, bake sales, etc. Within most developing world contexts, the bestowing of a scholarship is a high honor which they would have communicated with friends and family. Asking them to work to raise funds for something they understood to be gift of honor would be a major cultural blunder! (However, this should not exempt them from doing standard student work duties, which are part of the U of N live-learn curriculum. See Chapter Seventeen: “Work Duty Philosophy” and 2000 U of N Reference Guide: “Why Work Duty in the University of the Nations.”)

PART I: CHAPTER FIVE
SPEAKER INVITATIONS AND COMMUNICATION

Guiding value:

“YWAM is committed to doing, then teaching, according to Jesus’ example. We affirm the importance of living a concept, theory or belief in personal experience as essential to passing it on to others. We believe that godly character and the fruit of the Spirit are more important than an individual’s gifts, abilities and expertise (FV #10).

God has given YWAM/U of N a wealth of teaching resource people--both those from within the Mission and qualified friends who are not officially part of YWAM--who embrace the values and principles upon which we stand. Because of the U of N’s modular structure, whereby only one area of study is covered in a course over a three-month time period, it is possible to have visiting instructors come and teach for a week or more at a time. (See U of N 2002-2004 Catalogue, “Resident and Resource Teachers.”) This idea of visiting professors coming directly from the field of their expertise was part of Loren Cunningham’s concept for the university from the origin of the first School of Evangelism in Lausanne, Switzerland in 1969. In this way, we reap the benefit of learning from those who are doing what they teach, not just sharing theory, as stated in the guiding value for this chapter.

The quality of the course is not dependent on any one teacher, but on many specialized teachers, as well as the school leader and staff, who also teach and help to integrate the contributions made by the visiting speakers. Their role is not only to bring continuity, but a high level of unity and interaction among the students, processing what has been taught.

In stating this, we see that the role of the school leader is one of facilitating the students’ learning, integrating all parts of the course, and helping the students to come to synthesis and application. But his or her role does also include overseeing and coordinating the speaker schedule. (See Chapter Ten: “The Role of the School Leader.”)

Prior to extending invitations to potential speakers, it is important to determine the areas of content that the course is to cover. Some of the curriculum guidelines are pre-determined if you are running a school that is already registered with the U of N. But either way, preparing your “U of N Course Registration Form A” will greatly aid you in the process of identifying specific learning objectives. This is discussed in Chapter Seven, and there is an Example Form A in Appendix G. Once goals and objectives are set, prayerfully consider who could best impart the material that needs to be covered to *these* students in *this* context.

The person coordinating the schedule needs to carefully and prayerfully design the overall sequencing of content and speakers. At the same time, it is important not to get *too* rigid: God has a way of sovereignly intervening in our plans.

It is important that you communicate with the speaker the specific topics you want him or her to cover in your advance communication. Although you may give one or two sessions for the individual to *ad lib*, don’t give away a whole week and say “just share whatever is on your heart” or you may never responsibly cover all your specific curriculum goals.

There are several things to consider in extending invitations to guest speakers:

1. The person should be qualified to speak on the topic he or she will be presenting. This qualification should include not only theoretical knowledge of the topic, but experiential knowledge and success in the field, in accordance with the guiding value for this chapter.
2. The individual needs to be a person of integrity and solid Christian character who understands and supports the values of YWAM/U of N, also stated in the guiding value above.
3. It is always the highest and best if the school leader and/or staff have heard the individual previously and can personally recommend him or her. It may be unwise to invite a speaker whom you only know about by hearsay and not by personal experience.
4. It is important that you prepare the speaker in advance regarding the topics you want him or her to cover, the constituency of the student body, and any specific challenges which it may be helpful to know. It is also important to provide speakers with practical information regarding weather, required visas, telephone numbers, etc.
5. It is important to be very clear in your communication regarding the school's role in covering expenses for the speaker's airline ticket (and the process for obtaining it), honorarium, etc. so that there are no potential misunderstandings.
6. Especially if you are conducting a school in a location that is new to you, ask for input from local YWAM leadership in locating individuals from *within* that nation, cultural context and/or language group to come into the school, at least for a day or two. In this way, you are tapping into the local wealth and not just importing foreign speakers.

See Appendix E: "Example Invitation Letter to Guest Speaker," to give you a better idea of what an invitation letter could include.

After receiving a confirmation from a speaker, it would be important to send him or her a copy of your Helpful Hints information piece, request copies of any handouts he or she plans to use so that they can be translated, and engage in ongoing personal correspondence regarding other things that need to be covered, including arrival information, etc. One important thing to obtain from the speaker prior to the start of the school is a personal resume, to be included in the Syllabus. (See Appendix H.) The guidelines for what to include are much the same as those noted in Chapter Thirteen: "Speaker Introductions." Once the school has started, it is good to send the speaker an update which shares the atmosphere of the school and some of the exciting things God is doing, in addition to whatever additional practical preparations may be necessary.

PART I: CHAPTER SIX
STAFF INVITATIONS AND COMMUNICATION

Guiding values:

1. *“There must be true equal opportunities and justice in YWAM at all levels, for all gifts and callings...including westerners and nonwesterners, male and female, young and old, all social classes--just as it was with Paul the apostle’s co-workers...” (PDCG #2).*
2. *“We must embrace and implement a plurality of leadership at all levels” (PDCG #7).*
3. *“YWAM affirms the importance of living holy and righteous lives. We believe that holiness is a fruit of God’s grace, transforming the motives of the heart, and affecting our words, conduct, business dealings and relationships” (FV #9).*
4. *“We must first study the word, then practice it in ministry before we have God’s authority to teach or lead it” (PDCG #10).*

The school leader and staff are key ingredients in the learning process. You may have a great facility and even an excellent line-up of speakers, but your school leadership team will be the ones to weave the learning process, helping students to assimilate and apply what they are hearing, as well as presenting a model through their lives. The leader and staff are the flesh and blood continuity throughout the course. It is important that there be a variety and balance of gifts among them, according to the second guiding value for this chapter.

It is always important to carefully choose the staff for any school, but it is even more important when designing a course for the developing world which is to include people of many cultures. We want to model equal opportunity and justice, according to the first guiding value for this chapter. Are there people from a number of different nations on staff of the school, especially developing world nations? And are there those who have been exposed to a variety of different cultures who can serve as bridge builders? Are there both men and women, especially if the school is being held in a region where the culture or the Church has suppressed the role of women? Are there capable translators to facilitate communication and understanding between the people of the different languages in which the course is being offered?

In order to have authority, it will be important that the staff measure up to the character qualifications listed in the speaker section as well. They must be men and women of integrity and proven character, and they should be ones who have tested what they teach, not just talkers, according to the third and fourth guiding values for this chapter.

When preparing to run a school in a new region, in addition to bringing staff from “outside,” you may want to consider which individuals *from* that specific region have attended your particular course who might be good potentials to add to the school staff.

Once you have prayerfully determined who to invite to staff your school, there is an important communication process which should take place, preparing them in advance for the school. With a smaller-sized staff, this may take place very naturally through letters, phone calls and

E-mails. However, with a larger staff, it may be important to send out corporate yet personal communications, to make sure that everyone is coming with the same information and expectations. In your staff updates, it will be important to share vision for the school, give information on the focus audience and expected constituency of the student body, and share insights that have come during times of planning and prayer.

Once a person has confirmed his or her involvement on the school staff, it would be good to send a copy of the Helpful Hints and information you have prepared for the students that may help give them a broad overview of the school and the academics they will be facilitating. They should fill in a Staff Information Sheet with pertinent data needed for visas, emergency medical care, etc. (This can be adapted from the “Example Student Application Form,” in Appendix C-1c.) Be sure to obtain a personal resume from each person as well, to be included in the syllabus for the course. (See examples of speaker/staff resumes at the end of the “Example LTS Syllabus” in Appendix H.)

PART I: CHAPTER SEVEN

PREPARING BOOKS, MUSIC, HANDOUTS, THE CLASSROOM AND U OF N FORMS

Guiding values:

1. *“We affirm the value of the individual. We commit ourselves to pursue the equipping, up-building, and empowering of all those God sends to us for the fulfillment of His ministry and purpose in their lives” (MC #15).*
2. *“YWAM is called to servant leadership. A servant leader is one who honors the calling of his/her followers and guards their rights and privileges. Just as Jesus served His disciples, we stress the importance of those with leadership responsibilities in our mission serving those whom they lead” (FV #17).*
3. *“YWAM is international and interdenominational in its scope and constituency. We believe that cultural, racial and theological diversity are positive factors that contribute to health and growth of the mission” (FV #5).*
4. *“We affirm the importance of accountability between Youth With A Mission as a whole and its various bases, ministries, teams and schools. We confirm our need to be in submission to those we serve, those who are over us in the Lord, and those we work with a co-laborers. We believe that this spirit of accountability welcomes correction, encouragement and openness in our corporate and personal lives” (MC # 14).*

Ordering Books

Far in advance of the start of the school, it is important to determine what books you plan to use for book reports and resources in order to best equip your students. In conducting bilingual schools, it is important to try to find the same or equivalent books in the various languages for assignments. In our commitment to be international, all languages should be served as equally as possible in every aspect of the course--including the resources available to them, according to the first guiding value for this chapter. (We will address the topic of justice regarding the language issue in Chapter Ten.)

Once you have decided what books you want to use, be sure to check early-on to see if they are available on location where the school will be held, or whether they must be ordered and shipped. The least expensive international postal rates are via surface mail, but this can generally take from three to six months, so plan ahead. (Many countries also have a bulk book/printed matter rate called “M-bag” or “Sac-M” about which you may want to inquire.)

Worship Music and Transparencies

Again, in this category, it is good to plan and compile resources well in advance of the school. If you are running a bilingual school, seek to acquire the most recent worship songs that are bilingual so that the entire class can enter into worship in the Lord’s presence together. If your school is in English and another language, it may be important to search for songs that have been written in the local language and translated into English so that there is not a sense of English dominating the worship experience.

Translation of Speaker Handouts

It is wise to acquire copies of the handouts speakers plan to use prior to the start of the school, so that written translation can be done far in advance. Once the school begins, there will always be many other things vying for the time of a good translator, so the more written translation that can be done in advance, the better. To be just, it is important that *every* handout is available in all the languages in which the course is being offered. To have some handouts available only in one language is unjust.

Setting up the Classroom

LTS Budapest: Huge hand-colored flags of the 32 nations represented at the Budapest LTS lined the walls of the classroom as the students streamed in to take their seats on that first, excitement-filled morning. These banners were a bold proclamation of God’s heart for the people of all nations [FV #5] and a testimony to His faithful and sometimes miraculous financial provision in bringing people together from far-flung corners of the earth. These flags were also a witness to God’s commitment to children and families [FV #13]: they were drawn freehand and colored by the four Hamilton children who have served as honorary staff at nearly all of the Field-Based Leadership Training Schools, including the first one in Santiago Chile (Appendix B-3).

In preparing the physical classroom environment, it is important to think, “What will the students’ first impressions be when they step into the classroom?” Is there something that speaks of God’s Word, the motto for the course, and/or His heart for the world? The illustration above shows how the classroom itself can become a declaration of world vision, highlighting the international and multi-cultural make-up of the student body--a physical statement of our international nature, stated in guiding value number three for this chapter. Another idea would be to have a scripture printed boldly in a central place that states a theme God has highlighted for the school. These types of things do not require costly materials; they can be created very inexpensively with some scissors and construction paper or newsprint and crayons.

In Chapter Eleven, we will look at the importance of creating the environment, and we will talk about ways you may want to involve your students in decorating the classroom by initiating some sort of celebration of their nations or cultures. This will not only enhance the looks of the classroom--it will create memories.

In addition to designing a pleasant atmosphere, there are some very practical things to consider regarding the classroom:

1. It is important that the classroom is private and can be closed off from outside sounds and distractions. This is important both to help the students stay focused during speaking times but also for privacy, should there be a season when God is dealing in a person’s life in deeply personal healing or in conviction of things which may need to be shared with the rest of the school, but not with the rest of the world.
2. The ideal is to have a classroom that is large enough to accommodate chairs with tables for students to use as desks, to facilitate their note-taking. (I propose rectangular tables instead of individual desks simply because they generally prove to be more multi-functional in settings where furnishings may be limited.)

3. It is generally best to arrange the seating horizontally (wide) rather than vertically (long). The closer the learner is to the central speaker or activity, the easier it is to hear and to remain focused. The further the distance from the student to the speaker--and the more heads he or she has to look past-- the greater the potential distractions.
4. Good ventilation and lighting are important to enhance the students' ability to concentrate; also, adequate heating if the course is held in a cold climate.
5. It is strongly recommended that a large world map enhance every U of N classroom. Having the world in view is a constant reminder to us of who we are, where we have come from, and where we are going, according to the third guiding value for this chapter: YWAM is international. A map of the continent or nation where the school is being held can be very useful as well.
6. It is helpful to have a large white board (or two, if it is a bilingual school) to reinforce verbal teaching with a visual picture, thus adding to the percentage of retention. If whiteboards are too expensive in the location where you're holding your school, be creative. At the Chile LTS, the cost of a whiteboard was prohibitive, so we experimented with kitchen counter materials until we found one that was non-porous enough to write on and erase, using white-board markers. It turned out to be a better whiteboard than any I have found at any office supply store!
7. A podium is needed--one that is large enough to accommodate the Bible and notes of the speaker, but small enough that it does not become an obstacle between the speaker and the students. If you are using a translator, it is preferable to have a separate podium for him or her. Again, if you can't buy it, build it.

Following are additional equipment items for the classroom. If the item is not available locally but is truly needed, in advance of the school, you might want to ask God for a creative way to raise finances for specific equipment needs:

- Overhead projector and screen
- Sound system
- Audio recording system and blank tapes
- Multi-system video player and TV
- Translation equipment (if you are running a school with more than two languages-- otherwise, with just two languages, side-by-side translation is most effective and most honoring)

Preparing U of N Course Registration Forms

The main thing to be said about the U of N course registration is: don't forget to fill in the forms and register the course! (See the 2000 U of N Reference Guide for copies of the Course Registration Forms and full instructions for filling them in.) You do your students a great disservice if you run a course which *could* result in credits toward a U of N degree, but you as the school leadership do not serve them by providing this option. You may well have students in your course who at present do not plan to pursue a U of N degree. However, further on down the road they may decide they *do* want university credit, and they will not be able to obtain it if you did not register the course at the time it took place.

Also, remember that as a school staff, you have a wonderful opportunity to help your students understand the vision for the University of the Nations, and realize that a full university education is accessible to them. Especially when working in the developing world, where generally only the elite have access to a university education, the possibility of receiving a degree can open many doors to disciple arenas of society in their nations that would otherwise be closed to them.

(See Chapter Fifteen for more understanding on the uniqueness of the U of N and the opportunities it offers.)

In the section of the 2000 U of N Reference Guide entitled “The Heart of Leading a U of N Course,” you will find a gold mine of practical and inspirational helps for leading a school which I will not attempt to reproduce. But there is one particularly helpful paper entitled “U of N School Leaders Responsibilities” included in Appendix F of this handbook which describes the U of N Course Registration process, among other vital pieces of information.

Form A is to be filled in six months prior to the start of the school and sent to the Regional Records Office. (See Appendix G.) Especially when leading a new course, this will help you to define the basic content and objectives for the course, as well as week-by-week goals. Form B should be filled in during the first week of the school, to notify the Regional Records Office of the students actually attending the course. If the Records Office is notified early on, they can get certificates of completion to you in time for the closing ceremonies of the school. Form C is to be filled in at the close of the school. (Forms A, B and C are in the 2000 U of N Reference Guide, along with complete U of N course registration instructions.)

I find that if I do a thorough job of filling in Form C, it serves as an excellent reminder and guideline regarding speakers and content for setting up the *next* school. One suggestion for Form C: you will find it very helpful to keep an up-to-date weekly list throughout the school of all the speakers, topics, optional sessions, etc., as it is next-to-impossible to reconstruct all that transpired from memory at the end of 12 weeks! You may also find it helpful to have a staff person keep a running journal of all that takes place during the school, in addition to the teaching topics covered--things such as moves of God, specific words of encouragement or exhortation from the Lord, etc.

Just a note about seminars: you may have a one- to three-week teaching block within your school program which would be appropriate to offer as a seminar to YWAM staff and/or to the public. This can be a wonderful way of building bridges with the body of Christ and being generous with the wealth of teaching that God has entrusted to us. Be sure to register your seminars with the university, so that other U of N students who are not attending your course as full-time students may be able to receive academic credit toward their degree. (See the U of N 2002-2004 Catalogue for seminar requirements.)

The faithfulness of the school leadership to fill in the U of N course registration forms is an important link in maintaining corporate relationship and accountability, as stated in the fourth guiding value for this chapter.

A Servant Prepares the Way

Making the preparations noted in this chapter are all simple but important acts of servant leadership, as stated in the second guiding value for this chapter. Tom Marshall, in writing about servant leadership, said, “...we are dealing with a question of character or nature, not a question of function. The servant leader is first and foremost a servant by nature; it is what he *is*, not merely what he does. Servanthood is the motivation that drives his behaviour, and motivation is all-important in a servant” (Marshall 1991, 68).

PART I: CHAPTER EIGHT
STAFF TRAINING AND PREPARATION TIME

Guiding values:

1. *We must individually and corporately be guided by the word of the Lord" (PDCG #1).*

2. *"God-given vision should be the driving force behind our tasks. Our tasks should not be structure driven. We should never allow the way we are organized to determine what we can or cannot do... Form should follow function, not vice-versa. We need to organize ourselves so that we make room for all God wants for us" (PDCG #9).*

3. *"YWAM is committed to team ministry. We recognize that functioning in teams at all levels of the organization provides an opportunity for balance of spiritual gifts and insights" (FV #15).*

4. *"We affirm the importance of a spirit of humility, brokenness, and godly transparency in our relationships with one another. We commit ourselves afresh to the principles of unity as described by the apostle Paul in Ephesians chapters four and five. We accept the responsibility to deal with any character weakness or cultural barrier in a manner that would be pleasing to the Lord Jesus and that would promote unity within our mission and within the whole Body of Christ" (MC 10).*

5. *"YWAM is dedicated to being relationship oriented in our living and working together. We desire to minimize the need for structures and roles by leading lives of transparency, humility and open communication" (FV 11).*

The school leadership should plan ample time (a minimum of one week is suggested) for the whole staff to meet, pray and plan together prior to the start of the school. This is especially true if you are pulling together a staff of people that do not know one another well. Otherwise, the staff is working through the stages of developing relationships--forming, storming, norming and performing-- at the same time as the students, rather than being able to provide a more relationally secure environment for them to enter. It is absolutely essential that all of the staff arrive on time for this preparation; otherwise the whole process is undermined.

The purposes for this staff training and preparation time are:

1. To seek the mind of the Lord for a theme or directional word for the school, underlining the importance of the first guiding value for this chapter: to be guided by the Word of the Lord. Once the school has started, it will be vital to set one or more times each week for the staff to continue to meet together for prayer, communication and decision making. (Generally, with the LTS, we meet together every morning before class for a brief time to touch base regarding the day's activities and commit the students, our plans and any specific needs to the Lord. We then set a longer time one weekday afternoon for more prolonged prayer, business and overall planning.)
2. To pray and do spiritual warfare on behalf of the students to ensure that they make it through any last-minute financial, visa or other snares that would hinder them from getting to the school.

3. To become better acquainted with one another, and become forged together in unity toward God's purposes for the school, according to the fourth guiding value for this chapter.
4. To equip and train the staff in specific skills areas.
5. To define roles or functions of the various team members, recognizing that one of the treasures of working in team is the convergence of complementary gifts, according to the third and fourth guiding values for this chapter.
6. To finalize practical preparations for the students' arrival, such as the daily schedule, syllabus, welcome packet and housing allocations.

The Importance of Prayer for Theme and Direction

God often speaks to His people in a special way when they join together in unity to seek His face (Psalm 133; Matthew 18:19-20). This is true of YWAM/U of N international conferences and workshops, but it is also true at our most grassroots level: the team. There is an increased expectation that God will speak, a heightened sensitivity to hear Him and a dependence on receiving from Him through one another when we come together as a team. God seems to give each one a part of the picture which no one of the members can have in isolation. This is a mirror of His commitment to trinity unity in a team context.

During our Nairobi LTS staff preparation time, the Lord gave us specific themes for the school: reconciliation, commitment to communication, justice and integrity. These became dynamic, directional guidelines as we determined what topics various speakers would address. We also sensed that God wanted to give the students "courage to fulfill their calling," so one of the theme verses for the school came from Joshua 1:9: "Be strong and courageous. Do not be terrified; do not be discouraged for the Lord your God will be with you wherever you go."

In praying together as a team prior to another LTS, God gave one member a mental picture of the classroom filled with students and a wide, open aisle down the center of the room. The understanding He gave was that He would walk among us, if we did not close the door to Him by over-scheduling our corporate sessions. In response, we felt we were not to set a routine schedule for our early morning time blocks. We might have ordinarily set Monday and Thursday for worship and Tuesday, Wednesday and Friday for intercession, or whatever. Instead, we planned as each week progressed, so we could use this time each day for the specific application of whatever was transpiring in the classroom, as highlighted in the second guiding value for this chapter. This required much more time and effort on the part of the staff, coming together often to ask God's direction for how to best apply the Word of the Lord. But there was definitely an increased freshness and relevance to each session.

In contrast, at other schools, we have felt the freedom to schedule specific things such as worship on specific days throughout the quarters, in order to allow moms and children to plan to be involved. (Even if you do not pre-schedule these activities, it is important that you note the U of N guideline and be sure to include a minimum of three hours of intercessory prayer per week. In the example above, we found that we far exceeded this "requirement" by responding to God's heart.)

Staff Relationship Development

As mentioned, it is important that your staff work through initial stages in developing their own inter-personal relationships during the staff preparation time so that they are settled and can make the incoming students feel more secure. As they work and pray together, they will come to

know one another in spirit, as well as coming to recognize one another's strengths in gifts and skills.

In addition to these more informal ways of getting acquainted, it is suggested that you include some intentional interaction that will quicken and deepen the getting-to-know-you process. There are many group process tools available to help, if you find yourself lacking creative ideas. Generally, they may take the group through a series of questions or exercises which involve each individual in sharing

- important elements from their family/cultural background
- significant encounters with God
- the contribution they feel they can make to the team in terms of gifts and calling
- their personal and corporate expectations for the school.

It is important that the questions or exercises are non-threatening yet directed toward revealing specific information that will help the team to connect in a positive, productive way. And it is important that a time limit is set for each question, so that this does not become a prolonged exercise. You may want to intersperse these bonding exercises with the various training sessions or practical preparations that need to take place during this time, either by having one person go through all the questions/exercises at one sitting, or by having the whole group share their responses to one section at a time.

If you are holding the course at an existing YWAM base or U of N location where other activities are taking place, it will be important to also give the staff the historical background of that place and to discuss how your school can integrate and support the overall vision.

Equipping the Staff

There may be specific categories of training that you wish to cover during the staff training time, such as equipping your staff to lead effective small groups, discussing your academic philosophy so that there is a common understanding and unity within the team, etc. Depending on whether or not you have worked together previously, there are many things in terms of values, philosophy, standards of conduct, course content and process which it may be important to address through teaching and/or discussion during this staff training time.

Definition of Staff Roles

No matter how well organized the advanced planning for the school has been, inclusion of the complementary gifts of the complete staff team in the final planning will be well worth the effort. This is in accordance with the third guiding value for this chapter. The role of the school leader and staff in the classroom context will be addressed in Chapter Ten. (With the LTS, we often trade classroom roles throughout the school, according to individual giftings, to get more of our staff up-front in leadership functions).

Here, we will briefly identify some of the practical roles for which responsibility should be determined during the staff preparation time. It will be important to carefully assess the amount of time each responsibility will require (especially if individuals are carrying multiple roles) to make sure that there is an even distribution of the workload among the staff.

Preparations to be made prior to start of school:

- Process for student pick-up and arrivals (See Chapter Nine: "Airport, Train and Bus Pick-Up and Reception of Students.")

- Welcome cards, baskets, gifts, door name cards, etc. (See Chapter Nine: “Reception of Students.”)
- Welcome information packet (See section later in this chapter: “Preparing the Welcome Information Packet” and Appendix J.)
- Academic syllabus (See the following section of this chapter: Preparing the Syllabus and Appendix H.)
- Translation of above materials, as well as bilingual signs that may need to be posted throughout the facility for bathrooms, offices, kitchen, instructions, etc.
- Housing allocations (See later section in this chapter: “Determining Housing Allocations.”)
- Classroom set-up (See Chapter Seven: “Setting up the Classroom.”)
- Student registration process (See Chapter Nine: “Registration Process.”)
- Preparation of city/area tour (See Chapter Eleven: “City/Area Tour.”)
- Preparation of cultural welcome event (See Chapter Eleven: “Cultural Welcome by Host Base.”)

Following are categories of responsibilities that will be on-going throughout the school which should be covered by members of the leadership team:

- Curriculum content
- Academics--exams, book reports, projects and record of grades (See Chapter Sixteen.)
- Calendar/scheduling and announcements (See Chapter Thirteen: “Announcements.”)
- Classroom leadership coordination
- Worship, intercession and ministry report coordination (See Chapter Thirteen.)
- Work duty coordination (See Chapter Seventeen: “Work Duty Philosophy.”)
- Childcare/moms coordination
- Housing (resolving ongoing situations)
- Personnel care/spiritual input for students’ spouses, dependents, and associated nannies and tutors
- Finances/accounting (See Chapter Seventeen: “Accounting and Accountability.”)
- Hospitality--student, staff and speaker. Students may carry out the actual hands-on roles, but someone from the staff should give guidelines and oversight, especially making sure the speakers are well taken care of. (See all of Chapter Eighteen.)
- Translation--written and oral. Again, some of the written translation may be done by students as a work duty but, for obvious reasons, exams must be translated by staff. (See Chapter Ten: “Language: A Justice Issue.”)

The following are roles which may be overseen by staff or student leaders and carried out through student work duties. If you are holding your school at a location where an infrastructure for operational roles is already set in place, you may not need to be concerned with some of these areas. But if you are pioneering a new location, you may need to plan more thoroughly to make sure all of these areas are covered. Whatever the case, you will need to identify *which* staff member will serve as the interface with the base and/or with the students regarding each of the following:

Operations:

- | | |
|--|-----------------------------------|
| --Housekeeping | --Kitchen |
| --Purchasing | --Snack bar |
| --Transportation | --Classroom maintenance |
| --Grounds maintenance | --Transportation |
| --Security | --School office/secretarial needs |
| --Photography (See Chapter Seventeen: “Photography.”) | |
| --Sound system and audio recording (See Chapter Seventeen: “Audio Recordings”) | |

Student services:

- Communication helps: E-mail, FAX, post
- Message board
- Money exchange
- Library
- Visa coordination
- Tape orders
- Photo orders
- Lost and found
- Medical coordination

Activities and events:

- Sports/social activities coordination
- Outreach ministry coordination (See Chapter Seventeen: “Ministry Opportunities.”)

Preparing the Syllabus

The academic syllabus, which is a brief outline of the things to be covered during the course, is an essential ingredient for serving the incoming students and quelling any fears and insecurities. It should clearly define the course objectives, the daily and weekly schedule, reading and written assignments that will be required (along with their due dates), and the requirements for satisfactory completion of the course. In the relational spirit of YWAM/U of N, it may also include some more informal segments, such as a letter from the school leader and staff expressing their hopes and expectations for the students, an inspirational piece such as Landa Cope’s poem “What Makes University of the Nations Unique?,” and informational resumes on the speakers and staff. (See Appendix H.)

If you are running a bilingual school, I would recommend that you have the major sections of the syllabus completed in advance of the staff training time, so that the bulk of it can be translated without a time pressure. Then add in the last-minute things that must be decided within the team context of the training time.

Fine-Tuning the Schedule

With the LTS, we generally like to have our students arrive on a Monday or Tuesday. We then start the school with registration on Wednesday (this is considered the starting date of the school). We have our first days of class together on Thursday and Friday, and then have a weekend for both students and staff to recuperate from all their preparations for the school. This schedule has proven to be especially helpful for families and those who must travel long distances to get to the school. (See Appendix I. Please bear in mind that this is only an example of how all the elements *could* fit together within your school calendar. It is not intended to be a concrete model, as every school should be adapted according to the specific needs of that school and the word of the Lord.)

If, as in the example above, you have decided to start your school on a Wednesday, the course should conclude on a Tuesday, twelve complete calendar weeks later (or if you start on Thursday, it should end on a Wednesday twelve weeks later, etc). In all your communications, it is recommended that you advertise the *departure* date--the day *after* the conclusion of any corporate class activities--as the ending date for the school. Otherwise students may book their flights to leave on the final day when you had planned to have closing ceremonies, etc.

Every school should include 12 “full learning weeks.” The U of N guideline for a full learning week is “at least 50 hours of classes and study per week at the appropriate university level.” (See 2000 U of N Reference Guide.) A 12 week course is granted 12 credits by the U of N.

Having worked on the leadership of over a dozen LTSs, I feel the basic daily and weekly schedule we have come up with works well for our schools. However, with each school, we always re-think and readjust the schedule in light of the classroom constituency and cultural context. If you have many families in attendance, it will be important to make the school schedule accessible to both spouses, recognizing their responsibilities toward their children. In this case, it is recommended that you keep the evenings free from required classes. Also, try to schedule meals according to the general mealtimes of the host culture, keeping children's hunger-clocks in mind.

You will find an example daily schedule in the LTS Syllabus in Appendix H. You will note that, with the LTS, we generally hold our afternoon class late in the day (4:30 - 6:00 p.m.), rather than right after lunch. It is also structured in more of a workshop or interactive format. We have found that the period right after lunch is the most difficult time for students to absorb information, as the "spirit of *siesta*" is at work. This after-lunch slot is generally allotted for work duties, which often require more physical involvement. (See Chapter Seventeen: "Work Duty Philosophy," regarding time options and student choice in work duty selection.)

As mentioned, in order to accommodate families, the LTS generally does not schedule required evening classes. However, those attending a U of N course have often made huge personal sacrifices of time and money to get to the school, and it is important to maximize their learning opportunities. And there are generally single students who do not have family obligations in the evenings. Therefore, if you decide not to have *required* classes at night, it is suggested that you offer *optional* sessions on a wide range of topics by your staff as well as visiting speakers on week nights. We have found with the LTS that, because of the students' insatiable hunger and the added motivation of choice, these sessions are nearly always very well attended and well worth our effort. (Take a good look at your school staff as well as base staff to see what wealth of teaching resources may lie within them. For those who do not yet have a fully developed teaching ministry, the secure environment of optional sessions can provide a good open door for them to exercise their teaching gifts, receive feedback from more seasoned speakers, and grow in confidence.)

In assessing your weekly schedule, it is important that you look at the overall number of hours and the balance of in-class time, work duties and free time, as well as the projected amount of time that assignments will require. In order to be responsible leaders, it is imperative to actually estimate the number of study hours for exams, research for projects, etc. and put this into the equation, making sure that your requirements are realistic. This is one of the things the whole staff should look at carefully during the staff preparation time: "plans fail for lack of counsel, but with many advisors they succeed" (Proverbs 15:22). Others may see conflicts or have suggestions which one individual working in isolation may not see, no matter how good his or her organizational skills may be. Again, this underlines the value of team ministry and plurality of leadership stated in the third and fourth guiding values for this chapter.

In some U of N courses, the due dates for book reports and exams are set for Mondays, with the thought that it will give students extra time to work over the weekends. With the LTS, we have reversed that plan: we generally schedule exams and assignment deadlines for a Friday morning. In this way, it places greater pressure *within* the week, but allows students to relax, go to church and spend time with friends and family on the weekends. Both work and play are important, and leaders should model this balanced lifestyle.

Many people--especially those who are graphic thinkers--find it helpful to work with a physical calendar, blocked out in weeks and months, rather than only using linear information. In so doing, it is easy to see when to propose due dates for assignments as well as special events. For

example, you will not want to place an intensive study assignment in conflict with a week when the speaker's topic requires deep soul searching. And it is important not to schedule a video evening the night before an exam, or you will create an automatic conflict of interest within the students.

It is important to pace assignments evenly throughout the school so the students can more easily manage their time. And you may want to place the due date for the major planning/research assignment toward the end of the school--but not so late that there is no time for the staff to grade it. It is recommended that you hold *something*--a book report or exam--until near the very end of the school, to hold the students' attention. Once they have finished their final assignment, it is difficult to utilize the remaining class times productively because an atmosphere of festivity tends to take over. One way to pace the end of the school is to have weekly quizzes for the final weeks, rather than one large, comprehensive exam covering several weeks of material at one sitting. (See Appendix I for an idea of how this spacing of assignments could look. Again, please note that this is not intended to be a master plan--it is merely an example of how the pacing *could* be done.)

The matter of setting the school schedule and calendar is a very serious one. In honoring the students and their time, it is important that they know from the outset what is *class* time and what is *free* time. If you as a staff continually change the schedule yet expect them to be in class, it ends up becoming a form of control: they cannot plan and manage their time well if they don't clearly know what time belongs to them.

Sometimes there will be specific activities which require student participation in addition to the regular weekly schedule. (In the LTS, this is the case with the weekend Mission Festival which we generally try to hold toward the beginning of the school.) Always be sure to print these exceptions in the syllabus, point them out to each student during the registration process, note them again corporately at the beginning of the week in which they occur.

Remember: whatever you print in the syllabus becomes a contract with the students, and a contract works two ways! You can always give more free time to students, but you should not try to take back time you have communicated to be personal time. Therefore, it is important to block realistic class times you anticipate needing. Then, if you discover you can give an afternoon off, the students will receive it gratefully as a gift. If you try to do it the other way around and require that they come to class during their free time, you may tempt your students toward frustration and resentment.

In attempting to work by the above guidelines, there may still be times when you discover that the schedule needs to be readjusted. The students will understand if one or two adjustments need to be made, but making changes throughout the school--especially last-minute changes--should be the rare exception and not the norm. And if you discover that you *must* require an additional class time that was not communicated in the original calendar, it would be good to search for another time block you can give back to the students in return.

Making a Pencil Schedule

It will be important that you designate one person from among your staff to hold the master calendar and oversee the schedule, so that as the school progresses, all information and decisions are referred to one coordination source. This is usually one of my ongoing roles throughout the Field-Based LTS. Once I have made a three-month calendar, noting the placement of assignments, etc., I make a one-page calendar for each week with half-hour time slots. I call this my pencil calendar, as I only write on it with pencil so that I can easily erase and make changes. As the staff plans together

on a weekly basis, I add more detailed information, such as what the morning application sessions will be and who is going to lead each one. This simple calendar becomes the master time plan and goes with me everywhere I go. Some may prefer to use a computer, but I find a pencil calendar more practical and less cumbersome than toting a computer, especially in situations where security or lack of electricity can be a concern.

Determining Housing Allocations

There are many things to be considered in the process of determining the best allocations for housing. It is suggested that you wait until just before the students arrive to determine exact housing placement for two reasons: 1) by this time you have a better idea of who is actually going to show up, and 2) many times various ones of the staff know the individuals and/or can add well-balanced, multi-cultural perspective into the process.

Due to the live-learn nature of the University of the Nations--the fact that we live in the context of the learning community--housing needs to be considered carefully in the light of what will best enhance the students' all-around learning experience. When thinking of families, it is good to try to group families who may have children of similar ages and interests. When working with singles, try to have a mixture of nationalities, but at the same time, make sure that no one is isolated by language. For example, if you put people of different languages together in one room, always make sure that there is at least one bilingual person who can help serve as a relational bridge.

Good friends will nearly always find each other, so I purposely seldom house them together. Friends can sometimes unthinkingly be exclusive at the outset of a school--the very time when newcomers need most to be included. By living in different locations and visiting each other's room, the potential is multiplied for new relationships to develop.

Of course, there are always physical situations to take into account in making housing assignments as well, such as placing pregnant women near a bathroom, not putting a handicapped person in a room where they will have to climb stairs, etc.

Equal Comfort; Equal Sacrifice

One of the most important factors in living together in harmony is equivalency in comfort or sacrifice. It is important that some people in a school are not enduring living in a tent, while others are luxuriating in a penthouse. The majority of our Field-Based LTSs have been held in very rugged, pioneering situations. In Chile, some of our married couples bedded down in a barn, while the single men slept in a stable. (They figured that if it was good enough for Jesus, it was good enough for them!) In Nairobi, the families lived in one-room hand-built huts; the single women lived in crowded dorm rooms; and the single men lived in a recently evacuated chicken coop.

We have found that when everyone is sacrificing equally, generally no one complains. But in India, the housing we had contracted for fell through at the last minute and we ended up with some students living in a nice hotel while others temporarily camped out with rats in an old convent. This was a true injustice that needed to be speedily remedied, as the role of the leader, according to Micah 6:8 includes "doing justly and loving mercy."

Although it is difficult to set any hard-and-fast rules for how to determine people's housing, it all boils down to doing all that you can to show care and value for each individual. And it is important to note that students carefully observe how the staff and leaders live as well. There are

some legitimate reasons why those carrying greater responsibility may need more space (for example, to meet one-on-one with students, set up a make-shift office, etc.). But the principle of equality of sacrifice generally applies to staff as well as students. It serves to enhance the live-learn opportunities for relationships and nonformal education when the staff live in close proximity to the students, rather than cloistered away somewhere in separate housing.

On a bit of a side-note, if there are personality differences or conflicting daily routines, creating tension in the housing assignments, my advice is to take them seriously and not to spiritualize everything. Don't assume that it is a test from God for those people, if you as a leader have another option within your power that could diffuse the difficulty. We should encourage communication, unselfishness, forgiveness and resolution where necessary. But we should also be eager to seek alternatives for people who may simply have opposite sleep patterns, can not endure snoring, or whatever. Battling with these things can sometimes be a waste of energy that could be used much more productively in studies or other positive endeavors.

If your students are coming to a location with rugged accommodations, it will be important to prepare them in advance for the realities of their living situation. If there is no electricity or running water; if there are no indoor toilets; if a family will have to live together in one room; tell them in advance. They need to have the full picture in mind as they weigh their decision to attend. (As was mentioned in Chapter Three: "Student Package 3," when we realized that the Tonga Campus would not be ready for occupancy at the start of the LTS, we wrote to the students, encouraging them to embrace the challenge of possibly even building their own housing. No one decided not to come, but they knew beforehand what they were getting into. According to the students' evaluations, the experience of building and pioneering together became one of their most cherished leadership learning outcomes.)

Is it Acceptable for Students to Live in Off-campus, Personal Housing?

You may be faced with this question, especially if a student already lives in the location where the school will take place. It is important to strongly encourage students coming from nearby to be as committed to every aspect of the school as those who are sacrificing to come from half way around the world. This includes curtailing their regular leadership, ministry and personal responsibilities within the local community-- but it may also affect where they choose to live.

In regard to off-campus housing (for students and/or staff), because of the live-learn nature of U of N courses, individuals who are not living in the learning environment tend to lose out on much of the informal and nonformal dimensions of the school. Much discussion and processing takes place around the meal table or sitting relaxed in hallways or lounges over a cup of tea until the wee hours of the morning. This is one of the key places where ministry relationships develop and networking takes place that affects the future of the students' ministries, as well as the Mission. It also provides more opportunity to interact with speakers.

With the LTS, in the rare instances when students have chosen to live in personal housing, despite the reasoning presented above, they have usually ended up saying something like, "I feel like I really missed out. I wish I had made the decision to live with the rest of the students." In fact, some have even decided to move into student housing midway through the school.

Drawing a Housing Plan

As with the planning calendar, it can be very helpful to picture the housing options by drawing out a big floor plan, rather than just looking at names and room descriptions in a linear format or working in a computer. Even if you personally think well in a linear format, this graphic plan will probably work best in a team context, facilitating the involvement and input of others.

Here is a suggestion: to make a graphic plan, have someone draw out the floor plan of the available facilities on a large piece of newsprint, noting both the ideal and the maximum number of persons that can be housed in each room, the location of toilets, showers, stairs, etc. Then write the names of the students and staff on small pieces of paper that can easily be stuck onto the rooms drawn on the floor plan. It can be helpful to use different colors of paper for different categories: one color for single women, another for single men, another for couples with no children, and another for families. If someone has a specific health problem and needs to be near a bathroom or cannot use the stairs, it can be noted on their paper so you see it as you're arranging the housing allocations. Then--with a multi-cultural team, and keeping all the above considerations such as nationality, language, existing friendships, etc. in mind--begin to place the students. In working with movable pieces of paper, you can easily shift people around in *theory* in advance of their arrival, rather than having to shift them in actuality because of some unforeseen dilemma.

Preparing the Welcome Information Packet

The Welcome Information Packet may be prepared by the host base, in conjunction with your school leadership team. It can be organized in whatever fashion you desire, but it should include information that will help the student understand the surroundings and how to function well within them. The way in which you communicate--positive rather than negative; opportunities rather than obstacles; guidelines rather than rules--is an opportunity to express the basic values and philosophy of YWAM/U of N, according to the fifth guiding value for this chapter.

In the Example Welcome Information Packet from the Budapest LTS included in Appendix J, the information has been organized to give the broadest information on the geographic region, down to the most detailed information about how the facilities work. The welcome packet can be less formal than the academic syllabus and more fun. In addition to items such as the above, it can be helpful to include maps and brochures which may be available from the local tourist association.

Standards of Conduct

It will also be important during your staff training and preparation time to discuss together and determine any necessary standards of conduct or guidelines for living and working together, according to the fifth guiding value for this chapter. People in YWAM/U of N come from at least 136 nations and over 200 denominations which have a wide array of beliefs about what is right and wrong on various topics. Take alcohol, for an example: in 90% of the world, the majority of Christians hold the view that drinking alcohol is a sin, yet in the other 10%, it is looked upon by Christians and non-Christians alike as being as natural as eating bread. How should we then live together in unity? In Appendix K, you will find a copy of a letter from Loren Cunningham based on Romans 14, which helps to give some scriptural guidelines for how to live together in unity surrounding this topic and others. It is written within the wine-producing setting of Switzerland to U of N staff and students--some from pro-alcohol contexts and some from anti-alcohol contexts.

In the Lausanne School Leader's Operations Handbook, Darlene Cunningham takes a more thorough look at standards of conduct which may be helpful for you to consider in preparing for your school:

“It is our desire that U of N schools would be a place of holiness and that the actions of both students and staff would reflect the life and values of Jesus. Our teaching, modeling and the moves of God's Spirit, should lead students to desire to make right choices. We want to see godly wisdom assist the students in evaluating what is right and wrong. This process should result in giving them life skills in decision making. Obeying rules without understanding or by simply conforming, does not result in change which will last a life time.

We do understand that it is important to have some guidelines and external boundaries. This is especially true for a young person just leaving home for the first time, a recent convert or for those who need help in developing a godly character. Many individuals are in a season of learning to work out answers for themselves. Character development does not just come overnight and we must all be patient in this process. [See Chapter Ten: “The Learning Cycle.”]

As a school leader or staff, please avoid handing the students a “list of dos and don'ts.” There must be teaching and understanding given as to the “whys” behind guidelines that are given. One good way to teach the principles behind the guidelines is to have a group question and discussion process within your school. This can assist all in coming to corporate conclusions about how we want to conduct ourselves in order to get the most from the time. And in this way, all the students and staff “own” the decisions because they were a part of the process. (The letter about alcohol mentioned above is a good example of how to approach these discussions.)

Here are some topics to consider:

Quiet Hours & Lights Out

We want to operate according to the law of love. What works best to allow appropriate time for study and for people to get enough rest so that they can maximize this learning opportunity? People are very different in their needs--some are introverts and some are extroverts; some need very little sleep while others cannot function without enough sleep. It's important for schools and roommates to talk about these things together, so there can be greater understanding and care for one another. At the same time, it is important that one person does not dictate the outcomes according to his or her personal extremes. Also, because we may have multiple schools running simultaneously each quarter, we must have some consistent guidelines in this area for the overall community.

Male/Female Relationships

We believe in marriage and want to be a community that supports the development of healthy relationships. What better place for two people who love God and are called to missions to grow in relationship with each other? However, this is not our primary call (smile). It is important that the development of a relationship does not divert an individual from his/her call, or separate the couple from the community. Relationships should be built on openness, inclusion, integrity and purity.

Avoiding the Appearance of Evil

YWAMers generally live in a community, with singles, couples and families sharing the same buildings, and many single people sharing the same rooms. It is important that we avoid even the appearance of evil, so it is wise not to have individuals of the opposite sex (married or single--unless they're married to each other--smile) behind closed doors in the bedrooms. And even if the doors are open and there are a number of people in the room, it is important to recognize that it is awkward for some to have members of the opposite sex in their sleeping quarters--it goes against their culture and custom. It is important that we encourage our staff and students to be sensitive to one another in these areas, and that we always, in every situation, avoid any opportunity for "our good to be evil spoken of."

Use of Tobacco

Christians around the world have varying views regarding the use of tobacco, and the Romans 14 guidelines mentioned above apply here as well. However, tobacco is proven to be detrimental to the health of both the smoker and others nearby. It is important in all your teaching that you encourage students not to be involved in habits that are not edifying. The use of tobacco of any kind is prohibited in U of N facilities or anywhere on U of N premises. If you have a student who is struggling to break his or her addiction to tobacco, pray and work with them. But encourage them that if they must have a smoke break, to do it alone (not with other students), and not in a public place. Keep close accountability with them as they work through this problem. Our experience is that this habit usually drops away as they earnestly pursue the help of God and man.

Drugs, Drunkenness, Immorality, Lying, Stealing, Violence, Academic Dishonesty

As a community, we cannot allow those things which the Law of God condemns. These sins include, but are not limited to, drunkenness, the use of drugs, sexual immorality, lying, stealing, violence and academic dishonesty. Any reported abuses in these areas that are of a serious nature and/or where the whole campus or class is affected and/or the press, pastor, or family have gotten involved must be brought to the school and base leadership. There are times when leadership outside of the school or base can help in providing a just arbitration process.

It is very important that all sides to the story are heard, and that, if the allegation is proven to be true, the individual is walked through a Biblical process of confrontation, repentance and restoration, according to Matthew 18. The goal is *always* repentance and restoration! Some of the above offenses are also against the laws of the land, and therefore are required to be reported to the authorities. [See Appendix L: "Guidelines for Giving and Receiving Correction."]

And remember...gossip and slander are also against God's moral law. At all times, in all ways, we want to model and encourage life giving words." (Cunningham, Darlene, 1999.)

PART II: FACE-TO-FACE INTERACTION

NOTE: The three documents from which the guiding values throughout this handbook are drawn can be found in Appendixes A 1-3. These documents include “**Principles to Define Changes and Growth of YWAM**” (which will be abbreviated as “PDCG”), “**The Foundational Values of Youth With A Mission**” (which will be abbreviated “FV”) and “**The Manila Covenant**” (which will be abbreviated “MC”). The first two documents also include scripture references, which serve as Biblical foundations for the guiding values. Appendix A-4, “**Founding Principles of the University of the Nations**” is also key to understanding the unique calling and composition of the U of N.

PART II: CHAPTER NINE
STUDENT ARRIVALS, RECEPTION, REGISTRATION

Guiding values:

1. *“We affirm the ministry of hospitality, and commit ourselves to open our bases, homes, and hearts to all those God sends to us. We recognize this to be a biblical responsibility and we joyfully embrace the privilege of serving and honoring guests, teachers, fellow YWAMers, and the poor and needy through this ministry” (MC #16).*
2. *“YWAM is called to servant leadership. A servant leader is one who honors the calling of his/her followers and guards their rights and privileges. Just as Jesus served His disciples, we stress the importance of those with leadership responsibilities in our mission serving those whom they lead” (FV #17).*
3. *“YWAM is called to practice a life of dependence upon God and His people for financial provision, both corporately and individually” (FV #19).*

Airport, Train and Bus Pick-Up

LTS Tonga: “Eleven fifty-five a.m., September 22, 1993: Air New Zealand flight 59. More and more races and cultures kept tumbling out the door from customs, pushing bulging luggage carts, children clutching to skirts and trousers and speaking in ‘unknown’ tongues. Fua’amotu International Airport had never been quite so ‘international’ before!! These were some of the students and their families arriving to attend the Field-Based Leadership Training School (LTS) in the tiny South Pacific island Kingdom of Tonga.

Loading into a farm van, an airport bus and a big blue lorry, heaped with luggage and people sitting atop, we drove to the nearby site which would one day be home: the University of the Nations Tonga Campus at Lafalafa. [Note: ‘Lafalafa’ is the name of the property.] As we passed through the white coral wall entrance, they saw the rich earth and green grass of Lafalafa, with hundreds of palm trees swaying against the blue expanse and billowy white clouds of the Polynesian sky. But despite heroic work on the part of the local Tongan leadership plus Mission Builders from around the world, on *that* date only a handful of housing ‘fales’ were finished, the kitchen was only a concrete slab with three walls, and none of the toilet-shower facilities were anywhere near completion. We filled their heads and hearts with vision and faith for what *would* emerge over the next three weeks--with the cooperation of their prayers and hard work” (Gauslin, Handbook, December 1998, 259).

It is important that the right person--preferably someone from the school leadership--is present to meet incoming students, as this is one of the most critical moments in determining how they will bond to the people, country and culture where the school is being held. When the students walk off the plane, train or bus in a foreign place, they need to see a welcoming face and a familiar sign which boldly states “Youth With A Mission” or “University of the Nations.”

There are several things to take into consideration in choosing who the greeters should be and how they should present themselves:

1. It is important when running a bilingual school to remember to include someone who speaks the language of the students to greet them upon arrival. If it is possible for an individual who has been in written or telephone communication with the students to be present, this would be good, as it will create a sense of security, continuity and relationship.
2. The greeter should dress appropriately--not in shorts and flip-flops--in order to make a statement of honoring and valuing the arriving party.
3. He or she needs to be someone who loves the people, language, culture and land where the school is being held, so that appreciation and positive impressions will be imparted to the new arrival from the outset.
4. The greeter should be someone with an outgoing personality who makes people feel relaxed, not someone who is shy and uncommunicative.
5. The greeter should take every opportunity on the drive from the pick-up point to their destination to point out historical information, important landmarks, places or things of interest, etc., in order to help the new arrival become familiar with his or her new surroundings.
6. This person needs to be well informed, so they can easily handle questions the incoming students may have about the country or the school.

The basic role of the greeter is to help the incoming student bond in a positive way to the country as well as to the school itself. It is also important that greeters receive people in the nicest vehicle possible--one that, at the very least, is clean inside and out. And it is important to meet people at their point of arrival in the country if at all possible, not asking them to take local ground transportation in a setting and a language which may be totally unfamiliar and frightening to them. All of the above guidelines are expressions of valuing the individual by showing hospitality and being servant leaders, according to the first two guiding values for this chapter.

Now, why did I use the seemingly disastrous arrival illustration above from the Tonga Leadership Training School? Because, the reality is, many times things arise which are beyond our control, even with the best laid plans. The scenario in Tonga got worse before it got better, if you look at situations strictly from the physical perspective: we ended up having to house our 200 students, children and staff for three weeks in the homes of 23 Tongan families in the tiny village of Mu'a. And because the mattresses we had shipped to Tonga weeks before from Australia were held up at customs and immigration, they were not released until the day the students actually arrived. We slipped mattresses under their weary bodies just before they crumpled into bed with jet lag and exhaustion.

But, what may have looked like a disaster turned into a blessing. The LTS students were drawn into friendship with the Tongan families and quickly received these people deeply into their hearts. And the villagers had never been more entertained in all their lives! They would sit in their front yards and watch the parade of 42 nations pass by every day, wearing tribal costumes from far-flung places like West Africa and speaking 60 foreign languages they had never before heard or imagined.

The LTS students faithfully worked on the buildings at Lafalafa every day of those first three weeks, and by the time they were ready to move onto the campus, there were many hugs and tears as they left the village of Mu'a. There were also some new brothers and sisters in the Lord who had been born into the kingdom of God through their witness.

We want our reception of new students to be the very best we can provide for them; but even when it is seemingly less than the best, it is the personal touch and the importance of following the above guidelines for *who* receives them and *how*, that will make all the difference in whether it turns out to be a disaster or a delight.

One of the things that will be helpful in making sure you have someone in the right place at the right time to greet your incoming students is accurate arrival information. Be sure to send your students a well-defined arrival form for them to E-mail, FAX or post to you well in advance of their arrival. (See Appendix C-2d.) One of the staff then needs to take this information, put it into chronological order of arrival, and organize vehicles, drivers and greeters to do the student pick-ups. If you have quite a number of people arriving within a close time-frame on different carriers, you may choose to keep your “best” greeters at the airport, train or bus terminal and have drivers shuttle the students to their destinations. Again, for the drivers as well, it is important that they are dressed appropriately and they are coached on how to help bond people in a positive way to the local context.

Reception of Students

Often times students arrive from far-away destinations and have had to travel many hours to get to the school. The kindest thing we can do as we receive them is to remember this and have mercy! It will be helpful to have a pleasantly decorated central location with chairs set up where some well-dressed, well-informed staff can meet arriving students and give them the most basic things they need: 1) directions to the toilets, 2) food and drink, 3) directions to their sleeping accommodations. Food is an absolute must, even if a meal is scheduled to take place within an hour or two of arrival. It may have been many hours since they last ate, and they may want to head for bed, without going through the formalities of meeting a lot of people while they are jet-lagging.

You may want to give students a copy of the Welcome Information Packet at the same time that you tell them where they will be housed. Or you may want to just place it in their room or on their bed, so they can leaf through it when they’re awake enough to digest it. (See Appendix J.) Be careful not overload them with information: generally, their brains are in no state to intake and retain a lot of information when they first arrive. Let them get a good night’s sleep before communicating anything more than the basics. You may also want to place a welcome card and a basket of fruit and/or other snacks in their room, so they will have something to eat, if they should be hungry at strange hours due to jet lag. (It is nice if the welcome card can be personalized, with the individual’s name. And if the staff can make time to seek the Lord and include a scripture verse for each person, it can often be an added blessing and confirmation to him or her about coming to the school.)

It works well to schedule two days for student arrivals, and then have your registration process on the third day. There you give them more details on the course, the schedule, etc. This is considered the first official day of class. (See Appendix I.)

If you have a central location where you receive incoming students, those who may not be so weary will have a place to come and relax if they want to visit with one of the staff or ask questions. You may want to schedule an optional, informal worship time on the evenings of arrival days for the non-weary who may be eager for a group activity. These would not be considered an official part of the school and no one should be required to attend, but they provide an opportunity for those who would like, to come and get to know one another in the presence of the Lord.

Registration Process

LTS Kenya: “Anticipation ran high, as the [110 students, representing 50 countries and speaking 125+ languages] began congregating on June 23rd. Registration day produced a cacophony of languages and tribal dialects and a kaleidoscope of colors--blacks, whites and coloreds from South Africa; Egyptians, Orientals and Islanders--dressed in an array of outfits. Joe Portale, father of YWAM ministry in French West Africa, was there to greet the 34 Francophones, who beamed with delight” (Gauslin, Handbook, Dec. 1998, 252).

When you set up your registration area, it will be good to have a pleasant, nicely decorated setting at the starting point where students can have refreshments and visit with one another, should there be a delay in going through the registration process. If you have enough staff people, it is good to have a few staff available to mingle and socialize with the students in this setting. (One especially gifted LTS associate staff mingler is “Mama Dar,” Darlene Cunningham’s 80-plus-year-old mother who has served with us on staff of the LTSs in Kenya, Tonga, India, Hungary, South Africa and New Zealand! Besides being the essence of hospitality, she is full of stories which the students are always eager to draw out of her!)

It is good to have all of your school staff involved in the student registration process as it gives the students an opportunity to get to know them and vice versa. You may want to set up tables which each student visits in sequence; placing chairs for the students on one side of the tables and chairs for staff members on the opposite side. The staff members should take responsibility for various aspects of registration according to their own gifts and the areas which they may oversee during the school, such as visas, work duties or finances. It is also important to have a staff member of each language in which the school is being offered at each position (or someone who walks the individual through each station translating for him or her personally).

Following are the basic stations and sequence you may want to include:

1. **Greeters:** As stated above, it is suggested that you have a few of your more out-going staff available at the front end of the registration process to mingle with students, keep their coffee cups filled, and answer general questions.
2. **Name tags:** If you are like me, you may hate to wear name tags--but I always appreciate it when other people are faithful to wear their name tags, saving me the embarrassment of having forgotten their names. Especially in multi-cultural schools, it is important that all students and staff wear name tags for at least the first few weeks of the school (longer in larger schools), as the names in various languages may be difficult to learn. To aid the getting-to-know-you process, you may want to print the person’s preferred first name very large on their name tag, with the family name in smaller letters. For example, if a man’s first name is William, but he prefers to be called Bill, print “Bill” in bold letters on his name tag so that others call him by his preferred name right from the start.

The other thing you may want to put on the name tag, if you’re running a bi- or tri-lingual school, is colored dots which denote what languages the individual speaks. This helps to break down language isolation and gives people greater security to reach out to one another, as they discover that there may be people from outside of their language group who speak a bit of their language. (People generally put half dots for languages in which they don’t consider themselves to be fluent.)

3. **Confirmation of student data:** Print out a copy of your student list and have the students read through their pertinent data to verify that it is accurate, i.e., the spelling of names, birth dates, housing assignments, etc. Once this is corrected, it can be printed and photocopied or posted for all the staff and students to refer to.
4. **Visa information:** It may be important to check students' passports during registration to make sure that their visas are valid for the duration of the school. It is better to discover any discrepancy in dates at the front end of the school, so that you have time to work on solutions, rather than the day the person is required to leave!
5. **Skills search:** You may want to have a registration stop where someone from the staff talks with students to learn what types of things they like to do. This is both to discover ministry interests, such as playing an instrument, worship leading or a love for intercession, as well as to discover those who have medical training or other skills that may be useful during the school. Bearing in mind the types of work duties students will need to cover, it may also help you discover who enjoys landscaping, who is a plumber, etc. (See Chapter Seventeen: "Work Duty Philosophy.")
6. **Syllabus overview:** It is best *not* to overload students by going over every jot and tittle of the academic syllabus during the registration process, but there may be a few things which it is needful to point out at this time. Students can be instructed to bring the syllabus to class during the first week of the school to go over specifics regarding assignments or academics. But the following are some things you may want to cover during the registration process:
 - Review the overall schedule of speakers, pointing out the biographical information at the back of the syllabus so they can get to know the speakers and staff in advance
 - Review the daily schedule for class, meal times, work duties, free time, etc.
 - Carefully point out any exceptions to the general schedule. (See Chapter Eight: "Fine Tuning the Schedule.") This is of the utmost importance! If you generally meet on Mondays through Fridays, but have a required weeknight or weekend activity scheduled sometime during the school, be sure to point it out to the students during the registration process so they will be aware of it from the outset and can plan accordingly. There should be no surprise required classes planned during the students' personal time. To the best of your ability, all exceptions to the general schedule should be printed in the syllabus and specifically communicated at the time of registration. (See Appendix H. You will note an example of this in the "2000 New Zealand LTS Calendar of Speakers and Events": Required classes were generally Monday through Friday, but the Auckland GO Festival with Loren Cunningham--in which the LTS students were expected to participate-- was scheduled for a weekend, January 21-23. This was printed in the syllabus and pointed out to each student during the registration process.)
7. **Finances:** Prior to registration day, a detailed invoice should be prepared and printed for each student which includes his or her registration fee (if it was not included with the application), tuition (the fees required according to the category of citizenship--see Chapter Four), spouse fees, children's fees, etc. It is important that this is prepared *in advance* so that the staff person need only review it with the student to make sure it is accurate. Those who have their complete or partial school fees pay them at this station, and the amount is deducted from their bill. Those who do not have their total school fees at the time of registration proceed to the prayer corner.
8. **Prayer corner:** Manning this station at registration is an exciting privilege. These staff members get to strategize with students and believe God for the remainder of their school fees to come in, and then pray in faith together with them for it to happen. It is important that the individuals who cover this position are people of faith and compassion, according to the third

guiding value for this chapter. We have accepted our students into the school because we believe God spoke to *them* and to *us* that they were to be there--now comes the opportunity to unite our faith with theirs for God to do miracles to provide what is lacking in a way that will encourage faith and bring Him glory.

It is extremely important that the prayer corner be set up in an out-of-the way location, where people can not eavesdrop or interrupt. It is suggested that you not use a table, as it is not necessary to do any paperwork and a table can create a sense of distance between the student and the person praying with him or her. The people manning this position need to be ones who will be sensitive to the individuals in need, and people who exude faith, not condemnation. It may also be wise to consider having staff at the prayer corner who come from nations with weak economies, as they can better identify with the person in need, and their involvement may be less threatening and more meaningful to the student.

9. **Photos:** After the students have gone through the previous eight stations, they go to the photo station to have their picture taken. The person manning this station needs to be sure to check off each name on a student list to be sure each student has been photographed. For greatest effectiveness, I would suggest that photos be taken close up (mid chest) and either all horizontal or all vertical shots, so they can be viewed more easily when placed into a photo book. Be sure to take photos of each of the staff members as well. It will be important to develop this film as quickly as possible and make double prints, so the photos together with names can be posted in a central place to help staff and students get to know each other faster. The duplicate set may be placed in a photo book in the guest teacher's room to enable him or her get acquainted with the students before walking into the classroom. This is an invaluable help to guest speakers. (See Chapter Eighteen: "Preparation for the Guest Speaker," number 11.)

Positions one through nine are stations which *all* of the students need to visit (with the possible exception of number eight). You will want to keep the things that must be taken care of at each of these stations as stream-lined as possible, in order to keep the line moving.

10. **Solutions:** This is my favorite station. If someone comes through the registration line and has a question or situation which may take time to resolve, they go to the solutions table. The staff people at this position need to be creative, possibility thinkers--optimists who can come up with good ideas.
11. **Childcare:** This is a station which only parents will need to visit, but it is a very important one to include at the time of registration. Those who have children seldom feel settled until they know their children are settled! It is important to have a mom or dad--whoever from among your staff is going to be the parents' and children's coordinator--cover this station. They may set a time to meet together with all the parents early-on to go over childcare plans corporately, but it will be important for the childcare facilitator to be accessible during the registration process to intercept questions. They will also want to discern who requires childcare and who already has home-schooling plans in place, what parents may be able to network with other parents to cover for each other, etc. It is helpful to have a person in this coordinating role who is a networker and possibility thinker.

You may want or need to add a few positions to your registration process, according to specific services you want to offer such as money exchange or book sales, etc. The above are just some basic areas to consider including, and a suggested sequence.

PART II: CHAPTER TEN SETTING THE ATMOSPHERE

Guiding values:

1. “YWAM is committed to know God, His character and His ways” (FV #1).
2. “YWAM is called to praise and worship of the Lamb of God, intercessory prayer and spiritual warfare....In all things, we desire to keep Jesus central to our lives and ministry” (FV #8).
3. “YWAM is called to value each individual. We believe all races, ages, cultures and individuals--male and female--have distinctive contributions and callings” (FV #12).
4. “YWAM is dedicated to being relationship oriented in our living and working together. We desire to minimize the need for structures and rules by leading lives of transparency, humility and open communication” (FV #11).
5. “YWAM is international and interdenominational in its scope and constituency. We believe that cultural, racial and theological diversity are positive factors that contribute to the health and growth of the mission” (FV #5).
6. “There must be true equal opportunities and justice in YWAM at all levels, for all gifts and callings...including westerners and nonwesterners, male and female, young and old, all social classes--just as it was with Paul the apostle’s co-workers....” (PDCG #2).
7. “We must always seek an ever greater level of unity...and greater diversity of ministries...than we presently enjoy” (PDCG #6).

Jesus First; Then Logistics

LTS Chile: “We began our time together...focusing on Jesus, our model of Biblical leadership and our reason for being together. Then, as we introduced each individual...we rejoiced at the variety of nations and cultures and placed their national flags in stands which now decorate the classroom. Worship on that first morning, with voices ringing out in Spanish, English and any number of additional languages--was enthusiastic and anointed. It is difficult to convey the instantaneous ‘bonding’ that God brought and the embracing of much diversity--Latins, Europeans, North Americans, Middle Easterners, Asians and Africans--from an 18-year-old second-generation YWAMer to a senior missionary/pastor” (Gauslin, Handbook, December 1998, 243).

You may want to start the first day of class a little later than your regular schedule, in order to accommodate those who may be jet-lagging and to give parents time to get their children settled for the day. It may be nice to start off with refreshments, giving people an opportunity to say their hellos, before joining together for the first corporate class session.

The great temptation at the outset of any school is to jump into the logistical, practical information people need and want to know in order to be able to function in a new setting. However, it is important not to let the urgent take priority over the important. And Jesus is what is important! You may want to take a few minutes to welcome all of the students and--in a sentence or two-- state some of your expectations for what God is going to do in and through the school. But then, immediately invite the staff and students to join together in welcoming Jesus to take the central focus throughout your three months together.

This first focus on acknowledging Jesus and His presence is the most vital thing you can do. Before God, the enemy and your students, set Him as the center, upon which everything else rests. There is also no better way to get to know one another than in His presence.

This focus on Jesus may be expressed very simply through worship songs like: “Jesus, We Enthroned You,” “We Place You in the Highest Place,” “He Is Exalted, the King is Exalted on High,” “You Are Exalted Above All Else,” etc. These are all fairly globally well-known English songs (therefore they are not the most recent), but they are merely examples of what *types* of songs can set the tone and theme. From one culture to another, from one language to another, or from one generation to another, the songs should change, but the theme should be one of acknowledging the Lord and inviting His presence. Though you will not want to get stuck singing 20-year-old songs, it is important-- especially during your first times of meeting together--to try to think of songs that are more universal rather than the latest hits, in order to have the broadest participation and inclusion of your student body. Later, as the school progresses, you can gather all those who have an interest in worship and have them teach new songs to the whole class, possibly in the multiple languages of the course.

Or, you may want to start out by giving people an opportunity to express their gratitude to God for bringing them safely to the school, providing all that was needed to do so, etc. But the attention should be on Jesus and what He has done, not on the individual.

Or, you may want to start out with a brief inspirational word that focuses on the Lord and brings people to the application point of leaving their fears, concerns and/or insecurities at the foot of the Cross. To enhance this focus, you may want to have a large wooden cross front-and-center in the classroom throughout the school.

These are just a few very simple examples of what can be done; you may have other creative ideas that God gives you. The point is: make the statement of setting Jesus as the highest priority from the very start, according to the first two guiding values for this chapter.

The Role of the School Leader

The school leader and staff play key roles in setting the atmosphere, integrating the content, bringing application and weaving the entire school together. (See the entire section “The Heart of Leading a U of N Course” in the 2000 U of N Reference Guide.)

In setting the atmosphere, one of the most important character qualities for those in school leadership is humility. Everything we do should communicate the awesome privilege it is to be entrusted to give input into the lives of God’s people. He has been at work in the lives of the students long before they walked in the door to our school-- and maybe even longer than we as school leaders and staff have known Him! He is allowing us the treasured opportunity to undergird and extend His work in their lives.

It is important to recognize that we are not pouring content into empty vessels but to respect the fact that each person comes to our school with a full background of environmental and learned experiences. We only give input which the students then reorganize and restructure in the light of the information they already have. It would be presumptuous to think that YWAM, U of N, or our content is the beginning and the end-all of what the student receives!

In Ephesians 4, we find what I call the school leaders' mandate: "...I urge you to **live a life worthy of the calling** you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace" (verses 1-3). "It was he who gave some to be **apostles**, some to be **prophets**, some to be **evangelists**, and some to be, **pastors and teachers, to prepare God's people for works of service**, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the son of God and become mature, attaining to the whole measure of the fullness of Christ" (verses 11-13, bold print added).

According to this scripture, the role of the school leader and staff is, first of all, to be in love with Jesus and reflect that through our lives. Secondly, the five-fold ministry gifts need to be operational among the leadership for the purpose of preparing God's people for works of service. The leaders are to be models, catalysts, equippers, facilitators, encouragers and motivators. The school leadership team is not just to manage the schedule of visiting speakers, but rather to integrate and weave the course, evaluating and adjusting the content and methodology along the way to facilitate the learning process.

In order to faithfully fulfill these callings and functions, the following guidelines are important:

1. The school leadership should be present in the classroom giving full attention to the topic at hand. (See the 2000 U of N Reference Guide: "How to Help Ensure Effective Application of the Word")
 - The school is not just the content so it is not enough to rely on having heard the message before. Every class is different so every message should be adapted to the specific student body and context. The application the Holy Spirit desires will vary from one school to the next.
 - The school leadership should bring continuity, help point out the interrelations between the content of the various speakers and content, as well as determining areas where there are gaps in the curriculum that need to be filled.
 - The school leadership team must evaluate and adjust the process and content according to the needs of the class; otherwise structure and content begin to dominate rather than Spirit and life.
 - The school leadership should transition between speakers, taking time to review the material that has been covered, fielding questions and preparing the students for the upcoming speaker and topic.
 - The school leadership should guide the speaker in what topics to cover, to be sure that there is a balanced curriculum. (See Chapter Five.)
 - Generally, it is best for the school leader and staff to lead discussions and moderate question and answer sessions, not leaving this to the visiting speaker. If speakers are requested to do this, they may not have the skills to facilitate this type of interaction and they tend to revert to their primary gift, which is to teach. Also, the visiting speaker is not able to integrate his or her content into the continuum of the course--what has taken place in previous weeks or what will follow afterwards.

--The school leadership should be careful to make time and space for prayer and application of the Word of the Lord, especially immediately following the message. In point six of Tom Bloomer's paper "How to Help Ensure Effective Application of the Word," he states:

"Meals, breaks, or other activities are not the priority of the school: **Application of the Word** is the priority. The Spirit's presence is often especially manifest at the end of the message; I have seen Him grieved, leaving the room because of the way the session has been concluded. Woe to the school leader or staff member who amputates a meeting, rather than ending it in the Lord. Life-changing covenants are sometimes made at the end of the message, and it is here if anywhere that application must be made..." (Bloomer 1993, November, 2).

2. It is best if the classroom staff and the outreach/internship staff are the same individuals. In this way, the relational link is already established and there can be better integration during the outreach phase. Dr. Ted Ward refers to this integration of practice with theory as "close coupling" and he emphasizes the importance of consistency in the staff for this to take place (Ward 1989). Though staff should be present, it is important to make room for students to take on as much responsibility as possible during the outreach/application phase, and for the staff to coach them.
3. It is important that the school leadership does not give the students a standard or guideline that they do not live by themselves. If you set a starting time, be punctual. If you require all staff and students to be at a meeting, all should show up or an explanation should be appropriate, such as "Joe needed to be excused from this time so he could pick up the guest speaker." People generally do not understand the added responsibilities that come with leadership; it is important that we do not tempt them to judge or stumble by our failure to openly communicate.
4. The school leadership should encourage student participation in making decisions whenever possible. Involve your students in the process of praying and hearing from God together regarding the location of their outreach. Allow them as much choice as possible in determining what work duties they will cover. (See Chapter Seventeen: "Work Duty Philosophy" and the 2000 U of N Reference Guide: "Why Work Duty in the University of the Nations?") Draw them into the process of determining the guidelines for how they will live together, such as when quiet hours will be or when the lights should be turned off in the rooms (See Chapter Eight: "Standards of Conduct.") According to YWAM's value of living by relationship and minimizing the need for structures and rules, the fourth guiding value for this chapter, there should be as few rules as possible. Where there are existing rules or laws which must be adhered to because of the setting where the school is operating, communicate these clearly along with the understanding of why.
5. Get to know your students. Spend time with them. Do not isolate yourself or you rob both the students and yourself of the benefits of the live-learn community lifestyle. If you are running a very large course, you may want to initiate a plan similar to the Field-Based LTS: we divide our student body into "Small Schools" within the school, whereby each group of 20-30 students meets together several times a week to process class content, promote mutual spiritual encouragement, and build relationships. (See Appendix H: "Small Schools Information.") Each Small School has its own leader and staff, and the staff also have small groups of 5-6 students within the Small Schools.

Dr. Howard Malmstadt, the International Provost for the University of the Nations and a well-deserving recipient of the Master Teacher Award, strongly encourages all U of N school leaders to have regularly scheduled one-on-one meetings between staff and students. This is for feedback, assessment and ongoing evaluation--as well as the pure joy of getting to know the students better. (See Appendix F: "U of N School Leader's Responsibilities," #14.)

Elaborating on the value and importance of one-on-one meetings between school leaders and students, Dr. Malmstadt shared the following testimony:

"When I returned to the States at end of WWII (1946) I was put in charge of a Radar Fundamentals School on Treasure Island in San Francisco Bay. By one-on-one meetings I found that when a student did poorly on the weekly test, it was almost always because of some personal problem or discouragement, etc., and not inability to understand the course material. In a half-hour meeting of 'listening,' asking a few questions, taking interest in the student and offering a few words of encouragement, the student would bounce back after a bad week. It was at that time I realized the tremendous importance of the one-on-one.

Over the past five decades my belief in the value of the one-on-one has only increased. It is a method for advising, building relationships, learning about personal problems that hinder studies [and] reason[s] for not understanding the course materials, communication, helping the student focus on his/her studies, relating bits of information, etc., etc. I personally believe that the informal advice given to students by school leaders/staff during one-on-one meetings can be the most effective advice they receive in the university, both related to the course, their hopes and dreams and their future goals, etc. I am frequently startled and amazed when my former students of many years ago remind me of little things I said or did that impacted their lives, changed the direction in which they were going, and influenced their ideas and concepts on a variety of topics.

Each school leader/staff person will have unique ways of interacting with a student during a one-on-one meeting. However James' exhortation to 'be quick to listen and slow to speak' is probably the best advice. And, of course, pray that our Lord will impart His wisdom, vision, words, directions, understanding and His love for the students. If meal logistics permit, one of the best times to meet is over a breakfast or lunch meal, at least for some of the one-on-ones" (Malmstadt 1998, July 9).

6. Leaders should be extractors of potential--they should be looking for and expecting to find good gifts, potential and destiny in the lives of the students God sends. This is one of the primary gifts of true leaders: the ability to discern and believe-into-being the gift of God in others. [See Chapter One: "Leaders are Reproducers." Also see the next section in this chapter: "Expecting to Find Jesus in One Another."]

During the process of compiling the February 1989 LTS Proposal I referred to in Chapter One, those of us assembled went through a very helpful exercise. We realized that people often recognize the more visionary-type of leader. We identified his/her characteristics as being:

- | | |
|---------------------------------------|-----------------------------------|
| --Pushes the edge | --Tracks with big picture |
| --Readily accepts new challenges | --Confidence |
| --Highly directed energy and capacity | --Comfortable with responsibility |
| --Not satisfied with status quo | --Often has personal charisma |
| --Risk taker | --Make-it-happen type of person |

But we realized that there is another type of leader that these characteristics do not describe: the integrator/developer type of person. (Those of us in training roles often tend more toward these characteristics.) Following are some of the qualities we identified that describe this type of leader:

- | | |
|---|---------------------------|
| --Interpreter | --Implementer |
| --Consistency/appreciation for status quo | --Creative problem solver |
| --Networker | --Liaison |
| --Understanding of process | --Enjoys variety |
| --Influences the visionary | --Assists other leaders |
| --Discernment | --Communicator |
| --Coach/trainer | --Encourager |
| --People developer | --Guards confidentiality |

The most important requirement for being a potential extractor is that you believe in people and look to find the best in them. Often you have faith and believe in them more than they believe or have faith for themselves, and this is a key ingredient in seeing them grow into their destiny. Jesus was a potential extractor--He took the raw ingredients of fishermen, tax collectors and prostitutes and believed them into becoming men and women of God.

7. School leaders should be approachable, open to communication, counsel and correction from peers and students. (See 2000 U of N Reference Guide: "Authority, Its Use and Abuse.")
8. The school should focus on the students' learning, not just on teaching and content. This requires that you make time for discussion and application, otherwise what is taught can become knowledge which puffs up or leads to stagnation, rather than transformational learning. There are three things, among many others, which can facilitate this. One is respecting the importance of silence, allowing time for people to ponder the hard questions, without jumping in with an answer (or allowing your boldest, most verbal students to dominate the class by doing so). Another is encouraging your students to write down what they are learning through keeping a journal. The third, is being very sensitive to the Spirit's leading to make class time available for application at the close of a lecture--or any time.

Expecting to Find Jesus in One Another

LTS Chile: "Ricardo Rodriguez, having first world exposure but a keen discernment of Latin perceptions was able to stop us in mid-stream and bring a cultural dimension to our teaching which kept us from getting off track. One fallacy which Ricardo helped us to see is that the first-worlder, not meaning to be prideful, generally has a basic presupposition that first world technology and thinking is superior. The third-worlder fully believes this to be true--and that his way is inferior. Therefore, the two cultures complement each other in reinforcing a non-truth. However, as the atmosphere of love, trust and value for each individual has been set in this school and people are encouraged to give their input and speak their views, this lie of the enemy is being broken. Some, for the first time, are realizing that they have something important to give to this Mission as a whole, and that without their input and perspective,

we can never fully move forward in God’s mandate to YWAM” (Gauslin, Handbook, December 1998, 244).

One thing we want to convey from the very outset of every U of N school is that each individual and each grouping of people is valuable. Everyone has something to contribute, according to the third guiding value for this chapter. The learning outcomes and blessings that come through the school will not come only from the speakers, leaders and staff, but there is a wealth of the deposit of God in every individual student He brings into the school. It is important through all we say and do, that we recognize and give opportunity for each one to make his or her contribution to the whole.

Encouraging Question Asking

Another way to set an environment for learning is by encouraging students to ask questions. In many locations and cultures, people are taught from childhood that it is wrong to ask questions. Many times, educational systems have reinforced this fallacy by discouraging critical thinking and rewarding rote memorization. Therefore it may be important for us as school leaders to give our students input on how to formulate good questions--non-binary questions which cannot simply be answered with a “yes” or “no,” but which will require a thoughtful, informative response.

We see in the scriptures that Jesus was a question asker. He was very provocative in His interaction with people, and He encouraged them to ask questions. Landa Cope, in her book Clearly Communicating Christ, states “Isn’t it sad that although Jesus welcomed questions, recognizing them as the sign of a potential disciple, we often see questions as an indication of rebellion or unbelief? Questions are the sign of an open heart and a seeking mind...He rewarded the questioners with more truth” (Cope 1995, 140).

One of the ways that we create an atmosphere where students feel safe to ask questions is by communicating the reality that we as leaders and staff are co-learners together with them. We don’t have all the answers, and we need to be quick to say so. We need to model that it is okay to ask questions by asking questions ourselves. YWAM/U of N is called to be visionary--that is part of what attracts people to us. As a visionary ministry, it is important that we don’t squelch new ideas with statements like, “That will never work!” “We have never done it that way before!” and “Don’t rock the boat!”

Another way we create an environment where it is safe to ask questions is by respecting and valuing the questions that people ask. Especially because of educational pre-conditioning, it is important that students never sense an attitude of “Well, that’s a stupid question” as it may strangle the mind that is attempting to know freedom for the first time.

It is also important as school leaders that we encourage students to extend this same openness to explore possibilities through question-asking to their fellow-students. You may discover a person in your school who tends to cut off the exploration process of others in the classroom by making fun of their questions or by always quickly coming up with a final answer, short-cutting others’ opportunity to come to a conclusion through their own process. If so, you may want to speak with that individual privately, sharing with him or her what you are trying to do in creating an environment where *everyone* can explore and ask questions. But you will best encourage freedom by what you model in the classroom through your own actions.

The Learning Cycle

Dr. Julia Harper, who teaches in YWAM/U of N on the Structure of Intellect, has developed an educational model which explains why it is important to encourage critical thinking and help people support or change wrong *beliefs*, not just their external behavior (see the analogy of the tree in Chapter One: “Trainers are Reproducers”). Dr. Harper is a learning specialist with a Doctorate in Educational Psychology who presently teaches Educational Psychology, Adolescent Psychology, Adult Development, and Learning Theories at Oregon State University.

The five basic steps of Dr Harper’s Learning Cycle model are: Listening, Exploring, Discovering, Assimilating, Assuming Responsibility. All five of these steps are crucial to experience *in sequence* if a person is ever to truly learn or own the information that is being shared. Following is an explanation of the Learning Cycle and my observations of how each step may relate within a YWAM/U of N context. These five steps are vital for us to understand as trainers.

- 1. Listening.** This is the act of taking in information, whether it comes in a verbal, visual or sensory form. Just because information is given does not necessarily mean that it has been heard and understood. True listening requires attentiveness and discipline of mind. As a child, the act of listening is very concrete; as an adult, it may also be very abstract, e.g., listening to the Holy Spirit.
- 2. Exploring.** One of the main forms of exploring is through asking questions. We need to encourage people to ask appropriate questions in appropriate ways. If a person is not allowed to explore and ask questions--whether it is regarding the existence of God or any other subject--he or she cannot come to personal discovery.
- 3. Discovering.** In the Christian vocabulary, we might call this “revelation.” It is the stage, having mulled and pondered and questioned, where we come to have personal insight or understanding.
- 4. Appropriating.** This is the practice, application and testing of what we have discovered.
- 5. Assuming responsibility** for information. At this stage, we have accepted and fully assimilated the information into our own thinking and can freely demonstrate it in our own lives. This may happen within minutes--or it can take days, weeks or months.

Often what we may tend to do in our families or through our leadership--particularly if we have a legalistic bent or operate under the fear of man--is expect people to jump from step one to step five: “Here is the information: now do it right.” We may try to change behavior without allowing the person to go through the *process* of learning, which is steps two, three and four: exploring, discovering and appropriating. In so doing, we can place an unrealistic expectation of perfection and may encourage performance-orientation rather than true transformation. This can cause tremendous stifling and wounding and may also lead to burn out.

Our response to persons is in the midst of the exploring stage is extremely important. We can either encourage them on toward personal discovery through our loving involvement, or we can be shocked at their questions, label them as rebels and abort the learning process. Many young people who attend our YWAM Discipleship Training Schools--especially those from Christian homes or second-generation YWAM kids--may be in this critical stage of question-asking and exploring the Christian faith for themselves, not just as a family tradition. It is so crucial that we understand what they are walking through--that we pray, encourage and support them in this discovery process and do not judge them or cut them off!

Mere information does not make us responsible to act according to that information; information makes us accountable to ask questions, come to personal discovery and apply what we learn to be true. If we choose not to pursue revelation, we are guilty, but if we choose to pursue it, God will reward the diligent seeker. He does not just want our external conformity to information; He wants our actions to grow out of Holy Spirit enlightened convictions of truth. This is the difference between living by our values or living by law. When we live out of our beliefs and values, those principles from His Word which we have embraced internally become expressed through our lives externally. Whereas, if we live by the law, there may be external conformity to principles imposed from without, but there is no internal conversion or renewal.

In our U of N courses, we want to encourage true, transformational learning. Dr. Bruce Thompson, the International Dean of the College/Faculty of Counseling and Health Care says, “We want to be a university of revelation, not just information.” Revelation comes through encouraging people to walk through all the stages of the Learning Cycle, which includes question asking.

Margaret Tooley, in her article “Why the Best Teachers in the World are not Good Enough” concludes: “...this surely must be the distinctive that marks and brands the University of the Nations: our focus on transformation rather than information; on application rather than knowledge; on truth rather than facts; on learning rather than teaching. If we will heed this call then we will be faithful to our calling” (2000 U of N Reference Guide).

Language: a Justice Issue

LTS South Africa: “The 124 LTS students (YWAM leaders and potential leaders) along with their families, came from the north, south, east and west of Africa, as well as far-flung places like Bangladesh, Brazil, Fiji and Korea. Together with the large, multi-national staff of this school, they represented 52 nations (26 countries of Africa included!). Though the course was ‘only’ conducted in four languages--English, French, Portuguese and sign--among them, they spoke 128+ languages!” (Appendix B-4).

LTS Chile: “Through the LTS, I realized the value of running a school that was totally bilingual, which is much more than having two language groups understand the material that is being presented. To be successfully bilingual, both languages had to permeate every aspect of the course--classroom content, discussion, fun times, living situations--with neither language dominating. This forced us to be more international in our communication, weeding out idioms, puns and language-related humor that often causes others to feel excluded. Having the entire course run in two languages (English and Spanish), gave the Spanish speakers...the opportunity to express themselves in their mother tongue, rather than having to formulate their thoughts in English, losing much of the essence of their input.... I realized that many of the questions and issues that arose were ones which I vaguely recalled having heard before--but they were individual questions stated by a lone third-worlder* swallowed up by the voice of the first world majority. I had interpreted them to be personal issues, not recognizing that the person was speaking for a whole people group. This realization has caused me to deeply ponder: How do we set up a context for giving the third-worlder in our midst encouragement to speak--and how do we stir ourselves as first-worlders to HEAR what they’re saying? I now believe that we will never BE truly international until we have large numbers of third-

worlders in major leadership responsibilities, who have the comfort and security to speak out, be heard and lead” (Appendix B-1).

*(*Throughout the written material regarding the Chile LTS, you will find the term “third-worlder.” The Latins told us they preferred this term, as it described the reality of their economic state. However, they were deeply offended whenever referred to as “nonwesterners,” as many of their roots were European. They considered themselves to be third world Europeans, and therefore preferred to be called third-worlders whenever a word was required to describe them as a corporate entity.)*

As mentioned earlier, the University of the Nations presently offers courses in 51+ languages, probably more than any other university worldwide. But our heart and vision is to see this multiplied many times over, in order to make all our courses available to everyone everywhere--an even more global university! Offering courses in the language of the people is important to true learning, because language is at the core of people’s identity and ability to express the gift of God that dwells within them.

In conducting bilingual courses, there are a number of things to consider: the most important one is that language is a justice issue. The sixth guiding value for this chapter states “there must be true equal opportunities and justice in YWAM at all levels...” If we say that we are offering a bilingual school, then we need to be sure that *everything* is provided in both languages, from our first communication with interested applicants down to the closing commissioning prayer. The following suggestions will aid the effectiveness of providing equal opportunity:

1. Try to balance the classroom constituency, so that you do not have one overly dominant language group. (See Chapter Three: “Balancing the Classroom Constituency.”)
2. Seek to provide excellent two-way translators to serve as bridge builders.
3. Offer side-by-side translation. To have one language aloud and the other given simultaneously over headphones or in a corner is not truly just to both audiences, as the students receiving simultaneous translation cannot stop and ask for clarification, enter into classroom discussion as readily, etc.
4. Make sure that everything is translated: the oral lectures, notes written on the white board, overhead transparencies, student comments, jokes, handouts, etc. This is important for total inclusion of everyone. The entire experience should be mirrored in both languages. If a discussion becomes very lively, with comments flying in all directions, it is the responsibility of the classroom leader to referee and make sure that the pace is slowed so that both language groups can fully understand and participate.
5. Be sure to have qualified bilinguals among your school staff, so that they can have an active public leadership role and so that all groupings are represented directly to the leadership team.
6. Seek to locate qualified speakers who can present their material in the second language. For example, if the school is being offered in English and Spanish, diligently search for capable teachers who will teach in Spanish. They are there!
7. Seek to find or develop original materials in the second language. Often, much time and effort is expended on translating existing resources which might be better spent developing potential and releasing creativity from within the local language. This is especially true of music!

Within YWAM, the International Centre for Cultural Studies and Development, is endeavoring to identify, redeem and applaud the indwelling gifts within cultures. David and Dale Garratt and others are doing the same in regard to worship, seeking to release what they call the

“first sounds” of indigenous peoples, to give glory to God. We need to be doing the same in regard to language, releasing the gifts that God has placed within various language groupings, not just highlighting the English-speaking world or the other major trade languages and translating their wealth into other tongues.

The translation required to offer bilingual schools may be considered inconvenient or distracting by some. But with a mono-lingual school, we lose the richness of diversity that multiple languages and cultures bring to our lives and the learning experience. We want unity with diversity, as stated in the seventh guiding value for this chapter. And as we get used to the sound of multiple languages around us, it is a constant reminder that we as a Mission are called to be international, as reflected in the fifth and sixth guiding values for this chapter.

The U of N Campus in Lausanne, Switzerland was my home from 1994-2000. God has called the Lausanne center to be intentional in their endeavor to be truly international. This is not just a matter of welcoming people of all nations; it often requires specific initiatives and strategies. One of those has been the implementation of the Korean Connection: they offer courses in English and Korean in order to serve as a language and cultural stepping stone for Koreans called to international missions. (Now, the Japanese have requested this opportunity as well, so they have started to run English-Japanese schools.) The nation of Switzerland has four official languages (French, German, Italian and Romanisch), so they run courses from time-to-time in French and German as well.

At their Sunday night meetings, open to the local Christian community, the Lausanne Campus sometimes translates into additional languages if there are groups of people who require translation. So, it is not uncommon to have their public services in English with French translation from the front--with Korean, Japanese, Mandarin, German or other languages simultaneous with the French in small groupings throughout the auditorium. Some find this cacophony of sounds distracting. Personally, I absolutely love it because it reminds us of who we are, and who we *will* be when we are all seated around the throne of God, as in Revelation 7:9, “...a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb.... [Crying] salvation belongs to our God, who sits on the throne, and to the Lamb.”

Having sounded the trumpet for bilingual schools, it is still important to note that the international, unifying language of Youth With A Mission/University of the Nations up to this point in time is English. This is not just because the founders were English-speaking Americans, but more strategically because English is the current global trade language. We need to use this centralized language as a communication tool to bring *unity*, not as a barrier that results in exclusion. Though it may be helpful for individuals involved in leadership on an international scale or those who minister transnationally to speak English, not everyone wanting to pursue an education through University of the Nations should have to learn English. The U of N has a higher standard than acquisition of a second language: to obtain a bachelor’s degree, the student is required to complete at least two terms (19-24 weeks) on another continent in an environment which will provide a genuine cross-cultural experience that gives the student exposure to the people, religions, geography--the total joys, needs and lifestyle--of another culture.

PART II: CHAPTER ELEVEN

FIRST IMPRESSIONS

Guiding values:

1. *“We affirm the value of the individual. We commit ourselves to pursue the equipping, up-building, and empowering of all those God sends to us for the fulfillment of His ministry and purpose in their lives” (MC #15).*
2. *“We affirm that God wants Youth With A Mission to be a representative of all nations of the earth, and that our staff and leadership should be comprised of races from Africa, Asia, Australasia, Latin America, Oceania, the Middle East, Europe and North America” (MC #5).*
3. *“All YWAMers should feel they have inherited a stewardship of this mission, its values and vision; implied within this responsibility is the right to contextualize and interpret Biblical truths and YWAM’s vision and values in a manner appropriate to their culture and context, and organize themselves accordingly” (PDCG #3).*

Celebration of Nations

LTS India: “Loren Cunningham...was the first speaker in the LTS. When he arrived, we had a presentation of all the countries involved in the school, with a representative of each, dressed in colorful national costume and carrying a big leaf with the outline of their nation on it. As they came forward, they attached their leaf to our family ‘tree’ of the Cross. It was powerfully moving--all of us were in tears. And our leaf-covered family tree stood at the front of the classroom throughout the entire school, to remind us of our roots and how we are connected together in the work of God” (Gauslin, Handbook, Dec.1998, 265).

If you have a number of countries represented among your students and staff, a good thing to do very early on in the school is to have a “role call of the nations.” Even if you have a fairly small school, this is a fun and important celebration: we are the University of the *Nations*.

There are any number of ways that this focus may be accomplished: using flags, banners, maps, costumes, music. It provides a corporate experience for us to affirm our international nature, as well as an important opportunity to recognize and value each individual--their language, country, culture and contribution--according to the first and second guiding values for this chapter.

It is also important to acknowledge and introduce to your students any key leaders or elders who may be among you. Within most cultures, there is a specific protocol which should be followed, and to fail to do so would be a major leadership blunder. If you do not know the proper protocol for the nation where you are holding your school, ask some local people for input.

For example, at the Budapest LTS, in addition to having Darlene Cunningham, the Co-founder of YWAM leading the school, we had Al Akimoff on the leadership team. Al is the International Director of Slavic Ministries and therefore a well known and respected leader among those from Eastern Europe and the former Soviet Union. Jim Orred, who was then the Regional

leader for the Balkan nations, was also a part of the staff. And the Budapest base director was a student in the school. It was important to introduce each of these individuals and give them a brief opportunity to greet the class and share their hearts for the students, the school and the region.

Student Introductions

It is important to make time for student and staff introductions at the beginning of your school--right after your focus on Jesus--in order to facilitate everyone getting to know one another. Providing some specific questions or exercises will be especially helpful for the more shy or introverted members of the group. Some possible exercises are discussed in Chapter Eight: "Staff Relationship Development." In addition to these, in her manual Naku Te Rourou, Effective Strategies for Training, Allana Hiha offers a wealth of creative exercises in a recipe book format that may be used for introductions, as well as any other learning context, as they are not content-bound. (Contact: Allana Hiha, "Wairea," 13 The Loop, Napier, New Zealand.)

You may want to have very brief introductions on the first day, identifying the students' names and where they come from, and then spend a more focused time getting to know one another in greater depth. If your school is small, you may stay together in one group to do these more in-depth introductions. If the school is large, it may be advantageous to split into several groups so that students can interact together and then have each group make a public presentation of some sort to the whole school.

At the Pune, India LTS, with a student body of 150, we decided that breaking into smaller groups would be most successful. Students and staff were intermixed. Within the groups we each shared 1) our name, 2) where we were from, 3) when and where we did our DTS and 4) one strength and one weakness about ourselves. This was not a long, drawn out process--each person took just a few minutes. Each group was then requested to put together a creative presentation--a song, a skit, a poem--involving each of our team members which would convey to the whole school what we had shared in the small groups. My group made a train: the engine was the person who had done his DTS first. That person shouted out his name, where he was from, and where he did his DTS. He then began making train noises and chugged around the room until he picked up the first car, which was the person who had done a DTS the closest to his in time sequence. This person took hold of the person who was the engine, shouted his name, where he was from and where he did his DTS. Then the train moved on, picking up various students, seated throughout the classroom, in sequence according to when each one attended his or her DTS.

At the Chile LTS we took a much longer time, using several afternoons of the first week to meet in small groups. We did not separate the groups according to language, because we wanted the in-depth cross-over of initial introductions to help bridge between cultures, so we translated each person's introduction into either English or Spanish. During this time, we used an exercise called "shields," where we drew the shape of a family crest on a piece of paper, then divided it into four sections. In each section, we drew a picture according to the instructions for that quadrant. Each section revealed different things, moving from more general to more personal information. The pictures we were instructed to draw in each of the sections were: 1) Me and my family when I was five years old, 2) One of the happiest times of my life, 3) One of the most difficult times of my life, 4) Me, fulfilling my vision and calling. Using this crest as a visual aid, each person then explained the drawings to the group, within a set time limit.

There are many types of introduction exercises you could do, according to your goals and the amount of time you have to spend. Be creative! The important thing is to help create connections among the students and staff by designing some simple but meaningful exercises.

Another good thing to do at the very beginning of your school if you have families involved, is to have a time when married students can introduce their spouses and children so that everyone gets to know them as family units. Try to make this a fun time which the children will enjoy. One way to do this could be to have the student come forward with his or her spouse and children, introduce each one by name, and then let them go and make ice cream cones or sundaes, which they sit and eat as they listen to the rest of the introductions. After the introductions and ice cream (make sure the singles get some too!), you may want to plan some games which singles and families can enjoy playing together.

Student Expectations

As a school leadership team, you should have specific objectives and expectations for the school. Some of these are reflected in your U of N Registration Form A and may be written into your syllabus as well, so the students are aware of your goals. (See Appendix H: "LTS Objectives.")

The students arrive with certain expectations and goals as well. Some of them may be educational or equipping goals; others may be relational goals or growth goals for their walk with God. It is important to give opportunity at the outset of the school for the students to express these felt needs. Since some of them may be subliminal goals that they have not verbalized previously, it is good to set aside time for the students to write down some of their learning goals and personal goals for the three months that lie ahead. In order to stimulate their thinking, you may want to provide them with some catalytic questions, such as: "If there was one thing you felt you *must* learn during this course, what would it be?" "What was your main reason for deciding to come to this school?" "What areas of need do you have that you hope will be met during this time?" "What content areas do you hope to see covered during this school?" Encourage the students to keep a copy of their expectations in their notebook or syllabus so they can review them toward the end of the school and see how well they were met.

Following are a few examples of expectations some of the students shared at the Nairobi, Kenya LTS:

- To grow in my character and in leadership
- To know YWAM better: the structure, leaders, values and vision
- To discover and grow in my personal giftings; to help others find theirs
- To learn how to make better decisions, personally and corporately
- To learn communication principles and skills
- To learn how to better manage finances, especially in an African context
- To be spiritually refreshed and renewed
- To network with the LTS staff and other leaders toward future vision

It will also be important for you to provide an opportunity for students who would like to do so, to briefly share some of their expectations with the class. So that this does not become a lengthy process, ask them to capsule these into brief statements like newspaper headlines or book titles, such as the examples above. Have a staff person record all of these expectations so you can use them as a measuring rod throughout the school to gauge how you are doing in achieving the students' expectations and where you may need to adapt or adjust to try to fulfill their goals as well as your overall goals for the course.

City/Area Tour

It will serve your students well to plan a tour of the surroundings within the first week of the school. The purpose of this tour is to help them get acquainted with the public transportation system, shops, post office, banks, as well as any information on the spiritual heritage and the history of the region.

With the LTS, the city tour is an adventure we look to our Host Base to coordinate--we just check in with them to see that plans are progressing on track. Otherwise, if there is no existing YWAM team nearby, you may want to recruit volunteers from the friends you have made among the local residents. In either case, it will be important that you make sure the planned itinerary is positive in perspective, realistic time-wise, and that it fulfills specific goals listed below.

At the Hungary LTS, one of the local YWAMers had served as an official tour guide for the city of Budapest. She wrote a basic script with a sequence of stops and information on specific places of interest. We divided the school into groups of 12-15 (including spouses and children), with one local YWAM staff member leading each group, using the script. Everyone had fun and learned a lot, as we used one-day passes to jump on and off of trams, buses and the metro; hiked to Mathias Church, high atop the hills of the *Buda* side of the city; looked down on the broad Danube with its many lighted bridges, and over to the beautiful Parliament House and on the flat *Pest* side of Buda-Pest. By the end of the tour, everyone knew how to get around on public transport, where the nearest grocery stores and post office were, a bit of the incredible history and spiritual significance of this magnificent city....and how to find the nearest fast food restaurant.

Remember that moving a whole group of people is very different than traveling around the city in twos and threes. You may have families with young children and strollers, someone with a leg-cast, etc. Be sure to keep these things in mind and plan ample time for getting on and off of the transport, lots of time to walk around the sites, and plenty of time for travel in between. You may need to put together a detailed itinerary, have someone actually walk through the tour before the event, and then cull down the number of stops or readjust the time expectations accordingly.

A few things to cover on your tour (you may have others to add) could be to:

1. Give the students an overview of the history of the region
2. Share specific information on the spiritual background of the area; both the Christian heritage and any understanding of spiritual strongholds or bondages they should be aware of
3. Acquaint them with the systems used for public transport, including whether you must pay in coins with exact change when you enter the vehicle, whether you must purchase tickets in advance, or whether a week's or month's pass is the best value. (For the tour, I would encourage you to buy day-passes in advance, if that option is available, or have one person pay for each group as a whole, in order to speed the process.)
4. Point out the location of:
 - churches
 - banks
 - post offices
 - grocery stores
 - inexpensive cafes/restaurants
 - shops
 - libraries
 - parks
 - entertainment spots, such as zoos, theaters or opera house, etc.

Cultural Welcome by Host Base

LTS South Africa: “We were privileged to be welcomed at the outset of the LTS with an exceptional presentation by the YWAM/U of N South Africa Cultural Centre, based in Pretoria, who shared the glory of God expressed through the various cultures of South Africa. That evening concluded with wonderful, ‘alive’ music performed by the Born Again Choir from a local black township” (Appendix B-4).

LTS New Zealand: “There was a solemn hush over the group--adults and children alike--as we entered the gates of the Maori marae (meeting house). Once inside the courtyard, young warriors approached, faces painted and muscles rippling in the sun, as they swung their spears and probed to inquire whether we had come as friends or foes. They placed a leaf before Loren Cunningham, as a symbol of this question. When he bent to pick it up, signifying our commitment to friendship, the entire atmosphere changed: the sound of women’s voices rang out breaking the silence with the words of welcome “Haere mai!” This was the start of the Leadership Training School (LTS), held in Mangere, South Auckland. The 131 students, 40+ staff, and scores of children had just received one of the highest honors: being welcomed onto the land of New Zealand by its indigenous Polynesian people, the Maoris” (Appendix B-5).

The cultural welcome can be a fun social event, as well as a very informative time for your students and staff. The main purpose of the event is to bond people in a positive way to the people and culture of the local setting, according to the second and third guiding values for this chapter. Again, with the LTS, we generally ask our Host Base to coordinate this event, involving their own staff and/or recruiting individuals from the host culture. We simply go over the plan with them to make sure it accomplishes our goals.

The cultural welcome may include greeting the students according to the local cultural protocol, and then having a number of different presentations that will acquaint the newcomers with the language, music, instruments, dance and other local expressions. God wants to redeem back for His glory the cultures of all nations on earth, and we have wonderful opportunities in YWAM to celebrate the diversity of His gifts within cultures.

At the Tonga LTS, we had our cultural welcome on the first Saturday night of the school, when people had begun to recover from jet lag and could enjoy the evening’s events. We started with a traditional ceremony, whereby the newcomers were welcomed according to Tongan protocol with a drink made from the root of the kava tree. A luau followed, during which students sat on mats and feasted on traditional island foods: pork steamed in an *imu* pit dug in the ground, vegetables prepared in typical island style, and fresh coconut milk, drunk straight from the shell. Then we were entertained until late in the evening by islanders singing Tongan melodies, accompanied by ukeles and guitars, while beautifully costumed dancers gracefully swayed to the tunes. All of these expressions bonded the newcomers from 41 other nations to the delights of Polynesian lifestyle through all five senses: taste, touch, sound, smell and sight.

Cultural Orientation

LTS Hungary: “Al and Carolyn Akimoff, the leaders of YWAM’s Slavic Ministries, who have planted their hearts in this region for the past 25 years...imparted a great love and appreciation for the people of the region and shared about the seasons--struggles and triumphs--Christians have gone through, especially during the past seven years under communist rule. [They] spent long hours in groups and one-on-one, listening, sharing and caring for those who had come” (Appendix B-3).

The defining of what should or should not be covered during orientation to a host culture can be a very tricky subject, with many and diverse opinions. We are talking in this handbook primarily about conducting multi-cultural schools in the developing world; we are not necessarily talking about trying to prepare individuals for life-long ministry within one culture.

We want to give our students enough information so they do not embarrass themselves or offend their host culture. At the same time, we do not want to overload them with a long list of cultural “taboos” so that they feel stifled and learn to hate, rather than love, the host setting. People of most nations are very forgiving toward foreigners’ mistakes--especially if they sense a heart that is longing to know them and embrace their ways.

I would suggest that you as a school leadership team meet together with a well-informed YWAMer from the local culture, preferably someone who also has had international ministry experience. In order not to major on minors, your questions of him or her could be, “What are the one or two most important things we need to *do* or *avoid* doing while in this context?” “What things could potentially invalidate our Christian witness and destroy your ministry in this place?” You do not want to compile a list of every cultural subtlety; for the purposes of the school, you only need to know what could be seriously harmful to relationships. Those things will vary from one culture to another: in one place, it may have to do with eating and drinking; in another with dress; in another with interaction between the sexes.

It is important that you are discerning in choosing the person whom you will work with in presenting the customs of the local culture. Discuss the most important issues together in this leadership team context first, coming to consensus on what the “great matters” are. Then, with this decided, you can bring these things before the students in a discussion or question and answer format. It is important to present them in a positive light and give understanding, not just *dos* and *don’ts*. (See Chapter Eight: “Standards of Conduct.”)

Often times with the LTS, we will use humor to get the point across. For example, we may use role plays or skits to demonstrate the various ways different cultures meet or miss one another in their greetings (handshakes, bows, kisses and hugs). If one person is bowing and the other person is hugging, they miss one another; if one person is shaking while the other is kissing, they still miss one another. The topic of touch can be a delicate issue in many cultures, especially between members of the opposite sex. This provides us with a platform, having exposed our diversity of greeting forms, to talk about what expression of greeting is appropriate and acceptable in the culture within which we are living.

In everything let the Scriptures serve as the textbook to determine what is a Biblical absolute and what is a cultural preference. What does that mean? The Bible gives us very clear definitions of absolute right and absolute wrong in many areas, such as the Ten Commandments. Yet, according

to the passage in Romans 14 (which Loren Cunningham uses in his letter on alcohol: see Appendix K), it seems that the Bible allows for varying convictions among Christians regarding eating and drinking, holy days etc. It is important for each of us to realize that some of the things we may believe are absolutely right or absolutely wrong are actually our own familial, societal or cultural preferences--not Biblical absolutes. However, in ministering cross-culturally and desiring to live according to the humility of Jesus, you may well decide that it is the wisest and most honoring choice to adhere to a local cultural preference for the time of your stay in a nation. As Romans 14 says, "Therefore let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in your brother's way.... Let us therefore make every effort to do what leads to peace and to mutual edification. Do not destroy the work of God for the sake of food" (verses 13, 19-20).

Culture and its Rightful Role

LTS Chile: "We found that there was a cycle or process related to cultural balance within a multi-cultural group that was very important. It is vital to have cultural expression and freedom without allowing it to become the focus, turning it into a form of bondage. In the LTS, Earl Pitts' teaching on organization and management predictably led us into an awareness of differences and the fact that culture affects everything. This brought us into healthy "conflict" and discussion. We realized that we needed to create the right atmosphere so people would sense permission to speak out and have confidence that they would be heard, even if their comments seemed a bit "radical." Then, David Hamilton gave us a Biblical basis for looking at our values and beliefs. This emphasis on the Word of God as our authority, not cultural preference, was very necessary and liberating. Some weeks later, with cultural issues fully aired, our recognition that there are general human problems that we sometimes try to excuse as cultural differences, brought us to a place of being "culture free yet multi-cultural." By the end of the school, those things which started out as "hot cultural issues" were no longer a focus. (Appendix B-1).

By creating an atmosphere at the Chile LTS where people could express their ideas and question and discuss various issues, we as a staff learned many interesting things as well. As the school progressed, we heard scores of incredible, even miraculous, stories of God at work among the Latin people. We were amazed that these had never been committed to print, in order to be shared with the global body of Christ. But the Latins were quite amazed and somewhat offended that we would even suggest printing them. As we interacted and discussed this further, we discovered a basic difference in our pre-suppositional thinking. As a North American, with strict laws regarding truth in advertising, I assumed that, if something was in print, it must be true. Whereas for many Latins, if a story was published, it was considered a sure sign that it was *not* true. The reason? For many years, the only printed matter they received was political propaganda which was sure to be pure fabrication.

Another very interesting cultural perspective evolved surrounding the topic of planning. The Latins are wonderful creative problem solvers. Therefore, part of their challenge and joy comes from designing solutions in the midst of a crisis. However, as they studied Jesus' command to "disciple the nations," they began to realize that they could not truly impact society by just dealing with problems, such as corrupt dictators, as they arise. In order to influence and change society for

the kingdom of God, it would require long-term planning and strategizing. This brought about a revolutionary transformation in their thinking.

There is far too much to be said about the wonders and woes of culture to include in this handbook: the differences in orientation to time versus event, individual versus group, status versus achievement, task versus person; our different perspectives about vulnerability, crises, goals and on and on. The discussion of these subjects can and has filled volumes of books, as people have tried to discern how to understand one another.

Sarah Lanier, who serves on the Field-Based LTS leadership team, has written a very simple yet profound book that gives some excellent insights into this topic: “Foreign to Familiar: A Guide to Understanding Hot- and Cold-Climate Cultures.” Sarah has had much inter-cultural experience and training. She travels internationally as a consultant and lecturer on culture, leadership and team dynamics. (Contact: Sarah A. Lanier, 2429 Hwy 197 N, Clarkesville, GA 30523, USA.) Another more in-depth resource for understanding culture, based on a Biblical Christian approach is Sherwood Lingenfelter’s book, Ministering Cross Culturally.

Suffice it to say that we humans are too fearfully and wonderfully made by our Creator to be fully explained, even in a million books. The bottom line, as stated above, is that we must look to one book--the Bible--as our final reference point, not any individual's culture or the dominant culture of the context in which we find ourselves. And we must covenant to respect one another and live together in unity, asking God for His wisdom as to *how* to do that. Let us look to Him to show us where our own culture can be used to give Him glory, and where it needs to be redeemed. Let us celebrate the diversity of cultures among us, enjoying the richness of each one. Let us extend grace to one another in a spirit of love and humility where we do not understand or see eye-to-eye, and allow the strengths of our cultures to build bridges among us. And let us focus on Jesus.

PART II: CHAPTER TWELVE THE JOYS OF PIONEERING

Guiding values:

1. “YWAM is visionary, doing new things in new ways where new initiatives are required to accomplish the Great Commission” (FV #4).
2. “New vision should be encouraged. It should be easy for people at all levels of the organization, including young people and the newest recruits, to move in initiative, spiritual entrepreneurship and the pioneering of new ministries” (PDCG #8).
3. “God-given vision should be the driving force behind our tasks. Our tasks should not be structure driven. We should never allow the way we are organized to determine what we can or cannot do.... Form should follow function, not vice-versa. We need to organize ourselves so that we make room for all God wants for us” (PDCG #9).
4. “YWAM is called to praise and worship of the Lamb of God, intercessory prayer and spiritual warfare. We endeavor to resist the devil by moving in the opposite spirit, which is the Spirit of Christ. In all things, we desire to keep Jesus central to our lives and ministry” (FV #8).

LTS Chile: “Here in South America, on a dusty parcel of land just south of Santiago, Chile is a group of 79 world changers from 26 nations, huddled together in a half-completed classroom with no doors, wearing multiple layers of clothing, hats, gloves and jackets to keep warm. Worship and prayer are lively, not just by inspiration, but to fight the biting cold. But within this unlikely group, a spark is being ignited which we believe will greatly impact the Body of Christ internationally, Youth With A Mission and the Kingdom of God.... Up to the moment the school began, the local YWAMers were scurrying to prepare. This is a pioneering base with forty staff members that welcomed an influx of 120 people (including children)--literally overnight!...In the early days of the LTS, as we toured the stable, the barn and the well, we heard stories of [the local YWAMers’] sacrificial giving in the past, such as the time they lived for three weeks on only lettuce and carrots--with joy! We were challenged by the example of their faith and humbled to realize the foundations of sacrifice we are privileged to be building upon during this LTS” (Gauslin, Handbook, December 1998, 243).

LTS Kenya: “A once-upon-a-time Kenyan hunting lodge, surrounded by outdoor showers and latrines...an ever smoking, ever busy campfire and kitchen...a bustling community of people of every language and color, crammed into huts and hallways, pantries and a former chicken house. What is it--a United Nations camp? No, it’s the Nairobi 1992 Leadership Training School.... Though the student’s arrived in the midst of a severe drought and were restricted to two cups of water per day for bathing and laundry, their morale remained high--and God poured rivers of living water on spiritually thirsty

hearts. They also had to finish the construction of much of the campus with their own hands.... Their labor brought visions of Nehemiah rebuilding the wall at Jerusalem, as the students worked on the *buildings* and God worked on building their *lives*, a hammer in one hand and a Bible and notebook in the other. (Gauslin, Handbook, December 1998, 252).

LTS Tonga: “We had planned for the Leadership Training School and the School of Intercession (SOI) to be housed from the start on the campus at Lafalafa, but--as from the beginning of the vision for the University of the Nations Tonga--we had faced many barriers, obstacles and delays [and the campus construction was not complete]. However, we sensed...that this turn of events was in fact His plan overriding our plans because of a higher purpose He wanted to accomplish in planting vision and faith in His people.... We altered the school schedule drastically those first three weeks, canceling afternoon classes so that we could have longer work duties with each student putting in four hours every other day. Then, for an eight-day stretch, we asked for volunteers to work all afternoon every day in order to meet the October 15th deadline [the faith date we felt God had given us for moving onto the campus].... No one was without a job--even many of the children volunteered, picking up nails or hammering tresses.... As Loren Cunningham addressed the LTS the first week, he [shared what became] a theme for the school and for Youth With A Mission as a whole at this stage in our history: God is wanting to raise up a new generation of pioneers with their own stories of proving God’s faithfulness and their own ‘stack of stones’ to declare His goodness to the generations to come. Loren’s example was one of our main leadership lessons through this whole pioneering adventure--we discovered that we were learning pioneering skills and how to motivate people in difficult circumstances”
(Gauslin, Handbook, December 1998, 259).

There are two nominations that I have thought of proposing to be added to YWAM’s Foundational Values. They are “YWAM is committed to a lifestyle of flexibility” and “YWAM is called to pioneer.” Both are implied in the first guiding value for this chapter, “YWAM is visionary” and are spelled out in a bit more detail in the second and third guiding values.

Pioneering is part of our genetic code. Maybe not everyone in YWAM is called to pioneer--we need settlers with gifts of steadfastness too. But there needs to be an appreciation and embracing of the call to pioneer by everyone involved in YWAM/U of N. And if you are called to multiply U of N courses in the developing world, the chances are that God in His wisdom and mercy has also gifted you to excel in the rugged, pioneering situations that you are likely to encounter.

I often say that I inherited my love for life and spirit of adventure from my Grandma Kindred. Born in 1898, she bore eight children; pioneered, owned and developed her own music store business; was involved in public music ministry from the age of seven until she was 86; and traveled to far-flung places on her own in an era when most women only cooked and did laundry. But she did those things too--with excellence. She died--still a “young” woman--at the age of 91. As I would set out on each new YWAM adventure, Grandma Kindred would say with longing, “I wish I could be a mouse in your suitcase. I wish YWAM had come along 20 years earlier!”

I love Jesus. I love YWAM/U of N. And I love pioneering. I helped pioneer the early YWAM work in Denmark, Tyler, Texas, and Hong Kong. Every Field-Based LTS has been an adventure in pioneering in one way or another. I do not mind sleeping on church floors, bathing in rivers or under a hose; I enjoyed the challenge of surviving with just two cups of water a day at the Nairobi LTS; I relished the joy of sleeping in my Tongan *fale*--even before it had a roof. It is not that I am particularly spiritual. It's just that I love pioneering--it is in my blood. God made me for YWAM!

Dr. J. Robert Clinton, in his book The Making of a Leader would probably term the above influence of my grandmother as one of God's "sovereign foundations" in the first developmental phase of my life to prepare me for His ministry call on my life. I would strongly encourage every school leader to read his book, both for insight into your own life, and to help those whom you lead. In it, he encourages the leader or emerging leader to create a time line of his or her life to get overall perspective, and then defines five or six specific developmental phases. According to Clinton, "Leaders, or those emerging as leaders, need a road map to point out where God will take them as He develops their gifts. Each journey is unique, but a map helps a person organize what is happening as God works, anticipate the future, understand the past, and respond to God's leading" (Clinton 1988, 24).

If you love pioneering--if it is a part of the DNA in your bloodstream--it will be contagious. And when faced with a hardship, you will help your students incorporate it as a building block toward their development and growth, rather than a barricade.

Nancy Honeytree well honored the call to pioneer in her 20th anniversary recording "Pioneer" (written by Nancy Honeytree. Copyright ©1993, Oak Table Publishing, Inc. Used by permission.):

**Pioneer, pioneer
Keep pressing onward, beyond your fear
Only the Father goes before you to your own frontier
You're a pioneer!**

Uncharted wilderness stretches before you
And you thrive on going where no one has gone
Still it gets lonely when darkness deepens
So sing by the fire until the dawn

You travel light, you travel alone
And when you arrive, nobody knows
But the Father in heaven, He's glad you can go
For those who come after you will need the road

What you have done others will do
Bigger and better, and faster than you
But you can't look back, no you gotta keep pressing through
There's a wilderness pathway, and it's calling you

Calling you, calling you clear
Keep pressing onward, you can't stay here
Only the Father goes before you to your own frontier
You're a pioneer!

Our Struggle is Not Against Flesh and Blood

Am I suggesting that we should love and embrace all adversity? By no means. But we must recognize that pioneering is a form of spiritual warfare, and difficulties *will* come. The fourth guiding value for this chapter makes clear what our involvement and response should be.

What do you do when things go wrong? Joy Dawson, one of YWAM's founding teachers used to always say: "Ask the million-dollar question: 'God, what are You trying to teach me?'" Listen to Him; act upon what He says; and pray and do spiritual warfare. Hopefully, as a Christian and a YWAMer, you have been involved in praying and listening to God all along the way, and you have been aware of the spiritual battle that you and the course you are leading or pioneering are a part of.

"Finally, be strong in the Lord and in his mighty power. Put on the full armor of God so that you can take your stand against the devil's schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms" Ephesians 6:10-12. As soon as you set out to obey God and make a mark for His kingdom, the enemy sets up a counter-plan. Do not be trapped or fooled into becoming a part of the problem by turning against God or your brother. If you cooperate with the devil in this ambush, you will have lost the battle before it has begun.

It is important instead, when faced with adversity, to respond in the opposite spirit, which is the spirit of Christ. (See Loren Cunningham's book Making Jesus Lord.) Reach out to God for grace, gratefulness and the ability to be positive in your thoughts, words and deeds toward God, YWAM/U of N, the government, immigration, the students, your staff--whatever and whoever appears to be the source of aggravation. In so doing, you are not saying that these people and/or institutions are perfect (except for God!), but you are engaging in an act of spiritual warfare to refuse to allow the enemy to win by diverting your attention or dividing brother from brother. There may be areas where correction or alignment needs to come, but these strategies should come as discernment from God in the place of prayer, not as an attack born out of our human spirit.

The following excerpts are from a paper entitled "Victory in the Lord." It is probably one of the earliest documents connected to YWAM. I have been unable to trace its author or origin, but it has been around since our first Summer of Service teams went to the Caribbean in 1964 and 1965. It remains as true today as it was then:

VICTORY IN THE LORD

"Thanks be to unto God, which always causeth us to triumph in Christ" II Cor. 2:14.

When you are content with any food, any raiment, any climate, any society, any solitude, any interruption by the will of God - THIS IS VICTORY.

When you can patiently bear with any disorder, any irregularity, and unpunctuality, or any annoyance - THAT IS VICTORY.

When your good is evil spoken of, when your wishes are crossed, your taste offended, your advice disregarded, your opinions ridiculed, and you take all in patient, loving silence - THAT IS VICTORY....

When the enemy presses sorely and the world clamors on all sides; friends forsake and foes malign, and you hide behind the blood, sweetly resting and rejoicing - THAT IS VICTORY....

When like Paul, you can throw all your suffering on Jesus, thus converting it into a means of knowing His overcoming grace; and can say from a surrendered heart, 'I take pleasure in infirmities, in reproaches, in necessities, in distresses, for Christ's sake' - THAT IS VICTORY (II Cor 12:7-10).

Victory centers wholly in the Lord Christ Himself. You may dwell too much on your weakness and too much on the strength of the foe. You must look away from Satan. You must be absolutely taken up with the Lord Jesus, with His keeping power, with His conquering power, with the certainty of His victory, and your share in it (I Cor 15:57).

The perfect VICTORY is to 'put on the Lord Jesus Christ' and thus to triumph over self (Romans 13:14).

'IN ALL THESE THINGS WE ARE MORE THAN CONQUERORS THROUGH HIM THAT LOVED US' Romans 8:37" ("Victory in the Lord" circa 1964-1965).

GENESIS: No Boundaries

There are many more realms in which to pioneer than the traditional mission contexts of geographic locations or people groups--or even the spheres of influence in society that the U of N highlights: the arts, education, government and economics, media, the church, the family, science and technology, business and economics, sports and entertainment. Still beyond these, there are untapped vistas of creative concepts and ideas to be pioneered. The joy of working with the University of the Nations is the lack of restraints and the encouragement to dream new dreams, according to the first three guiding values for this chapter.

One of the horizons that holds untold pioneering potential in this information age is cyberspace. And one exciting development within this arena which can be multiplied to benefit U of N courses and students worldwide--especially those in the developing world--is the GENESIS Project.

GENESIS stands for: **G**lobal **E**lectronic **N**etwork for **E**ducating, **S**erving and **I**nspiring **S**tudents. It is a technological tool which allows a real-time interactive audio and video link between U of N schools in varied locations through ISDN telephone lines and satellite technology. This means that people in one location can both see and hear a speaker somewhere else in the world, and the speaker can see and hear them, allowing face-to-face interaction.

This vision was first shared with the Pune, India LTS in 1995 by Loren Cunningham and Markus Steffen, the International Director of the GENESIS Project. The students and staff quickly understood the ramifications: GENESIS could bring the most remote locations out of isolation and link them to the rest of the world, both for teaching and for fellowship. And the blessing would work two ways: not only could the remote locations receive teaching from speakers who were not able to travel to their locations because of time and/or distance, but the speakers and students in more accessible locations could receive a wealth of input, wisdom and updates from isolated lands.

For example, a DTS in Kona, Hawaii could interact directly with staff and students in Bangalore, India to get input and feedback on the relevance of their preparations for students planning to go on outreach. (In fact, that is exactly what happened through a five-day GENESIS link between these two locations in February of 2001!)

The South Asian students at the '95 India LTS so captured the vision that they spontaneously took up the very first offering to help Lausanne launch the GENESIS Project and bring it to their lands--third world nations giving to pioneer a ministry in a first world nation. One couple even gave their wedding rings! Like the water from the well at Bethlehem which King David's men risked their lives to bring to him, this was a sacrifice too precious to receive. David poured it out as an offering to the Lord (2 Samuel 23:15). (Later, someone anonymously paid the value of the rings into the offerings and returned them to the couple.)

The GENESIS Project is not just a vision or theory: it is happening now. In the September quarter of 1996, we ran parallel Leadership Training Schools in Budapest, Hungary and Lausanne, Switzerland which served as the pilot project:

LTSs Hungary and Switzerland: “Week 5 brought the unveiling of the GENESIS Project...The Budapest LTS [English and Russian] and the Lausanne LTS [English and Korean] had agreed to be the ‘pilot schools’ to prove the effectiveness of this technological tool, designed to multiply teaching resources around the globe. Each classroom was set up with a video camera and a large screen TV and the two were connected ‘live’ via ISDN phone lines so that they could see and hear each other, ask questions, discuss, pray and worship together.... Darrow Miller, from Food For The Hungry, was the first speaker via GENESIS and the perfect person to pioneer this medium because of his natural warmth and interactive teaching style. His topic, *Worldview and Development* also proved to be one of the foundational messages which much of the rest of the schools’ teaching hinged upon. Not only did his message come through ‘loud and clear,’ but the dual-locations confirmed that the Holy Spirit can truly anoint technological tools and use them to *enhance* not detract, from His purposes” (Appendix B-3).

As noted in the report above, concerns that technology might quench the Spirit were quickly dispelled, as the GENESIS Project actually linked people together to hear from God in ways that neither group could have heard Him independent from the other. Loren Cunningham said, “My greatest question in utilizing this medium was, ‘Would there be spiritual impartation from the teachers and leaders to the students?’.... But when we put the GENESIS Project into action, it went way beyond my greatest expectations!” Daniel Kurimay, a student at the Lausanne LTS, admitted being skeptical of the quality of experience this technological tool could provide, but after linking with Budapest for several sessions, he concluded, “All I can say now is, it really worked! It was very personal and interactive and totally effective.” Like other staff and students, Daniel said the shared worship was the highlight of the school for him. “It was really overwhelming at times to be worshipping [God] and to realize the other school was so far away, but we were being brought together through our worship” (See Appendix M).

According to Markus Steffen, the whole purpose of GENESIS is “to support the multiplication of U of N courses, especially into the developing world.... Instead of running a course in one location only, we are linking the original classroom with one or more others and running that

course parallel. Bases in other parts of the world are therefore able to establish and more easily run the same school” (“GENESIS: No Boundaries,” 1997, 4).

GENESIS is continuing to multiply and serve the Mission globally:

LTS New Zealand: “On February 9th [of 2000] the atmosphere was charged with ‘electricity’ as the LTS and all the local YWAM staff crowded into the Samoan Church on Freda Place. Every seat was filled. It wasn’t just excitement, but the electric sight and sound waves of GENESIS, as YWAM Mangere, New Zealand was about to connect in a multi-link with YWAM Norway, Kona, South Africa, Latvia, Los Angeles and Lausanne. YWAMers had gathered in these seven locations 40 days into the new millennium to celebrate the past 40 years of YWAM’s history, and to fast and pray for 40 hours for the future.

As Loren shared in his March letter to the global YWAM family, ‘Words cannot adequately convey what we experienced together via GENESIS in worship, a tangible sense of the omni-presence of God’s Spirit at work among us simultaneously in these far-distant locations, and the unified hope and understanding that He gave for the future of Youth With A Mission. What transpired during these 40 hours was of major significance for the Mission as a whole as we travelled in prayer for the birth and release of peoples, nations and ministries on God’s heart... The resounding conclusions from these 40 hours of prayer is that God is firmly on the Throne, and His dreams for the future of the Mission are in good hands!’

Following the GENESIS multi-link, Cheryl Harrison, Acting Director of YWAM Latvia wrote: ‘Thank you for including Latvia in the 40 hours of prayer and enabling us to be a part of GENESIS ...[this] means a lot, because of the history of this small nation.... After years of being cut off from the rest of the world, and having so many restrictions in the areas of travel and communication...it is just awesome to be connected...in this way. I believe in some way this is breaking a stronghold that has held back the destiny of this nation’” (Appendix B-5).

Currently, there are 16 permanent GENESIS locations up-and-running on every continent, with additional temporary sites online. By the end of 2001, there will be at least 25 permanent locations; by the end of 2002 there are expected to be 40; and by the end of 2003, 80 locations are planned to be working with GENESIS, with a continued focus into Asia, Africa, South America and the Pacific. God willing, at least 100 young people will have been trained by the end of 2003 to go as pioneers to set up GENESIS in new locations. (Statistics from the 2001 GENESIS Report to the U of N Board of Regents.)

U of N GENESIS Schools are training people to multiply this tool globally: the first school took place in 1999 in Lausanne, Switzerland. The second, also held in Lausanne, had 24 students and among the students and staff, they represented 23 nations! Additional multi-lingual schools are scheduled to take place in Brazil (2001), Australia (2002), Africa (2002), Switzerland (2003), etc.

Currently, more than 30 full-time staff are working with GENESIS at specific locations and with the global development of this ministry. These people are not “techies”--most are very young

pioneers who have a passion for Kingdom of God to touch every nation. They are “pioneering with God to make the impossible become possible.” This is the theme of GENESIS.

Many are also involved in preparing for the four-way link between Egypt, South Africa, Uganda and Ghana for the 2001 U of N Workshop. Eleven of the plenary sessions for this 10-day event--offered in English, French, Swahili, Arabic, Portuguese, Spanish and Korean--will be linked together via GENESIS.

Some of the above examples are major YWAM/U of N events. But just to give a simple example of how GENESIS can work on a day-to-day basis: in June of 2001, YWAM’s President, Frank Naea, dropped by the Lausanne, Switzerland campus. From there, he was able to speak to YWAMers around the world all at one time, without experiencing jet-lag! Markus Steffen reported, “Frank spoke to the staff and students in Jeffreys Bay [South Africa], Jinja [Uganda], Bangalore [India], Worcester [South Africa], Fortaleza [Brazil] and Restenas [Sweden]. It was great to see how he was able to minister to so many places while visiting Lausanne!”

For more information about the GENESIS Project, contact: International GENESIS Centre, U of N Lausanne Branch, Chemin du Praz d’Eau 1, 1000 Lausanne 25, Switzerland. Telephone +41-21-784-2323. FAX +41-21-784-2320. E-mail: info@go-GENESIS.com Web address: www.go-genesis.com

PART II: CHAPTER THIRTEEN CLASSROOM BUILDING BLOCKS

Guiding values:

1. *“We affirm the ministry of prayer and intercession. We declare our total and utter dependence upon God and ask Him to continually revive our hearts so that we will always be a mission that intercedes for the nations and seeks God for His direction and guidance. We believe God has called our mission to build everything it does on the foundation of prayer, knowing that apart from God’s leading, our best efforts will be dead works. We further declare our need for others to pray for us” (MC #13).*
2. *“YWAM is dedicated to practice generosity and to model and teach the spirit of generosity in all we do” (FV #21).*
3. *“YWAM is called to practice a life of dependence upon God and His people for financial provision, both corporately and individually” (FV #19).*
4. *“YWAM is called to servant leadership. A servant leader is one who honors the calling of his/her followers and guards their rights and privileges. Just as Jesus served His disciples, we stress the importance of those with leadership responsibilities in our mission serving those whom they lead” (FV #17)*

* * *

Worship

LTS India: “...we felt we were to have a time of waiting before the Lord and letting everything He was doing in our midst have time to ‘settle.’ We set aside a full morning for totally unstructured worship and God spoke to us through the whole group on key issues of injustice, identity, the ‘caste system’ that’s alive within all cultures and many other things! We experienced a sweet and wonderful move of God’s Spirit” (Gauslin, Handbook, December 1998, 266).

As mentioned in the fourth guiding value for the previous chapter, “YWAM is called to praise and worship of the Lamb of God, intercessory prayer and spiritual warfare” (FV #8). Really, these three expressions--worship, intercession and spiritual warfare--are interwoven and cannot be separated from one another: prayer leads to worship or worship leads to prayer, which involves active spiritual warfare. One act of spiritual warfare is gratitude, which leads us back to worship; another is generosity, which leads us on to giving. There are multitudinous expressions in each category which flow in and out of each other when there is a sensitivity to follow the leading of the Holy Spirit. Although it is important to make sure that none of these expressions are missing from your U of N school, it is also important that you not totally separate them from one another, or you may stifle the flow of the Spirit of God.

See Chapter Seven: “Worship Music and Transparencies” regarding the practical preparations for multi-national/multi-lingual schools and Chapter Eleven: “First Impressions.” The most important key for effective worship is *not* that you have people with good voices that can play instruments. In fact, we can get into a rut of thinking “this is the one and only model for how we are supposed to do worship” that can stifle creativity. The most important key is that everyone--staff and students--has a heart to worship God. You should seek to release people from among your

students and staff who have a gift to lead in worship, but true worship is not dependent upon having great vocalists or musicians; it is dependent upon listening to God and following His direction.

We experienced a powerful time of worship and warfare toward the beginning of the Budapest, Hungary LTS: Our accommodation, the Hotel Goliat, was a huge soviet-style block building. Though the LTS had five floors all to ourselves, other sections and other floors were inhabited by many single working men who would often get drunk in the evenings. The general unredeemed atmosphere of the Goliat and the idea of having families and young women around these single, often drunk men, were matters that had greatly concerned the LTS Leadership Team. But when we had originally prayed, asking God whether the Goliat was to be the venue for the LTS, He had given us a clear word that this was His provision, and a promise that His Spirit would fill the house. It was important for us to draw our students into this promise and together take possession of the land.

During one of the first days of the LTS, I reviewed this prayer process and God's promises. Then whole school--students, staff and children--embarked on doing some "spiritual house cleaning," marching through the classroom and dining room, the reception area, up every staircase, down every hallway and into every individual room. We prayed, prophesied, did spiritual warfare and worshiped God in every nook and cranny of that facility. It was important that we did this all together--not just one small team--as it was a proclamation of Jesus' Lordship to the powers of heaven, to the demons of hell, and to our own spirits.

The Goliat became home for us, and even the other occupants seemed to change and no longer held a threat. In fact, many of our students and staff had opportunities to interact with them and share their faith. The presence of light chased away the atmosphere of darkness.

In regard to worship, don't get stuck in a rut! Provide an environment where your students and staff know that they can suggest and lead out in various ideas. If you have groupings from different countries, languages or ministry groups, encourage them to take the leadership from time to time. Be potential extractors: you may help someone discover that they have a gift in leading worship that they never before knew they had. Yes, as the school leadership, you have a responsibility to make sure there is a balance of times when seasoned leaders take the lead, but team them up with young potential leaders and let the young ones lead, with the counsel and feedback of those more experienced.

You may also want to consider inviting teams from other schools or departments who are gifted in worship leading to come lead your school in worship from time to time. We all tend to have our own worship style preferences which we gravitate toward, and we need others in the body of Christ to help keep our worship fresh.

David and Dale Garratt and their group New Sound came to the Lausanne Campus a few years ago. On a Wednesday evening, there was an open time of worship that campus staff and students from all of the schools were invited to join. It was amazing to see what happened: first, they led in worship songs from Africa, and the Africans among the group came to life, singing, dancing in a style distinctively African, and making a unique African whistle sound. Then a New Zealand Maori from New Sound led out, and the Polynesians responded to the beat and the melodies of the islands. Next, the Koreans began to give worship to God through a traditional drum and cymbal rhythm. As one young man called out above the din, women all over the room began to dance in a traditional Korean style they had never before used to worship God. There was a tremendous sense of God releasing that which had been pent up for years, and many of them were

weeping as they danced before the Lord. Then, at the very end, an 18-year-old who was traveling with New Sound, began to sing a popular song by the Christian band, Delirious. Those in their late teens and early twenties went wild, worshiping God in the style of their youth culture. Each new sound tapped into the roots of a different culture and released something precious in worship. I believe each one blessed the heart of God.

Creative Intercession

LTS Kenya: “Darlene Cunningham, the Director of the LTS, shared during the first week regarding the ‘Foundational Values of YWAM.’ By the time she got to the point, ‘YWAM is international and interdenominational,’ the whole class was involved in a two-hour object lesson held on the 20 meter ‘map of Africa’ chalked out on the front lawn. All those working in Africa stood on their nations, then walked north and south, east and west, extending themselves to the other countries of Africa in commitment and friendship and praying for war-torn areas. After marching arm-in-arm, south to north, as an act of spiritual warfare to drive Islam off the continent, they formed a cross from Capetown to Cairo and Sierra Leone to Somalia, reclaiming the Lordship of Jesus over the nations of Africa and releasing African leaders to the whole world” (Gauslin, Handbook, December 1998, 252).

LTS Hungary: “As Week 7 approached, the leadership sensed a need to adjust the schedule and make time to just *bask* in the presence of the Lord, asking Him to speak or do whatever He wanted to do. What resulted was a three-day ‘move of God’ that was characterized by people praying for and ministering to one another, prayer for the children and children’s ministries, prophetic words, peaceful worship, people receiving personal direction and physical healing, and much, much more. The culmination of this ‘waiting in God’s presence’ climaxed in up-beat worship, celebration and joy, focused on blessing the nations” (Appendix B-3).

God is a creator, and He wants to involve us in creating with Him in the place of prayer, as stated in the first guiding value for this chapter. The University of the Nations has a guideline that every course should include at least three hours of intercession in the weekly schedule (see [2000 U of N Reference Guide: “Form A, U of N Lecture Phase Registration”](#)). But it sets no boundaries stating that intercession has to be scheduled into certain time blocks or that it must be practiced in a certain form. Be creative!

Even if you do have some time blocks specifically scheduled for prayer, it is important to stay open to hear the heart of God at any time. Even in the middle of a teaching session, He may want to say, “Stop! Bring this topic to Me in prayer and see what I have to say about it.” That is what happened with the above illustration from Kenya: God wanted to involve us in a prayer strategy for Africa surrounding Darlene’s teaching on YWAM’s Foundational Values and our call to be international.

Praying God’s prayers is not boring! It should be one of the most creative, exciting, invigorating activities in which we are involved. (Joy Dawson’s teaching on intercessory prayer has been one of the foundational building blocks of YWAM. One of her main premises is that there are conditions and principles for hearing God’s voice in the place of prayer. A copy of “Intercessory

Prayer,” drawn from Joy’s teaching, is included in Appendix N. For further input, read Intercession: Thrilling and Fulfilling by Joy Dawson, especially Chapter 7: “How Intercession Works.”)

Giving

You may not think of “giving” as a regular classroom activity. That is why I am setting it forward as a possibility to consider, so that you will look for opportunities to encourage your students and staff to be generous, according to the second guiding value for this chapter.

Often times, prayer may lead to an awareness of need and giving can be a form of worship or spiritual warfare in response to that need. Not only is it an avenue to see the need met, but it provides the whole school with an opportunity to grow in faith and see God demonstrate Himself as Provider, according to the third guiding value for this chapter.

One such event was an offering we took in Budapest for the GENESIS Project. As I mentioned in the previous chapter, the dual LTSs in Budapest, Hungary and Lausanne, Switzerland were the pioneer schools for the GENESIS Project. As with any act of pioneering, God usually involves the people most directly involved to give sacrificially before He brings in major finances from outside sources.

The members of the Lausanne LTS drove 22 hours each direction by bus to be with the Budapest LTS at the Goliat during Week 3 of these dual schools. We felt that this face-to-face meeting would help facilitate our sense of being connected when we interacted via video teleconferencing during the GENESIS teaching weeks later on in the school, and this proved to be true.

Loren Cunningham was the speaker for Week 3 and among other things, he spoke on Faith and Finances and Principles of Pioneering. We needed USD \$50,000 to purchase the equipment to set up the GENESIS Project in both locations, and we felt we were to take up an offering from among the staff and students to go toward this cause. When we did so, to our amazement and excitement, the total of the offering (given in many different currencies) came to \$41,000! There was a large School of Intercession, Worship and Spiritual Warfare meeting in Sweden at the same time who gave an offering of \$4,000 toward this cause. That left just \$5,000 needed for our goal.

One couple then came forward and said, “We felt the Lord told us that, if there was just \$5,000 left to be covered, we were to give the van we just purchased to start Kings Kids in the Balkan Region, as it is worth about \$5,000.” Again, like the wedding rings given for GENESIS by the couple in India, it was one of those sacrificial gifts almost too precious to receive. (See Chapter Twelve: “GENESIS, No Boundaries.”)

When Loren silently asked the Lord if we were to accept the gift of this van, he felt God gave him a plan. We received the van, as part of the offering for the GENESIS Project. Then Loren said, “I believe we are to take up another offering--for Kings Kids--in order to buy back this van so they can pioneer this ministry here.” When we took up the offering (remember, we had just given \$41,000!), it came to \$10,000! The couple was able to buy back the van, and had \$5,000 in addition to start the King’s Kids ministry in the Balkans. God’s ways in generosity are absolutely amazing!

There is another incredible offering story in the South Africa LTS Report in Appendix B-4. Now, several years after the event took place, I still weep each time I read it with fresh revelation of God’s amazing faithfulness.

But offerings do not always have to be money. During the Nairobi LTS, we were aware that many people had very practical needs and most had absolutely no money. Someone came up with the idea of having what we called a “blessing basket.” We found a huge woven African basket and set it out on the lawn. All were to ask the Lord what items they could give to put *into* the basket; and they were welcomed to take anything *out* of the basket to meet their personal needs.

Following is one of the funniest stories from this time, which reveals God’s detailed provision, as well as His sense of humor: There was a rather small Filipino man in the school who had bought new underwear before he came to the LTS. But when he opened the bag, he discovered that he had accidentally bought a size that was too large for him. When the opportunity came to put an offering into the blessing basket, he decided to give the bag of new underwear. There was also a very large, muscular Polynesian at the LTS who said to his wife, “Well, you know what I need--I need underwear. But there’s not a *chance* that anyone would put underwear in the basket with a waist measurement large enough to fit me.” You guessed it--when he went to the blessing basket there was a bag of brand new underwear just his size!

Spring-boarding off of this blessing basket idea, God gave us another creative plan specifically for the situation we found ourselves in during the Budapest LTS:

LTS Hungary: “One of the highlights in generosity took place on Thursday afternoon of Week 7. Friday was planned as a ‘day off,’ giving staff and students the possibility of a three-day weekend. However, the staff was aware that there were some who had absolutely *no* money to go out and do things, so a long weekend could feel like torture. They brought a suitcase into the classroom and encouraged everyone to give in a different kind of offering--a ‘fun’ offering, so *everyone* could enjoy themselves. Some gave bus tickets, others made ‘party packets’ complete with cappuccino and cookies; there were invitations to go out for coffee or dessert...even baby sitting coupons. And many gave money. Once the ‘offering’ was in, everyone came and took a look at what was available.

The dilemma then was, how should it be distributed so that those who *needed* it the most got what they needed? A plan arose from among the students--they each turned to a neighbor of a different nationality than their own and asked, ‘is there anything I can go get for you?’ Each person went for their friend and took what was needed--bus tickets, candles and soda pop. The accountant had the joy of *giving* money (not receiving, this time). People would come and say, ‘I need 1,000 *forint* [Hungarian currency] for my friend to take his family out for ice cream,’ and whatever they asked for, they were given (‘Ask and ye shall receive....’). The amazing thing was, the amount that had been given in the offering and the amount that was requested by individuals...came out *exactly* even. When the last request came in, the last *forints* were handed out. Everyone received what they needed...and everyone had a fun weekend. Which goes to prove: God cares about *fun* too!” (Appendix B-3).

Announcements

Announcements are more than a necessary interruption. Our thoroughness as leaders to communicate to the students and staff all the things they need to know is an important way that we honor them as individuals. Communication is an act of showing love and servant leadership,

according to the fourth guiding value for this chapter. The better informed your students and staff are, the more secure they will feel.

Following are a few practical guidelines for making effective announcements:

1. Select a person from your staff who has a strong voice and is a clear communicator to be your consistent announcement person. In so doing, people will know who to contact if they need things communicated. The announcer should carry a notebook so he or she can keep a running list of what needs to be shared.
2. Keep announcements corporate. Only communicate through verbal announcements those things that everyone needs to know. This is especially true if you have a large class. Try to find alternative plans for things which do not necessarily relate to everyone. For example, if someone comes and asks for an announcement to be made regarding a lost pen or backpack, ask first if they have checked the lost and found. If so, you might suggest that they write a big notice on the white board during the break. In this way, you avoid having to take class time for people's personal announcements. Only as a last resort should you make a verbal announcement regarding a personal item. This requires more effort on the part of the individual, but it saves taking class time or lessening the effectiveness of your announcement time by diluting it. Students should be assured that whatever is announced publicly will be important, which will therefore increase their desire to be present and attentive.
3. Make announcements at the same time each day. By doing this, people will know when they need to hand in information to be communicated. They should also be encouraged to write down their announcements, rather than just passing them on verbally--this saves the announcer many headaches and also ensures that all the details are clear.

It is also important to work out the best time for announcements in order to get people's full attention: generally the end of a class time is not the best announcement time, as lectures sometimes go longer than expected and people are anxious to get on to their next commitment. This is especially true if you have parents in the class who need to go fetch their children. It is unfair to plan your announcements at a time when any specific grouping will consistently get left out. Generally, I have found it is best to make announcements right after a break time or at the beginning of a class session.

4. The announcement maker should carefully think through the announcements beforehand, putting things in categories, organizing all the calendar items in sequential order, etc.
5. Generally, the announcer should make all announcements personally. If individuals make their own announcements, it takes more time for them to come to the front of the class, and they may not be skilled in communicating clearly and succinctly. There may be a few exceptions to this, if someone has concocted a creative announcement in the form of a skit, song, etc. or if there are very specific directions or details which the individual needs to give.
6. Keep announcements as brief as possible. People get bored with long, wandering announcements and they consume valuable class time. At the end of the announcement time, I would encourage the announcer *not* to ask, "does anyone have any additional announcements?" In so doing, you may totally lose control of the time. It is better if people get used to the idea that they need to hand in announcements in advance. This also gives the announcer an opportunity to screen the announcements for what is appropriate to announce corporately, offer alternative suggestions for those that do not need to be made verbally in the classroom, and organize the few that must be made publicly.
7. Announcement time is not a time for discussion. If someone raises a hand to ask a question at the end of the announcement time, make sure that the question is one of clarification necessary for the *whole* group, not just a personal situation such as, "But I have a dentist

appointment on Wednesday....” You can do this diplomatically by asking, “Is this a question that relates to the whole class?” If they respond “no,” ask them to talk with you about it privately after class. After handling questions or discussion in this manner a few times, your class will soon understand the guidelines for the announcement time and that it is simply a brief time to pass on information, not a time for general discussion or questions. It may help to provide a regularly manned suggestion box or provide other avenues for people to freely ask questions or offer ideas.

8. Keep the announcements positive in tone. Learn to sandwich negative things between positive things. Look for ways to get the point across in a positive way or through humor, so that people do not feel put on the spot. For example, rather than announcing “I’m sick and tired of people stealing the salt and pepper shakers from the dining room,” you might want to say something like, “The salt and pepper shakers seem to have grown legs and disappeared from the dining room. If you happen to see any of them in other locations, would you please help them walk back home?” Along this same line, it is important not to embarrass people publicly by saying things like, “I want everyone who has YWAM salt and pepper shakers in their rooms to raise their hands....”

Humor, skits and songs can be very effective communication tools. As mentioned earlier, due to the drought during the Nairobi LTS, we were limited to two cups of water a day for bathing and laundry. In order to conserve water, we had many different buckets for different purposes. To communicate clearly which size and color bucket was to be used for specific tasks, some of the staff concocted a “bucket skit,” which was very informative, but also very hilarious. Especially in this multi-lingual context, it was helpful for people to *see* the size and color bucket in order to identify it with its function. No one wanted to get the drinking water pitcher mixed up with the toilet-flushing bucket!

9. Look for alternative forms of communication, in order to keep the verbal announcements as brief and to-the-point as possible. Try posting an announcement sheet or writing announcements legibly on an overhead transparency or on the white board on a daily basis so the students get used to referring to it. Then, only verbally highlight the most important items. (At the New Zealand LTS, we wrote a detailed schedule of the day’s events on a whiteboard in the dining area; it became a regular reference point for students and staff to check at breakfast and throughout the day.)

Speaker Introductions

It is the role of the school leader to help weave and integrate the total course, so it is important that he or she has given the students some information about the week’s teaching prior to the speaker’s arrival. It is suggested that these pre-organizers include:

1. A broad perspective of the content to be covered during the coming week and an understanding of how it fits into the total curriculum of the school. (This should not be so detailed that you can not adjust the process on route. Give just enough information to stimulate interest, but not so much that you imprison yourself and the lecturer in a concrete plan.)
2. Background information on the lecturer.
3. A list of questions the speaker will probably cover.
4. Anticipated uses of information (Why should I want to know this? What can I do with it?)
5. Definition of difficult or unusual terms.

All of these things should be gone over prior to the speaker’s arrival to whet the students’ appetites, get them thinking along the focus of the week to come, and stimulate their curiosity.

In Chapter Eighteen, information is given for how to receive and prepare your guest speaker regarding the classroom constituency and context he or she is entering. Having informed the students about the speaker prior to his or her arrival, it will still be important to give a public introduction when the teacher meets the class for the first time. This time serves as a bridge, opening the door so that speaker and the students can quickly connect with each other. It is also important to publicly honor the person.

If the speaker is fairly well known to most of the class, it will be important that you do not give a long and drawn out introduction that repeats volumes of information they already know. At the same time, it is not honoring and does not help to build bridges to say, “this person needs no introduction.” Assess what the relationship is between the speaker and the students and adjust the length and breadth of your introduction accordingly.

Following are a few general suggestions for what to include in an introduction:

1. Carefully choose the person who introduces the speaker--it should probably be the school leader or the staff person who knows him or her best.
2. Give the guest speaker’s full name and the proper pronunciation. If the speaker is a YWAMer, our general relational style is to use the person’s first name; however, if he or she comes from another organization or local church, it may be most appropriate to use the title “pastor, mister, doctor,” etc. It is better to err on the side of formality and have people ask you to refer to them by their given name than to offend them by assuming you may do so. Depending on the cultural context, it can be a major blunder to be too informal, especially with elders.
3. Share about the speakers’ roles in terms of the body of Christ or YWAM. What is their title and function? What are their areas of expertise? How many years have they been involved in their area of ministry? What countries or locations have they worked in? What specific things about them would be of interest to this specific audience?
4. After a speaker’s experience and background information is established, it can be very helpful for the individual making the introduction to give a personal word of commendation. For example, “Not only is Dr. Smith a regional coordinator for [organization], but he has become a dear friend to YWAM. He has a love and commitment to this Mission, and God has often used him to give wisdom and input to us. He has also become a close personal friend of mine, and our families have spent vacation times together. I can commend him to you in every area of his character, family life and ministry.”

If the person is a close personal friend, be careful not to be too informal or to tell inside jokes which others might not understand. Remember that the purpose of the introduction is to give honor to the person, whet the students’ interest, and serve as a bridge by sharing points of connection or common areas of interest.

After introducing the speaker, it is good to have someone pray for him or her. This should not just be a formality, but rather a true calling upon God to come by His Holy Spirit upon both the speaker and the listeners.

PART II: CHAPTER FOURTEEN

SPECIAL EVENTS: CREATING MEMORIES

Guiding values:

1. “YWAM is dedicated to being relationship oriented in our living and working together. We desire to minimize the need for structures and rules by leading lives of transparency, humility and open communication” (FV #11).

2. YWAM recognizes the value of the family. We affirm the importance of fathers, mothers and children all sharing a call to missions and contributing in unique, complementary and vital ways. We support the necessity for each individual family to be a strong and healthy unit” (FV #13).

3. “YWAM makes no distinction between the sacred and the secular. We seek to honor all functions equally within the Kingdom of God. No roles or ministries are more important or spiritual than others. We seek to equip and mobilize men and women of God to take roles of service and influence in every sphere of society” (FV #18).

* * *

Seize every opportunity to celebrate, create memories and reinforce learning through special events during your school. Many people who come to our programs have been raised in dysfunctional families--they may not have grown up doing special, memory-making family things together. Others may have lived in a context which, for any number of political, economic or other reasons, stifled life and robbed them of joy and creativity.

We have the opportunity as a family and as a Christian community to rekindle creativity in the lives of those whom God sends to our schools. This is a part of being relationship oriented, as stated in the first guiding value above. We can help create memories that our students can carry with them the rest of their lives and multiply into the lives of others. And if we have families involved in our schools, we help to model ideas for them to continue on within their own family units as well, underlining our commitment to value the family, the second guiding value for this chapter.

Seasonal Celebrations

During the Budapest, Hungary LTS, we had students from all across the former Soviet Union and Eastern Europe. These people had grown up under a communist regime that endured for 70 years, therefore most of their parents and grandparents had lived under this oppression as well. We discovered that even most who came from Christian families had a vacuum when it came to observing any Christian traditions. As we approached the Christmas season, we decided to help create some celebrations and memories that they could take back with them to their families and homelands.

On Saint Nicolas Day, December 6th, we had Al Akimoff, the leader of YWAM Slavic Ministries, gather all the children around him and share the true story of Bishop Nicolaus. (All of the big children listened in too.) During his years living in Austria, Al had thoroughly researched the life of this God-fearing man, who was born into a wealthy family in Patara, Asia Minor (present day Turkey) but orphaned at a young age. Al entertained the children--young and old--and instilled

godly values by sharing the inspirational story of this 4th-century Christian who was noted for his love and generosity.

Throughout the month of December, we also had an Advent wreath with four candles. We incorporated bits of the evangelical Christian liturgical traditions into some of our community worship times to commemorate the coming of Christ. As we drew nearer to Christmas and the end of the school, we played a fun Christmas gift exchange game, where people brought inexpensive gifts and put them in a pile; all drew numbers and when their turn came, they could either take an unwrapped gift from the pile in the middle--or take something that had already been opened away from its owner, leaving that person to take a new gift or rob a friend of theirs. The gift was considered the permanent possession of the current holder when it had been taken for the third time (i.e., this person was the fourth owner). Everyone went away with a treasure or trash--depending on their perspective--but the process was fun for all. (If you should decide to do a gift exchange of this sort and you have children in your community, you may want to think through the minimum age for participation, as having your gift taken from you can be a traumatic experience! It is important for parents to prepare even their older children for this fun event.)

But the highlight of the Christmas celebrations was a time of giving gifts to the Lord for His birthday. Each person prepared something--a poem, a song, a reading, a dance, a drawing--some personal expression of love and gratefulness which the individual presented to Jesus, with the school family as witnesses. Many of these gifts were very moving. There was hardly a dry eye in the room, as we realized how God had used the school to clarify peoples' identity, gifts and callings, and launch them into whole new arenas of vision and courage to be all He had called them to be. This opportunity to give a gift to the Lord can be a declaration to God of the work that He has done in individuals' lives, and thereby reinforce their growth and learning as well.

The Easter season presents another opportunity to involve your students and staff in special times of remembering the death of the Lord Jesus and celebrating His resurrection. At the U of N Lausanne Campus, they drape a huge cross in black on Good Friday and have a solemn service together, remembering the crucifixion and all that Jesus did to release us from our sin and bring us into relationship with God. Then on Easter morning, they get up at day break. Ridding the cross of its black cloth of mourning, the students and staff carry it at the front of a procession and march deep into the forest, singing songs of worship. There in a hollow in the woods, they have a multi-lingual sunrise service, celebrating the risen Lord and the joy that His life has brought to the nations. Many other YWAM/U of N locations have taken up similar Easter traditions.

Marking an Occasion

Aside from seasonal events, there may be other specific occasions around which to create a celebration, honoring God and infusing your students with memories to recall His acts to mind. One of these opportunities during the Tonga LTS was the event of our long-awaited move onto the campus, after three weeks of living in the homes of villagers while doing construction to build our housing, kitchen and toilet facilities. October 15, 1993--our moving in date--was a day of unrestrained, hilarious celebration of God's goodness.

Following is an excerpt from the Victory Report which we sent to U of N Kona, the mother campus of the Tonga Campus:

“We have entered the land which the Lord God promised to us!!! Last night we sent trucks throughout the once sleepy island village of Mu'a to pick up people from the

23 locations where our 200+ international students, staff and their children had been scattered these first three weeks of the Leadership Training School and School of Intercession, Worship and Spiritual Warfare. Those who had been working all day on construction and preparations at *Lafalafa* joined them at the coral wall entrance to the U of N Campus at 6:30 p.m.--still fresh with sweat and covered with sawdust [*Lafalafa* is the name of the land on which the U of N Tonga Campus is situated]. There they traded hammers and saws for palm branches.

U of N President, Loren Cunningham, began the entry event by reading from Isaiah 65: ‘Whoever invokes a blessing in the land will do so by the God of truth...they will build houses and dwell in them....’ Everyone burst into spontaneous shouts of praise! Our multi-cultural group of 42 nations and 60 languages then began to march onto the land, led by the musicians and children, singing and waving palm branches in celebration.... We marched to the ‘Tent of Meeting,’ half way up the coral road, and entered there for a time of proclaiming God’s great faithfulness and reading scriptures of commemoration.... October 15th was the date God told us to ‘possess the land’—and by God’s grace, we’re in!.... It [is] a strong statement of spiritual warfare against the enemy, who has fought the birth of the University of the Nations Tonga over the last decade with every attack, delay and shred of bureaucracy he could muster. Last night was a victory march and celebration: Jesus has WON and University of the Nations Tonga is a reality!!!” (Gauslin 1993, October.)

The following night, October 16th, at 9:30 p.m. we prepared a script for declaring God’s goodness. We all sat on the front porch of our *fales* in the moonlight (the word “*fale*” is the name for a traditional-style Tongan home), sang songs of worship, and called out proclamations of God’s faithfulness and justice from *fale* to *fale*, in French and English. We ended with our promise to God, based on Joshua 24:15, “As for me and my ‘*fale*,’ we will serve the Lord.”

Creating Events

Not everyone has the opportunity to create an event around the dedication of a campus, but everyone can initiate events of some sort. The events you create may span the gambit of being deeply spiritual to hilariously funny. It is the role of the school leader and staff to help provide a balanced diet for the students, discerning the needs and offering possibilities. This is one of the benefits and opportunities provided within the live-learn context. As stated in the third guiding value for this chapter, Jesus is Lord over every sphere of life, including social gatherings, entertainment and sports activities.

Some other examples of events you could create within your school setting are: silly hats/costume nights, Love Feasts, classical music presentations, pancake breakfasts, bonfires, Kings Kids activities for the kids (and presentations of their work to the adults), sports competitions, video evenings and talent shows or skit nights, etc.

Video Evenings

Recognizing that there is a wide diversity of opinions regarding what *is* or *is not* appropriate video viewing, a handout by Darlene Cunningham “Guidelines for Movie Viewing” is provided in Appendix O which offers some thoughts to ponder. In the spirit of encouraging learning through question asking and critical thinking, you may even want to use the thoughts in this handout as the basis for a healthy discussion among your students and staff.

Fun Nights and Talent Shows

As is true with movie viewing, there are important things to think through even in organizing a fun night or talent show. This is especially important in a multi-cultural context, as humor is one of the things deeply imbedded in culture which often does not translate easily from one culture to another.

It is important to set some parameters to work within which will help people relax and have a totally successful evening. Some of those guidelines include a caution not to grieve the Holy Spirit by making light of things which are sacred: the Cross, the name of Jesus, salvation, etc! Another is to steer clear of making fun of individuals' physical characteristics or negative personality traits.

If you advertise a talent show, do you want it to be a time of presenting *real* talent, or is it more likely to turn into a time of funny skits? If you have a combination of the two, it would be important to separate them, possibly starting with the funny things, having a break in between, and ending with the more serious presentations. In this way, you will not end up with people laughing at something meant to be serious, and possibly hurting the person who is sharing their talent offering. A handout by Darlene Cunningham entitled "Guidelines for Student Fun Nights and Talent Shows" is included in Appendix P to provide some thoughts on this topic.

Love Feasts

Another event you may want to include in your school is a monthly or quarterly Love Feast. This tradition, where everyone gathers in their finest clothing to fellowship around food and worship the Lord, was first practiced in YWAM during our early training schools in Europe. It is based on the practice of the 18th century Moravian Church in Herrnhut, Germany, under the leadership of Count Zinzendorf, with which YWAM has many common spiritual roots.

According to Dr. Douglas Feaver, Dean Emeritus of the U of N College of Humanities and International Studies, and his wife Margaret, "the Love Feast was a unique ritual of the Moravian Church... It was distinct from the communion service and was intended to reproduce the love feasts that were known to be a part of the Christian community in New Testament times (Jude 12)" (Feaver, circa 1989).

A writer from the Bethlehem, Pennsylvania Central Moravian Church states:

"...Moravian Love Feasts generally have a strong worship/music focus, they often include a message from a speaker, and they are distinctly different than social times of fellowship and refreshments. It originated with the Early Church in Apostolic times when the first Christians met together before the Communion to partake of a simple meal, so that when they came to the Holy Communion they would not have the sensation of physical hunger. Thus the eating of the bread and wine would have a purely spiritual significance. It was called by the Greek name 'Agapae,' which may be translated a feast of love, or a love feast...."

It was not until the year 1727 that the Moravian Church revived it. There had been an all-day service, which began with the Holy Communion, at which there was a tremendous outpouring of God's Spirit. From mid-morning until late in the afternoon the worshippers sang, prayed, listened to testimony, and became so filled with a sense of the presence of God that all thought of food or drink had been

banished.... Conscious of the fact that neither he nor they had eaten all day, Zinzendorf sent to his home for whatever food was available, and had it served. Suddenly it struck him that what was happening must have been much like the old Agapae of the Early Church, and then and there resolved henceforth to hold services of worship during which those present would break bread together as a tangible symbol of their oneness in Christ, and as a church family” (“Moravian Practices and Customs,” circa 1989).

Commenting on the high value of celebration, Darlene said of the Santiago LTS:

LTS Chile: “I realized at the end of this school that we had experienced more traditional dances, *fiestas*, and celebrations than any other event I’ve ever been a part of. Amidst all our studies and hard work, we had downright, just plain FUN. In pondering this, I believe it may become a trend as third-worlders take a greater lead in YWAM, and if so, it must be a strategy from God to refuel and equip us for evangelizing the 10/40 Window and other ‘hard’ places. God is not a legalist! I believe it brings Him great joy for us to experience joy as we seek to accomplish His plans for the Kingdom” (Appendix B-1).

PART II: CHAPTER FIFTEEN
IMPARTING VISION FOR THE U OF N

Guiding values:

1. *"We must first study the word, then practice it in ministry before we have God's authority to teach or lead it" (PDCG #10).*

2. *"We affirm the Lordship of Christ over every sphere of life. We commit ourselves to spreading the gospel of Jesus Christ in such a way that His Lordship is proclaimed over individual lives, nations, the family and home, the church in all its expression, education, the electronic and printed media, arts and entertainment, the sports world, commerce, science and technology, government and politics. We believe that this should be done in the same spirit in which Jesus came: as a humble servant, laying down His rights and so pleasing His Father" (MC #4).*

* * *

LTS Chile: "We recognized how strategic it was that the LTS was held in a pioneering setting in a third world nation. It made the whole concept of the [University of the Nations] attainable in the minds of other third world leaders from other nations of South America, Africa, India, etc." (Appendix B-1).

As Darlene points out in the above quote, it is not difficult for *any* YWAM training program to become a part of the University of the Nations. It does not require massive buildings and finances--it only requires people with a heart to learn; people with a heart to teach; and a plan from God. These elements can then easily be structured to meet the requirements of becoming a U of N course. (See Chapter Seven: "Preparing U of N Course Registration Forms" and the Example Form A in Appendix G. Also see 2000 U of N Reference Guide for complete instructions).

In order to impart understanding and answer questions regarding the University of the Nations, it is imperative as school leaders and staff that we clearly understand its uniqueness ourselves. In the following article, "U of N: A New Kind of Animal," David Hamilton provides a simple yet profound explanation of the University of the Nations, capturing the heart of *how* the U of N is totally different from traditional concepts of university. I have included the article in its entirety in the body of this handbook (rather than as an appendix) because I believe it is crucial for EVERY school leader and staff.

U OF N: A NEW KIND OF ANIMAL

by David Hamilton, U of N International Associate Provost; edited by Dawn Gauslin
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Have you ever met someone who said to you, "I don't believe in God!"? And when you asked that person what the characteristics were of the god they didn't believe in, their description was so inaccurate that you replied, "I don't believe in *that* God either!" Just as those people need a new understanding of what God is like, so we need a new, God-given understanding of "university."

What comes to mind when you hear the word "camel"? Humps? Knobby knees?
Big lips?

What if God created a new camel, with different characteristics? What if it had *no* humps? And what if its lips were replaced with a long trunk? It would be strange looking and unfamiliar.

Regarding the concept of "university," God needs a new animal for a new time--one with different infrastructures, facilities, models, systems and curriculum than those which the traditional concept of university conjures up. Things that were, will not be; things that were not, will be.

What is the purpose of the traditional university? Education. Training. To get a degree. To secure a job. To attain a position. But for what? Generally, it is for *money*. Education and a degree equip the person to move up the social ladder to make economic gains, especially in the developing world.

For example, Santiago, Chile has more medical doctors than they can employ and utilize. In contrast, the islands of southern Chile have no medical care and are in dire need of even the most basic medical treatments. Will the doctors of Santiago go to meet the needs of southern Chile? No, because it is not financially advantageous. Instead, they attempt to get more education to specialize in areas which will hopefully grant even more economic gain.

Some people *do* go to university for humanitarian or Christian causes. But what they receive from a traditional university is incomplete and lacking the proper Biblical foundations to sustain them in real-life traumas such as a refugee camp or AIDS hospice.

How is U of N different than the traditional university?

1. The University of the Nations exists for a different reason. The motive is not to train people to increase in position, status or financial gain, but to touch the lives of people in need of God's touch; not to improve our own lot in life, but to serve others in order that *they* might improve. The U of N exists to equip people to do the work of God, to give them "passport skills" to serve in countries they cannot enter as traditional missionaries, or to serve in arenas of society where they could not serve without the qualifying tools to do so. It is a Great Commission university, designed to multiply missionaries to be salt and light in the world for the Kingdom of God.

2. The University of the Nations is global, with more than 282 different kinds of courses offered in 51+ languages and held at 314 locations in more than 95 nations worldwide. Currently, approximately 115,000 students are registered within the global U of N system. [Statistics updated June 2001: U of N Provost Office.] "The world is our classroom: the Great Commission is our call." U of N has a requirement that its graduates study on two different continents in order to help students relate to the global village of the 21st century.

The University of the Nations has not sought accreditation under any one country's system. Because it is a truly global university, it is important that it should *not* come under the regulations of any nation. To comply with the accreditation requirements or restrictions of one country could bind the growth and development of the U of N

in other nations. Rather, as Harvard University did, the U of N would prefer to set a new model and standard of excellence.

3. The University of the Nations is modular. Students take one three-month course which concentrates within one intensive area of study rather than studying a multitude of topics all at the same time. The modular approach involves greater focus and produces an increased learning curve.

4. The University of the Nations integrates theory with practice. Students apply what they have learned in the classroom through an internship or field assignment. U of N believes in *doing* then teaching rather than *hearing* then teaching. [See the first guiding value for this chapter.]

5. The University of the Nations utilizes visiting professors. Rather than having only an in-house faculty, the U of N benefits from the diversity and richness of inviting instructors to come directly from involvement in their field of expertise to share first-hand with students. This leads to a higher quality education with less stagnation. It is also more cost efficient, because there is a smaller resident faculty.

6. The University of the Nations is rooted within a Biblical Christian world view. A Biblical basis and perspective is the foundation stone for viewing all of life and learning.

For example, for a fine arts course, one could teach the same basic content in terms of curriculum and skills training as a traditional university, add on a chapel program once or twice a week and call it “Christian education.” But at a U of N fine arts course, students would begin by looking at God, the creator and author of all beauty. They would then study the Biblical basis and value of beauty within His economy. This might be followed by a focus on art history from a Christian perspective--how Christianity influenced the arts; how ungodly influences warped artistic expression, etc. Then, with this foundation and perspective, the teaching of practical skills could be integrated.

7. The University of the Nations focuses on seven spheres of influence within society through its seven colleges [see the second guiding value for this chapter]:

Family	College/Faculty of Counseling and Health Care
Church	College/Faculty of Christian Ministries
Education	College/Faculty of Education
Media	College/Faculty of Communication
Arts	College/Faculty of the Arts
Government	College/Faculty of Humanities and International Studies
Business	College/Faculty of Science and Technology and College/Faculty of Humanities and International Studies

8. The University of the Nations experience starts with a Discipleship Training School, which serves as the gateway to an education through U of N and/or service in Youth With A Mission. “The Discipleship Training School (DTS) is an intensive Christian training course beginning with a 12 week lecture/teaching phase followed by a 12 week practical field assignment. The DTS is designed to encourage students

in personal character development, cultivating a living relationship with God and identifying their unique individual gifts and callings in God. Cross-cultural exposure and global awareness are special emphases throughout the course, preparing the students to reach current and future generations and answer the call to ‘*Go into all the world and disciple all nations*’ (Matthew 28:19).”

Starting from the DTS foundation, the University of the Nations builds on the scriptural injunction in 2 Peter 1:5-8, “...make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ.”

The Great Commission must always be at the center of the U of N:

Mark 16:15 = GO and PREACH to INDIVIDUALS

Matt 28:19-20 = GO and DISCIPLE all NATIONS

This is the dual challenge in God's heart. He wants us to preach to every individual and make disciples of all nations (note: it says *of* all nations, not just *in* all nations). We are to reach individuals with the Gospel so they in turn can be salt and light, shaping every sphere of society.

U of N is called to equip people to convert the individual *and* transform society so that “the kingdom of this world may become the Kingdom of our Lord” (Revelation 11:15). It is a tool to accomplish God's age-old dream.

Some of us succeeded in the educational systems of the world; some of us did not. Most of us were hurt through the non-Biblical values of the world's system.

When Juan Carrasco, a Latin YWAMer working in North Africa, heard the description of the U of N as a new kind of animal “like a camel with no humps but with an added trunk,” he commented, “You know, I went for a camel ride the other day and it was *very* uncomfortable and awkward. How good to know that God is giving *us* a camel with no humps!”

University of the Nations is a new university--a multiplier for missions--where students are not squeezed into society's mold, but they are shaped into God's destiny for them as individuals in order to reach all of society.

U of N Graduation Ceremony

Since many of the U of N International Leadership Team members are involved with the Field-Based LTS, we often have the opportunity to incorporate a full-scale University of the Nations graduation into the school calendar. [Note: it is important to distinguish between a U of N *graduation* ceremony and the prayer and commissioning programs that may take place at the end of each individual course; the term “graduation” should be reserved for those receiving U of N Associate, Bachelors or Masters degrees and the school closure events should be called by another name, such as “commissioning service.”] There is no better way to communicate the concept of the university than to see and hear its characteristics from those who have benefitted from it!

Following is a quote from the graduation speech of Fijian Losalini Waqainabete, who received a BA degree in Christian Ministries at the U of N graduation held during the New Zealand LTS. She has since become the YWAM National Director of Bangladesh:

“1 Corinthians 1:26-31, ‘Think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth. But God chose the foolish things of the world to shame the wise...’ For one who is from the Pacific, where books, academics, classrooms, exams and assignments are something we are least excited about and try to avoid, it is a privilege to be called of God to be part of the U of N. My dreams of pursuing a university education died when I said yes to God to come into YWAM. It is amazing that God, in resurrecting that dream, has given me something beyond my own imagination--something incredibly broad and diverse, yet so uniquely tailor-made for me--a Christian Ministries B.A. degree that [was acquired] over 17 years in 16 different countries!...My U of N education has been a very *Pacific* experience with its emphasis on ‘learning by doing’ and the high value it places on the application of truth learnt. It pushes the walls of the classroom to embrace all of life and how I’m living... I continue to trust and hope in the promised wisdom and grace of God to do my part as we build this university of God’s heart.”

LTS South Africa: “On December 1, 1998, the LTS hosted the first University of the Nations graduation conducted on the continent of Africa. There were eleven graduates: eight receiving Associate of Arts degrees and three receiving Bachelor of Arts degrees. It was a grand and glorious event, and a wonderful combination of formality interjected with traditional African influences.

At the outset, LTS students brought items from each of the seven U of N college/faculties representing “first fruits” from the continent, and laid them at the foot of the cross. Then...each graduate was escorted to the front of the auditorium by African women of different tribes who then “called them forward” with resounding ululations (a unique African cry of celebration). Dr. Howard Malmstadt, International Provost, reminded us that the purpose of education is that we might serve others with what we have learned. Each graduate then shared deep and heart-felt gratitude to the Lord for the equipping, confidence and lifetime ministry relationships they had been given through the university. As they came forward to receive their diplomas from the President of the U of N, Dr. Loren Cunningham, they also received as a gift a carved wooden bowl from Iain Muir, Chairperson of the Board of Regents, symbolizing a bowl for washing other’s feet, and a reminder of their call to be servant leaders. Next, Darlene Cunningham draped a shawl of African fabric around each one’s neck, symbolizing a unique mantle of anointing for each, but also a towel for wiping feet.... The entire graduation event was a reminder to us of one thing: the purpose of equipping students through the University of the Nations...is to prepare people with tools to serve, so that they can more effectively reach every creature with the Gospel and disciple the nations, bringing joy to the heart of God” (Appendix B-4).

(Additional information about the U of N is available in the [U of N 2002-2004 Catalogue](#) and the [2000 U of N Reference Guide](#). Also see Appendix A-4.)

PART II: CHAPTER SIXTEEN
ACADEMICS

Guiding values:

1. *“There must be true equal opportunities and justice in YWAM at all levels, for all gifts and callings...including westerners and nonwesterners, male and female, young and old, all social classes--just as it was with Paul the apostle’s co-workers...”*
(PDCG #2).

2. *“YWAM is committed to doing, then teaching, according to Jesus’ example. We affirm the importance of living a concept, theory or belief in personal experience as essential to passing it on to others. We believe that godly character and the fruit of the Spirit are more important than an individual’s gifts, abilities and expertise”*
(FV #10).

* * *

The Academic Challenges of a Multi-Cultural Course

LTS Chile: “We faced in the Chile LTS what we are facing globally with the expansion of the university:

- a multitude of languages**
- diverse learning styles**
- varying degrees of [background] education**
- differing educational philosophies**

My heart-cry is, how do we affirm the bright, intelligent young leader who does not have a strong academic background? How do we bring them into a place of strength so they have a sense of security which allows them to pursue learning?

The area of academics is one of those subjects where we have much more to learn, but I feel like God gave us some keys in this LTS: pacing the class, helping people focus on the most important points and build on those concepts, providing study helps, coaching and close mentoring throughout the project, summarizing key points and giving helps for personalizing and applying the information. The reward for us as a school staff was seeing the measurable academic improvement on the part of each student and the great encouragement it brought, validating the person’s brightness.

At one particular point of tension over academics, we as a staff were reminded of the importance of doing spiritual warfare: it is the enemy’s aim for education to produce alienation rather than using education to equip people to do the will of God” (Appendix B-1).

One of the big challenges in overseeing the academic assignments for a multi-national school is how to make the content of the school accessible to people from widely varied backgrounds and experiences. Actually, this diversity can become a challenge that produces very positive results, as it pushes the staff to explore more creative ways to teach, as well as highlighting the benefits of maximizing every learning context. This is one of the great blessings of the U of N: we have the freedom to embrace the contribution of informal, nonformal and formal academic experiences, without being bound by the rigidity of a traditional system which acknowledges only the formal.

As a school leader and staff, our focus should be to provide equal opportunity to those who have possibly been educationally disadvantaged and to make the teaching palatable for them, according to the first guiding value for this chapter. It is important that the quality and outcome of the education we provide is university level, but we also need a redeemed concept of education which serves the student by aiding them to overcome past academic hurts and present learning barriers. This can be done by giving specific helps along the way to make sure that all are tracking, and by presenting material in various formats, because people learn in various ways. Most importantly, we must help our students pull the content through to personal application, so that it becomes integrated into their lives and does not just become a deposit of theory or head knowledge, according to the second guiding value for this chapter. (See “How to Help Ensure Effective Application of the Word” in the 2000 U of N Reference Guide.)

Many students have come from a family or cultural background where they have not been given permission to ask questions or encouraged to come to their own conclusions and application. Therefore, it is of vital importance that we create an atmosphere where question asking and discovery are encouraged, in order that true revelation and personal application can come. (See Chapter Ten: “Encouraging Question Asking” and “The Learning Cycle.”)

In order to lessen apprehension for those who may feel ill-equipped to attend a university course, it will be important to talk about the academics toward the beginning of the school. It is suggested that you offer an optional workshop early-on where you teach practical skills on how to take notes and retain and process information. It is also important to explain the reason why academic assignments are included in U of N courses: 1) to reinforce the student’s learning, 2) to help the staff track with the students and evaluate the effectiveness of their teaching, and 3) to measure growth. If the students are not comprehending the material, it is an indicator to the staff that possibly it is not being presented in a way they can assimilate. If so, you may need to review the most important points in another format.

Designing Differing Assignments for Different Learning Styles

Dr. J.P. Guilford, who served many terms as the elected President of the American Psychological Association, developed a multi-factor model of intelligence which honors the diversity and complexity of man as God’s creation rather than summing up intelligence in a rigid IQ score. According to the Structure of Intellect Learning Abilities Test, based upon his model, some people intake information and export it best semantically, through words (written and verbal), ideas and abstract meaning. They tend to be more verbal and see the overview of the whole. Others are more figural learners, and they process information best through the five senses (especially visual) working with concrete shapes, objects, charts, graphs, diagrams, photographs, pictures, etc. Cultures which lean more toward figural intelligence tend to paint a picture through storytelling and have often passed on learning experiences through oral traditions. And some people are more symbolic learners, with a heightened ability to work with numbers, letters/characters, musical notes, formulas, maths--things that have a representational meaning. They tend to look at things in more detail and combine the parts to make up the whole. (Paraphrased information from The Structure of Intellect Learning Abilities Test (SOI-LA) Manual by Drs. Mary and Robert Meeker and Dr. Gale Roid, pages 5-6 and Dr. Julia Harper’s January 20, 1987 “Structure of Intellect” lecture.)

People receive in varying degrees through all of the above learning styles, but most people tend to gravitate toward one style preference above the others. God has created us with great diversity--but oftentimes, educational systems tend only toward one learning style.

In the west and western-influenced educational models, the prevailing learning format has been semantic--therefore educators have presented and accepted information primarily through words, ideas and concepts. This is a narrow view of education which has excluded a wealth of wisdom and expression through other forms. It has often produced educational wounding, devaluing individuals who do not intake information well through this learning style, and projecting to them the lie that they are not bright if they cannot perform well in words or writing.

Rosalie Pedder, Director of the U of N Equivalency Institute, embodies the vision of the University of the Nations when she states that her passion is

“...to see *capable* adults who believe themselves *incapable* released to enjoy and learn/use academic skills so that they can take up positions of responsibility within the Body of Christ. Too often school style and individual learning strengths have had little in common, leaving students bruised and believing themselves ‘dumb’ when in fact they often have more of the ‘smarts’ God has given...than those who do well in the fields of language and mathematics. Finding out *how* they are smart brings great healing to many of our best but paralysed learners whom God has directed towards this mission knowing their potential. One of the great advantages for our multi-cultural mission is the range of excellence in every arena of intelligence represented throughout the nations but rarely complete in any one of them alone. We can make a great team!” (Pedder 1998).

You as a school leader probably have not thoroughly researched educational learning styles and may not fully understand all the reasons *why* what works for whom. This exploration could take a lifetime! But you can still serve your students well simply by varying the methods through which information is given and the formats for hearing back from them. As stated above by Rosalie, this is part of the genius of YWAM and the gift of our multi-cultural community.

The more senses involved in the learning process--sight, smell, sound, touch, taste--the greater the learning retention. In terms of presentation, in addition to the primarily semantic format--the teacher standing and speaking and the student sitting and listening--the following are a few ideas for how students could interact with the course content. This is a very limited list--use your creativity and break down traditional educational paradigms by inventing many more!

- have small group interaction
- present panel discussions
- offer hands-on apprenticeship activities
- involve the students in creating role plays/dramas
- create a video presentation
- have students paint or draw their personal learning discoveries
- encourage and make time for personal study
- incorporate interactive learning games/exercises
- have students write and perform music which embodies the content
- have one-on-one times with a speaker or school leader
- go on study field trips/excursions
- keep a personal learning journal
- go on ministry outreaches
- do reading and written assignments
- have exams (even these can include a variety of formats, not just written)
- complete a research/planning project
- have GENESIS link-ups with other locations (see Chapter Twelve)

In terms of resources and materials, again it is true that the more you involve the students' five senses, the more they will retain. So use handouts, overhead transparencies, maps, a whiteboard, videos, cassettes, books, etc. And be creative in incorporating other physical elements that can enhance learning--costumes, symbolic items, physical illustrations, etc. The world is our classroom, so take the students outside to learn the truths of God from the trees or animals or streams. Jesus used everyday things to illustrate His points: He used water in the well to speak of the Living Water; a child to speak to his disciples about the Kingdom of God; a mustard seed to speak about faith. We need a fresh release of His creativity to get outside of our books and outside of our heads, in order to learn through the fullness of His creation.

There is not time nor space to talk more in depth in this handbook about various learning styles and teaching styles. However, Rosalie Pedder has written two booklets which offer additional practical helps to school leaders and staff: "Teaching Well" (user-friendly ideas for speakers to involve students in the learning process), and "Learning Well" (integration activities for lectures, creative book report options, and techniques for review without re-teaching). (Contact: Rosalie Pedder, 14A Walters Rd., Mt. Wellington/Otahuhu, Auckland, New Zealand.)

Also, as mentioned in Chapter Eleven: "Student Introductions," Allana Hiha has written an excellent manual containing a compilation of practical exercises to help students with integration of the learning process called "Naka Te Rourou: Effective Strategies for Training." According to Allana, "...motivating the students to learn is the most important task of the learning facilitator. This can be achieved by presenting opportunities for learning in a variety of ways--preferably fun--with multiple levels of application" (Hiha 1997, 4).

Course Work

It is good to incorporate a variety of methodologies for presenting material, as well as a variety of methods for the students to interact with it and communicate back to the staff what they are learning. Having said this, with the LTS, we usually *do* include several written book reports, exams and a research/planning project which the students complete during the school. Some of the book reports are oral presentations and some are varied written assignment. (See Appendix C-2c: "LTS Project Information" and Appendix H: "Information on LTS Book Reports" and "Written Examinations.")

Following are a few ideas which Rosalie invented on-the-spot for creative book reports when she was with the LTS in Tonga. Within each, it was understood that the student must commit to have read the entire book, and specific content aspects were required, which were: 1) to share about one concept from the book which had a major impact; 2) to identify one leadership characteristic it identified which the student felt was a personal strength, and 3) to identify one leadership characteristic which the student perceived to be a personal weakness:

1. Create a set of drawings/cartoons that answer the questions.
2. Record a tape with a radio advertisement, selling the book on the basis of what it did for you.
3. Make a story book (it could be illustrated) that modifies the required points for an audience of 14-year-olds...or for a group of pastors.
4. Create a three-dimensional model that shows the main points required--in any order.
5. Design a three-column analysis: Column 1 = impact of the book on me; Column 2 = understanding my strength through the book's teaching; Column 3 = understanding my weakness through the book's teaching.
6. Write a script or a play incorporating all three required aspects: impact, strength and weakness.

7. Write new lyrics to the tune of a well-known song. Your song needs to have three verses (one for each learning outcome required), and a suitable chorus to follow each verse. You could record it on cassette tape with a written copy to accompany it, or just put it on paper.

With the exams, the desire should be to “mine for gold.” It is to discover and extract what people *do* know, giving them an opportunity to show their understanding, not to expose what they do *not* know. The goal is to affirm, not bring shame; to discover, not expose. This can be facilitated by incorporating a variety of types of questions--essays, drawings, multiple choice, true and false, short answer, definitions, etc. Some questions offer a variety of choices for how the student will respond, according to their own learning styles. For example, to express what they have learned, they may be given the choice to draw a picture, write a poem, short story or song, or do an essay. Our greatest desire is to bring the student well beyond regurgitation--“this is the information exactly as it was told to me”-- to the point of synthesis: “what does the information *mean* and how can I implement it in my life for greater effectiveness?”

Exams should not be shrouded in mystery. The goal should be to test on the most important concepts that will be vital for students to retain for their lives and ministry. In the LTS, we usually give a list of the general topics that will be covered by the exam and we encourage students to study together and learn from each other. We ask them to answer questions regarding terms or concepts they need to know in order to relate to others on the topic. And we test regarding the basic principles shared, asking them to analyze, integrate and apply these to their lives and ministry.

Some people may argue that an exam is not an appropriate format in which to have students share their personal revelation--or that they may not have yet received personal revelation. Again, we will sometimes provide a choice of questions a student may answer for a given topic, one of them being a personal application. When evaluating the response to an application question, we do not grade the answer according to whether or not the staff *agrees* with the individual’s opinion, but whether the student has responded to all parts of the question, how thoroughly he/she has processed the response, and whether he/she has identified and based the answer on Biblical principles.

It is important not to require rote memorization of insignificant details. As Tom Marshall, a wise and seasoned teacher and leader who has now gone to be with the Lord, once said, “I don’t need to memorize everything; I just need to remember where to go to find the information when I need it.” For this reason, you may want to give exam questions that students can take home to answer, using their Bibles and notes to think through and respond to personal application questions.

In writing exams, it will be important to draw from the breadth of nationalities and cultures on your staff to design the questions and have several staff members read through the final version of the exam to make sure that the wording and instructions are clear. It may be important to define terms which will be used in the exam questions in advance such as “define,” “explain” or “apply,” recognizing that our student body comes from a broad diversity of nations. And before starting the exam, always pray corporately for God to release people from fear, and help them to be able to extract all that they have learned.

It is suggested that you place a point value beside each question, so students know what weight each section of the exam carries in relation to the whole and how to allot their time. And it will be helpful to those grading if the points clearly correspond to the parts of the question: e.g., if there are four answers requested, there should be four points given, or eight or twelve--a number easily multiplied or divided by four.

LTS Tonga: “The leaders who came to the LTS brought with them seed thoughts for a Planning Project they would complete during the course--a vision or ministry God had put on their heart for the future. Because of the variety of educational systems and learning backgrounds they came from, many with no previous teaching on planning, this was one of the most difficult aspects of the course. Yet it was also one of the most personally rewarding when they persevered and saw with faith the multiplication and fruitfulness their plans would bring. (Many major YWAM ministries around the world began as LTS Planning Projects.) Students tackled projects that spanned the globe with plans to evangelize and release indigenous peoples into missions from the Lapps of Norway to the Maoris of New Zealand; establish U of N campuses...start King’s Kids outreaches...do church planting...begin counseling ministries...target Moslems, Mormons...the list went on and on. They labored endless hours, their staff coaches often working long hours right beside them. They day they handed in their projects, bearily eyed but triumphant, they broke into a victory celebration. Not only had they persevered over personal learning obstacles, but their ministry plans were established which would defeat the enemy’s obstacles to the Gospel” (Gauslin, Handbook, December 1998, 262).

LTS India: “Faith and victory filled the air as 151 YWAM leaders--students at the India Leadership Training School--burst through the doors of the classroom to the cheers, clapping and singing of the exultant LTS staff. They waived a green branch in one hand, and in the other, they carried their LTS Projects. This paper was the planning tool they had diligently worked on for the previous ten weeks which will serve as a road map to fulfill the ministry vision for the future which God has laid on their hearts. Only eternity will reveal the full results of the time, effort and prayers that went into these projects, but there was an atmosphere of great faith as they gave them back to Jesus, prayed for one another, and trusted Him to show them how to bring their visions into reality over the months and years to come” (Gauslin, Handbook, December 1998, 265).

(A few LTS Project results are spotlighted in Part III: Fruit that Remains.)

Many U of N courses include a major research or planning project. In our desire to focus on application and not just theory, it is so important to encourage the students to tackle a topic which is alive in their hearts and which will help to move them toward their goals in life and ministry. Yes, it can be important to learn specific skills for the sake of having the skills themselves; but how much better if the students can work on something with motivation born in their hearts by the Spirit of God which will actually advance His Kingdom!

It may be important to communicate with the students well in advance of the school regarding the project they will be required to do, so that they can be thinking, praying and compiling information and resources which may be helpful. (See Appendix C-2c.)

Often times a major planning/research project may sound scary to your incoming students, especially those who may have been educationally disadvantaged. At first, they may think, “I could

never do this!” For this reason, you may want to break down your project into bite-sized segments. You could give a broad overview at the start of the school to encourage students to pray and finalize the topic they plan to cover. Then teach the various segments required for the project in small blocks of time, allowing the students to work on one section at a time with a due date for that section. Each student could be assigned a designated staff person to relate to directly regarding the project, so if he or she gets stuck or needs to discuss something further, his or her staff coach is available.

This one-on-one, piece-by-piece plan proved to be a very workable and rewarding process for the LTS Project and has produced shining testimonies of achievement and increased confidence. One Samoan student stated regarding his LTS Planning Project, “Even though I was a little afraid at the beginning, I realised while doing it that it will become a strength in my life. It has already, because I’ve already started another project for when I return home.” Through this type of process, people like this brother are validated in their brightness and abilities.

In more recent Leadership Training Schools, we have begun doing the LTS Planning Project in a team context. We have discovered that many who come from group/relational cultures find this approach much more familiar and helpful than the more western individualized approach. The bulk of the project is done in teams, but each individual has a personal sub-topict related to the overall project which he/she does on his/her own as well. Students are also evaluated on their teamwork and participation.

The moral of the story is: use the opportunity of assigning a research or planning project to help your students advance their vision and the Kingdom of God. And give them helps for overcoming what may at first look like insurmountable challenges. In so doing, you will help build their confidence and courage to be world changers.

Assessment/Evaluation

As Dr. Thomas Bloomer, U of N International Associate Provost, states in his paper on Evaluation (see 2000 U of N Reference Guide),

“Grading students in U of N schools is not an easy job. Particularly with our YWAM teachings concerning acceptance, not finding our value in what we do, not being judgmental, etc., it is difficult to assign grades when we see just about every student trying to do their best, with the end goal of serving the Lord better. Some have asked, ‘Why do we have grades in the U of N? Why don’t we just all learn together and just forget grading? Is it even Christian?’” (Bloomer 1994, 87).

Tom continues on in an excellent way to share the Biblical basis for assessment and some principles to follow in evaluation. In point five, he states that “...evaluation should be for the purpose of: a) Discovering hidden talents and strengths, so as to develop them, b) Discovering hidden areas of weakness, so as to build them up, c) Monitoring growth in these areas, d) Giving goals to motivate the student to do better, e) Helping the school leader see which teaching strategies are effective and which are not working so well” (Bloomer 1994, 89).

Assessment is a means of measuring growth. It is not intended to encourage comparison or superiority/inferiority. Second Corinthians 10 says “those who measure themselves among themselves are foolish.” Our desire is to keep academics from becoming a focus, but rather to focus on learning.

Grading

As we evaluate, there must be a means of measuring and recording results. This is done through grading. The 2000 U of N Reference Guide explains the standardized grading system used by the U of N for the student records and for transfer of credits between branches in the section entitled “Grading Explanation.”

With a large school it may be impossible for one person to grade all of the exams, but there must be a just way of grading so that everyone is measured by the same standard. With the LTS, we distribute sections of the exam to various staff members. One staff member grades all of section 1 and another staff member section 2, etc. In this way, there is consistency in grading. Also, because we offer the LTS in multiple languages, all of the individuals grading a given section meet together to decide the criteria for grading that section.

When handing back book reports, exams or projects, it is important to do so confidentially. You may want to give the students an overall breakdown of the classroom grades--how many made As, Bs, Cs etc.--but it is good to request them not to tell one another what they got on the assignment and not to ask others. This helps to satisfy curiosity but quell comparison.

To achieve the goals stated by Tom Bloomer above, I would encourage all staff grading student assignments to write notes to the student regarding various sections--both to encourage insight and work well done, and to explain what concept the student may have missed. (You may want to use “Post-It Notes” or something equivalent so that the student can remove them later.) In this way, the book report, exam or project itself provides additional opportunity to teach into areas where there needs to be increased understanding.

What do you do when a student does *not* do well on an assignment? This is one of the times when the one-on-ones which Dr. Howard Malmstadt encourages between staff and students are so vital. (See Chapter Ten: “The Role of the School Leader,” point 5.) It will be very important for staff to follow up with individuals to find out *why* they did not do well: Were they not feeling well? Were they paralyzed by fear because of educational wounding in the past? Did they not study? Do they not have sufficient writing skills to do a written exam?

In the LTS, we have used the exam results as an indicator of where we need to come alongside people and give greater assistance. We have individual staff members meet one-on-one over a cup of coffee and/or in a non-threatening environment with each individual who received a D (meeting only the most minimal expectations; on the border of failing) or an F (failing). The staff member seeks to discern the origin of the difficulty and will often arrange with the student to do an oral re-exam to extract information which they may have known, but were not able to produce within the pressure of an exam setting. The goal is for the students to learn! Based on the results of this re-exam, the grade can potentially be improved from an F to the bottom of the D category or from a D to the bottom of the C category--but no higher. We have found that by making this caring, individualized effort, our students have grown in confidence and their grades have improved throughout the course.

The University of the Nations is a key--especially for the developing world--to release leaders into every sphere of society. Therefore we must be committed to work through the challenges the academics may present and find solutions.

PART II: CHAPTER SEVENTEEN BEYOND CLASSROOM RESPONSIBILITIES

Guiding values:

1. *“We affirm the importance of doing God’s work, God’s way. We declare our total dependence on God for wisdom, and ask Him to reveal to us any trace of paternalism, prejudice, or triumphalism. We choose to follow the example of the Lord Jesus who gave up His rights, defending the rights of the poor, and serving those He came to minister to in righteous humility” (MC #7).*
2. *“YWAM is visionary, doing new things in new ways where new initiatives are required to accomplish the Great Commission” (FV #4).*
3. *“We affirm that our calling as a missionary fellowship is to help complete the Great Commission. We celebrate the calling of the Lord Jesus upon our mission to be involved in evangelism, training, and ministries of mercy. We renew our commitment to the Lord and to one another so that by God’s grace then the empowering of the Holy Spirit we will do all God asks of us to help complete the Great Commission” (MC #1).*
4. *“YWAM affirms the importance of the local church and seeks to promote unity among all God’s people. We endeavor to work in partnership with other believers, building bridges amongst Christian leaders, churches and missions for the fulfillment of the Great Commission” (FV #6).*
5. *“We affirm the importance of financial accountability. We declare that we as Youth With A Mission will live by the highest legal, spiritual, and ethical standards in our handling of finances” (MC #17).*

In Chapter Eight: “Definition of Staff Roles,” we listed many of the practical jobs which need to be covered during a school. Since many courses are held at an existing YWAM location where the oversight of most of these roles are handled by base staff, I will not attempt to go over *all* the operational functions in this handbook. However, I would like to touch on a few specific roles which relate directly to the school itself, in terms of serving your students, achieving your goals and reflecting your values in the workplace. Remember that in everything we do, we need to model what we teach! Then in Chapter Eighteen, I will give focused attention to one of the most important roles: that of extending hospitality.

Work Duty Philosophy

As mentioned earlier, the University of the Nations operates by a live-learn philosophy, whereby students and staff live, work and learn together in a community context. (See “Why Work Duty in the University of the Nations” and “Work Duty Philosophy” in the 2000 U of N Reference Guide.) The work duty is an integral part of the school curriculum. Just as in a family, all members share in the practical chores, everyone in the U of N community is involved in doing work that benefits the total community. Usually about two hours per day of the students’ schedule is allotted for work duties. (School staff generally spend many more hours than that in work outside the

classroom each day, but their areas of focus are geared toward serving the school itself, such as preparing and grading assignments, staff planning sessions, meeting with students one-on-one, etc.)

It is true that through the student work duties, practical jobs in areas such as the office, kitchen, housekeeping and maintenance get done, so that people don't have to be hired for these roles and student fees can be kept to a minimum. But there is a much greater benefit from student work duties: the nonformal and informal learning that takes place through staff-student apprenticeship relationships. This can be a key setting for staff (both school and base) to encourage students in areas of diligence, stewardship, accountability, etc., but this needs to be done in a context of relationship, not through rules or control. And remember, you only have authority to preach what you practice! If school and base staff will take seriously this opportunity to influence and interact with students, as well as inviting students to give input into *their* lives, the result can be greater personal character development on the part of both. But work duties should never be used by the staff as a tool of the flesh to try to do the work of the Spirit in another person's life!

There are two major side benefits to having students provide the major work force: 1) as students take on a greater sense of responsibility for the campus facilities and equipment, the overall cleanliness and tidiness is maintained at a high standard, and 2) teamwork in the work duty context allows opportunity for important relationship bonds to form. If everyone works wholeheartedly, everyone will benefit from the outcome and God will be well represented by our efforts. In the process, we are committed to doing God's work God's way, according to the first guiding value for this chapter.

People will enjoy their work most if they are given as much choice and room for initiative as possible. There are different kinds of people--morning people and night people; people with different kinds of gifts and motivations. Some may be really good at doing one thing, but they may hate doing it. They may want to take on something in a totally new area. Some may prefer a team job like working in the kitchen on food preparation, whereas others may prefer cleaning toilets so they can have some time alone to think and pray while doing their work. A father might want to take an early morning job so he can do it together with his son, such as one dad who volunteered to raise and lower the flags of the nations each day at the Kona, Hawaii U of N campus.

I would encourage you to distribute the work duties through a group process. Count the number of students available to do work duties and list that same number of jobs on a large white board, with a space beside each job to fill in someone's name. Everyone should be expected to work the same number of hours per week, though the time of day and distribution of work may vary. (There may be a few jobs which require specific skills such as plumbing, translation, computer skills, etc. In those cases, you could contact individual students with those skills in advance, to see if they would be willing to do those specific jobs.) Then, go through each category and explain what the job entails. If the job can be done at any time of day, note that; or if it must be done at a set time or in a team context, note that. Then go back through the list and ask for volunteers. The first person to raise his or her hand gets the job. This often ends up being a really fun process, as people race to get the jobs they want. In distributing the work through this corporate process, people are given the motivating power of choice, but everyone understands that all the jobs must be filled.

Each YWAM/U of N location may have differing work duty guidelines for situations such as moms with young children. With the LTS, we desire to include everyone in the sense of family/community. We do not require mothers of young children to do work duties, but we encourage them to volunteer to help out when they see things within their capacity to do, such as

baking at home, collating handouts, etc. In this way, they feel more integrated into the community and others appreciate their initiative to do what they can. We also encourage the involvement of older children in work that will aid the whole community. When we were pioneering the U of N Campus in Tonga, even the little kids got involved in the process by picking up nails, and it made the victory of moving onto the land their *personal* victory as well.

One thing that is very important is making sure that the requirements and desired outcomes for all of the jobs are clear. People need to understand what a job well done should look like. Because of the diversity of backgrounds our students come from, this may involve training people in the necessary skills or physically demonstrating by example what the end results should be.

At the same time, we need to encourage people to take initiative, as long as the job gets done to the required standard. Personal ownership greatly increases motivation. In making space for ideas and doing things in new ways, we reinforce the second guiding value for this chapter--YWAM's visionary nature--at a grassroots level. In the process, we may discover much better and more efficient ways of completing the job. If we just say, "do it that way because it has always been done that way," we violate our own values and deflate individual motivation.

It will be important to follow up a week or so into the school to make sure that the amount of time estimated to do each job was accurate. If you discover that some students are consistently having to work much longer than others, there should be a redistribution. It is also suggested that you set a time mid-way in the school to rotate jobs, so that there is justice for all. It will be helpful if the person on your staff who coordinates the work duties is someone with good people skills, a creative problem solver, and a person who models leadership as servanthood by being approachable, positive, open to receive input and a hard worker himself or herself.

Photography: A Picture is Worth a Thousand Words

One job you will want to be sure to have covered is that of school photographer. In this way, photographs can be taken of *all* aspects of the course from start to finish and copies made available for purchase to all the students and staff. Be sure to take an all-class photo: make sure you choose a time when everyone--each student and staff member--is available, and warn people in advance so they will dress nicely. And be sure to take a few general photos and some that include the individual teacher-in-action to give to visiting speakers.

A photo is worth a thousand words! This service becomes far more than providing a keepsake for individual students. Photographs becomes tools for communicating all that God did during the school to friends, parents, pastors and other YWAM/U of N locations. (See Chapter Twenty.)

It may be best for the school photographer to be a staff person, rather than a student, so he or she does not get distracted from studies during class time--or it can be a shared role, with a staff person taking photos during class and a student covering out-of-class activities. Warning: before selecting your school photographers, make sure that they have proven photographic skills!

You will also need to assign people to cover the process of taking photo orders, payment, duplication and distribution. It is suggested that you take orders regularly throughout the school, posting the current selection of photos with clear ordering instructions and a deadline date. Otherwise, you may end up with a huge backlog of photo orders at the end of the school and not

have enough time to get them duplicated, collated and distributed. The job of taking orders, collecting money, and distributing the photos can be very time consuming, but it is a service to your students and staff that is well worth the effort. (If you set up a Student Services Center--see Chapter Eight: "Definition of Staff Roles"--with specific office hours, photo ordering and payments could be covered there.)

Audio Recordings

Not every U of N school will have the equipment to make audio recordings of all their sessions. However, if you are able to do so, recording cassette tapes can be a great blessing. It is suggested that you make duplicate copies of your teaching sessions available to your students for sale or for loan. With the loan copies, someone will need to set up a system, recording the title of the tape being loaned and the name of the individual who borrows it, setting a date that it is due back, and following through to see that it is returned.

Again, it may be best to have a staff person work the cassette recorder during class time so that a student is not distracted with having to run equipment. But a student can then assume the job of taking orders, duplicating tapes, receiving payments, etc. (or this too can take place at Campus Services).

The availability of tapes for purchase or for loan can aid your students by:

1. Serving those who may have missed class due to illness, so they can keep up with the teaching
2. Reinforcing the learning process through reviewing material a second or third time for greater understanding
3. Multiplying the teaching and the blessing beyond the classroom, as purchased tapes may be taken home and passed on to friends, family, home church members and other YWAM/U of N locations

A word of caution to the person recording and duplicating the tapes: be sure to clearly label each tape with: 1) the full name of the speaker, 2) a descriptive title for the message (ask the speaker for his or her suggested title for each session), 3) the complete date, spelling out the month and including the year, and 4) the title of the course. You may want to add sequential numbers on all the tapes for the entire school as well. The master tapes can then be kept as an official record of the school. Or, if finances are limited, selected tapes may be saved and the rest can be used to tape over for the following school.

Ministry Opportunities

Some of the most exciting learning opportunities any school can present are the possibilities for evangelism outreach and relationship with local Christians, according to the third and fourth guiding values for this chapter. Though these may not be the primary reasons for running your school, be sure not to overlook the blessings that can result from these activities for your students, for local Christians, and for the Kingdom of God. In fact, as we emphasize the importance of integrating theory with practice within the U of N, these outreach opportunities can be a very important part of the curriculum. Learning is not limited to the classroom!

During the Kenya LTS, we had many multi-national teams in Nairobi every weekend leading worship, preaching and ministering in area churches. Students and staff were involved in various

evangelism outreaches, and several staff members were also able to offer helpful training seminars for sister missionary organizations. (See Appendix B-2.) No one was required to participate in these events, but because they were exciting and the Spirit of God was present, students eagerly got involved, and it became one of the highlights of the school.

In order to arrange ministry opportunities, you will need to designate a ministry coordinator from among your staff or the local YWAM base staff. Preferably, this should be someone who knows the area well and has relationship with the pastors and Christian leaders. These ministry times and offerings of service can open new doors and lead to strong, long-lasting relationships with the local body of Christ. They also provide the students with an additional source of learning, develop their faith and relationships, and have eternal results for God's kingdom.

Accounting and Accountability

Select a trustworthy person from among the school staff to oversee finances and the ingathering and distribution of funds. It is very important, for wisdom's sake, that this individual *not* be the school leader! *The person who holds the funds should never have the authority to make decisions in isolation as to how they are used!* The ideal is for decisions to be made in the context of a leadership team. But if for some reason the leader must make a decision alone, at least there is accountability in having to pass this decision by the accountant to get to the funds. This is not a matter of mistrust; it is a matter of wisdom so that no one person has control over the finances and our "good cannot be evil spoken of" according to Romans 14:16.

It is also important that clear records be kept of income and its origin and payments and their destination. *Funds that are designated for specific purposes should be held in sacred trust for that purpose.* No individuals (especially the accountant!), other schools or departments should borrow from school funds. (This would be true except under unusual circumstances where the basic school expenses are already covered and a responsible, corporate school leadership decision may be made to loan or give finances from the overflow.) Income from student fees should be used to cover student food and housing as the first priority, and secondly go toward the other expenses of the school.

It is of utmost importance that we are responsible and absolutely righteous when it comes to the area of finances, according to the fifth guiding value for this chapter.

Food Quality and Quantity

Regarding the topic of food: though your school budget may be limited, it is important to major on the quality and quantity of the food you serve during the school. Few things can affect the morale of your students and staff--for bad or for good--like food! Try to provide a balanced diet, including protein, fruits, vegetables, fibre and dairy products.

Based on many years of experience in running schools, I would encourage you to make sure that there is an *overabundance* of food at the very beginning of the school--especially the first few days. For the first week or so, prepare far more food than you think is necessary, because people often seem to eat more at this time, due to the insecurity of being in a new place or for whatever reason. Once they are sure they will not starve, their food intake generally seems to decrease and you can cut back to preparing normal amounts of food.

Medical First Aid

It will be important to have basic first aid supplies easily accessible for emergencies. Be sure to note and communicate who among your students and staff may have medical training. And locate and post directions to the medical clinic closest to the school venue. If at all possible, make sure there is a vehicle on location at night where students are housed, in case of an emergency need to get someone to a clinic or hospital. These are not measures intended to induce anxiety or fear; they are simply steps of wise, responsible leadership in action.

If you are running quite a large school, it may be important for your medically trained individuals to have this as their work duty and not be assigned other jobs. And it may be wise to have them set “office hours” so that they do not get overrun with medical requests at all hours of the day or night. Students and staff should be instructed to approach them regarding medical issues only during their office hours, unless it is a true emergency. And it is important that they restrict their advice or aid to the scope of their training and refer students to local medical professionals for ongoing problems or anything which could be serious.

General Sanitation

Whenever living in a community context--especially in a developing world setting--common colds, flu and diseases can be transmitted very easily. Prevention is the best cure!

Observing some general health and sanitation guidelines will lead to a healthier, happier school. Following are just a few very basic guidelines:

1. Garbage should be kept covered and disposed of properly
2. Food should be properly refrigerated and leftover foods should be eaten within a safe time period
3. Care should be taken to cook meats thoroughly, and not to allow juices from raw meat to touch already prepared foods
4. Soap and water should be readily available in the lavatories and kitchen and people should be encouraged to regularly wash their hands
5. Effective cleaning supplies should be used to kill germs, especially for eating utensils and in cleaning the bathrooms

As mentioned in the buckets scenario in the section on “Announcements” in Chapter Thirteen, it can be very helpful to allot certain color items for certain uses and educate the whole community, so that you do not end up with bathroom cleaning cloths being used in the kitchen, food buckets being used for garbage, etc.

HIV/AIDS Awareness

It is important that school staff and students are informed regarding the HIV virus and AIDS. We do not want to create panic or hysteria, but we *do* need to be responsible to educate our students and staff about how to prevent the spread of HIV/AIDS.

AIDS stands for Acquired Immune Deficiency Syndrome. It is the terminal stage of HIV (Human Immunodeficiency Virus). HIV/AIDS attacks the body’s immune system, leaving it more and more defenseless against infections and disease. To date, there is no known cure for AIDS:

three million people died of AIDS in 2000 and by the end of 2000, it had claimed a total of 21.8 million lives. (Global summary of the HIV/AIDs epidemic, December 2000, UNAIDS/WHO-2000).

According to a June 26, 2001 CNN report, there are currently more than 36 million people in the world who are infected with the HIV virus or have AIDS. Of these, two-thirds live in Africa, and the Caribbean now closely follows Africa in the number of per capita cases. Though the majority of HIV/AIDS cases are in the developing world and urban centers, the rest of the world is far from immune (See “Regional HIV/AIDS statistics and features” from the Global summary of the HIV/AIDS epidemic, December 2000 available on the web through www.cnn.com.)

The HIV virus is transmitted through body fluids: blood, semen, vaginal fluid, and rarely, through breast milk. It can be transmitted through intimate sexual contact with an infected person, through contaminated needles or cutting instruments, and through contaminated blood or blood products. (See Appendix Q.)

Following is an excerpt from the “YWAM General Policy on Human Immunodeficiency Virus (HIV) and Acquired Immune Deficiency Syndrome (AIDS) in the Workplace,” 1996:

“Public health guidelines issued by the Center for Disease Control in Atlanta, Georgia, USA, state that the kind of nonsexual person-to-person contact that generally occurs among workers and students in the workplace does *not* pose a risk for transmission of HIV. Thus, staff and students have no medically established basis for not wanting to work with fellow staff or students who have been or are suspected of being infected with HIV.”

All YWAM/U of N staff and students are expected to live according to Biblical standards of morality, with the help of God. However, due to the epidemic global status of HIV/AIDS, we know that most YWAM bases and schools are likely to receive increasing numbers of staff or students who are HIV positive, either due to exposure prior to joining YWAM or possibly even through working in high-risk areas of ministry with YWAM.

For this reason, we need to be pro-active. According to Sue Green, Co-Founder of the U of N HIV/AIDS School, who is an RN and American Red Cross certified HIV/AIDS educator,

“Prevention is simple:

- The only safe sex is ‘NO SEX’--say ‘NO’ to sex before marriage
- Both partners in a marriage must remain faithful to their spouse
- Make sure that any blood used for transfusions has been tested for HIV
- Insist that doctors, nurses or traditional medicine practitioners use sterile needles and cutting instruments (for example, use a sterile knife for circumcisions)
- Be aware that even condoms used properly and with a water-based lubricant are NOT 100% safe
- Never handle fresh blood, vomit or body waste without rubber gloves
- Never treat snake bites by cutting the victim and sucking out the snake venom
- Get tested for HIV/AIDS if you have a history that may have put you at risk (blood transfusions, intravenous drug use, multiple past sexual partners--heterosexual or homosexual, or intercourse with a husband or wife who has been sexually unfaithful)”

(Appendix Q.)

PART II: CHAPTER EIGHTEEN THE MINISTRY OF HOSPITALITY

Guiding values:

1. *“We affirm the ministry of hospitality, and commit ourselves to open our bases, homes and hearts to all those God sends to us. We recognize this to be a biblical responsibility and we joyfully embrace the privilege of serving and honoring guests, teachers, fellow YWAMers, and the poor and needy through this ministry” (MC #16).*

2. *“YWAM is called to value each individual... (FV #12).*

Showing hospitality is a character quality required by God of spiritual leaders, according to 1 Timothy 3:2 and Titus 1:8. It is also one of YWAM’s Foundational Values stated in the first guiding value for this chapter. Though there may be an individual or a hospitality team to assist, the responsibility falls primarily upon the school leader to be sure that guests, students and staff are treated with honor and shown hospitality. One of the most important things in showing hospitality is making the person feel that you have anticipated their arrival and you welcome them into your community with joy.

Preparations for the Guest Speaker

Prior to the guest speaker’s arrival, it is important that his/her accommodations are properly prepared. This can be done by a student or staff hospitality person, but it is important that the individual be given clear guidelines for what a job well done should look like. This may involve the need to prepare the room *together* with the hospitality person the first time, so that the instructions are not just verbal, but the individual can see and experience what the room should be like.

Following is a checklist of suggested preparations for the guest speaker’s room. Not everything will be available in every situation, especially in developing world settings, but this is an idea list to help you think through what the ideal *could* be for your setting:

1. Give the speaker the nicest and most private accommodations possible, in order to honor the person and so that he or she can study and prepare well. If at all possible, the room should have a private toilet and shower attached. It should also have a chest of drawers, hangers and a place to hang up clothes, a full-length mirror, a desk, ample lighting and adequate space to move around and unpack suitcases. Public speaking is a very energy-draining experience, and it is important to give time and space for speakers to be refueled. This is especially true for individuals who may be midway on a lengthy travel itinerary, speaking at one place and then another.
2. Be sure the beds are comfortable, that they have been freshly made and that there are clean towels and wash cloths. One recommendation: if you only have one guest room, the most versatile set-up would be to place two matching single beds in the room. That way, if you have a married couple they can put the beds together, but if you have two men or two women traveling together, there are separate beds so it is not awkward for them if coming from a culture where it would be strange for individuals of the same sex to share a bed.
3. Place a nice, fresh flower arrangement in the room and an alarm clock.

4. Make sure there are snacks as well as some substantial foods in the room. If possible, it is nice to have an electric hot pot for making hot drinks and a small refrigerator. Food items to consider having on hand in the room: fruit, cold drinks, coffee and tea, cookies, crackers, bread, butter or margarine, jam, milk, cereal, yogurt, cheese, cold-cuts, chips, nuts, etc. Depending on the setting, there may be other more appropriate foods: the point is to make sure that, in addition to fruit and drinks, there is something with protein that could serve as a light meal if necessary. It is important that the speaker has enough food supplies (and that they are replenished regularly) so that he or she can entertain one or two guests as well.
5. Especially in developing world contexts, if bottled water is suggested for foreigners, be sure to place plenty of bottled water in the speakers' room. Even if many of the foreign students or staff have become acclimatized to the local water, don't take chances with your guest speakers: aside from your concern for their comfort and well being, it would be foolish to spend large amounts of money on travel and then have your speaker unable to minister because you failed to spend a small amount on purchasing bottled water!
6. Place dishes, glasses, mugs, cutlery and napkins (serviettes) in the room--enough for the speaker to be able to host others for coffee and snacks. If there is a sink in the room where they can do their own dishes, be sure to put dishtowels and dish soap. Otherwise, set up a system so they can leave a tray of unwashed dishes outside their room and have clean dishes returned by a hospitality person.
7. Include a basket of toiletries in case the speaker has forgotten or run out of something. Many times, small items can be obtained on airlines or in hotels which are well-suited for this purpose. Some things you might want to include in your toiletry basket are: toothbrush, toothpaste, soap, shampoo, deodorant, razor, lotion, talcum powder, shower cap, aspirin, throat lozenges, a sewing kit (and for female guests, feminine hygiene products).
8. If the school is situated in a mosquito-infested area, be sure to place a mosquito net in the room, as well as mosquito repellent and/or mosquito coils. And if it rains fairly frequently, include an umbrella.
9. Just as a back-up plan, be sure to put a flashlight in the room as well as candles and matches, should the electricity go off.
10. Place a school syllabus and welcome folder in the room so the speaker can become acquainted with the overall speaker line-up, daily schedule, resumes of staff members, helpful information regarding the area, etc. (See Chapter Eight and Appendixes H and J.) You may want to place some additional reading materials such as YWAM books, other books and current newspapers, if available in their language.
11. Place a student/staff photo album in the room, complete with the names of each individual and the country they come from, so the speaker can begin to get to know them by sight before entering the classroom. In Chapter Nine, it was suggested that photos be taken at the time of student registration so they can be developed quickly and placed in a photo book in time for your first speaker.
12. Put an iron, ironing board and hair dryer in the room, if possible--and a fan if the weather is excessively hot or a heater if it is cold. A cassette tape player and/or CD player is nice to include as well, if available.

Those who travel and speak from place to place often have very little control over their time, so it is nice if they can be provided with as many amenities as possible that will allow them to be self-sustained, rather than having to ask for things. And an important note: if your speaker for the week is not a "guest," but is someone from the base or from among your school staff, the same honor and service should be given to him/her as to a visiting speaker in terms of serving meals,

offering to do laundry, etc. Often the person who has to juggle local responsibilities *plus* the time demands of preparing to speak has a doubly difficult job.

Not all of the above items are obtainable in every situation, especially in developing world locations. I was recently the guest speaker in a setting where we did not have electricity, but the staff and students did everything within their abilities to make sure that I was comfortable and had everything I needed--and I felt well cared for. *That* is what is most important.

Meeting and Orienting the Speaker

Generally, it is best if the school leader can meet the guest speaker at the airport, train or bus station. It is important, as with student arrivals described in Chapter Nine, that greeters be dressed in an appropriate, honoring way and that they have a sign to identify themselves if they do not know the guest speaker and vice versa. The greeter should be sure to have filled the vehicle with gas/petrol prior to picking up the speaker, and he or she should also have adequate finances on hand to cover extra airport parking fees, should the flight be delayed.

If the school leader is not able to go meet the speaker, someone from among the staff who is well informed and a good communicator should be sent. (See Chapter Nine: "Airport, Train, Bus Pick-up," as many of the same principles that were given regarding student arrivals apply to guest speakers as well in terms of giving information, helping to connect the person to the land and culture, etc.) It is important to give speakers a brief overview regarding the school, the classroom constituency, etc. on the way to the accommodations; at the same time, be sensitive not to overload them, especially if they have traveled long hours. And as a courtesy to your weary guest, don't plan to make any stops on the way home, unless the speaker requests them!

One of the first things visiting teachers will usually want to know is what is expected of them in terms of commitments and time. Before they can relax, they need to know that they will not be required to speak unexpectedly within a few minutes or hours of their arrival! In the advance communication prior to the speaker's arrival, you should have explained the general program, but it is important to go over the details of the schedule shortly after their arrival.

It is best to take guest teachers to their room as soon as you arrive at their accommodations and acquaint them with the basics regarding the location of toilets and showers, etc. You can also find out if they are hungry and would like to be served a meal. (It will probably be best to serve this meal at their room and not require them to go somewhere that could involve having to interact with others.) Then make arrangements to check in with them to go over their schedule after they have eaten or had a few minutes to freshen up. Besides reviewing their involvements verbally, it may be good to prepare a one-week calendar upon which all their class times, other engagements and/or possible appointments are written in pencil. It is also wise to check to see if they have any last-minute handouts which need to be translated or photocopied. (As was suggested in Chapter Five and in Chapter Seven: "Translation of Speaker Handouts," you should try to get speaker handouts well in advance of the school so that you can get them translated and copied *prior* to their arrival.)

You may have someone from your staff or a capable student assigned to care for the guest speaker. This person should drop by at the end of the school leader's scheduling conversation so that the leader can introduce him or her. Or, in some cases, it may be appropriate for this hospitality point person to be there throughout the schedule overview, so they understand more of what the individual's time requirements will be.

You may choose to have a team of hospitality people serve the speaker, each person with specific responsibilities. If this is the case, *one* individual should be identified as the point person for the speaker to connect with; this person can then pass on information to the appropriate individuals. And remember, hospitality is not just a ministry for women; there may be capable and gifted men who can serve on your hospitality team as well.

Following are a few things the person overseeing speaker hospitality should cover:

1. Acquaint the speaker with the facility.
2. Go over the meal schedule and find out whether they would prefer to be served meals in their room so they can rest and prepare, or whether they would prefer to eat with the students. Even if they choose to eat with the students, the hospitality personnel should prepare a nicely decorated tray with their meal and serve it to them, so they don't have to stand in line and wait for food. (Often times, the guest speaker will decide to have appointments over meal times. If so, it would be important for the hospitality person to check with the speaker, reserve a space in the quietest or most secluded dining area possible, and serve the meal to all those involved in the luncheon or dinner meeting.)
3. Ask the speakers how they want to handle their out-of-class schedule: would they prefer someone to coordinate appointment requests for them, or would they prefer to do it themselves? One of the things you may want to do, especially if the speaker is well-known to many people on the base, is to arrange a reception with refreshments early-on in the week, where they can see their friends and update them as a group. This allows for a relational touch-base time and can save the speaker from having to set up many individual appointments (it may also ensure that you guard more of their time for personal interaction with your students). Also, if there are groupings of students in your school from different countries or ministries whom the guest speaker may be interested in meeting with, you may be able to facilitate organizing those gatherings.

Most speakers come with a great desire to interact with the students and staff and will give of their time as freely as they can. Some prefer to do this through scheduling appointments; still others simply maintain an "open door" invitation for students to join them around meal times or in the classroom. But it is important, especially for the hospitality personnel because of their close access to the speaker, to be sensitive to the times when they may need to rest or prepare. Generally, it is best to serve them in a way that will require the fewest interactions and least disturbance, and then allow the guests to initiate more interaction if they desire.

4. Set up a laundry system, so the speakers' laundry can be done for them. It is important to do this first thing, especially if the person has been traveling.
5. Communicate how to make phone calls, send E-mails and FAXes, exchange money, etc.
6. Reconfirm the speakers' ongoing flight arrangements with the airlines. Be sure to do this at least 72 hours prior to the flight time. If there is an airport departure tax required, it will be important to have the person who transports the speaker to the airport take along finances to cover this.

Two other things the hospitality personnel should be responsible to watch out for: they should make sure that there is fresh water (or their beverages of preference) available to the speaker and translator during every session, and a hospitality person should serve drinks (juice, coffee, tea, etc.) and a high-energy snack to the speaker and the translator during the classroom break time. Remember, the translator's work is very energy draining as well--it is important to take good care of him or her too, so your students receive the maximum.

Generally, it's nice to organize a social time for the speaker with the school staff early on--either a meal or a dessert time. Be sure to offer them a tour of the base, sharing the background and history. You may also want to inquire as to what shopping or sight seeing they would like to do and arrange for various ones of your staff to host them for these outings.

Speaker Farewell

As mentioned in Chapter Five, it is important when arranging for the speaker to come to your school that you have a clear mutual understanding regarding travel expenses and honorarium. In addition to covering travel costs, be as generous as possible, in order to honor those who give instruction, according to 1 Timothy 5:17 and Galatians 6:6.

In addition to whatever financial remuneration you give, it is nice to present your speakers with a physical gift of some sort at the end of their teaching sessions. This can be a typical handicraft from the country, a nice photo book of the city or nation, etc. But remember, it is important that whatever you give is small enough to be easily packed away in a suitcase.

A card can be passed around the class on which each students and staff can write their personalized words of appreciation. It is important to end the final class session with the guest speaker early, in order to give the students an opportunity to verbally affirm and bless him or her as well, praying for them as they go. Often, especially if the speaker is a non-YWAMer, these are very significant times of encouraging and ministering to those who have ministered to us.

Those who come to speak in our schools give so much of themselves. It is important that we take good care of them in every respect so that they are eager to return and/or energized to move on to the next YWAM/U of N location. Taking good care of your guest speaker requires time and effort as well as finances budgeted for this purpose, but it is a wise and scriptural investment.

Hospitality Help for School Leaders

In addition to caring for your school speaker, you may want to designate some hospitality personnel to assist you as school leaders with various situations you need to host. For example, during the Budapest LTS, the entire YWAM European Leadership Team joined Darrow Miller's teaching week as a seminar. This type of convergence of YWAM or local Christian leaders will require that your school leadership team host people for a meal or dessert. Having hospitality help in these instances is not a matter of pampering the school leaders; it is a matter of assisting them in practical ways so they can give the bulk of their time and energy to serve the students. Another area where hospitality personnel may need to help the school staff is in serving a meal for their meeting time with the guest speaker and/or for their weekly staff gatherings.

Class Break Times

In order to bless your students and staff--and help keep their brains engaged during class time--it is good to offer some sort of refreshments during the morning break time. This could include cold drinks, coffee, tea, fruit, cookies or other things. Depending on your school budget, you may need to be creative in thinking through what is most economical to offer, and/or you may designate specific days of the week to serve treats and just serve drinks the other days. Whatever you decide to do, it is honoring to the students if your hospitality personnel can prepare the setting with a table cloth and flowers--whatever is available--and display the foods in a pleasant way. The

overall preparations can usually be done prior to class time, and then a school or base staff person can possibly do the last-minute set-up. To save finances and/or wash up, you may want to have your students bring their personal coffee mugs to class for break times--and it is helpful to serve "finger foods" that don't require plates and cutlery.

Birthdays

It is always fun and honoring to remember people's birthdays. According to the second guiding value for this chapter, it is a way of expressing our gratefulness that God created them. It is important to make sure that you have each individual's information recorded properly on your student list and that you have double checked it during registration. (See Chapter Three: "Student List" and Chapter Nine: "Registration Process.")

The most important thing regarding birthdays--besides celebrating them--is to make sure that you celebrate *every* birthday equally. For example, it is important not to make a big thing out of one student's birthday and then fail to even recognize another person's special day because it came over the weekend.

It will be important for you as a school leadership team to decide together prior to the start of the school *how* you want to celebrate birthdays and then do so consistently: Do you want to have a cake? Do you want to give a gift? Do you want to pray over each person? Do you want to take time from class to do these things? Do you want to celebrate staff birthdays in the same way? What about children's birthdays? Some of these questions will come down to the issue of how to honor the individuals without consuming too much time or money, so it will be important to look at the entire calendar of events before making your decisions.

Especially if you have a rather large student body, you may want to consider celebrating all the student and staff birthdays for the week during one extended morning break time. Or it may be most convenient to meet a half hour before your afternoon class (if it's late in the day), or after dinner to celebrate and pray for people. The time that you choose will depend entirely upon your school schedule, student work duties, etc. Just remember that it is nice for people to be aware of people's birthdays *prior* to the day rather than discovering they missed acknowledging it on time. You may want to celebrate on a Monday for all the birthdays that fall within the coming week and the next weekend.

It is important to note that from one culture to another, birthdays have varying degrees of importance. For example, in many Asian, African and island cultures, a person's first birthday is a major event. It would be very insensitive to the people of these cultures not to make space for them to honor this mile-marker in the proper cultural way.

At one LTS, the parents of a one-year-old Korean child hosted a party for the entire school during a free time. They brought the colorful traditional first-birthday Korean outfit for the child to wear, and they prepared food and invited everyone to attend. This became a fun time of sharing the wealth of one culture with other cultures. It also often serves as an important time of praying with the family for the child, and the parents making a fresh commitment before witnesses to raise the child in the ways of the Lord.

PART II: CHAPTER NINETEEN CLOSURE

Guiding values:

1. *“We affirm that our calling as a missionary fellowship is to help complete the Great Commission. We celebrate the calling of the Lord Jesus upon our mission to be involved in evangelism, training and ministries of mercy. We renew our commitment to the Lord and to one another so that by God’s grace, then the empowering of the Holy Spirit, we will do all God asks of us to help complete the Great Commission” (MC #1).*

2. *“YWAM affirms the importance of the local church and seeks to promote unity among all God’s people. We endeavor to work in partnership with other believers, building bridges amongst Christian leaders, churches and missions for the fulfillment of the Great Commission” (FV #6).*

3. *“We affirm the importance of accountability between Youth With A Mission as a whole and its various bases, ministries, teams and schools. We confirm our need to be in submission to those we serve, those who are over us in the Lord, and those we work with as co-laborers. We believe that this spirit of accountability welcomes correction, encouragement and openness in our corporate and personal lives” (MC #14).*

* * *

Preparation for Re-Entry

At the end of any school, there is always a kaleidoscope of feelings: your students may feel overwhelmed or overjoyed; released or more responsible for what they have learned; afraid of the future or excited about the opportunities; sad to leave or glad to go.

It is important at the end of every school to talk about “re-entry”--the transition time that comes when they return home. This is especially true if they are returning directly to their home settings, families and churches. But even if they are continuing on with further studies or going out into missions, everybody returns home *sometime*. The following are some things to encourage your students to do at the end of their school:

1. Try to take two to three days of reflection (or at least use your airplane flight home) to consider:
 - What did you learn during this school and/or outreach about God?
 - What did you learn about yourself?
 - In what ways have you changed?
 - What were your highlight experiences?
 - What things were difficult for you, and what did you learn from them? And/or how can you share even the difficult things in a way that gives glory to God? YWAM/U of N is not perfect! Be real, but look for the positive.
 - How did you increase in your awareness of missions and God’s heart for the nations?
 - What would you tell others wanting to know about this particular course?
2. Return to your family, friends and church on a relational basis:
 - Express appreciation for their prayers and financial giving.

- Do not be self-focused. Show interest in them--their experiences, the changes that have taken place within them during the time you have been away.
 - Ask questions: what has God been doing in *their* lives and ministries?
 - Refrain from using a YWAM vocabulary (“YWAMese”) that excludes others who may not understand the acronyms or terminology you have become accustomed to, such as, “I felt I had a Word of the Lord that after my DTS, I should do an SBSCC and an SOIWSW so I would be more anointed to be salt and light to disciple the nations.”
3. Ask your pastor for an opportunity to give a report to the church:
- Approach wisely, with an attitude to serve. Humility is of the utmost importance for your message to be well received.
 - Focus on God, not on YWAM/U of N, the particular school you have attended, personalities or works.
 - Major on the majors: what happened that will affect you, peoples or nations for eternity? Especially from internships/outreaches, remember to share about people getting saved and not just that God healed the bus or that you got candy from home in the mail. God cares about those things too, but be sure to give Him glory for the *eternal* things He did. Remember that the whole purpose for YWAM/U of N’s existence in its various expressions of evangelism, training and mercy ministries is to help complete the Great Commission, as stated in the first guiding value for this chapter.
 - Often you will have an unexpected opportunity to share for three to five minutes--so expect it and prepare for it. Work on what you will share if the chance arises, highlighting the most important things--like in a newspaper headline--which will draw people to want to know more.

Once in my home church, the pastor called forward someone who had volunteered to work for several months with YWAM in a third-world medical situation. Rather than focusing on the big picture of what Jesus did and how God had used him, he shared his personal illnesses and difficulties with lifestyle adjustments. I was horrified: it was such a wasted opportunity! I had heard stories from the field from people who had seen this young man in operation, ministering physically and praying with people. The Lord had used him powerfully, and that particular YWAM ministry had brought a transforming impact for God upon the entire nation! What a tragedy that no one had prepared this volunteer to capsulize that picture for people in his home church context, to give them a positive glimpse of missions in action!

- Be careful to draw others into any process of change. Do not try to implement all the things you have learned immediately and all alone. Share what you have learned and your ideas with those in leadership and involve them in a process of creative discovery that can bring about productive change.
 - Remember, in whatever you say, your life will speak louder than your words!
4. Do not have unrealistic expectations of your home church. They have a different calling than YWAM/U of N and a different context to work within. But both the local church and the mission church have equally important roles in working to fulfill God’s dreams, according to the second guiding value for this chapter. Lack of appreciation for the local church or unrealistic expectations have caused some very painful re-entry experiences, both for the YWAMer and for faithful church members.
- Recognize that at YWAM/U of N, you have been in a 24-hour-a-day live-learn experience of worship, prayer and teaching that the local church cannot offer in their limited hours of interaction with parishioners.
 - Do not withdraw from your home church fellowship--you need them and they need you!

5. Be aware that within a few days or weeks of your return home, you may experience a “dip” in your emotions. This is natural. It is one of the ways God gets us to change gears from an exciting, intensive, adrenalin-filled time of study and outreach back to a normal pace of life.

Be prepared:

--You may feel lonesome for fellowship.

--You may feel that what you have learned is slipping away.

--Remember, you will only keep what you give away!

--Establish accountability relationships with others in the school before you leave. Set specific growth goals for what you want to see God do in the future in your life and invite them to check up on your spiritual growth in one month...three months...a year.

--Remember the way the Lord has led you!

| Write down scriptures and words God has given you.

| Remind yourself and God of His promises.

| Go back through your teaching notes from time to time.

| Stand strong against the enemy, who would want to rob you of your victories!

| Regularly refresh yourself in the Presence of the Lord, recognizing that living water comes from the Source of life.

| Remember that God is the same God everywhere. He is always consistent, loving, good and faithful to fulfill all He has promised, when we keep our eyes focused on Him and fulfill His conditions.

| Claim Phil.1:6: “I am confident of this, that the one who began a good work among you will bring it to completion by the day of Jesus Christ” (RSV).

Peter Jordan has written an excellent book entitled Re-Entry with much more extensive help on how to successfully make the transition from YWAM back to life at home. It is available from YWAM Publishing, P.O. Box 55787, Seattle, WA 98155 USA.

Course Evaluation

It is important to provide your students with an opportunity to give oral and written feedback on various aspects of the course. This can serve several purposes: it gives the students opportunity to express their hearts--both positives and negatives--and it provides vital information for you as school staff to make adjustments and improve your course for the future.

Hopefully, if you have had successful staff-student one-on-one times along the way, there will be no major surprises in the final written course evaluation. I would also encourage you to do a mid-course evaluation. In this way you are able to take the students’ input and make adjustments in the second half of the current course in order to better serve them. There is an Example Mid-School Evaluation Form in Appendix R-1 and an Example Final Evaluation Form in Appendix R-2.

In the mid-school evaluation questions are asked regarding how to improve the content, scheduling, academics and other class-time and social activities of the school. Students may also be asked to evaluate how they feel *they* are doing in classroom attentiveness and participation in discussions, question and answer times, prayer and worship, as well as friendship and networking opportunities the school offers. This then serves as a reflective tool for them as well.

The final school evaluation includes an opportunity to comment further on any of the topics addressed in the mid-school evaluation. But it also provides a comprehensive review of the school.

Students share their opinions regarding the primary strengths of the course and their suggestions for improvements. It may also request detailed feedback regarding the relevance of specific topics and speakers for the needs of the region and for future schools to help the staff in future planning.

In Chapter Eleven: “Student Expectations,” we encouraged school leaders to give students an opportunity to express their felt needs and expectations at the outset of the course. In the final evaluation, it will be important to give opportunity for the students to reflect on these questions and assess how the course fulfilled their expectations.

You will note that on both example evaluation forms, there is a request for the students to provide their names. Hopefully throughout the course, we as leaders have modeled humility and an openness to receive correction and input. In keeping with the third guiding value for this chapter, we as leaders want to be transparent and approachable. We also want to be able to follow up with students personally if there should be any area where we need to make things right or give further understanding. It is important that students do not leave your school with unresolved issues. The final evaluation gives a last opportunity for questions to be expressed that may not have come up during one-on-one times, on the mid-school evaluation or in general conversation.

Student and Staff Affirmation

One of the most edifying and fun experiences of your course may be the student and staff affirmation time at the close of the school. The heart of God is blessed, as we take time to express our gratefulness and as we honor, encourage, and strengthen one another through affirmation, according to Romans 12:10, “Be devoted to one another in brotherly love. Honor one another above yourselves.” It is important as school leaders that we take the lead in modeling this Biblical mandate, and that we provide opportunity for others to do so as well.

There are many different ways to affirm one another. I will just share a couple of possibilities here, but again, be open for God to give you new and creative ideas. In Appendix R-3, there is a sheet entitled “Affirmation of Fellow Students and Staff.” This can be attached to the final evaluation form, with everyone encouraged to fill it in. (This sheet is not meant to be handed in to the staff--it is for the students’ personal reflection and preparation for the corporate activities to come.) Each student chooses five classmates, three whom they have become very close to and two whom they have not come to know as well. They are to identify a character quality they have observed in that person and then describe a specific action or behavior that has communicated that quality. They do the same for the staff. (In smaller schools, you may decide to have everyone do this for each student and staff member.)

After everyone has done this “homework,” they bring the paper to class at the designated time. Each individual (students and staff) then takes a piece of blank paper and writes their name in bold letters across the top. This paper is left in their seat, and everyone moves about the room, writing words of encouragement, appreciation and farewell to one another. In order to avoid side distractions, it’s best if everyone is instructed to be silent during this process. Invite people look around--if they see a paper that does not yet have very much written on it, encourage them to stop and write a few lines of affirmation on it.

In the midst of trying to get all the final course work done plus pack, clean and depart, it is often difficult for everyone to get around to everyone else to say goodbye. The written exercise described above has proven to mean so much to people, as it provides a welcome opportunity to

reflect and write their thoughts to one another, which is important for closure. And it also becomes a treasured possession, as all the students and staff can take their papers home with them and be reminded of the blessings God brought in relationships through the school.

You may want to have a brief time for students to express their appreciation to the staff as well. In order to keep this from becoming lengthy, it can be done in “popcorn” fashion. With the staff seated across the front of the classroom, the students are instructed that one person (usually the school leader) will go and stand briefly behind each of the staff members. When he or she does so, those students who want to share a brief word of affirmation or appreciation are to jump to their feet. Only two to three people get to speak about each staff member, and they are only allowed to share *one* sentence, so their thoughts must be concise (that is why it helps to have worked through their thoughts on paper in advance). The school leader goes from one person to another randomly, so no one ever knows which staff person will be the next. Everyone remains on the edge of their seats, ready to pop up and share whatever it is they have on their hearts to express. It is a lot of fun, as it encourages people to be quick to speak their gratitude and appreciation. If you have a smaller-sized class, you may want to use an exercise such as this for students to be able to publicly affirm one another, in addition to the written exercise described above.

Honor to Hosts and Logistics Personnel

Another important thing to do at the close of the school is to honor those who have served. As we do this corporately in the context of the school, it sets a model for our students to replicate in other aspects of their lives. Think through the different individuals who may have assisted in various ways throughout the school: are there YWAM base staff, people from the local community, hired helpers who have given a lot of time and energy?

It is right for us to express our appreciation for those who serve, and it can also provide an opportunity for us to be a witness to those who do not know Jesus. For example, at the India LTS, we were living and meeting in rented accommodations complete with cooks and cleaning personnel. We had developed relationships and become quite attached to many of these people throughout the three months. At the end of the school, we asked all of them to come to our meeting hall. As they entered, the whole student body erupted into spontaneous applause, many standing on their chairs, clapping and smiling. Various ones of the students then presented the workers, most of them Hindu, with a gift. In typical Indian tradition, they then placed a garland of flowers around their necks. Most of these people came from very poor, menial roots and they had never before in their lives been esteemed in this way--it was a form of recognition reserved for those from the upper echelons of society. This act of appreciation spoke deeply to their hearts of a God who honors and loves each and every individual whom He has created!

In Budapest, we had a similar time of honoring various ones of the workers hired by the Hotel Goliat where we held the LTS. As we sang a song of blessing to the cook, the administrator and the receptionist (whom all of our children had grown to adore) they had huge tears streaming down their faces. In a very appropriate way, we were able to share that our love and appreciation was an expression of God’s love for them.

It is also important to remember to honor individuals from the YWAM base who may have assisted your school in special ways, especially those who have served in oftentimes unrecognized jobs like transportation, maintenance, secretarial roles and cooking. The more people you remember to honor and bless, the more you will be blessed!

Prayer and Commissioning

LTS Tonga: “The LTS ended with a feast fit-for-a-king, complete with dessert at the flags of the nations [and a final fire-knife dance by Ieru To’omua] under the canopy of the South Pacific sky, shimmering with stars. As we prayed over the 89 leaders who had attended the school, we commissioned them to go forward in the strength and boldness of the One who called them. And we prayed multiplied blessings upon their lives and ministries...like the sands of the sea...like the stars of the sky” (Gauslin, Handbook, December 1998, 263).

LTS Hungary: “The ‘grand finale’ of the LTS was the...commissioning night. There was an air of fulfillment and joyful accomplishment, as the students received their certificates. We then entered into a precious time of prayer and commissioning, recognizing that ‘accomplishment’ was not an end in itself, but that the things learned were merely a platform for propelling people into their calling and destiny in God for the future. As a prophetic picture of this, each person was give a candle and the lights were turned out. The music of ‘Go Light Your World’ began to play, as several of the nannies and older children danced with candles alight. They lit the candle of Mama Dar, at 82 years of age, our ‘veteran’ LTS staff, and she in turn lit others’ candles, who lit others’...the light multiplied until it filled the room, just as the light of the Lord Jesus in these individuals will cover the earth” (Appendix B-3).

The prayer and commissioning time at the close of the school is much more than a formality. It is a time of honoring the students, who have worked hard throughout the course, and an important time of praying for God to anoint and lead them on into the next things He has for them. (Remember, this activity should be termed a prayer or commissioning service; the term “graduation” should be reserved for official graduation ceremonies for those receiving U of N Associate, Bachelors or Masters degrees.) There are any number of creative things you can do within your event. I will simply try to outline some of the key elements you may wish to include.

Try to think through the local protocol and who the key players in the commissioning should be: who would the students feel most honored to have involved? If there is a YWAM national or base leader nearby who has connected with the students during the school, ask him or her to come and participate, possibly giving an inspirational message.

Following the message, the students may be invited to come forward to receive their certificates of completion. If you are running a fairly small school, it may be possible to present the certificates and pray over the students in one group. For larger schools, you may find it more convenient as well as more focused to call your students forward within specific geographic or ministry-focused groupings.

A school staff member should announce each student, clearly calling out his or her full name, and giving plenty of time for the person to come forward before calling the next individual. It will be important for the staff members to have practiced the pronunciation of the names they will announce to be sure they are correct, as this is an act of valuing and honoring the individual. One of my favorite names to read out at the Nairobi, Kenya LTS was “Losalini Ditunitabu Waqainabete.” After the commissioning service, Lo came and thanked me for correctly pronouncing her full name,

as no foreigner had ever made that effort before. People's names are one of their most individual and personal treasures, and pronouncing them correctly is an expression of valuing the person.

You may want to involve all of your staff members in one role or another during the commissioning process, announcing student names, handing out certificates, praying over people, etc. The time of giving the certificates* is important in expressing honor to each person, and it is important that it not be rushed. One person can hand the individual the certificate--often the school leader--and then another staff member may put a lei or garland around the person's neck or do something else which expresses honor in the local culture. The students who have received their certificates then remain together in a group for a time of prayer and commissioning of each group.

Depending on the size of the school, you may want to involve the other students in praying, as well as the staff and honored guests such as local pastors or visiting YWAM leaders. To conclude, you may appoint the most senior leader to pray and commission each group to go forward in the call of God. This time of prayer can and should be a deeply significant time, and God may choose to give very specific prayers or prophetic words to individuals or to the groups. Be sensitive to the Spirit for whatever He may want to do during this important time of commissioning. Following the ceremony, you may want to have a reception with refreshments where people can congratulate one another, fellowship and take final photographs together.

[*As noted in Chapter Seven: "Preparing U of N Course Registration Forms," official, signed certificates will be sent to the school leader by the Regional Records Office in time for the close of the school if the required U of N Form B is received in plenty of time. If you have students who do not qualify to receive a certificate at the time of commissioning due to incomplete course work or outstanding fees, it will be important to communicate this to them in advance of the final ceremony. For those with outstanding fees, I would encourage you to include them in the event, and put a paper in their certificate envelope which simply says something like: "Congratulations for a job well done. Upon receipt of full payment of your school fees, your U of N certificate will be posted to you in the mail." For these cases, it is easiest to fill in a certificate for the student with all the proper signatures at the time of the school and just keep it in your file so you can follow through to send it promptly when the fees are paid or the missing course work is completed.]

School Summary Report

Though the final week of any school is always hectic, it is really important that you have someone from your staff write a summary report detailing the highlights of the school so you can *send a copy out the door* with each of your students. This will be a tremendous blessing, giving them a tool to help capsulize and communicate all that has transpired during the course. In order for this tool to have the most usefulness, I would suggest that it not be too informal. It should include the full names of speakers rather than just first names; titles where appropriate; full names of courses rather than acronyms, etc. In this way, it is not just an in-house communication piece but can be used to share with anyone--friends, pastors, parents, etc.

There are example LTS reports in Appendix B which will give you an idea of what can be included. Of course, it will help if someone is designated from the outset of the school to write this report, so that he or she can write down key activities and highlights as they unfold. It is very difficult at the end of the school to try to re-capture by memory all that took place throughout the twelve weeks! In writing the report, it may also help to refer to the information you have recorded along the way for your U of N Form C. (See Chapter Seven: "Preparing U of N Course Registration

Forms.”) Since photographs often capture in one click what it would take pages to express in words, it is also important to be sure that you have made photos available for your students to order throughout the school, as suggested in Chapter Seventeen.

Address List

Another way to bless and serve your students and staff is to prepare an address list at the close of the school so everyone can stay in touch. The list should include each person’s name, mailing address, phone, FAX and E-mail. It is easiest if someone prepares a list of all the student and staff names in alphabetical order, leaving space for each person to write his or her information. You can then post this list or pass it around the classroom, instructing everyone to fill in their contact information. In this way, it is easy to see what information is missing and to make sure that each individual is included.

Departures

As you did with the arrival information, it will be important toward the end of the school to compile a list of everyone’s departure information, including whether they are traveling by air, train or bus, and what time the carrier departs. You can then determine how to best organize the departures.

If you have a large group leaving at the same time, you may discover that you need to acquire additional vehicles and drivers, or it may be simplest and cheapest to rent a van or bus. Just make sure you obtain the departure information from the students and staff in plenty of time to work out these details in advance, so you are not caught off-guard at the last minute.

Following are a few thoughts to keep in mind:

1. Be sure to plan ample time (and space!) for loading luggage prior to the actual departure time.
2. Remember that it generally takes much more time to organize and move groups of people than it would to transport one individual.
3. Take into account the time of day each group will need to travel: are there frequent morning or evening traffic jams caused by people going to or from work? Is there a local sports event taking place that may cause congestion?
4. Make sure your actual transport time is realistic and allows for the possibility of traffic delays along the way.
5. Remember: it’s always better to be early than to arrive too late!

It will also be important to find out if an airport departure tax is required so you can communicate this to your students and staff in advance. Because this tax is included in the ticket purchase price in many nations, those who have not traveled very much internationally may be caught off-guard by the need to pay an airport departure tax.

PART II: CHAPTER TWENTY COMMUNICATION FOLLOW-UP

Guiding values:

1. *“We affirm the importance of the local church. We humbly ask God for His grace and help to enable us to multiply and build up local churches and to work as partners with them for the fulfillment of the Great Commission” (MC #12).*
2. *“We affirm the ministry of prayer and intercession. We declare our total and utter dependence upon God and ask Him to continually revive our hearts so that we will always be a mission that intercedes for the nations and seeks God for His direction and guidance. We believe God has called our mission to build everything it does on the foundation of prayer, knowing that apart from God’s leading, our best efforts will be dead works. We further declare our need for others to pray for us.” (MC #13).*
3. *“YWAM is called to practice generosity and to model and teach the spirit of generosity in all we do” (FV #21).*

* * *

Reports and Photos to Prayer Supporters and Donors

Luke 6:38, “Give and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you.”

Acts 20:35, “...the Lord Jesus himself said: ‘It is more blessed to give than to receive.’”

Of all the people on the face of the earth, YWAMers should be among the most grateful. We have received so much from so many in order to be equipped for God’s service, to go to the places where we go and minister in His name. People have supported us with their prayers, their love and their finances. It is very important that both individually and corporately we remember to say “thank you.” In so doing, we affirm the ministry of the local church and our dependence on the prayers and intercession of others, according to the first and second guiding values above. YWAMers are not often wealthy in the riches of this world, but we can bless those who have blessed us by sharing the wealth of wonderful teaching and the testimonies of God’s faithfulness which we have been privileged to experience.

Just as others have been generous toward us, it is important that we are generous in return with what we have to give, according to the third guiding principle for this chapter. This opportunity to say thank you and to share from the wealth of our experiences can be done through letters, phone calls, in person, via cassette or video tape, etc. It can also help to use the photos and report from your school mentioned in the previous chapters, Chapter Seventeen: “Photography: A Picture is Worth a Thousand Words” and Chapter Nineteen: “School Summary Report.” There are few things more insensitive than receiving a request to pray or give, being faithful to respond, and then never hearing what the results were! As in the story of the ten lepers who were healed by Jesus, be sure to be like the one who returned to thank Him (Luke 17:15-16).

For example, at the Nairobi, Kenya LTS (1992), several generous donations were given for the construction of the campus. In addition, many friends as well as individual YWAMers and YWAM kids gave toward scholarships, enabling dozens from the developing world to participate. Offerings were also sent by YWAM Australia, Netherlands, Switzerland, Denmark, Canada, Germany, England, South Africa and others. (Arne and Robbie Peterson, then the Regional Directors for YWAM East Africa, diligently communicated and raised much of this support). It was important that each individual or base received a thank you, plus a report sharing what God accomplished through their investments.

The U of N Kona Campus gave an offering to provide space heaters for the freezing students at the Santiago, Chile LTS (1991) and they gave another offering to provide translation equipment for the Nepalese YWAMers who attended the Pune, India LTS (1995). The Kona Campus also rallied around all the preparations for the construction and equipping of their close sister campus in Tonga (1993). In each case, the LTS leadership team sent letters, news updates, and photos to the saints in Kona, expressing appreciation.

In preparing for the Tonga LTS, many individuals, families and ministries responded to an invitation to sponsor the construction of a 12-foot by 20-foot housing *fale* by providing the finances needed for the building materials (the word “*fale*” is the name for a traditional-style Tongan home). Once the school was in operation and the students had moved into their *fales*, we took photos of the multi-national inhabitants of each house and sent these, with notes of thanks, to the donors. We also provided the students living in each *fale* with the addresses of those who had donated the finances for the building of their home and encouraged them to make contact and keep them abreast of their future ministry. So it was more than a fund-raising plan; it became a networking plan to link people, prayer and ministries for the future.

In addition to whatever corporate thanks you may send out on behalf of your school, it will be important to remind individual staff members and students to send a follow-up report and photos to supporters and home churches who have rallied around them with prayer and financial support.

Following is a list of individuals or groups to whom you may want to consider sending a follow-up report and photos from your school:

- Students and school staff
- Local YWAM base leaders and staff
- School speakers
- Donors and prayer partners
- U of N leaders of similar courses who may want to learn from your experience
- YWAM leaders from within the region where your course was held who may be interested in being updated, especially if it was a pioneer course
- YWAM leaders of the language groups in which your course was conducted (for example, the Director of YWAM French World Coordinator, Spanish World Coordinator or Portuguese World Coordinator).
- Others who have expressed an ongoing interest in your course

As this handbook is primarily focused on pioneering courses in the developing world and releasing more nonwesterners, women and youth into missions leadership, the final lines of Darlene

Cunningham's summary report from the Santiago, Chile LTS are particularly significant to conclude Part II:

“I saw this LTS as a direct act of obedience to the word God gave us as a Mission at the end of the 1988 Strategy Conference to release more third-worlders, women and youth into leadership. One third-world leader said to me, ‘I believe that one of the reasons God sent *you* to lead this school is because you, as a woman, represent a minority and understand how it feels.’ I believe it was timely in light of what God is saying that I led the school and that there were many other models of women in leadership, plus teaching by Loren and David Hamilton on the subject. Also, we had young second-generation YWAMers as students. They and other up-and-coming leaders played key roles in leading the class in worship, discussions, etc. Their involvement kept us constantly aware that the vast majority of YWAMers will always be the 18- to 25-year-olds and all we do *must* be relevant to this generation. Also, for me personally, this LTS re-fueled my own mission call and renewed my confidence in our young YWAM leaders. I really believe they’re the greatest! I’ve never been more energized in my spirit than I am right now: truly, the best is yet to come!” (Appendix B-1).

PART III: FRUIT THAT REMAINS

PART III: CHAPTER TWENTY ONE FRUIT THAT REMAINS

Though the LTS is not flawless, it can safely be said that it has produced *much* good fruit. This should be true of all of our U of N courses, if they are based on the beliefs and values God has laid out for us as a Mission and a university. As we saw from the illustration of the tree in Chapter One, “the roots produce the fruit.” God’s promises always accompany His ways!

The fruit recorded here is only a smattering--a fruit salad--of all that *could* be reported about the good things God has done. But these testimonies to His faithfulness are meant to be a taste of what has resulted. As you look back over the schools that *you* have led, there may be the remembrance of pain and the struggles of pioneering. If those are the *primary* impressions, then there needs to be an assessment of what went wrong (and how to readjust for the future), and an appropriation of God’s healing. But overriding any hardships, there should always be the joy of transformed lives and the sweet savor of ministry that remains.

Following are a few samples from our “fruit platter” that span the gambit of YWAM evangelism, training and mercy ministries:

LTS Santiago, Chile 1991

The first Field-Based LTS, held in Santiago, Chile in 1991, was the forerunner of all the other LTSs we have conducted in the developing world. In one sense, if you read through the things God taught us during the Santiago school that have served as a foundation for the Field-Based LTSs, *all* of the subsequent schools have been the fruit of that first school (see Appendix B-1). In addition, the results of the Chile LTS Projects have been widespread:

House of Refuge, Belo Horizonte, Brazil. *Carla came to the Chile school in 1991 with a burden on her heart to reach out to children with HIV/AIDS. This became her LTS Planning Project. Approximately 14 children now live in the house she established, together with a staff of YWAMers from around the globe. Supported solely by donations, they supply the children with AZT, an antiviral for the HIV virus--and with lots of tender, loving care. Many of these children slip directly from the arms of the YWAM workers into the arms of Jesus, in this loving, caring environment. Carla also Co-founded and leads a U of N HIV/AIDS School in Belo once a year to help train HIV/AIDS workers.*

Pray for Rain Pictures, Hollywood, California, USA. *David Cunningham’s Chile LTS Project centered on his call to be a missionary to Hollywood. It was a plan to create an independent film company, whereby he could both influence the Hollywood film industry and produce major motion pictures that would carry a Biblical, values-based message. The result was **Pray for Rain Pictures**, which released its first major motion picture in 2001, “To End All Wars.” This is the real life story of WWII prisoners in a POW camp in Thailand, and how they overcame cruelty with forgiveness and hatred with God’s love. David and his wife Judy are the nucleus of an association of 40+ YWAM/U of N alumni who are called to the communication industry in the Los Angeles area. Their ministry has also been prayed for and encouraged by many successive LTSs (see report of ongoing prayer for this ministry in Appendix B-5).*

LTS Nairobi, Kenya 1992

Following the LTS that took place in Nairobi, Kenya in 1992, John Kismwa, YWAM East Africa Director (now the Director of YWAM Sub-Saharan Africa) reported that they could hardly keep up with all the new open doors of opportunity. The LTS brought much favor with churches, other mission organizations, educational institutions, etc. (See Appendix B-2 for an overview of ministry that took place during the LTS that led to this gold mine of relationships.) In addition, there were many follow-up reports, especially from southern Africa, sharing how the LTS participants had returned with new courage, confidence and boldness. Many who attended the Kenya school have since moved into major national, base and ministry leadership roles across the continent of Africa.

Multiple Ministry Center, Jakarta, Indonesia. *Recently I had the opportunity to visit the LTS Planning Project of Kenya alumni, Loudy Posumah. He came to Nairobi in 1992 as a young leader with a vision to start a ministry center in Jakarta. By 1993, he had managed to acquire the land and proudly showed the bare earth to Loren and Darlene Cunningham when they came through Indonesia. When I visited in 2001, the plan had become a reality, with several large, beautiful buildings on the property where they run an orphanage with 90 happy, well-behaved kids (Loudy's wife's LTS project), a kindergarten, an elementary school, a Kings Kids ministry, a bookstore/office, and church-planting teams. It brought a thrill to my heart to see such a thriving ministry, born out of an LTS project submitted to God! Loudy has become the National Director of YWAM Indonesia, and they have grown to have 500 staff at 23 bases, plus 46 operating locations (mostly church planting teams). The orphanage I visited was one of 12 now operated by YWAM, many filled with children orphaned through religious persecution against Christians in Indonesia.*

LTS Tonga 1993

“The 1993 LTS definitely made a lasting impact into the nation of Tonga. Almost EVERYONE in Tonga knows the University of the Nations at Lafalafa, and we are enjoying the favor of the government and other institutions in the nation because of the public awareness created during the LTS” Hinrich Kranzlin, U of N Tonga Director.

“The LTS had a wonderful impact in displaying *who* we are. I praise God that the campus was NOT ready in time [for the start of the school], forcing us to start in [the village of] Mu'a. It shocked many in their traditional perspective of what a university should be. The [help to construct the] campus was an incredible blessing through the LTS. A facility was left behind with great potential. Eight years later, we are now pushing the limits of our facility with our schools” Thomas Grunder, Director of Operations, U of N Tonga Campus.

The 1993 LTS and School of Intercession, Worship and Spiritual Warfare helped pioneer the Tonga Campus, building their own accommodations with concrete, hammers and saws. Since that time, U of N Tonga has run two additional SOIWSWs, ten Discipleship Training Schools, four Construction and Technology Schools, one Principles in Child and Youth Ministries School, one Communication Core Course, one Introduction to Primary Health Care School, and one Principles of Redeeming Cultures School. Since its inception, the campus has trained more than 500 U of N students, mostly islanders. They have also offered seminars to the community on communication, construction, aqua-culture, family issues, learning issues, addictive behavior counseling, personnel management and other topics. The ministries associated with U of N Tonga include evangelism,

hosting outreach teams, a boat ministry (mobilizing islanders from small outlying islands in the Pacific into missions), Kings Kids, a fish farm, a pig farm and a produce farm.

Though the LTS *certainly* is not responsible for all of these wonderful schools and ministries, it was a major catalyst and contributor to seeing the Tonga Campus birthed, and the many who came afterwards have continued its pioneering efforts into new arenas, many of which are being led by LTS alumni.

LTS Pune, India 1995

Steve and Elisabeth Cochrane, YWAM South Asia Directors, helped to lead the Pune, India LTS. Following are some of their reflections:

“Many times it takes a few years to really be able to evaluate the long term fruit of a school or project. Five years is a good parameter to look at how people are doing and how goals have been accomplished. It has been more than five years now since the Leadership Training School was held in Pune, India. With 151 students from 35 nations [including 56 Koreans and 11 Nepalese], the sheer size alone of the school was overwhelming.

But in hearing the stories and impact of the school on so many leaders' lives, it is apparent that it *did* leave a lasting and long term imprint. There were many key values imparted or reaffirmed of the core of YWAM (and more than that, God's kingdom!), and of course so many teachings that left ongoing opportunities for growth and heart change. YWAM South Asia...was bonded in a greater way to the principles and values of the Mission, and individual leaders received specific input into their ministries and families.

Perhaps the easiest and most measurable ‘yardstick’ of leaders' growth was the LTS Project, which all of the students needed to complete based on their vision for their future ministry. As I have traveled in South Asia and other parts of the world these last five+ years, I have consistently met students from the Pune LTS who have told me with big grins that they are not only *doing* their projects, but that some have grown way beyond their dreams! Let me give two examples of many:

Church Planting Team, North India. *Vijay is a Nepalese brother working with his Korean wife to develop a church planting movement among Nepalis in the north of India. The LTS gave him solid skills and helped to provide a foundation for his work. Now this church planting movement has over 10 churches, one of them with over 100 members. And Vijay is now the area leader for YWAM in Northwest India.*

Vanita Ashray Ministry to Orphans and Widows, Pune, India. *Anu Dongardive's LTS project was to begin a home for orphans and widows. [She herself grew up in an orphanage. Anu and her husband, Silas (LTS Chile alumni) had begun the ministry, when he was suddenly called home to be with Jesus. Anu, now a widow herself with two little girls felt she was to persevere in the call.] The home, Vanita Ashray, is up-and-running today with four orphan girls and several widows connected with it. It is beautiful to see these girls looking healthy and responding to the love of the staff, after coming from such malnourished*

backgrounds. The ministry has been planted on a firm foundation and the plan is to continue to grow slowly, but steadily.

Truly, all the time, investment and hard work that went in to the Pune LTS was worth it in light of these eternal gains and the greater depth in leaders' lives. The LTS continues worldwide to impact a new generation of leaders in YWAM but also has a lot to offer the 'oldies' as well" Steve and Elisabeth Cochrane, YWAM South Asia Directors.

Lee Baker, a member of the YWAM Nepal National Leadership Team reports, "In my opinion the biggest blessing from the LTS was the impartation of Darlene and Loren to our Nepali leadership and the passing on of the foundational values [of the Mission]." Ten of the eleven Nepalese staff who went to the LTS are now actively leading various YWAM ministries.

Ezra House. *Ezra House is a rural, residential training center in western Nepal where students come to learn to know God, while identifying their gifts and callings. Through the LTS Project at the India LTS, the leadership team was able to shape the goals and objectives for this ministry. Today, with the help of Mission Builders, the physical structure is completed (and paid for!) And training is ongoing: they run Discipleship Training Schools, Schools of Biblical Studies, Introduction to Primary Health Care Schools, development seminars, literacy programs and a preschool. Ezra House is now led by Karak, an LTS India alumni, and filled with around 60 people--mostly Nepalese--being trained as missionaries. They also raise their own vegetables, goats and bees.*

Bless Nepal. *As a result of Dan Bushy's LTS Project, 3,000 - 4,000 Christians from many different denominations and churches were mobilized to walk across Nepal from east to west, focused on prayer, evangelism and mobilizing Nepalis into missions. This was a "first" in the history of the Church in Nepal and had amazing results in unifying and strengthening Christians and igniting vision for missions in the hearts of the next generation.*

LTS Budapest, Hungary 1996

"The first thing that strikes me as the fruit of the Budapest LTS is the impact it had on the whole region, especially the Eastern European staff. It gave them wonderful tools for their personal and ministry life. Some work with greater confidence, and feel more a part of YWAM now. It also really bonded us as staff in the region--no matter where I have gone, there is one or more familiar faces and a wonderful friendship among everyone who was at the LTS" Wolfgang Jani, National Leader, YWAM Bulgaria.

Al Akimoff, Director of YWAM Slavic Ministries reports:

"We are now finalizing our plans for an Eastern Europe LTS to be held in Kiev in the fall of 2002. We are expecting a good new crop of leaders--we hope to have a 100 students. The reason for this school is obviously the success of the *last* school--so just the fact that we want and need another LTS is testimony to the effectiveness of the '96 school in Budapest.

The immediate results of the Hungary LTS were a shifting of roles and release of new leaders into positions of responsibility right after the school. Some of our larger bases

like Kiev were able to reorganize their bases and create new departments and ministries based on the things learned at the school.

[My wife and I] have seen a new release of *young* leaders as we have traveled across Eastern Europe these past two years [2000-2001]. I think the things they saw modeled and what they learned at the LTS gave a number of these young leaders a new confidence that they could do it, and they have gone out and done it! As we met many of these [LTS Budapest alumni] on this trip, we were very impressed by their growth--we were relating to them as fellow leaders rather than just as staff.

Another area that is a tremendous blessing is the greater cohesiveness [Eastern Europe came to have] as an area. Because the students and staff had so much time to relate together during the school, there is now a greater feeling of being one with each other in our area. There is a lot more sharing of staff between countries and bases and working on projects together. Even the buying of properties has become much more of a joint effort. There is far more interest now in getting together for conferences and other events than we saw before.

Everywhere we travel, we have seen the fruits of the LTS through the projects that are being lived out:

Coffee House, Budapest, Hungary. *Marie had a vision for a coffee house in Budapest and oversaw the beginning of one that was very successful--but they outgrew their facilities. Now they are in the process of renovating a beautiful place right in the center of the city. We stood with her recently in the middle of that building, giving thanks to God for the fulfillment of this dream, her LTS Project.*

Ministry to Street Children, Kiev, Ukraine. *Nurlan, a dear brother from Kazakhstan, had to present his Project to the border guards when leaving the Hungary LTS as proof that he had actually been attending a school in Budapest. Their hearts melted as they read the project and learned of his desire to establish a center to minister to street kids. He and his wife and small staff are now renovating a shelter in Kiev [where they run day programs, distribute food and clothing, and teach the children life skills.] They are walking through the project step-by-step and seeing it all come to reality. Talk about a dream come true: this is a Kazak who is now a missionary, seeing his vision come to pass! His stories of God's faithfulness in provision and miracles are wonderful.*

Preschool, Kiev, Ukraine. *Laura prayed and worked for a long time toward her vision of a preschool that would help to rebuild the foundations of Ukraine. That school in Kiev is now running full speed, [with a group of Ukrainian kids from mostly non-Christian backgrounds]. To watch Laura share Jesus' love; to hear the testimonies of the mothers and fathers who meet together with the staff to have input into the school; and to see the changes taking place in these families where there was so little hope; is a testimony to a wonderful God who does miracles today and uses LTS projects to propel them to reality.*

There is Andrei, from the Ukraine, working on his discipleship project down in the Crimea...and Mario, from Bulgaria, working with a skate church, preparing to launch

into his project of outreach to skaters. All across Eastern Europe we are seeing new ministries launched and along with them, we often hear the words, ‘you know, this was my LTS Project’” Al Akimoff, Director, YWAM Slavic Ministries, with inserted information from Wolfgang Jani, YWAM Bulgaria National Leader.

LTS Worcester, South Africa 1998

Stefaan Hugo, Director of the Worcester, South Africa campus reports: “The LTS started just as we were pioneering this campus. Our base is now three years old, and since the LTS, we have run 23 schools with close to 1000 students from 69 nations. From Worcester, we have pioneered two new bases--one in Livingston, Zambia and the other in East London, South Africa. Our vision is to pioneer ten bases in the first six years of this base... We are already planning for Swaziland and there are a few other places that the staff are spying out. I believe a lot of the success of our base is a direct result of the LTS. Before the LTS, we had a mentality that if we had *one* base in a province, that was enough and we felt threatened by anyone else who wanted to pioneer a new base. But praise God, He delivered us from that wrong concept through the vision imparted by Loren and other LTS speakers.”

David Hamilton, International Associate Provost, traveled with his family throughout Africa (and other continents) from the end of 1998 through 2001, helping train and equip leaders:

“As my family and I have been ministering across Africa since the LTS, I think one of the most notable things I’ve observed is the growth of ministry locations. There is a new entrepreneurial thrust and a new level of pioneering. I don’t claim that the LTS *alone* did this, but it certainly contributed.

Just a few examples: during the LTS, we drew a map of South Africa on a whiteboard with Loren. We studied the current situation--where YWAM *was* and where it *was not*--identifying the ‘empty places.’ At that time, we had seven operating locations in South Africa; two years later there were 15--so they had more than doubled. A number of those were begun directly from the LTS; others were started by different individuals, but the LTS launched a whole new wave of growth across the nation.

Similarly in other nations, YWAM bases and locations have begun as a result of the LTS: in Kinchasa, Congo Bienvenue began a ministry; James from Uganda started a YWAM work in southern Sudan; the Mumbis [mentioned above] have begun a base in Livingston, Zambia near Victoria Falls. All of these new initiatives and many others were based on LTS Projects, fanned by faith during the LTS. These are the most measurable and immediately visible results of the LTS.

Besides the pioneering aspect, a whole new level of networking and relationships has developed across Africa in places like Mozambique and Madagascar--and around the world. Relationships forged during the LTS are very deliberately and intentionally being followed up by many, to the benefit of the overall ministry.

The pioneering of the new base in Jeffreys Bay, South Africa, was the thing that sparked many other initiatives, because J’Bay was actually launched *during* the LTS. It was prayed into existence, the properties came together and the leadership team [of

LTS students and staff] was commissioned by the LTS [and the national leadership] at the end of the school.”

Jeffreys Bay is significant too because it was the first YWAM base in South Africa pioneered and led by people of color. Though many internationals have come to contribute their skills, the *majority* of the leadership team and staff continue to be people of color. Edwin Fillies, who attended the first Field-Based LTS in Chile and has worked in leadership with LTSs ever since, was the first leader of the J’Bay base. Edwin reports:

“We held our first Discipleship Training School in J’Bay soon after we opened. In 2000, we ran three DTSSs and a School of Biblical Studies Core Course; and in 2001, we ran three DTSSs, one SBSCC and one School of Worship. Our base is located right in the heart of the township, and there is such a hunger for training--it truly is the key for multiplication. In three short years, we have grown to have 50 staff from ten nations and multiple evangelism, training and mercy ministry expressions.

One thriving ministry we’re doing, in conjunction with the local church, is a feeding program for 40-60 young boys who either live on the streets or come from non-functioning families. We also work together with a local health clinic in the heart of the township, ministering to pregnant teens and providing health education and preventive care. One of our traveling teams focuses on using music and drama, both to evangelize and to mobilize young South Africans into missions. Through the combined efforts of visiting teams and our local outreach ministries into the township, area schools and prisons, we have seen well over 500 people come to the Lord over the past three years.

God’s Spirit is at work! And a unique experience for South Africa is taking place in our midst: God is allowing us to bring together and reconcile a mixture of people from different racial and socio-economic strata. At our Thursday night community gathering, the two ‘sides’ of the town come together--prominent professional people from the white community are intermixed with people from the colored community, including drunkards straight off the streets. The drunks are leaving saved and sober, and some prominent citizens have been healed from cancer and other diseases and are proclaiming it far and wide! The YWAM ministry has become a crossroads for salvation, healing and reconciliation.

Establishment of an Early Childhood Education Centre is presently underway, which will include a mobile non-racial preschool. It will also provide a training platform to multiply preschool workers for the continent. The Jeffreys Bay GENESIS Centre is also in full swing and is beaming the wealth of Africa *from J’Bay to* the rest of the world. One particularly exciting link: in the summer of 2001, we helped equip 150+ high school teens in Los Angeles--*via GENESIS*--to go impact their world for Jesus.”

Wilson Goeda, another dynamic young man of color, attended the Kenya LTS in ‘92, has served on the leadership of subsequent LTSs, and was also a pioneer of the J’Bay base. In 2001, Wilson became the National Director of YWAM South Africa.

Many view this progress--the release of the J’Bay base under the leadership of people of color and Wilson’s appointment--as direct results of the influence of the ‘98 South Africa LTS. It

brought a shift in beliefs and values, and a focus on recognizing and releasing God-anointed leaders among people from the Two-Thirds World.

LTS Mangere, Auckland, New Zealand 2000

Frank Naea, YWAM's President, says of the 2000 New Zealand LTS:
"One of the greatest blessings of the LTS was the international, multi-cultural aspect [131 students and 40+ staff, representing 54 nations]. We would not have been the same with all Polynesians--the gift of different cultures was a great blessing.

As a base, the LTS in New Zealand allowed us to reevaluate our leadership and identify where we had not been clear in establishing the YWAM values. It enabled us to redefine and implement the necessary changes. Those who attended the LTS became scattered throughout all the ministries and leadership teams on the Mangere campus. The greatest ramification of this was in beginning to think implicationally--asking 'what needs to happen?...what will result if it doesn't happen?...and who should do it?' The leaders are taking more responsibility and asking more questions.

We also began to do more networking and integration among the campus ministries, which led to greater UNITY. As new ministries and offices have been established, each began to pray and give to others. Because of the focus in the LTS on Biblical beliefs and values as the basis of all our dealings, our leadership team came up with new criteria for what we can accept ethically and morally, not just legally and financially."

LTS Influence on YWAM/U of N International

Loren Cunningham: "The LTS influences the heart and life of YWAM. Other Christian organizations and missions are studying us hard, trying to find out why we work--especially our nonwestern growth; our call to the radical and new. The LTS is touching upcoming, younger, nonwestern generations. In this, we are pioneers within the Body of Christ. It is one of the most influential things in YWAM because of the length of time we have together with these young leaders, coupled with the international leaders God brings together. Teaching, worship, prayer, celebration are all part of what is multiplied through the LTS to the world. It is also grassroots--that's what makes it so powerful. It takes place *IN* Africa...*IN* the South Pacific, etc. The LTS is taking the world of YWAM--the international--on location" (informal encouragement to LTS staff, October 1998).

As I pondered the question "what are the fruits that remain from the LTSs?," I was struck with the magnitude of five major ministries or events which the LTS has strongly influenced. Again, certainly, these are not the fruit of the LTS *alone*! But God has given us the privilege of having some degree of involvement in helping to make these things happen, thereby influencing and serving the Mission as a whole. They are:

- Re-pioneering YWAM/U of N Lausanne, Switzerland
- GENESIS
- HUI 2000
- U of N Workshop Africa 2001
- 40 Hours of Prayer for the Future of YWAM

Re-pioneering YWAM/U of N Lausanne, Switzerland. There was a strong link between the LTS and the re-pioneering (starting in 1994) of the Lausanne Campus, YWAM's first training base. LTS alumni-now-staff came from Egypt, the South Pacific, West Africa, South Africa, Singapore, the USA, India, Korea, Brazil, etc., to help re-establish Lausanne on a strong foundation so it could once again serve and influence the Mission and the nations. Alongside this came the Korean Connection--a vision for Lausanne to provide a stepping stone for Koreans wanting to move into international and inter-cultural missions, which has also been spearheaded by LTS staff. Another major initiative involving LTS staff and alumni has been waves of nationwide "Trumpet Tours" across Europe with Loren Cunningham and teams.

GENESIS. As mentioned in Chapter Twelve: "GENESIS: No Boundaries," there has always been a very strong link between the development of GENESIS and the LTS, especially in the early stages. This has been our mutual joy and privilege! Without the support and encouragement of the LTS and the Lausanne Campus, GENESIS would have developed much more slowly.

HUI 2000. HUI 2000 was the LTS Project of Frank Naea, YWAM's President, and team. LTS alumni served as the core and heartbeat of making it happen. The HUI (a Maori word meaning "gathering") was a YWAM international staff gathering in September of 2000 attended by over 1,000 YWAMers from 72 nations in New Zealand, while others participated via GENESIS in Kona, Latvia, Los Angeles, Switzerland, South Africa and India. It was a remarkable time, filled with the presence of God and hope for the future. Marked by multi-national expressions of worship, dance and cultural protocol, YWAM celebrated its 40th anniversary and the inauguration of Jim Stier as Chairman and Frank Naea as President.

Aside from all the festivities at the HUI and specific words to "cross over the Jordan" and "move out in the new and radical," two very significant milestones for the Mission took place:

1) We witnessed the passing of leadership from one generation to the next. Throughout history, many mighty ministries have died because the founder would not release the leadership to newer, younger leaders. Loren Cunningham released the role of President of YWAM to Jim Stier several years back; he now released the role of Chairman to Jim. This was absolutely key for the future and growth of YWAM. But, as Loren aptly expressed it, "I'm not passing my TORCH to the next generation, I'm lighting their torch with my flame....and I'm going to keep burning for Jesus too!" (Loren and Darlene maintain the role of Founders of YWAM. Loren also currently holds the role of President of U of N.)

2) We participated in the inauguration of YWAM's first nonwestern President. During this celebration of our 40th anniversary, Jim Stier passed the role of the Presidency on to a person from the Two-Thirds World: Samoan-Maori Frank Naea. This was a major milestone in YWAM--making our transition to be led by a nonwesterner who represents the constituency of over one-half of the Mission. Though much of the HUI may have seemed foreign to linear-thinking minds, it was the FIRST time many, many members of our family felt "at home" with recognizable forms of protocol, honoring, story-telling, and celebration that made them feel "I fit this Mission; YWAM is mine!" This, too, is key for the future and growth of YWAM into the next 40 years and beyond....

University of the Nations Workshop Africa 2001. The U of N Workshop was an historic event for the university, for the continent, and for the Kingdom of God. It united multitudes of U of N staff in four corners of Africa--Egypt, Ghana, Kenya and South Africa--together in ONE Workshop via GENESIS video-teleconferencing technology. With the theme "Rooted in Hope, Partnering for

Transformation,” it highlighted the wealth God has planted in the peoples of Africa, and the transformation the Gospel of the Kingdom can bring to every aspect of society, as we take up His command to disciple the nations! LTS alumni played key roles in the preparation and leadership of the overall event, as well as at each of the four sites.

David Hamilton, Coordinator of the U of N Workshop Africa 2001, said:
“I don’t think there could have been an Africa Workshop without the South Africa LTS. So many of the key people in leadership on each site were able to work together well because they had been in the classroom and gotten to know each other during the three months of the LTS. Not everyone involved in the Workshop was at the LTS, but enough were there that it created a sense of continental identity...people started looking beyond the borders of their own base, or nation or region...they began crying out in intercession for the bigger picture of the whole continent and world. [The two Foundations in Community Development Schools that followed the LTS were key contributors to the foundations for Africa Workshop as well.]”

40 Hours of Prayer for the Future of YWAM/U of N. The New Zealand LTS was the catalyst for the 40 Hours of Prayer that took place 40 days into the new millennium, marking YWAM’s 40th anniversary. This event was linked together globally via GENESIS with six other YWAM locations: Norway, Switzerland, South Africa, Los Angeles, Latvia and Kona, Hawaii. It was a remarkable time of hearing from God regarding the future of the Mission, and many of the prophetic themes were led by students and staff in their 20s. (See Appendix B-5. Also, a letter to the YWAM global family from Loren Cunningham, Jim Stier and Frank Naea together with a much more complete list of prayer topics is available from the President’s Office: proywam@hotmail.com.)

Here are a few highlights from the 40 Hours of Prayer for the future of YWAM:

- We are to do God's will in new ways, fueled by new expressions of creative prayer and fasting
- The arts will take a prominent lead
- There will be more freedom for creative and indigenous expressions of worship
- Technology (such as GENESIS) will allow us as a decentralized Mission to be more unified
- We are to corporately embrace the “mind molders”--they contain the seeds for the future
- The future will be more and more cross-generational and multi-cultural--youth will take more leadership and be more prominent in the Mission, but all will play key roles
- The structure of YWAM may change, but the foundations stones are to remain intact
- The dichotomy between the U of N and other parts of the YWAM Family of Ministries will dissolve: the U of N will provide keys for frontier missions and reaching “the hard places”
- God will give us strategic, connected intercession for whole regions of the globe
- There will be new openness to get into closed nations
- There will be a greater emphasis and breakthroughs for the Muslim world
- We are to battle against the enemy for our inheritance
- The future will be the result of the prayers that are prayed

As we consider the fruit of our schools, it is important to remember this last point--our ongoing PRAYER may well affect the quality of the results! Let us continue to watch and pray that God will fulfill His dreams for the future of YWAM, the U of N and the individuals He brings through our doors. And let us work to provide Spirit-led courses that will produce good fruit for His kingdom that will reproduce good fruit...that will reproduce good fruit...that will reproduce good fruit....until He comes.



APPENDIXES

APPENDIX A-1

Principles to Define Changes and Growth of YWAM

PRINCIPLES TO DEFINE CHANGES AND GROWTH OF YWAM

(Attachment to Loren Cunningham's May 1993 letter to all YWAM staff worldwide)

After the International Council and International Executive Committee discussed and shared together our vision of YWAM in A.D. 2020, we began to list principles to define and guide the changes and growth of YWAM into the 21st century in order to release such a composite vision globally.

1. We must individually and corporately be guided by the word of the Lord (John 10:3-4).
2. There must be true equal opportunities and justice in YWAM at all levels, for all gifts and callings (Romans 11:29, Galatians 3:28), including westerners and nonwesterners, male and female, young and old, all social classes--just as it was with Paul the apostle's co-workers. Zenos was a lawyer, Onesimus, a slave, Priscilla and Aquila were European, Rufus, a black African, Tychicus, an Asian, Junia, (a woman) an apostle (Romans 16:7), Timothy, a youth, etc. (Acts 2:17-18).
3. All YWAMers should feel they have inherited a stewardship of this mission, its values and vision; implied within this responsibility is the right to contextualize and interpret Biblical truths and YWAM's vision and values in a manner appropriate to their culture and context, and to organize themselves accordingly (II Timothy 3:16, Proverbs 3:5, II Timothy 2:15).
4. We need to advance at a wise pace of change allowing continuity and stability, and including all staff in the process (Proverbs 24:3-6, 21-22).
5. YWAM ministry must always be based on Biblical models, keeping a spirit-led balance between relationships and task (I John 1, John 15:12, Mark 16:15). Although we can learn certain techniques and skills from business and/or government models, we are a mission movement--what missiologists call a sodality; or what I call the "mission church." (In other words, YWAM is not a business, not a government, and not a local church. We are a mission.)
6. We must always seek an ever greater level of unity (Psalm 133:3, John 17), and a greater diversity of ministries (I Corinthians 12) than we presently enjoy (Ephesians 4:1-13).
7. We must embrace and implement a plurality of leadership at all levels (Ephesians 4:11-13).
8. New vision should be encouraged. It should be easy for people at all levels of the organization, including young people and the newest recruits, to move in initiative, spiritual entrepreneurship and the pioneering of new ministries (John 8:36, Romans 11:29, Romans 11:36, II Timothy 1:6).
9. God-given vision should be the driving force behind our tasks. Our tasks should not be structure driven. We should never allow the way we are organized to determine what we can or cannot do (Proverbs 28:18). Form should follow function, not vice-versa. We need to organize ourselves so that we make room for all God wants for us (Isaiah 49:20b, Isaiah 54:2-3).
10. We must first study the word, then practice it in ministry before we have God's authority to teach or lead it (Acts 1:1, Ezra 7:10).
11. We must be result-oriented in evangelism and frontier missions development (Jn 15:16). We don't want to release individuals just for the sake of mobilizing more people. We don't want to train just for the sake of greater numbers of workers, but to fulfill Jesus' command to make disciples of all nations. (Matthew 28:19)
12. YWAM should be a "global family of ministries." (Galatians 3:8, 28)

THE FOUNDATIONAL VALUES OF YOUTH WITH A MISSION

Since the beginning of Youth With A Mission (YWAM) in 1960, God has emphasized certain Biblical values which serve as spiritual foundations for the mission. The combined strength of these values has strongly influenced the nature and character of YWAM around the world. These shared values are the guiding principles for both the past and future growth of our mission. They are beliefs we hold in high regard which determine how we live and make decisions.

God's Word is the final authority for conduct and faith in Youth With A Mission. Our foundational values are not a list of rules to be adhered to; they were not even written down until YWAM was 25 years old. Rather, these values are recorded here in an attempt to pass on to successive generations that which God has emphasized to us as a Mission. (The following list has been reviewed by the YWAM International Executive Committee and approved by the International Council.)

1. YWAM is committed to **know God, His character and His ways**. We affirm the vital importance of hearing God's voice, seeking His counsel and obeying His instructions. (Numbers 23:19-20; Deuteronomy 32:3-4; John 5:30; 10:1-4; 16:13; Isaiah 6:8; Acts 16:6-10)
2. YWAM is called to **make God known**, through Evangelism, Training and Mercy Ministries. All our activities should contribute toward the goal of discipling the nations. (Acts 13:2-3; Gen 12:1-3; Matthew 28:19-20; Mark 16:15; Acts 1:8; Romans 10:9-18; 15:18-21)
3. YWAM recognizes the **Bible to be God's inspired and authoritative Word** and relies upon the Holy Scriptures as the standard for life and ministry. Obedience to the Word of God is an evidence of our commitment to Jesus' Lordship. (Hebrews 4:12; 2 Timothy 3:16; John 8:31-32; 2 Timothy 2:15)
4. YWAM is **visionary**, doing new things in new ways where new initiatives are required to accomplish the Great Commission. (Isaiah 42:8-9; John 4:35; Matthew 10:1-10; Hebrews 11:1-3; Proverbs 29:18; Habakkuk 2:2)
5. YWAM is **international and interdenominational** in its scope and constituency. We believe that cultural, racial and theological diversity are positive factors that contribute to the health and growth of the mission. (Matthew 24:14; Ephesians 4:1-16; Revelation 7:9)
6. YWAM affirms the **importance of the local church** and seeks to promote unity among all God's people. We endeavor to work in partnership with other believers, building bridges among Christian leaders, churches and missions for the fulfillment of the Great Commission. (Philippians 1:3-5; 1 Thessalonians 1:2-10; Ephesians 3:8-10)
7. YWAM is **broad structured and decentralized**, with operating locations linked together by relationship, shared values, accountability to international leadership and a commitment to world evangelization. (Mark 10:42-43; Exodus 18:17-26; John 8:36; 1 Corinthians 3:4-9; Hebrews 13:7,17)

8. YWAM is called to **praise and worship of the Lamb of God, intercessory prayer and spiritual warfare**. We endeavor to resist the devil by moving in the opposite spirit, which is the Spirit of Christ. In all things, we desire to keep Jesus central to our lives and ministry. (Ephesians 5:19-20; 1 Thessalonians 5:16-18; Psalm 32:6; 100; 150; John 17:15-21; Mark 11:24; Acts 1:14; Colossians 4:2-3; 1 Timothy 2:1; Ephesians 6:10-18; 2 Corinthians 10:3-6; James 4:7; Matthew 12:23-29)
9. YWAM affirms the importance of living **holy and righteous lives**. We believe that holiness is a fruit of God's grace, transforming the motives of the heart, and affecting our words, conduct, business dealings and relationships. (1 Samuel 15:10-28; Psalm 32:1-5; 51:6-17; Matthew 5:8; 2 Corinthians 7:1; Hebrews 12:14; 1 Thessalonians 4:7)
10. YWAM is committed to **doing, then teaching**, according to Jesus' example. We affirm the importance of living a concept, theory or belief in personal experience as essential to passing it on to others. We believe that **godly character and the fruit of the Spirit** are more important than an individual's gifts, abilities and expertise. (Ezra 7:10; Acts 1:1; Philippians 4:8-9; Colossians 3:1-17; 2 Peter 1:5-10; Micah 6:8)
11. YWAM is dedicated to being **relationship oriented** in our living and working together. We desire to minimize the need for structures and rules by leading lives of transparency, humility and open communication. (1 John 1:7; Galatians 5:1)
12. YWAM is called to **value each individual**. We believe all races, ages, cultures and individuals--male and female--have distinctive contributions and callings. (Genesis 1:27; Psalm 139:13-16; Galatians 3:28; 1 Corinthians 12:4-31; Acts 13:1-3; Ephesians 2:19-22; 4:4-7)
13. YWAM recognizes the **value of the family**. We affirm the importance of fathers, mothers and children all sharing a call to missions and contributing in unique, complementary and vital ways. We support the necessity for each individual family to be a strong and healthy unit. (Deuteronomy 4:9-10,40; 6:6-7; 32:46; Proverbs 31; 1 Timothy 3:4)
14. YWAM is called to **champion young people**. We believe in their leadership and potential to change the world and are dedicated to equip them with the tools to do so. (Joel 2:28; Acts 2:17; 1 Timothy 4:12; 1 Samuel 2:18-19; 17:33-37; Daniel 1:4,8-9; Jeremiah 1:5-10)
15. YWAM is committed to **team ministry**. We recognize that functioning in teams at all levels of the organization provides an opportunity for balance of spiritual gifts and insights. (Ecclesiastes 4:9-12; Mark 6:7; Ephesians 5:21; Proverbs 15:22; Acts 15:22; Acts 10:25-26)
16. YWAM affirms **personal responsibility and volunteerism**, encouraging individuals to seek God for guidance and direction regarding ministry roles and methods of performing their work. We encourage personal initiative in these areas, making decisions together with their leaders, both YWAM and others. (Exodus 3:4; Isaiah 6:8; 1 Samuel 3:10; Mark 1:17-18; Matthew 9:9; Acts 26:12-20)
17. YWAM is called to **servant leadership**. A servant leader is one who honors the calling of his/her followers and guards their rights and privileges. Just as Jesus served His disciples, we stress the importance of those with leadership responsibilities in our mission serving those whom they lead. (Luke 17:7-10; John 13:12-17; Mark 10:42-45)

18. YWAM makes **no distinction between the sacred and the secular**. We seek to honor all functions equally within the Kingdom of God. No roles or ministries are more important or spiritual than others. We seek to equip and mobilize men and women of God to take roles of service and influence in every sphere of society. (Acts 11:9; 1 Peter 4:11; 1 Corinthians 6:19; Zech. 14:20-21; Romans 12:3-8; 13:1-10; Philemon 1-2; Titus 3:13; Colossians 4:14; Hebrews 13:16)

19. YWAM is called to practice a life of **dependence upon God and His people for financial provision**, both corporately and individually. (Matthew 6:25-33; Philippians 4:6-7, 10-20; 3 John 5-8)

20. YWAM is dedicated to **hospitality**. We believe it is important to serve and honor all fellow YWAMers, guests and the poor and needy through this ministry. (3 John 8; Hebrews 13:2; 1 Timothy 3:2; Titus 1:8; Romans 12:13; 1 Peter 4:9)

21. YWAM is called to practice **generosity** and to model and teach the spirit of generosity in all we do. (Romans 12:8-13; 1 Timothy 5:17; 6:18; Philippians 4:17-18; Luke 6:38; Acts 20:35; Psalm 112:5)

Dated: November 1992

NOTE: The three major “documents” of Youth With A Mission which communicate our ethos are: the **Christian Magna Carta**, the **Manila Covenant** and the **Foundational Values**, which should be available from any Youth With A Mission office or base. We also affirm the Lausanne Covenant.

THE MANILA COVENANT

August 4, 1988

1. WE AFFIRM that our calling as a missionary fellowship is to help complete the Great Commission. We celebrate the calling of the Lord Jesus upon our mission to be involved in evangelism, training, and ministries of mercy. We renew our commitment to the Lord and to one another so that by God's grace and the empowering of the Holy Spirit we will do all God asks of us to help complete the Great Commission.
2. WE AFFIRM the calling of the Lord upon our mission to mobilize youth for world evangelism. We express in this covenant our commitment to see young people mobilized in great numbers for world evangelism, and youthful, exuberant world changers be given every opportunity to take roles of leadership and influence in our mission.
3. WE AFFIRM God's calling upon our mission to focus on reaching those who have not been reached with the Gospel. We declare our desire to see tens of thousands of workers mobilized on the following nine frontiers of world evangelism: the Muslim world, the Buddhist world, the Communist world, the Hindu world, the Small Half, Nominal Christians, the Cities, the Poor and Needy, and Tribal Peoples.
4. WE AFFIRM the Lordship of Christ over every sphere of life. We commit ourselves to spreading the Gospel of Jesus Christ in such a way that His Lordship is proclaimed over individual lives, nations, the family and home, the church in all its expressions, education, the electronic and printed media, arts and entertainment, the sports world, commerce, science and technology, government and politics. We believe that this should be done in the same spirit in which Jesus came: as a humble servant, laying down His rights and so pleasing His Father.
5. WE AFFIRM that God wants Youth With A Mission to be representative of all nations of the earth, and that our staff and leadership should be comprised of races from Africa, Asia, Australasia, Latin America, Oceania, the Middle East, Europe, and North America.
6. WE AFFIRM our calling as a mission to love people in both word and deed in order to proclaim and demonstrate the Good News of the Gospel. Personal evangelism and practical concern alike give witness to Jesus Christ. Accordingly, we will, by God's grace and mercy, proclaim the Good News and perform acts of mercy so that men and women will embrace the truth of the Gospel.
7. WE AFFIRM the importance of doing God's work, God's way. We declare our total dependence on God for wisdom, and ask Him to reveal to us any trace of paternalism, prejudice, or triumphalism. We choose to follow the example of the Lord Jesus who gave up His rights, defending the rights of the poor, and serving those He came to minister to in righteous humility.
8. WE AFFIRM that God wants both young and old, male and female, in positions of leadership and responsibility in our mission.

9. WE AFFIRM servant leadership and the importance of being accountable and submissive in our leadership styles and attitudes. We confirm the importance of all new staff going through a period of culturally appropriate training and orientation to help prepare them for service in God's Kingdom. We express our desire to God to continually revive and invigorate our discipleship training programs to make them a source of encouragement, equipping, and empowering for Christian service.
10. WE AFFIRM the importance of a spirit of humility, brokenness, and godly transparency in our relationships with one another. We commit ourselves afresh to the principles of unity as described by the apostle Paul in Ephesians chapters four and five. We accept the responsibility to deal with any character weakness or cultural barrier in a manner that would be pleasing to the Lord Jesus and that would promote unity within our mission and with the whole Body of Christ.
11. WE AFFIRM the importance of living a biblical and balanced life. We believe that we need Christians of all theological persuasions and backgrounds in the Body of Christ. We need their godly counsel, wisdom, teaching, and help to be all that God has intended us to be.
12. WE AFFIRM the importance of the local church. We humbly ask God for His grace and help to enable us to multiply and build up local churches and to work as partners with them for the fulfillment of the Great Commission.
13. WE AFFIRM the ministry of prayer and intercession. We declare our total and utter dependence upon God and ask Him to continually revive our hearts so that we will always be a mission that intercedes for the nations and seeks God for His direction and guidance. We believe God has called our mission to build everything it does on the foundation of prayer, knowing that apart from God's leading, our best efforts will be dead works. We further declare our need for others to pray for us.
14. WE AFFIRM the importance of accountability between Youth With A Mission as a whole and its various bases, ministries, teams and schools. We confirm our need to be in submission to those we serve, those who are over us in the Lord, and those we work with as co-laborers. We believe that this spirit of accountability welcomes correction, encouragement, and openness in our corporate and personal lives.
15. WE AFFIRM the value of the individual. We commit ourselves to pursue the equipping, up-building and empowering of all those God sends to us for the fulfillment of His ministry and purpose in their lives.
16. WE AFFIRM the ministry of hospitality, and commit ourselves to open our bases, homes, and hearts to all those God sends to us. We recognize this to be a biblical responsibility and we joyfully embrace the privilege of serving and honoring guests, teachers, fellow YWAMers, and the poor and the needy through this ministry.
17. WE AFFIRM the importance of financial accountability. We declare that we as Youth With A Mission will live by the highest legal, spiritual, and ethical standards in our handling of finances.

18. WE AFFIRM that Youth With A Mission is an international movement of Christians from many denominations dedicated to presenting Jesus Christ personally to this generation, to mobilizing as many as possible to help in this task, and to the training and equipping of believers for their part in fulfilling the Great Commission. As citizens of God's Kingdom, we are called to love, worship and obey our Lord, to love and serve His body, the Church, and to present the whole Gospel for the whole person throughout the world.

19. WE AFFIRM that the Bible is God's inspired and authoritative word, revealing that Jesus Christ is God's Son. We believe that man is created in God's image and that He created us to have eternal life through Christ. Although all men have sinned and come short of God's glory and are eternally lost without Christ, God has made salvation possible through the death on the cross and resurrection of Jesus Christ. We believe that repentance, faith, love and obedience are necessary and fitting responses to God's initiative of grace towards us and that God desires all men to be saved and to come to the knowledge of the truth. We believe that the Holy Spirit's power is demonstrated in and through us for the accomplishing of Christ's last commandment: "Go ye into all the world and preach the Gospel to every creature" (Mark 16:15).

20. WE AFFIRM the Christian Magna Carta which states that the following basic rights are implicit in the Gospel. Everyone on earth has the right to:
 1. Hear and understand the Gospel of Jesus Christ.
 2. Have a Bible available in their own language.
 3. Have a Christian fellowship available nearby, to be able to meet for fellowship regularly each week, and to have biblical teaching and worship with others in the Body of Christ.
 4. Have a Christian education available for their children.
 5. Have the basic necessities of life: food, water, clothing, shelter and health care.
 6. Lead a productive life of fulfillment spiritually, mentally, socially, emotionally, and physically.

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FOUNDING PRINCIPLES OF THE UNIVERSITY OF THE NATIONS

Founded upon Biblical principles, the University of the Nations (U of N) fulfills its commitment to Christ's Great Commission by equipping men and women spiritually, culturally, intellectually, and professionally, and inspiring them to use their God-given abilities to communicate and demonstrate the Good News in all nations.

The University of the Nations sees the world as its classroom. It is committed to develop Christian men and women who are called to reach those who do not know Christ. Special attention is given to nations, cities and people groups without the Gospel. Evangelism and concern for the poor are presented as ways of life.

The university seeks to broaden the scope of evangelism by equipping students to serve worldwide in various domains of life. Opportunities are provided for students to grow and learn in their areas of calling in order to serve effectively in the profession or vocation to which they are called. Believing that the command of Jesus to be salt and light in the world means Christian service and witness in all walks of life, the University of the Nations endeavors to equip students to take the Gospel to their profession by learning to think Biblically, discern spiritually and act humbly.

The University of the Nations' approach to education is based on II Peter 1:5-8 which stresses balanced development in every area of life--in faith, virtue (character), knowledge, self control, perseverance, godliness, brotherly kindness and love. By God's grace and surrounded by the love of Christ, students increase in their faith and worship of God. They are fortified with knowledge, turned toward wisdom, and inspired to be obedient to God's calling on their lives.

While the University of the Nations is committed to educational excellence in every aspect, its aims are achieved through knowing and loving God and seeking His revelation and guidance, intercession, worship and praise are integrated into every course. The living-out of God's ways are to be apparent in student and staff relationships--in forgiveness, openness, repentance, honoring the gifts and abilities of each person, unity, teamwork, hospitality, servant leadership and loving one another as commanded by Jesus.

Every course in every College/Faculty of the U of N is to be a "multiplier for missions"; serving to increase the training locations, workers and resources available for the mission fields. International in scope, each course is to provide cross-cultural training as it relates to the course's specific educational content. Courses are designed to be applicable in real-life situations. Each area of study includes field assignments and cross-cultural experiences for every student.

The University of the Nations' structure, as originally envisioned, includes seven major educational areas (Colleges/Faculties) and several multi-disciplinary Centres and Institutes which focus on communicating the Gospel worldwide to and through specific areas of society.

The university is an integral part of Youth With A Mission and is committed to the same statement of purpose as the parent organization.

Youth With A Mission (YWAM) is an international movement of Christians from many denominations dedicated to presenting Jesus personally to this generation, to mobilizing as many as possible to help in this task, and to the training and equipping of believers for their part in fulfilling the Great Commission. As citizens of God's kingdom, we are called to love, worship, and obey our Lord, to love and serve His Body, the Church, and to present the whole Gospel for the whole man throughout the whole world.

We of Youth With A Mission believe that the Bible is God's inspired and authoritative word, revealing that Jesus Christ is God's son; that man is created in God's image; that He created us to have eternal life through Jesus Christ; that although all men have sinned and come short of God's glory, God has made salvation possible through the death on the cross and resurrection of Jesus Christ; that repentance, faith, love and obedience are fitting responses to God's initiative of grace towards us; that God desires all men to be saved and to come to the knowledge of the truth; and that the Holy Spirit's power is demonstrated in and through us for the accomplishment of Christ's last commandment, "*...Go ye into all the world and preach the Gospel to every creature*" (Mark 16:15).

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LTS SANTIAGO, CHILE FINAL SUMMARY

July 1991

by Darlene Cunningham

LTS CHILE FINAL SUMMARY by Darlene Cunningham

Following the Chile LTS, I find myself raving to any willing ear about the LTS and the wonderful people God sent to participate, and showing mountains of photos to reinforce each story. Many have asked, "What were the most outstanding things about the field-based Leadership Training School in Chile? What did YOU learn?" It is difficult to put into words what the highlights were and what we as school leaders gleaned. Mostly we learned that there's much more we need to learn! But in this final summary, I would like to try to recapture some themes and threads that God wove throughout the whole LTS:

--VALUE OF INDIVIDUAL. Over and over during the school, we heard what one third world student stated so succinctly: "You believed we had value so you came and made this LTS happen--and we discovered that we DO have value. We have gained such confidence in God within us." I believe one factor which contributed to this was that, from day one, we attempted to create an atmosphere of openness to the students' input which communicated our belief in their value and our sincere desire to learn from THEM. Just holding the LTS in Chile was an affirming statement of how high it is on God's agenda to develop and release third world leaders.

--PERSONAL RELATIONSHIP WITH KEY LEADERS. We realized that it was very important for the students to personally get to know international YWAM leaders as down-to-earth people. The willingness for us to relate in openness and transparency brought a healthy leadership model. Having Loren and me there gave a picture of a husband/wife team working together. Having my son David in the class and having Misha as a student during Floyd's time gave up-close mom/son and father/daughter relationship models. I don't fully understand why this family representation was so important, but I know it was. Possibly it has something to do with the fact that, in a culture which highly values the family, the students were able to witness intact families and children raised within the mission who love God and have a call on their lives, which gave them faith for their own families.

--INTERNATIONAL THRUST. For the first time, we ran an international LTS in a third world country which was made up of more third-worlders than first-worlders.* I have led LTSs in the past, but this dynamic made me wonder if I have ever before been involved in a truly "international" international event. I felt like this LTS was a microcosm of what Youth With A Mission WILL be in the future, when it is made up of two-thirds third-worlders. Having this majority brought a release in communication and permission and freedom for the third-worlder to speak.

I realized that many of the questions and issues that arose were ones which I vaguely recalled having heard before--but they were individual questions stated by a lone third-worlder swallowed up by the voice of the first world majority. I had interpreted them to be personal issues, not recognizing that the person was speaking for a whole people group. This realization has caused me to deeply ponder: How do we set up a context for giving the third-worlder in our midst encouragement to speak--and how do we stir ourselves as first-worlders

**Throughout all the written material regarding the Chile LTS, you will find the terms "third world" and "third-worlder." The Latins told us they preferred this term, as it described the reality of their economic state. However, they were deeply offended whenever referred to as "nonwesterners," as many of their roots were European. They considered themselves to be third world Europeans, and therefore preferred to be called third-worlders whenever a word was required to describe them as a corporate entity.*

to HEAR what they're saying? I now believe that we will never BE truly international until we have large numbers of third-worlders in major leadership responsibilities, who have the comfort and security to speak out, be heard and lead. Floyd's prophetic word at the end of his time continues to ring in my ears: "I believe it is the anointing of the third world to lead the first world in reaching the 10/40 Window. If you will accept this challenge, you will lead the mission. We will follow you if you will lead us there"

--BILINGUAL. Through this LTS, I realized the value of running a school that was totally bilingual, which is much more than having two language groups understand the material that is being presented. To be successfully bilingual, both languages had to permeate every aspect of the course--classroom content, discussions, fun times, living situations--with neither language dominating. This forced us to be more international in our communication, weeding out idioms, puns and language-related humor that often cause others to feel excluded. Having the entire course run in two languages (English and Spanish), gave the Spanish speakers (even those who spoke English well as a second language) the opportunity to express themselves in their mother tongue, rather than having to formulate their thoughts in English, losing much of the essence of their input. English-first-language people often tend to think of translation as "inefficient" or an "intrusion." However, from this point forward, I will seek to promote translation even when it hardly seems necessary, because of the doors for expression that it opens and the awareness of our need to be international which it produces in our thinking.

--CULTURE. We found that there was a cycle or process related to cultural balance within a multi-cultural group that was very important. It is vital to have cultural expression and freedom without allowing it to become the focus, turning it into a form of bondage. In the LTS, Earl Pitts' teaching on organization and management predictably led us into an awareness of differences and the fact that culture affects everything. This brought us into healthy "conflict" and discussion. We realized that we needed to create the right atmosphere so people would sense permission to speak out and have confidence that they would be heard, even if their comments seemed a bit "radical." Then, David Hamilton gave us a Biblical basis for looking at our values and beliefs. This emphasis on the Word of God as our authority, not cultural preference, was very necessary and liberating. Some weeks later, with cultural issues fully aired, our recognition that there are general human problems that we sometimes try to excuse as cultural differences, brought us to a place of being "culture free yet multi-cultural." By the end of the school, those things which started out as "hot cultural issues" were no longer a focus.

--BIBLE AS THE TEXTBOOK. As a result of an emphasis on scriptural foundations that God brought in this LTS, I have a whole new depth of love for the Word. It is truly our textbook, and it is our only source for relating in love and harmony in the midst of much diversity. So many of the topics of the New Testament are cross-cultural issues: how can the Jews and the Gentiles get along? It gives us the guidelines to understand the difference between Biblical absolutes and cultural relativity.

--CENTRALITY OF CROSS. God brought a continual focus throughout the LTS on grace and the Cross which took our eyes off of ourselves and kept our attention centered on Jesus.

--ACADEMICS. We faced in the Chile LTS what we are facing globally with the expansion of the university:

- a multitude of languages
- diverse learning styles
- varying degrees of education
- differing educational philosophies

My heart-cry is, how do we affirm the bright, intelligent young leader who does not have a strong academic background? How do we bring them into a place of strength so they have a sense of security which allows them to pursue learning?

The area of academics is one of those subjects where we have much more to learn, but I feel like God gave us some keys in this LTS: pacing the class, helping people focus on the most important points and build on those concepts, providing study helps, coaching and close mentoring throughout the project, summarizing key points and giving helps for personalizing and applying the information. The reward for us as a school staff was seeing the measurable academic improvement on the part of each student and the great encouragement it brought, validating the person's brightness. At one particular point of tension over academics, we as a staff were reminded of the importance of doing spiritual warfare: it is the enemy's aim for education to produce alienation rather than using education to equip people to do the will of God.

--OBEDIENCE TO '88 STRATEGY CONFERENCE MANDATE. I saw this LTS as a direct act of obedience to the word God gave us as a mission at the end of the 1988 Strategy Conference, to release more third-worlders, women and youth into leadership. One third world leader said to me, "I believe that one of the reasons God sent YOU to lead THIS school is because you, as a woman, represent a minority and understand how it feels." I believe it was timely in light of what God is saying that I led the school and that there were many other models of women in leadership, plus teaching by Loren and David Hamilton on the subject. Also, we had young second-generation YWAMers as students. They and other up-and-coming leaders played key roles in leading the class in worship, discussions, etc. Their involvement kept us constantly aware that the vast majority of YWAMers will always be the 18 to 25-year-olds and all we do must be relevant to this generation.

--THE HIGH VALUE OF CELEBRATION. I realized at the end of this school that we had experienced more traditional dances, fiestas, and celebrations than any other event I've ever been a part of. Amidst all our studies and hard work, we had downright, just-plain FUN. In pondering this, I believe it may become a trend as third-worlders take a greater lead in YWAM, and if so, it must be a strategy from God to refuel and equip us for evangelizing the 10/40 Window and other "hard" places. God is not a legalist! I believe it brings Him great joy for us to experience joy as we seek to accomplish His plans for the Kingdom.

ON A PERSONAL NOTE.... When I obeyed God's call to lead this entire three-month school, one of the hurdles was being gone from home for so long and the increased separation from my husband and family that it meant. I so appreciated Loren's commitment as well, embracing the cost that my obedience required. And then, God called son David to attend the school as a student and brought cancellations in Loren's schedule which allowed him to give more time to the LTS. Few mothers ever have the opportunity to give the kind of input I was privileged to impart to my 20-year-old son at such a developmental stage in his life and calling. And I so enjoyed getting to be with Loren "on location" and listening to him teach. What a remarkable God we serve--you can NEVER out give Him!

Also, for me personally, this LTS re-fueled my own mission call and renewed my confidence in our young YWAM leaders. I really believe they're the greatest! I've never been more energized in my spirit than I am right now: truly, the best is yet to come!

APPENDIX B-2

Excerpt from LTS Nairobi, Kenya Report 1993

NAIROBI LEADERSHIP TRAINING SCHOOL LTS MINISTRY STATISTICS

September 1992, by Dawn Gauslin

LTS MINISTRY IN NAIROBI

Two city events: Reception with approximately 80 pastors and friends of YWAM and Final Celebration, with 250 friends from local fellowships and YWAMers from Mombasa and Shimba Hills bases.

Churches:

Preaching, teaching and music ministry at more than 25 area churches, missions or fellowship groups (over 25,000 in total attendance) by LTS students and staff from 25 nations.

- Catholic Church (4 x 20 in attendance)
- Family of God Church (50 in attendance)
- Good Shepherd Church (150 in attendance)
- Hurama Redeemed Gospel Church (2,500 in attendance)
- Kenya Korean Church (100 in attendance)
- Langata Anglican Church (45 in attendance)
- Missions Outreach Church, slum location (40 in attendance)
- Missions Outreach Church, city location (70 in attendance)
- Nairobi Baptist Church (2 x 100, 3 x 300 in attendance)
- Nairobi Pentecostal Church (1 x 1000, 1 x 2000, 1 x 3000 in attendance)
- Redeemed Gospel Church, City Hall (4 x 2000 in attendance)
- Redeemed Gospel Church, Embassy Cinema (3 x 400 in attendance)
- Revelation Church (50 in attendance)
- Rongata Rongai (3 x 100 in attendance)
- Saint Mark's Anglican (200 in attendance)
- Saint Matthew's Anglican (150 in attendance)
- Spanish-speaking home fellowship (4 x 10 in attendance)
- Vineyard Missions Church (5 x 80 in attendance)

Sister Organizations:

- Communication seminar with Association of African-Initiated Churches, Women's Ministry Coordinators (3 all-day sessions taught by International Dean of U of N College of Communication, Landa Cope and attended by 3 from Ghana, 1 from Cameroon, 3 from Nigeria, 1 from Uganda and 3 from Kenya)
- Diguna Training Week (5 x 100 in attendance)
- Diguna Leaders seminar (5 x 20 in attendance)
- Trinity Fellowship Seminar (6 x 25 in attendance)
- Trinity Fellowship open meeting (60 people in attendance)
- Trinity Fellowship Leadership Weekend (2 x 15 in attendance)

University students:

- Kenyatta University Fellowship (800 in attendance)

Evangelistic rally:

- Rally with Redeemed Gospel Church (800 in attendance)

Youth Ministry:

- Diguna Youth Camp (100 in attendance)
- Nairobi Pentecostal Youth Service (3 x 400 in attendance)
- Teaching on Relationships to 17 Catholic High School groups
- Ministry by LTS school children to two area orphanages, one of them a Moslem orphanage

On-going results of ministry contacts:

- YWAM Nairobi established as a vital ministry in the eyes of local Christians
- YWAM Nairobi mailing list of 1000 contacts established
- On-going community meetings and seminars established
- Location for Nairobi YWAM base established
- Location for future U of N courses developed
- LTS students established contacts and introduced YWAM-Nairobi within the embassies and consulates of Brazil, Colombia and Indonesia

FINANCIAL GIFTS FROM FRIENDS OF YWAM AND YWAM INTERNATIONAL:

Several generous donations were given by friends of YWAM for the construction of the campus. In addition, many friends as well as individual YWAMers and YWAM kids gave toward scholarships, enabling dozens from the developing world to participate in the LTS. Offerings were also sent by YWAM Adelaide, Amsterdam, Burtigny, Denmark, Dunham, Hamburg, Harpenden, Holmsted Manor, Kona, King's Lodge, Lausanne, Muizenberg and other bases. MANY, MANY thanks to you all! YWAM Kona also gave a gift of 22 teaching videos to start a tape library for YWAM Nairobi.

EXPOSURE OF LTS STUDENTS TO UNIVERSITY OF THE NATIONS

The overall vision of U of N was presented in corporate LTS sessions from various perspectives by David Hamilton, Loren Cunningham and Landa Cope. All of the individuals listed below held plenary LTS sessions, as well as small group discussions and individual counseling opportunities.

- College of Christian Ministries, Kona Acting Dean, Joe Portale
- College of Communication, International Dean, Landa Cope
- College of Counseling and Health Care, International Dean, Dr. Bruce Thompson
- Regional Academic Affairs Coordinator--David Hamilton, South America (and Paul Dangtounda representing West Africa)
- DTS Centre, Director, Darlene Cunningham and Assistant Director, Patti Lee
- Environmental Stewardship Centre, Co-director, Dr. John Kuhne
- Community Development Seminar, Tom Skarnas and Nick Archer

U of N degree students registered:

- 108 registered with U of N, and official U of N degree plans were prepared for 70 students
- Program development assistance for various regions given by Dr. La Prella Martin

Other courses offered:

- French language classes
- English language classes
- English pronunciation classes
- Equivalency exam set up for 1993 in French West Africa
- In addition, a nursery, preschool and excellent upper grades school were run for the children of LTS students. One parent commented, "If the only reason we came to LTS had been for the excellent training and modeling our child received in the grade school, it would have been well worth it!"

EXPOSURE TO YWAM INTERNATIONAL

- YWAM President and Founder, Loren Cunningham
- YWAM Executive Director, Floyd McClung
- YWAM International Director of Training, Darlene Cunningham

Each of the above spoke in corporate sessions as well as individually meeting with following regions:

- Southern Africa
- Eastern Africa
- West Africa
- Egypt
- Pacific, Asia and Sub-continent

--USD 1000.00 was given by LTS students to YWAM International Operations Office and each region was challenged to give to IOO regularly

Other blessings to YWAM International:

- LTS students encouraged to attend YWAM International gatherings, specifically the Brazil 1993 U of N Workshop
- Audio tape series of 15 foundational teachings sent back with students to each third world sending nation and/or base
- French/English video tapes by Loren Cunningham on U of N and Faith and Finances taped for the French speaking world
- Set of French LTS books sent to start leadership library at each of French-speaking bases
- Floyd McClung's document "Ten Reasons Why YWAM Plants Churches" was translated into French for use in the French-speaking world

YWAM REGIONAL PRESENTATIONS

- David Hamilton--South America
- Gerrit Wolfaardt--South Africa

VISITS TO PIONEERING WORKS IN AFRICA

- Burundi: Loren Cunningham and Regional Director, Arne Peterson visited, developing strategies for YWAM entry
- Comoros: Loren trailblazed and developed strategies for YWAM entry
- Kenya: Mombasa--Loren and Darlene Cunningham visited YWAM base and area churches together with Arne Peterson, East Africa Regional Director; John Kisamwa, Kenya National Director and Ezekiel Charo, Nairobi Base Director. Nairobi: Loren and Darlene Cunningham and Floyd McClung also reinforced the ministry of YWAM Nairobi by holding many services at area churches and sister organizations together with multi-national LTS worship teams. In addition, many LTS speakers and staff as well as other WAM leaders attending the school ministered throughout Nairobi.
- Malawi: Loren ministered at interdenominational Keswick Convention, met with YWAM Regional Director, Con Heyns. Loren, YWAM national representative Elizabeth Schassberger and LTS student Joseph banda (who will pioneer a base in Malawi) met with the President of Malawi, introducing the work of YWAM to him.
- Mayote: Loren trailblazed and developed strategies for YWAM entry
- Reunion: Loren visited and reinforced the work of YWAM together with Tim Bauer, National Director.
- Rwanda: Loren and Arne Peterson visited, developing strategies for YWAM entry
- Seychelles: Loren trailblazed and developed strategies for YWAM entry
- Tanzania: Loren and Arne Peterson visited and reinforced the work of YWAM together with LTS student Jeremiah Kiwinda, National Director
Zanzibar--Loren and Darlene Cunningham and Arne Peterson visited and developed strategies for YWAM entry
- Zaire: Loren and Arne Peterson visited and developed strategies for YWAM entry together with LTS staff member Method Kamanzi, future pioneering leader of Zaire
- Zambia: Loren visited the YWAM staff and helped to dedicate the new YWAM property together with Lusaka Base Director, Randy Rhoades and the donor of the land

LTS BUDAPEST, HUNGARY REPORT

September 26 - December 19, 1996

by Dawn Gauslin

“It feels like the joy of having the whole family come home for the holidays!” That was the comment that captured the atmosphere of excitement and anticipation, as 85 students, plus staff and their families (about 160 people in all) converged on Budapest for the September ‘96 Leadership Training School (LTS). They came primarily from Youth With A Mission ministries in the former Soviet Union, Eastern Europe and the Balkans. Many had known a sense of great isolation, caused by geographical distance and difficult communication systems. But now they had come together, face-to-face, from 32 nations to worship God and learn how to better lead according to His ways.

The school, held in English and Russian, was led by Darlene Cunningham, co-founder of YWAM and International Director of Training, along with a multi-national staff. Darlene set the tone of expectation at the outset, as she gave a message from 2 Kings 4: *Bring Your Vessels, Not a Few*, inspiring faith that God truly *would* meet each individual in the depth and breath that they needed Him to. She continued by painting the broad picture of YWAM International and its history.

Al and Carolyn Akimoff, the leaders of YWAM’s Slavic Ministries, who have planted their hearts in this region for the past 25 years, were there for the entire three months and gave much leadership in the classroom. Al imparted a great love and appreciation for the people of the region and shared about the seasons--struggles and triumphs--Christians have gone through, especially during the past 70 years under communist rule. He and Carolyn spent long hours in groups and one-on-one, listening, sharing and caring for those who had come. Jim and Judy Orred, leaders of the Balkan Region, also were able to spend many weeks with the school and played a key role in sharing understanding and making themselves available to those from the Balkans.

Paul Hawkins, originator of YWAM’s Schools of Intercession, Worship and Spiritual Warfare, came during **Week 2** and immersed the school in stories of God’s faithfulness, reminding us that God speaks to us for the sake of relationship, and stirring hearts to believe that *God’s* will is our potential! Pastor Jim Tucker from Houston Texas exemplified the Father heart of God and how to lead with sensitivity and a serving attitude.

On Friday of the second week, the classroom was transformed into a bee-hive of interactive worship, celebration and sharing, as the European Kings Kids Conference joined the LTS, demonstrating by life-giving example how Kings Kids operates. The merging of these two gatherings brought new understanding, new opportunities, and new linkages for the future of Kings Kids throughout the Commonwealth of Independent States and the Balkans. A great Kings Kids program developed during the LTS among the children of staff and students as well, led by teenagers Jonathan Hamilton and Naomi Hammond.

In addition to the rich relationships the students enjoyed within the Budapest LTS, they were closely linked with a Korean/English LTS being held simultaneously in Lausanne, Switzerland to which they would connect for several weeks via the GENESIS Project (to be explained later). By **Week 3** of the schools, the entire Lausanne LTS and their staff--an additional 86 people, representing 13 nations--came by bus to Budapest for a week of teaching with Loren Cunningham, YWAM’s Founder, Chairman, and President of University of the Nations. An atmosphere of celebration reigned, and laughter and joy echoed through the hallways and the classroom of the Hotel Goliat, as the various national groupings began to share dances and songs from their cultural backgrounds.

Among other things, Loren spoke on *Faith and Finances* and *Principles of Pioneering* and took up a faith-building offering from among the staff and students for the GENESIS Project that totaled \$41,000 US dollars!! He and David Hamilton gave special emphasis to the subject of *Women in Ministry*--the Biblical

background and God's heart to fully release the gifts He has placed within women to be used for the Kingdom of God. Moses Kim, leader of the Lausanne LTS, also shared the history of Korea and led the combined schools into a time of prayer for North Korea. The revelation began to emerge that one of God's main strategies in bringing together these two unlikely groups--Koreans and Eastern Europeans--was for those who had lived under soviet communism to prepare the South Koreans to go into North Korea when the doors to that communist nation open!

Week 4 took a totally different direction, as Steve and Rujon Morrison from Healing for the Nations, shared about bringing personal areas of woundedness to the Cross in order to appropriate God's healing. They presented solid Biblical teaching and also used many creative interactive tools to help people get in touch with what the Holy Spirit was wanting to speak to their hearts. Many walked into new levels of personal wholeness and freedom that will overflow into their ministries, as God did a work in their lives that only He, by the Holy Spirit, could do.

Week 5 brought the unveiling of the GENESIS Project. (GENESIS stands for **G**lobal **E**lectronic **N**etwork, **E**ducating, **S**erving and **I**nforming **S**tudents.) The Budapest LTS and the Lausanne LTS had agreed to be the "pilot schools" to prove the effectiveness of this technological tool, designed to multiply teaching resources around the globe. Each classroom was set up with a video camera and a large screen TV and the two were connected "live" via ISDN phone lines so that they could see and hear each other, ask questions, discuss, pray and worship together. In addition, the Lausanne LTS was joined by a French/English Foundations in Community Development School and a French/English Discipleship Training School; the Budapest LTS was joined by the Central European Consultation and the European Leadership Team. God brought together a huge contingency of YWAM students, staff and leaders for this milestone event of launching the GENESIS Project!

Darrow Miller, from Food For the Hungry, was the first speaker via GENESIS and the perfect person to pioneer this medium because of his natural warmth and interactive teaching style. His topic, *Worldview and Development*, also proved to be one of the foundational messages which much of the rest of the schools' teaching hinged upon. Not only did his message come through "loud and clear," but the dual-locations confirmed that the Holy Spirit can truly anoint technological tools and use them to *enhance*, not detract, from His purposes.

Following is just *one* example of how GENESIS worked: Darrow brought a powerful and challenging word to both locations "live" from Budapest about a picture of YWAM like a cloud, hovering over the nations. But the question was, "Will it rain?" Darrow believes that revelation regarding world view is key to bringing the rain--renewing our minds so that we can disciple whole cultures and the Gospel will penetrate every aspect of society. YWAM has elements in its "genetic code" that are unique--opportunities to help bring the rain worldwide: it is the call of God upon us. But the penetrating question remains: Will we make it rain on the nations in our generation, or will He have to find some other channel?

At the close of Darrow's message, there was an energized silence and sense of expectancy. Someone in Budapest asked if anyone knew the words to the song, 'Let it Rain.' No one in Budapest knew it well enough. But Daniel Kurimay, a student in the Lausanne LTS stepped forward and spoke the words while those in Budapest wrote them on a transparency. They focused the Budapest camera on the overhead, and both locations were able to join in singing together. From Lausanne, they said, 'Hey, move the transparency up a little--it's hard to see the bottom lines all the way from Switzerland!' and everyone erupted into laughter.

They all then entered into a powerful, prophetic worship time, with this song as a prayer commitment. Afterwards both locations went "off line" for prayer and then "on line" for reports, each confirming and adding to the words God had spoken to the other. They experienced a tremendous, simultaneous move of God! "There was an electric sense of the omni-presence of the Lord," one staff member declared, "This is GENESIS in action--it's a life line that brings together all of the parts and can facilitate the move God has on His heart!" The reason the success of this pilot program for GENESIS was so important is because the plan is to see this technology multiplied around the globe, so that teachers can speak "live" to isolated locations and people in

those remote places can give input and feedback in “real time” as to the relevance of things being taught in the classroom. This will significantly expand U of N’s capacity to offer new schools and increase the quality of the ones we currently offer.

Week 6 brought an emphasis on *The School Leader* and the quality of YWAM/U of N training programs, specifically the Discipleship Training School. The DTS was emphasized as the most important training program we have, because it is the “doorway” into the Mission and the university, through which the individual is immersed in the values of YWAM and the breadth of opportunities that exist. The character and leadership skills of the DTS leader are vital, because it is through his/her eyes that the students will experience YWAM--do they love the Lord Jesus?...do they have a heart for the lost and world evangelism?...do they model the values of the mission?...can they convey the breadth of what YWAM/U of N has to offer?

A team from the International DTS Centre especially emphasized the importance of recognizing that Jesus is *in* every student that walks through the doors--all they need is help in recognizing and appropriating what is already theirs. The “heart” of the DTS content and curriculum was reviewed, along with a strong encouragement to be innovative in designing each individual course, seeking God for the details and taking advantage of the wide space for creativity that will keep each school rich and relevant.

As **Week 7** approached, the leadership sensed a need to adjust the schedule and make time to just *bask* in the presence of the Lord, asking Him to speak or do whatever He wanted to do. What resulted was a three-day “move of God” that was characterized by people praying for and ministering to one another, prayer for the children and children’s ministries, prophetic words, peaceful worship, people receiving personal direction and physical healing, and much much more. The culmination of this “waiting in God’s presence” climaxed in up-beat worship, celebration and joy, focused on blessings the nations. Jim Isom from YWAM Amsterdam, a counselor who ministers regarding dysfunctional families and addictive behaviors, played a key role during these days, as part of his two-week visit with the LTS.

One of the highlights in generosity took place on Thursday afternoon of Week 7. Friday was planned as a “day off,” giving staff and students the possibility of a three-day weekend. However, the staff was aware that there were some who had absolutely *no* money to go out and do things, so a long weekend could feel like torture. They brought a suitcase into the classroom and encouraged everyone to give toward a different kind of offering--a “fun” offering, so *everyone* could enjoy themselves. Some gave bus tickets, others made “party packets” complete with cappuccino and cookies; there were invitations to go out for coffee or dessert....even baby sitting coupons. And many gave money. Once the “offering” was in, everyone came and took a look at what was available.

The dilemma then was, how should it be distributed so that those who *needed* it the most got what they needed? A plan arose from amongst the students--they each turned to a neighbor of a different nationality than their own and asked, “is there anything I can go get for you?” Each person went for their friend and took what was needed--bus tickets, candles and soda pop. The accountant had the joy of *giving* money (not receiving, this time). People would come and say, “I need 1,000 forint for my friend to take his family out for ice cream,” and whatever they asked for, they were given (“Ask and ye shall receive...”). The amazing thing was, the amount that had been given in the offering and the amount that was requested by individuals so their friends could have “fun” over the weekend came out *exactly* even. When the last request came in, the last forints were handed out. Everyone received what they needed....and everyone had a fun weekend. Which goes to prove: God cares about *fun* too!

Well rested from the long weekend, everyone was geared for serious teaching during **Week 8**. Edwin Fillies from South Africa shared on *Jesus’ Leadership Style* and Darlene spoke on the *Character and Conduct of a Leader* from I Timothy and Titus; *Communication, Husbands and Wives in Ministry*; and *Managing your Household Well*. She spent several days on the topic of *Giving and Receiving Correction*--how leaders should deal with the discovery of difficult situations, such as sexual immorality, embezzlement of funds, child

or spouse abuse, etc. Based on Biblical guidelines, the students then worked together in groups to determine how *they* would handle some specific scenarios.

Animated Landa Cope, the International Dean of the U of N College of Communication, was the teacher for **Week 9**. Landa spoke “live” from Lausanne to Budapest via GENESIS on the topic of *Discipling the Nations*, unfolding God’s design that the Gospel should not only save mens souls but influence and transform the whole of society.

On Monday of **Week 10**, the students’ well prayed over, researched, written and re-written LTS Projects were turned in. These planning projects communicated each student’s personal ministry vision and out-lined practical steps for how to turn those plans into reality. To demonstrate how many hours they had stayed up working to complete these projects, many of the students came to class in their bath robes with toothpaste smeared across their weary faces, and their Project papers under their arms. To honor Markus Steffen, the Lausanne LTS staff member who taught much of the project material and oversaw the process, they greeted him via GENESIS and sang “Project songs” to the tune of various Christmas carols.

Though the above scene was a hard act to follow, David Hamilton then began the teaching for Week 10 via GENESIS, live from Budapest. He spoke with conviction on the *Passion of a Leader*: the leader as a learner, the leader as a question-asker, the leader’s love for God’s Word, the leader as a listener, the leader’s love for diversity, the leader as an encourager, and the leader’s passion for excellence. He used many creative small group activities and interactive learning games to fully utilize the opportunities of the GENESIS technology.

Loren Cunningham returned to Budapest for **Week 11**, speaking via GENESIS to Lausanne: *What will YWAM look like in 2045 A.D.?--what should it look like?...what does God want it to look like?...what is our responsibility to shape it to be what God wants it to be?*

Week 12 brought opportunity for evaluation of the course, as well as affirmation of all the staff and students. Darlene inspired hope through her message *Grace Ticket--God gives abundant grace for all we need, exactly when we need it*. Lausanne and Budapest linked up for one final farewell via GENESIS, and then Loren addressed both schools, re-focused our eyes on God’s heart beat: *The Cost of a Soul* (“God so loved the world...that He gave Jesus. What cost are *you* willing to pay?”)

In addition to the above topics, there were several other threads of emphasis woven throughout the school. Sarah Lanier taught on *Personality and Culture* and *Team Building*, giving a framework which enhanced understanding and relationships within this multi-cultural mix. Five different speakers spoke at various times throughout the LTS on *Micro-business* and *Job Creation*, identifying Biblical principles for business in the developing world. And there was an emphasis on classical music as a tool to give glory to God and share the Gospel. This was wonderfully demonstrated through a concert by world class opera singer Tim Bentsch and his pianist friend, Elre, also beamed via GENESIS from Budapest to Lausanne.

The Wee-WAMers had a special treat too: Miss Karen’s Preschool gave children from many lands an exposure to a rich learning experience. We were loaned materials to create a complete 5-star preschool program, and God called Karen Cunningham, a University of the Nations graduate with a degree in Early Childhood Education, to run it. One child said: “Mommy, I don’t want to go back home when the LTS is over. I want to stay here in Miss Karen’s Preschool.” God cared for the older children as well, by bringing committed nannies and tutors alongside the various families to help with their children. They came into quite a strong identity all their own, and brought joy to the kids and the class as “Kings Nannies” performed a number of skits and dances throughout the school.

Aside from the classroom experience, the Hotel Goliat and the city of Budapest were bountiful gifts from God to the staff and students. Budapest is a gorgeous city, with the Danube River dividing the plains of the Pest side from the hills of the Buda side, linked by lighted bridges and graced with fabulous old building. And the Goliat, a mammoth soviet-style block building was quite different from any facility used by past field-based

LTSs: in Chile ('91), students and staff shivered in line for outdoor showers while gazing at the snow-covered Andes; in Nairobi ('92), there was a drought and they were rationed only two cups of water per day. They had to be in before dark or risk getting caught by lions; in Tonga ('93), everyone helped build their own huts, many of which didn't have electricity until the end of the school; in India ('95) they were served rice and lentils every day and had to brave water buffalo, dogs, chickens, bicyclists and a barrage of three-wheeled rickshaws every time they went out on the street. So, life in Budapest at the hotel Goliat was quite a change: spacious accommodations for all the students and staff (and lots of networking, fellowship and fun on each of the five floors they inhabited), a classroom which seated 250 and therefore worked well for pioneering the GENESIS Project, easy access by public transport to any/all part of the city...and City Park, with its zoo, amusement park and thermal baths within easy walking distance.

Toward the end of the LTS "journey," Al Akimoff identified one of the most significant gifts the LTS had given to the region: the gift of bringing an international YWAM event and senior leaders to a local setting, which created a broader picture for the students than they could have ever received in their home locations. It also served as a catalyst for communication and networking far beyond all expectation--only eternity will reveal what-all was birthed during these rich and full days.

As the school came to a close and the holidays were approaching, some students expressed their desire to develop Christmas traditions. The communist suppression had created a vacuum for them in this area. It was a joy to give the gift of celebration and initiate new memories for a new generation of Christians. One of the most significant of these was a time of giving "gifts to the Lord"--a poem, a song, a dance--some personal expression of love and gratefulness which the individual presented to Jesus, with the LTS family as witnesses. Many of these were very moving, as we realized how God had used the LTS to clarify peoples' identity, gifts and calling, and launch them into whole new arenas of vision and courage to be all He has called them to be.

The "grand finale" of the LTS was the commissioning night. There was an air of fulfillment and joyful accomplishment, as the students received their certificates. We then entered into a precious time of prayer and commissioning, recognizing that "accomplishment" was not an end in itself, but that the things learned were merely a platform for propelling people into their calling and destiny in God for the future. As a graphic picture of this, each person was given a candle and the lights were turned out. The music of "Go Light Your World" began to play, as several of the nannies and older children danced with candles alight. They lit the candle of "Mama Dar," at 82 years of age, our "veteran" LTS staff, and she in turn lit others' candles, who lit others'...the light multiplied until it filled the room, just as the light of the Lord Jesus in these individuals will cover the earth!

"We are a family, whose hearts are blazing
So let's raise our candles and light up the sky
Praying to our Father in the name of Jesus,
'Make us a beacon in darkest times.'

Carry your candle, run to the darkness
Seek out the hopeless, deceived and poor
Hold out your candle for all to see it
Take your candle and go light your world,
Take your candle and go light your world!"*

* "There is a Candle" by Chris Rice. ©1995 BMG Songs, Inc. (ASCAP). Used by permission.

LTS WORCESTER, SOUTH AFRICA REPORT

September 30 - December 18, 1998

by Dawn Gauslin

Nestled in the midst of farms and vineyards, with beautiful craggy mountains rimming it on three sides is a sprawling, once-sleepy South African town of 100,000 inhabitants called Worcester. It was upon this unsuspecting population that hundreds of YWAMers converged at the end of September 1998. For the previous four months, the local YWAM staff along with students from the Discipleship Training School and Community Counseling School had been busily preparing a “new” facility--a former hospital building--to receive the Field-Based Leadership Training School (LTS).

The 124 LTS students (YWAM leaders and potential leaders) along with their families, came from the north, south, east and west of Africa, as well as far-flung places like Bangladesh, Brazil, Fiji and Korea. Together with the large, multi-national staff of this school, they represented 52 nations (26 countries of Africa included!). Though the course was “only” conducted in four languages--English, French, Portuguese and sign--among them, they spoke 128+ languages!

Words can scarcely convey the diversity of cultures, the cacophony of sounds, the colorful dress and the sense of anticipation as these eager students flooded through the doors of the LTS classroom on the first day of school. An international event had begun on Worcester’s doorstep! But more importantly, the King of the universe had come to pursue some of *His* dreams for Worcester, for South Africa, for the continent and for the world through this unlikely gathering.

The Leadership Training School certainly does not mark the *first* occasion when God came to make His presence known in a specific way in Worcester. This is the town where God sovereignly stepped into history with true revival under the ministry of Andrew Murray in 1860. This foundation--plus the subsequent ministry of the local churches and YWAM base--is what we came to build upon. Just as the sleepy town was awakened by a mighty move of God at that time, we experienced wave-after-wave of powerful moves of His Spirit during the three months of the LTS, which we believe God desires to use as a catalyst for modern-day revival and missions all over the world.

The purpose of the Leadership Training School is to provide a setting and an opportunity to better equip YWAM leaders for service on the field. This process of joining together, hearing the Word of the Lord, living and learning as a family and networking for future ministry is key to the life and health of the individuals and the Mission. Many senior leaders from YWAM/University of the Nations (YWAM’s global university) as well as leaders of other mission organizations invested in the lives of these young men and women. They included:

- Tom Bloomer (via the “GENESIS Project” interactive video-teleconferencing from Switzerland), International Associate Provost, U of N, who taught on transformational leadership
- Darlene Cunningham, YWAM International Director of Training (and the leader of the LTS), who shared Biblical requirements and practical skills for leadership
- Loren Cunningham, Chairman of YWAM and President of the U of N, who spoke about the nature and character of God, giving up rights, pioneering, death of a vision, organizational development, legal structures and a host of other topics
- David Garratt, founder of Scripture in Song and New Wave, who encouraged people to bring their cultural gifts to the Lord and see Him redeem them for His glory
- David Hamilton, International Associate Provost, U of N, who gave the Biblical basis for women in ministry and also identified the distinctives of the U of N
- John Kisamwa, YWAM Field Director, East Africa, who brought encouragement and challenges regarding hope for the African continent

Patti Lee, Assistant Director, International DTS Centre, who identified the basic elements and heart of the Discipleship Training School, the doorway to YWAM and U of N
Howard Malmstadt, International Provost, U of N, who taught on project leadership and using technology to disciple society
Maureen Menard, Acting Director, DTS Centre, who encouraged leaders to extract and release young people's gifts and potential
Darrow Miller, Vice President for Staff Development, Food For The Hungry, International, who taught on Biblical Christian worldview and discipling the nations
Iain Muir, YWAM Field Director, Sub-Sahara Africa, who shared on friendship leadership and developing young leaders
Frank Naea, YWAM Regional Director for the Pacific and future President of YWAM, who modeled the prophetic use of cultural gifts
Rosalie Pedder, Director, International Equivalency Centre, who championed the brightness and sharpened the learning skills of the students
Joe Portale, International Associate Dean, College of Christian Ministries, U of N, who taught on pioneering and identified the dangers of control-centered leadership
Jim Stier, President, YWAM International, who gave skills for question asking and effective decision making

In addition, we were privileged to have Cindy Bentsch teach on practical skills for planning a ministry project, Charlotte Cass share on mentoring young leaders, Peter and Debi Drypolcher talk about communication skills, Luke Ka'a-Morgan share on redeeming cultures, Sarah Lanier give insight on personality and culture, Earl Pitts teach on Kingdom finances, and Val Smith offer the Myers-Briggs Personality Indicator test.

We were also blessed to have Keith and Marilynn Hamilton with us for the entire three months as associate LTS staff. The Hamiltons, who pastored and ministered as missionaries in North and South America for over 40 years, tirelessly conducted Marriage Enrichment Workshops nearly every weekend throughout the Leadership Training School, with an overwhelmingly positive and grateful response. They were able to give helps to 43 missions couples and train 18 couples as trainers to multiply Marriage Enrichment Workshop in their home ministry settings.

The LTS participated in the official public dedication of YWAM Worcester's new facility, as its U of N courses were presented to the community as a "doorway to and from the rest of the world." We were also privileged to be welcomed at the outset of the LTS with an exceptional presentation by the YWAM/U of N South Africa Cultural Centre, based in Pretoria, who shared the glory of God expressed through the various cultures of South Africa. That evening concluded with wonderful, alive music performed by the Born Again Choir from a local black township.

There were many times throughout the three months of the Leadership Training School when God sovereignly intervened, overriding the planned schedule to presence Himself with us. At one point, in preparing for the second exam and reviewing what had been taught in class, we realized that there had been between 18-22 hours of "moves of God's Spirit" within one four-week block (that is the equivalent of one full U of N teaching week of content)! Words cannot capture how God worked among us during those times: one theme had to do with releasing individuals and the continent of Africa from the bondages of the enemy; another was a promise that God would bring His refreshing, life-giving rain from Cape Town to Cairo; another season was spent just experiencing the glory of God, as expressed through the gifts He has invested in nations; another focused on repentance and reconciliation; one powerful work of God's Spirit had to do with redeeming the slave history of Africa and other participant nations; and another was a powerful, healing time of God and the men of the LTS releasing women into their gifts and calling in ministry.

One of the most amazing moves of God was an offering which was taken to purchase equipment so that the LTS and U of N Worcester could be linked to other U of N training locations around the world via the

GENESIS Project. (GENESIS stands for **G**lobal **E**lectronic **N**etwork, **E**ducating, **S**erving and **I**nspiring **S**tudents. It is a technological tool which allows a real-time interactive audio and video link between various U of N locations through ISDN telephone lines and satellite technology. This means that people in one location can both see and hear a speaker somewhere else in the world, and the speaker can see and hear them, allowing face-to-face interaction. It is a means of multiplying teaching resources, and also a way of connecting with people in more isolated regions of the world.)

Darlene had shared briefly about the vision of GENESIS midway in the school and was planning to paint the fuller picture the next week. But then on Friday, November 13, at what was to be the closing time of class for that week, guest speaker unexpectedly said, "I believe we are to take up an offering to buy the equipment needed so that GENESIS can be set up here." (The amount needed was 100,000 rand, or approximately \$17,000 USD). With no further instructions and no prodding, everyone silently went to prayer to ask God if they were to participate somehow in this offering. The Spirit of God came upon all the people in the room, and there was a hushed silence. Then one person went out, with tears streaming down his face. He returned with his expensive guitar--which was also his most precious possession--and laid it at the foot of the three-meter high wooden cross. Then another came with a flute...then others with money, gold jewelry, computers, watches, cassette and CD players. What started as a trickle turned into a flood that continued for nearly two hours, as God prompted generosity in His people. Some of the people from the Worcester base staff came in and the Spirit of God came upon them as well--one even gave a car. Then parents brought their children so they could be witnesses of this incredible move of His spirit. God sovereignly spoke to the children as well, and they brought precious possessions: a plastic airplane, books and their life savings. There were many tears and much joy, alongside a solemn sense that God was present among His people. All totaled, the offering came to 71,000 rand (approximately \$11,800 USD) in cash and pledges. There were seven different currencies (one was 50 Zimbabwe dollars, which is a little over USD \$1.00--not a large amount, but probably the only money the giver had). The non-cash gifts had an estimated value of \$19,700 USD. But some of the most meaningful gifts were those that had little monetary value yet were given at great personal sacrifice. The person who gave the first guitar (there were four others given), a first-worlder, wrote the following record of the event:

"They all gave out of their wealth; but she, out of her poverty, put in everything--all she had to live on" Mark 12:44

*I gave my guitar, they gave their shoes.
I have much, they gave their last possessions.
I live a life of comfort with occasional faith, they live a life of daily provision.
I gave with great sorrow, they gave with joy.
I was acknowledged for my giving, they were not.
I gave my most precious possession, they gave their last.
I know what tomorrow holds, they know God.*

The LTS leadership, along with the Worcester base leadership, felt that the items given in the offering were to be held as a sacred gift to God--we were not to move quickly in deciding what action was to be taken to bring in their cash value, even though we had a November 30th deadline date for connecting with Switzerland via GENESIS. So we waited for God's way and timing. Just prior to the deadline, the LTS had the joy of hosting the U of N International Advisory Board meetings. As these businessmen heard about the GENESIS offering, they were deeply touched and the Spirit of God came upon them in generosity as well. One of them, a Taiwanese businessman, felt that he was to spearhead an effort to redeem the items that had been given, and he suggested that a GENESIS "redemption" offering could take place henceforth every year at Christmas time, to remind us the Christ-child was the greatest gift ever given, in order to redeem mankind. Sufficient funds were donated to redeem and return all the sacrificed possessions, and to purchase the GENESIS equipment--but this news was not shared outside of the Advisory Board gathering.

The next-to-last day of the LTS, the cross was once-again positioned front-and-center in the classroom when the students arrived--but this time it had bulky objects beneath it, that were covered in cloths. Loren and Darlene had the joy of announcing that all of the precious gifts had been redeemed--they had been paid for in full--and they were to be returned to their original owners. They pulled the cover cloths away, and revealed the pile of items that had been given in the GENESIS offering, then had members of the staff come and display them on tables. There was a stunned silence across the room, and then tears of gratefulness began to flow, as the realization of what had happened began to penetrate. A whole new depth of God's love invaded each heart, as we stood and worshiped the Lord, singing "We place You in the Highest Place." Everyone filed past the tables stacked with offerings to view what had been given, and what God through the Advisory Board and many Christians, had redeemed to return to them. When each student and staff member came forward to actually receive back what they had given, they were overwhelmed with a new understanding of redemption. Many took these items back to the cross, and knelt there to worship God for His goodness. Vivid pictures remain: one of a Brazilian weeping as he held the precious camera gear he had given to God; another of an African clutching his "preaching suit" and weeping with his head against Loren's chest; another of a young Zulu girl dancing before the Lord in the running shoes she had given to Him. Another was of a dad, kneeling before the cross, his whole body shaking as he expressed his love for the Lord. As he wept, his four-year-old daughter was laying on his back with her arms around his neck: what better way to receive an impartation of the heart of a loving and generous God! Just as the worship leaders had led in the giving of the offering, they then led the whole school in worshiping Jesus with the instruments that had been returned to them to use for His praise.

In addition to all the "in-class" activities, God used the LTS students and staff to minister in a variety of locations, primarily over weekends, to more than 10,000 people. Their broad diversity of cultures, languages, ethnic features and dress--Asians, islanders, Africans, Indians and Europeans--incited curiosity and opened many doors for ministry. They were able to minister in three of the provinces of South Africa: the Western Cape, the Eastern Cape and KwaZulu-Natal, as well as send teams to the neighboring nations of Lesotho and Namibia. They preached and sent worship teams to black, white, colored and mixed churches of at least 10 different denominations, did open air meetings, door-to-door evangelism, ministry to street children, coffee bar outreach, community service projects, prayer walks, friendship evangelism and street ministry. One of the highlight events was taking a team to the Worcester Centre for the Deaf and Blind. It is the largest school of its kind on the African continent and it was started by Andrew Murray's brother as a result of the 1860 revival.

The LTS was also able to support the weekly Thursday night community meetings which were started by YWAM Worcester, enabling them to share the wealth of teaching and international speakers coming to this region. Because one of our Dutch LTS students was deaf, his wife (a vibrant, expressive Brazilian) translated all of these public meetings into sign language. The number of deaf visitors grew, and many deaf and blind were drawn into a closer relationship with Jesus through these weekly events. The LTS also conducted an all-day worship seminar for local pastors and worship leaders one Saturday during the school.

The South Africa LTS was a remarkable school in another way: there were many, many student-initiated and student-led activities! They included an International Music and Culture Festival, which was opened to the public and drew large crowds from local communities; a missions fair where everyone made displays and shared about their personal/base ministry; several braais (barbecues) and a bread-baking bonfire, a love feast meal; plus many sports and social activities.

On December 1, 1998, the LTS hosted the first University of the Nations graduation conducted on the continent of Africa. There were a total of eleven graduates: eight receiving Associate of Arts degrees and three receiving Bachelor of Arts degrees. It was a grand and glorious event, and a wonderful combination of formality interjected with traditional African influences.

At the outset, various LTS students brought items from each of the seven U of N college/faculties representing "first fruits" from the continent, and laid them at the foot of the cross. Then, as a statement was read about

his/her future vision, each graduate was escorted to the front of the auditorium by African women of different tribes who then “called them forward” with resounding ululations (a unique African cry of celebration). As the evening progressed, there was a moving speech by Dr. Howard Malmstadt, International Provost, reminding us that the purpose of education is that we might serve others with what we have learned. Each graduate then shared deep and heart-felt gratitude to the Lord for the equipping, confidence and lifetime ministry relationships they had been given through the university. As they came forward to receive their diplomas from the president of the U of N, Dr. Loren Cunningham, they also received as a gift a carved wooden bowl from Iain Muir, Chairperson of the Board of Regents, symbolizing a bowl for washing other’s feet, and a reminder of their call to be servant leaders. Next, Darlene Cunningham draped a shawl of African fabric around each one’s neck, symbolizing a unique mantle of anointing for each, but also a towel for wiping feet. It was a wonderful event from start to finish, with African flavor laced throughout, like the corporate singing in Zulu of Nikosi Sikeleli Afrika (“God Bless Africa”); an African-harmonied version of the “Our Father;” and the concluding song of prayer that we may all “Walk in the Light.”

The graduation ceremony was followed by a delicious Southern Africa braai (barbecue), which then led into a student-led dessert reception where various student groups honored the graduates with presentations of cultural music, dances and other gifts from the nations. One of the most powerful (they were all wonderful!) was a prophetic dance by a Samoan and a Ugandan that combined the costumes and movements of the two cultures. It mirrored Polynesian dances of spiritual warfare done throughout the school such as “Be strong! Be brave! Be steadfast and sure, for God is our refuge and He is our strength!”--but this time it was choreographed and *led* by the African. Before the LTS began, God had spoken to those involved in the preparations that He would use islanders to speak courage to their African brothers and sisters, and call them forward among the nations in their identity, calling and destiny. This African/island dance was a picture of the fulfillment of that promise.

The entire graduation event was a reminder to us of one thing: the purpose of equipping students through the University of the Nations and the Leadership Training School is to prepare people with tools to serve, so that they can more effectively reach every creature with the Gospel and disciple the nations, bringing joy to the heart of God.

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LTS MANGERE, AUCKLAND, NEW ZEALAND REPORT

December 28, 1999 - March 22, 2000

by Dawn Gauslin

There was a solemn hush over the group—adults and children alike—as we entered the gates of the Maori marae (meeting house). Once inside the courtyard, young warriors approached, faces painted and muscles rippling in the sun, as they swung their spears and probed to inquire whether we had come as friends or foes. They placed a leaf before Loren Cunningham, as a symbol of this question. When he bent to pick it up, signifying our commitment to friendship, the entire atmosphere changed: the sound of women’s voices rang out breaking the silence with the words of welcome “Haere mai!”

This was the start of the Leadership Training School (LTS), held in Mangere, South Auckland. The 131 students, 40+ staff, and scores of children had just received one of the highest honors: being welcomed onto the land of New Zealand by its indigenous Polynesian people, the Maoris.

The focus of this LTS, led by Darlene Cunningham (Co-founder of Youth With A Mission), was to help equip young YWAM leaders—especially those from “the liquid continent” comprised of the islands of the Pacific—to take greater roles of responsibility and leadership within the Mission. Altogether, the students and staff represented 54 countries of the Pacific, Asia, Africa, Europe, North and South America. There was a rich celebration of the nations, as each person clustered beneath the flag of their land, which lined the walls of the Samoan Church where the LTS met. They also represented the future of YWAM: 85% were “Gen-Xers,” born between 1961 and 1981. This unique mixture of cultures and generations led to many diverse expressions of worship, prayer and celebration over the three months of the LTS.

This LTS also experienced the change of millenniums together—bridging from the 20th century into the 21st. On December 31st, we brought our burdens, disappointments and failures of the past and laid them at the foot of a huge cross, placed in the center of the stage. There we partook of the body and blood of Jesus and claimed the power of the cross over our futures. From the cross, each person walked forward to a banner, with “2000” written in one-meter high characters. There, by faith, they wrote on the banner the dreams and visions God had placed within their hearts for the future.

Some met the sunrise of the new millennium sitting atop nearby Mangere Mountain, an important place of making oaths and covenants for the Moari people. Others traveled eight hours south of Auckland to join with tens of thousands of Christians for a celebration in Gisborne, the first city to see the sun rise upon the new millennium. Still others joined Christian and civic events in the Auckland region to meet this new horizon with hope and faith in God for the future.

This LTS experienced more events and celebrations than any other in the past; but it also fulfilled its primary purpose: to give leadership teaching from men and women of God which could lead to personal and corporate revelation and transformation. Loren Cunningham, Founder of Youth With A Mission, reminded us of the basic premises of Christianity and imparted global vision “with no boundaries.” He also shared about the importance of linking the European “pioneer” spirit and the African and island “warrior” spirit together with the Asian “builder” to see the kingdom of God established. This triple-braided cord was a theme which ran throughout the LTS. (From the outset, there was also a strong sense that Africans and islanders are to be linked for the purposes of God to

be accomplished, and many ministry relationships have been forged for the future!) Rod Wilson presented a powerful overview of Jesus, as He is revealed throughout the Word. And David Hamilton (U of N International Associate Provost) encouraged us to ask questions and think implicationally. He also shared unique aspects and callings of the University of the Nations. Dr. Bruce Thompson (International Dean, U of N College of Counseling and Health Care) spoke on God's divine plumbline for our lives, giving helps for dealing with wounds in our own lives and the lives of our co-workers. Wilson Goeda from South Africa then followed up with a powerful message on reconciliation and forgiveness.

Darrow Miller, a Vice President of Food For the Hungry, spoke on having a biblical Christian world view, and our call to disciple the nations. In response to this teaching, students identified some of the negative world views held within their cultural backgrounds and then prepared powerful presentations of how God's glory can be revealed through their nations.

Maureen Menard, Director of the International DTS Centre, and her team gave the students vision and tools for leading DTSs and other training programs. They identified the "heart" and core curriculum requirements of the DTS and encouraged training leaders to nurture the expression of Jesus in their students and help to extract their potential. Sarah Lanier shared on personality and culture, as well as group process skills, and Joe Portale (International Associate Dean, U of N College of Christian Ministries) and David Hamilton shared about YWAM's apostolic call and revelational pioneering.

The year 2000 marks the 40th anniversary of Youth With A Mission, therefore every 10 days into the new year, the LTS participated in "Decade Celebrations" led by Frank Naea, our next president. Each one focused on the words of the Lord and the foundations He built into YWAM during each decade of our development. We remembered the 1960s on January 10th, the 70s on January 20th, etc. Friends from far and near came by to help us recall these events, including Ross and Margaret Tooley, Enid Scratch, Ben and Helen Applegate, Vic and Carolyn Sundseth, Winkie and Fae Pratney, Bob and Simmone Dyer and others. These were key times for the LTS students to hear the history of the Mission and receive an impartation of our genetic DNA from the founders, Loren and Darlene Cunningham, and others.

Then, on February 9th, the atmosphere was charged with "electricity" as the LTS and all the local YWAM staff crowded into the Samoan Church on Freda Place. Every seat was filled. It wasn't just excitement, but the electric sight and sound waves of GENESIS, as YWAM Mangere New Zealand was about to connect in a multi-link with YWAM Norway, Kona, South Africa, Latvia, Los Angeles and Lausanne. YWAMers had gathered in these seven locations 40 days into the new millennium to celebrate the past 40 years of YWAM's history, and to fast and pray for 40 hours for the future. This new wave of runners that had gathered were as young as the first: 17, 18, 23, 25. And some were even younger: second-generation YWAM kids who were 9, 10 and 11 were at the heart and prophetic thrust of what God said and did. But even more exciting, this next wave was not made up of just North Americans and Europeans. True to the vision of the Mission from the start, this wave was made up of young people from every continent of the world: Africans, Asians, Latins, and people from the islands of the sea.

Jim Stier, YWAM's current President who was leading a large LTS in Norway, and Frank Naea, YWAM's incoming President, who was here in New Zealand, were key contributors to this GENESIS event. We also received a challenge from Joy Dawson (in Los Angeles) to give God our

“Unwavering Obedience,” and a report from David and Judy Cunningham on the progress on their new film, “To End All Wars,” which the LTS had previously prayed over.

Here in New Zealand, God had been speaking to the Gen-Xers from that outset of the school that, just as the first 40 years of YWAM’s history were focused on reaching nations, the ministry focus of this next tidal-sized wave will not only be reaching the nations and the people groups, but especially the “mind molders”—discipling the nations through the spheres of society. God has given them this vision with a new clarity and conviction and they are claiming these arenas as “theirs”! As Loren shared in his March letter to the global YWAM family, “The way in which they prayed, prophesied and embraced the inheritance of the future was totally fresh: intense, rich, wonderful, creative, active, loud, quiet, colorful, multi-cultural, youthful, prophetic, fun, solemn and more and more and more. There were spontaneous expressions in clay, dance, music, cardboard constructions, drawings, poems and drama. One of the most powerful elements of the whole event was the ‘agreement’ of generations, proclaiming the future in this generation’s form, with great joy and unity. It was a multi-generational celebration of hope for seeing God’s promises fulfilled.... Words cannot adequately convey what we experienced together via GENESIS in worship, a tangible sense of the omni-presence of God’s Spirit at work among us simultaneously in these far-distant locations, and the unified hope and understanding that He gave for the future of Youth With A Mission. What transpired during these 40 hours was of major significance for the Mission as a whole as we travailed in prayer for the birth and release of peoples, nations and ministries on God’s heart... The resounding conclusions from these 40 hours of prayer is that God is firmly on the Throne, and His dreams for the future of the Mission are in good hands!”

Following the GENESIS multi-link, Cheryl Harrison, Acting Director of YWAM Latvia wrote: “Thank you for including Latvia in the 40 hours of prayer and enabling us to be a part of GENESIS ...[this] means a lot, because of the history of this small nation. Latvians generally feel like they are not important and are too small for anyone to take notice. When the Soviets annexed them during WW II, they felt neglected and forgotten when no one came to their rescue. Throughout their history [they were]...ruled by one oppressive system after another. I don't really know how to put it in words, but our being able to be a part of GENESIS is significant and a real honor. After years of being cut off from the rest of the world, and having so many restrictions in the areas of travel and communication...it is just awesome to be connected to the rest of the world in this way. I believe in some way this is breaking a stronghold that has held back the destiny of this nation.”

Immediately following the 40 hours of fasting and prayer, students launched into the LTS Project Workshop, a time of focusing on how to fulfill the visions God had put in their hearts. A qualified team led the workshop, comprised of Howard Malmstadt (U of N International Provost), Christine Colby (Director, U of N Community Development Centre), David Hamilton (U of N International Associate Provost), Linda Connorton (U of N Kona Assistant Provost) and Fiona Gifford (International Associate Dean, U of N College of Communication). There was a sense that God had ordained the sequence of these two events—speaking new dreams for the future through the 40 hours of prayer, and then providing some practical steps for how to accomplish these visions through the LTS Project Workshop.

Jim Stier then shared a vital and timely message on “Hope” via GENESIS from Norway. Darlene taught on character qualifications for spiritual leadership, giving guidelines for husband and wife ministry teams (and how to find the right ministry partner!) Since more than half of YWAM’s constituency is made up of singles, Dawn Gauslin then spoke on Maximizing the Single Season, and challenged leaders to look for ways to “do justly and love mercy” in caring for their single as well as

married long-term staff. Darlene gave guidelines for how to handle difficult leadership situations, and also reminded us of the Foundational Values of YWAM. Winkie Pratney offered profound insight into the fractal organization of YWAM: that we are a living organism that should always look unique on the growing edge, but always carry the same genetic DNA at the core of every new initiative. He also shared on the character and nature of the wonderful God we know and serve.

Loren Cunningham returned during the final week of the LTS to explain the international structure of YWAM and give practical principles regarding financial integrity and the appointment of councils and boards. He and David Hamilton taught on the biblical basis for women in ministry. And Tom Bloomer (U of N International Associate Provost) shared via GENESIS from Lausanne on Transformational versus Transactional Leadership: our leadership is to reflect the values of our God! Silo Schmidt, Director of YWAM Bangladesh, took us through an insightful review of trends throughout YWAM's history and challenged us to take the hard places: "The success of the future depends on how well we impart godly beliefs and values into future generations so that they can truly disciple Muslim, Hindu, Buddhist and Animist countries."

In addition to all that took place within the classroom, LTSers were ministering nearly every weekend, sharing at mission festivals, Samoan, English, Maori, Korean and Indian churches and involved in evangelism outreaches. Altogether, throughout the three months of the school, they ministered to more than 20,000 people, saw 2,500+ commitments to missions and scores of decisions to follow Christ. (See attached ministry report.) They also made generous financial investments: the LTS spearheaded a fundraiser that generated nearly USD\$25,000 towards the development of the Mangere Campus; they gave USD\$20,000 to purchase equipment to launch GENESIS in the Pacific Region; and they gave USD\$14,000 toward the film "To End All Wars" in a spontaneous, student-initiated time of giving.

At the outset of the LTS, God spoke to us through the image of a tree: the roots represent our belief system; the trunk represents our values; the branches represent our policies and the fruit, our programs. In order for there to be healthy life and reproduction, the DNA must flow from the roots into the fruits; if we cut off and simply try to replicate the fruits (or programs), they will die. At the end of the LTS, God spoke to us through the image of seeds. Each fruit carries within it the seeds of life and the DNA for multiplication. The Family of Ministries of YWAM International is like an orchard; all carry the same DNA, yet each tree and every fruit is distinctly different.

As we come to the close of this LTS, we recognize that it is not an ending; it is a beginning. New seeds have been produced in the hearts and minds of the students and staff which are now to be planted, nurtured and watered—and they will lead to a whole new crop of ministries—all carrying the same life-flow and DNA of the Mission.

The end of the LTS was as spectacular as the beginning. Students and staff participated in a grand and glorious University of the Nations Graduation ceremony, conferring degrees on six individuals, including three islanders. We participated in the dedication of three babies, born to LTS students and staff during the time of the LTS—little symbols of new life. We were also privileged to add the blessing of the nations to the civil wedding ceremony of two staff members, Lionel Thompson, a New Zealander, and Misha McClung (with a traditional church wedding to follow with Misha's family in the States). Lionel and Misha are both second-generation YWAMers who embody this generation's call to disciple the nations. And the capstone event was the prayer and commissioning of the LTS students—who came from the four corners of the globe—and who are returning "into all the world, to preach the Gospel and disciple the nations." [end]

MINISTRY STATISTICS–LTS NEW ZEALAND

African, Polynesian, Korean, Indian and mixed-culture LTS teams had the privilege of ministering through preaching, teaching, worship and creative arts in Samoan, English, Maori, Korean and Indian churches nearly every weekend of the school. They also ministered at GO-Festivals, the Parachute Festival and other missions, music and cultural festivals. In addition, many participated in the Americas Cup evangelistic outreach, as well as other citywide rallies around the Auckland area.

Following are some of the churches where teams ministered. There were many more than listed:

Samoa Unity Church, South Auckland (1,500 in attendance)

Pacific Islands Church, Glenndene (1,000 in attendance)

Pentecostal Church, New Lynn (1,000 in attendance)

Emmanuel Church combined Korean churches, Auckland (500 in attendance)

Samoa Church, Glenn Ennes (100 in attendance)

Assembly of God, North Shore (250 in attendance)

Indian Nazarene Church (200 in attendance)

Congregational Church, Mount Wellington (200 in attendance)

New Life Church, Henderson (700 in attendance)

Word of Life Church, Glenn Eden (100 in attendance)

Presbyterian Church, Papatoetoe (300 in attendance)

Emmanuel Church, Papatoetoe (300 in attendance)

Indian Life Center (100 in attendance)

Parachute Festival–30,000 participants. 6-7,000 visited the YWAM booth. LTSers had personal conversations with about 600 regarding missions.

In addition, Loren Cunningham spoke over 100 times during his three months in New Zealand, all across the North and South Islands. These numbers are not reflected in the above statistics.

U of N Workshops were made available to YWAM Staff and/or the public:

Darrow Miller “Discipling the Nations” Seminar

DTS Leaders’ Workshop

LTS Project Workshop

Marriage Enrichment Workshops/Relationship Enrichment Workshops

Keith and Marilyn Hamilton, veteran missionaries, were able to offer weekend workshops to 88 LTS students and Mangere Campus staff:

4 Level I Marriage Enrichment Workshops, involving 29 couples = 58 persons

2 Level I Relational Enrichment Workshops, involving 30 persons

Total who went through Level I Workshops: 88

2 Level II Marriage Enrichment (Basic Training) Workshops, involving 12 couples

2 Level II Relational Enrichment Workshops, involving 15 persons

Total who went through Level II Workshop to be equipped as trainers: 39 persons

Orientation to the University of the Nations

The overall vision of the U of N was presented in corporate LTS sessions from various perspectives by Loren Cunningham, Howard Malmstadt and David Hamilton. Students had corporate exposure and opportunity for personal interaction with:

Dr. Loren Cunningham, President, U of N

Dr. Howard Malmstadt, International Provost

David Hamilton, International Associate Provost and Assistant to the President
Dr. Tom Bloomer, International Associate Provost (via GENESIS)
Dr. Bruce Thompson, International Dean, College of Counseling and Health Care
Fiona Gifford, International Associate Dean, College of Communication
Joe Portale, International Associate Dean, College of Christian Ministries
Darlene Cunningham, Founding International Director, DTS Centre
Maureen Menard, International Director, DTS Centre
Christine Colby, International Director, Community Development Centre
Linda Connorton, Assistant Provost, Kona Campus
Sharon Carrington, Pacific and Asia Regional Records Office

Financial generosity:

LTS students and staff were involved in giving to several pioneer projects:

\$20,000 USD offering given to purchase equipment and launch GENESIS in the Pacific Region

\$25,000 USD raised for development of Mangere Campus through fundraiser

\$14,000 USD given through spontaneous student-led initiative toward production of David Cunningham's film "To End All Wars"

40 HOURS OF PRAYER: WHAT GOD SPOKE ABOUT THE FUTURE OF YWAM

- The structure of YWAM may look different, but the foundation stones are to remain; we must restore the godly foundations of YWAM and repair any faulty foundations, in order to support future expansion
- Room for familiar and unfamiliar ways of reaching out
- A corporate embracing of the "mind molders," into which God has sown the seeds for the future
- New openness to get into closed nations
- More freedom for creative and indigenous expressions of worship
- Battle for our inheritance; fight shoulder-to-shoulder against the enemy
- Purposeful mentoring, the older coming alongside the younger, equipping and releasing them
- The future will be more and more cross-generational and multi-cultural, with men, women, old and young, honored and involved in God speaking and moving among us; youth will take more leadership and be more prominent in the Mission, but all ages will play key roles
- The future will be the result of the prayers prayed in the past
- Technology will allow us as a decentralized Mission to be more unified; GENESIS will allow participation in more diverse expressions of group worship and assist us in hearing the voice of God globally
- We are to do God's will in ways never done before; new expressions of creative prayer and fasting
- God has given us the 87 nations where YWAM training does not yet exist: we are to take spiritual possession of these lands (Jesus said to disciple ALL nations - YWAM must take up this challenge)
- God will give us strategic, connected intercession for whole regions of the globe
- Restoration of the Biblical Christian mind: we need to know what we believe and why
- Greater emphasis on the Muslim world
- We are to reach every sphere, every people
- In crossing over the Jordan from the past to the future, the dichotomy between the U of N and other parts of the YWAM Family of Ministries will dissolve: the U of N will provide keys for frontier missions and reaching the hard places
- The arts will take a prominent lead
- Gen-X, a "pay-the-price, go-for-it" generation, will reach their destiny!

Dear John:

Thank you for your interest in the Field-Based Leadership Training School to be held in Barbados in 2002. Those of us who serve on the core LTS leadership team are thrilled to be bringing the LTS to this region of the world for the first time!

The idea for Youth With A Mission was born in the Caribbean: in 1956, 20-year-old Loren Cunningham lay upon a missionary's bed in the Bahamas and God poured out a vision of waves of young people, surging onto the continents of the world with the Gospel. The vision later turned to reality as he began YWAM in 1960 and started mobilizing young people for missions. In 1964, the young and fledgling organization picked 30 Caribbean islands from the Bahamas to the Dominican Republic for its first Summer of Service outreach. It was there that God proved Himself great...and confirmed that Youth With A Mission was *His* plan and idea.

We believe that NOW is God's time to visit this region and the Mission with a fresh, new wave of His Spirit: when Loren was on a ministry tour of the Caribbean and Central America a few years ago, he noted a groundswell of young YWAM leaders that have been developing, and he encouraged us to bring a Field-Based LTS there to facilitate the work that God is up to. We also felt strongly to include our Spanish-speaking brothers and sisters from South America. Though we have offered recent LTSs in Portuguese, we have not offered one in Spanish since the first Field-Based school held in Chile in 1991. We believe that this is a very strategic time for this part of the world! And the wave that is now building will be a tidal-sized wave!!

Let me back-track and give you a bit of the history and purpose of the LTS: Leadership Training Schools were developed to better equip YWAM leaders, bonding them into the broader vision of the Mission and encouraging international networking. The content focuses on 1) spiritual leadership, 2) organization, and 3) communication, with a strong emphasis on transferring the foundational values and history of YWAM. The LTS is a University of the Nations course worth 12 credits.

In 1988, there was a clear word from God to YWAM to seek to release more "two-thirds" worlders, women and youth into greater international leadership and decision-making. In response, Darlene Cunningham and others involved with the LTS took up the mandate to make this "banquet table" of leadership training available to people from the developing world who had not had opportunity to come to schools that, up to that time, had been held only in North America and Europe. We began to hold "Field-Based" LTSs on location in various regions of the world, with the specific goals of offering them in multiple languages, adapting the content to be culturally and contextually relevant to developing world nations, and making them affordable within the local economic context. We have since conducted Field-Based LTSs in Chile, Kenya, Tonga, India, Hungary, South Africa and New Zealand...in English, Spanish, French, Korean, Nepali, Russian, Portuguese and sign language. We believe that what God began in these locations regarding keys for releasing more leaders from developing nations, He will continue and expand upon in Barbados.

The dates for the Barbados LTS are February 6 - May 1, 2002 and it will be offered in English, Spanish and French. It will be held at Thickett Plantation, a wonderful 7.5 acre YWAM training campus focused on "mobilizing, training and sending" which is presently being expanded in preparation to host this LTS. The class will consist of a broad mixture of people—approximately

two-thirds will be from the focus region for this school: the Caribbean, Mexico, Central and South America. The curriculum will be specifically designed to assist them and others working in developing world countries. We hope to have the contribution of many other nationalities among our student body as well. (At the South Africa LTS, among the students and staff, we represented 52 nations and spoke a total of 128+ languages!)

Darlene Cunningham, Co-Founder of Youth With A Mission, will oversee this school along with a qualified, multi-national staff of leaders from around the globe. The LTS will address key issues such as: character qualities of a godly leader, how to handle difficult leadership dilemmas, working in inter-cultural teams, hearing the voice of God (both individually and corporately as a Mission), faith and finances, YWAM in the 21st century, intercession for the Caribbean, Central and South America, practical helps for fulfilling your ministry vision, destroying false belief systems, the importance of having a Biblical Christian world view, what it means to truly “*disciple* the nations,” leading by grace rather than law, redeeming the gifts God has planted within cultures...and *much* more. The Cross of Jesus will be central to all that takes place and the Bible will be our textbook! We trust that, learning in an atmosphere of cultural diversity with great freedom to ask questions, will encourage and release many into new understanding of their personal and ministry potential.

Corporate LTS training sessions will be taught by speakers such as Darlene Cunningham, Loren Cunningham, Darrow Miller, David Hamilton, Maureen Menard, Joe Portale, Howard Malmstadt and other international leaders. Students will also meet from time-to-time in smaller “schools within the school” to reinforce the classroom content and carry it through to personal application for their lives and ministry contexts. But the LTS is much more than the classroom content! One of the richest outcomes of the school is the network of international support relationships that develop, as students from many nations come to learn from the Lord, the speakers and staff, and one another. The LTS also sets an environment of faith for new ministries to grow, as students work in teams to prepare various LTS Planning Projects, which serve as a tool to communicate and implement ministry vision.

One of the greatest advantages of taking the LTS on location is that we are able to create an “international event,” not only bringing the wealth of nations together in terms of the student body, but by bringing in senior YWAM and University of the Nations leaders as speakers and staff, and turning the eyes of YWAM/U of N international toward a specific region of the world.

Attached is an information sheet with costs and other details, along with application forms. If you feel you are to apply to attend the Barbados LTS, please fill in all the forms and send them to the appropriate office for processing, given on the Information Sheet. May the Lord bless you and give you wisdom to lead in the ways of God!

Yours for the expansion of His kingdom,

Dawn Gauslin, International Coordinator
Field-Based Leadership Training Schools

LTS BARBADOS-2002 INFORMATION SHEET

DATES:	February 6 - May 1, 2002
LOCATION:	Barbados, Caribbean
FOCUS:	Caribbean, Mexico, Central and South America
LANGUAGES:	English, Spanish & French
SCHOOL LEADER:	Darlene Cunningham, Co-founder of Youth With A Mission, with a multi-national leadership team
REQUIREMENTS:	<ol style="list-style-type: none"> 1. Completion of a YWAM/UofN DTS/CDTS including outreach 2. Presently serving in a leadership role within YWAM/U of N, or a young person with recognized leadership potential 3. Long-term call to YWAM/U of N 4. Recommendation from YWAM/U of N leader with direct oversight of applicant

COSTS: The goal of YWAM/U of N is for our constituency to become two-thirds from the two-thirds world. We believe the field-based LTS is one key to helping bring this about. It is our hearts' desire to make the LTS financially accessible to those from weaker economies, but at the same time act justly in regard to those from nations with stronger economies. In order to move in this direction, we have developed a three-tiered fee scale, based on the current PCI (per-capita income) for a country in relation to the other nations of the world. Each individual's LTS fees will be assessed according to his/her nation of citizenship, because it is generally assumed that this is the relational root system from which they receive support. Therefore, if a husband and wife are citizens of different nations which fall in different fee categories, they will pay different fees. The fees charged for Category C basically cover only food and accommodation. The higher fees collected from individuals in Categories A and B will help to cover costs for LTS handouts, supplies, equipment, transport, etc. for the entire student body. (In order to keep the participant costs this low, the LTS speakers have agreed to cover their own travel expenses and forego receiving an honorarium as their gift toward investing in leaders from the developing world.)

The LTS student tuition fees will be as follows:

Category C	USD \$ 450
Category B	USD \$ 950
Category A	USD \$1,450

The PCI is computed by drawing current information from several published sources and averaging the figures. Applicants will be notified as to which category their nation falls within when their letter of acceptance is sent. *Individuals from Category C countries OUTSIDE the host region (Caribbean, Mexico, Central and South America), may contract with the LTS leadership regarding the possibility of paying a reduced fee of \$350.

We do expect EVERYONE in every category to pay their full LTS fees! Our budget requires this—there is no “padding.” We will do everything we can to work with you, believe with you and encourage generosity...but we expect each student to take full responsibility to see his/her fees come in prior to the end of the school.

STUDENT BODY PERCENTAGES: We have set some percentages for accepting students in order to keep a balance of those from the host region, individuals coming from other developing-world nations, and those from Europe and North America. The constituency of the school will be very international in terms of the student body, staff and speakers. However, in content, focus and methodology, the LTS will be geared toward the Caribbean, Mexico, Central and South America and other developing world contexts, seeking to explore Biblical truths in ways that are relevant for these peoples.

Our desire is to see groups of two to three leaders come together from their base or area, if at all possible. This has great value in making people feel secure, providing opportunity for teams to discuss together their insights while they are in the midst of the learning environment, and helping people implement what they've discovered once they return home.

MULTI-NATIONAL STAFF: We believe this LTS will be quite large (approximately 130 students) in order to include a large number of seasoned leaders as well as emerging leaders. To accommodate this, we will have a qualified, multi-national staff of leaders on hand. In addition to having corporate classroom sessions all together, we will break the larger school into smaller "schools within the school." Each small school of 25-30 students will have its own leader and staff and will meet together from time-to-time to process what they are learning in the classroom as well as engage in other Small School activities.

SCHEDULE: The schedule will be full and at times very demanding. We ask that students come with the least amount of outside responsibilities so that they can get the most out of the LTS opportunity. There will be a balance between classroom lectures, discussion groups, work duties, social activities and personal time. In addition to working on the LTS Project, there will be periodic exams and required reading to reinforce the learning process.

INFORMATION FOR FAMILIES & CHILDREN:

We highly encourage both spouses to attend the LTS as full-time students if at all possible, as the demands of leadership and the need for leadership understanding are a shared responsibility. Priority will be given space-wise to couples where both spouses are attending the school. Each partner should send in a separate application form.

There is no provision available during this LTS for a spouse to "sit in" on a class here and a class there, as we are accepting the maximum number of full-time students we can accommodate. It is imperative that each student attend all the classroom and small group sessions, as the learning process will require an integration of all these activities. The LTS is structured differently from most YWAM schools. We do not have a "teacher per week" schedule; rather, many speakers stay longer and there is more overlap of teachers to gain various perspectives. There will most likely be two class sessions every weekday: one which lasts all morning, and another shorter session in the late afternoon or evening.

If a spouse would like to attend the LTS as a full-time student, but feels that the class time plus course work and family demands may be too much to handle, he/she would need to communicate the situation in advance of the start of the school to: Dawn Gauslin:
101513.1574@compuserve.com (Spouses who are unable to attend full-time because of personal health restrictions or due to having an infant or unhealthy child may be able to contract in advance with the school leadership to attend some specific full weeks or series of teaching. However, they

would need to work out child care for the entire time and commit to attend all of the LTS class sessions associated with that speaker or topic. Auditing fees would apply.)

SCHOOLING AND CHILD CARE:

Infants: There will be no corporate childcare provided for children under the age of three. In order for both spouses to attend the LTS, parents of infants are encouraged to bring a nanny or partner together with other LTS families for their childcare needs.

Pre-school: We are planning to have a pre-school program available for children ages 3 through 6. The pre-school will be in session during all scheduled LTS class times.

School age children: At present, we are attempting to recruit personnel to run a sports and activities program during all scheduled LTS class times for children above six years of age. This program often proves to be a rich and wonderful time for the children, paralleling some of the experiences their parents are having in the LTS. However, if school-age children require home-schooling or supervision for a specific educational curriculum, parents will need to be responsible to oversee their studies or bring along a tutor.

It is our DESIRE to provide child care for the various age groups so that the children will be blessed and cared for and so that both parents will be released to attend the LTS. Please pray with us that qualified individuals will volunteer to oversee these programs. If you know of English or bilingual English/Spanish or English/French people who would be interested in helping run a preschool or an education/activities program for school-age children, please have them contact: Allen Burke re: LTS childcare helps

E-mail: barbadoslts@sunbeach.net

FAX: 1 (246) 423-4164.

Postal address: YWAM, Thickett Plantation, St. Philip, Barbados, West Indies.

IF we are able to recruit child care staff to run a pre-school and older children's program, the cost for materials will be: USD \$80 for children in Category A; USD \$50 for children in Category B; and USD \$20 for children in Category C.

HOUSING & FOOD COSTS FOR CHILDREN, NANNIES & NON-ATTENDING SPOUSES:

	Category C	Category B	Category A
0 through 2	0	0	0
3 through 11	\$ 50	\$150	\$250
12+	\$150	\$250	\$350
Spouses/*nannies	\$250	\$350	\$450

*Note regarding nannies/tutors: the LTS accountant will relate to the couple whom the person is assisting in regard to payment of their fees, as they are coming as an extension of that family, not as LTS support staff. Nanny/tutor fees will be charged according to the citizenship of the couple, not the citizenship of the nanny.

APPENDIX C-1c

Example Student Package 1: c) Example Application Form

LTS BARBADOS 2002 APPLICATION FORM

E-mail to: 101513.1574@compuserve.com -OR-

Post to: LTS Barbados, P.O. Box 4236, Kailua-Kona, HI 96745 USA

____ Non-refundable application fee of \$_____ enclosed
(USD \$20 per single/\$35 per couple. Make checks to "YWAM")
Date of application Day Mo Yr
Course applying for: LTS Barbados
Dates: February 6 - May 1, 2002
Are you pursuing a U of N degree? _____ No; _____ Yes

PLEASE
ATTACH 2
RECENT
PHOTOS

NAME: _____

BIRTH DATE: Day Mo Yr Last/family First Middle AGE: _____

BIRTHPLACE: _____ SEX: M _____; F _____

CURRENT ADDRESS UNTIL: Day Mo Yr

Street address or P.O.: _____

City: _____ Country: _____

Phone: _____ FAX number: _____

E-mail number: _____

PERMANENT ADDRESS: Street/P.O. _____

City: _____ Country: _____

Phone: _____ FAX number: _____

PASSPORT INFORMATION

Country of citizenship: _____

Name as listed on passport: _____

City and country where passport issued: _____

Passport number: _____ Expiration: Day Mo Yr

MARITAL STATUS: _____ Single _____ Engaged (date to wed _____)
_____ Married (date _____) _____ Divorced (date _____)
_____ Remarried (date _____) _____ Widowed (date _____)

Spouse's name: _____

Birthdate: Day Mo Yr Last/family First Middle Age _____ Birthplace _____

Passport country & number: _____ Expiration: Day Mo Yr

Will your spouse be attending the LTS as a student? _____

DEPENDENTS: Names of children accompanying you (if you plan to bring a nanny or tutor, place his/her name here and so note):

<u>Last/family</u>	<u>First</u>	<u>Middle</u>	<u>Birth day/mo/yr</u>	<u>Sex</u>
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____

Do any of your children have physical problems or learning disabilities which could require special assistance? If so, please explain: _____

HOME CHURCH: _____

Denomination _____ Pastor's name _____

Address: _____

Phone: _____

LANGUAGES

Please identify languages you speak and indicate your proficiency level on the line below:

- | | |
|------------------------------|---------------------------|
| 1 - elementary | 2 - limited |
| 3 - minimum professional use | 4 - full professional use |
| 5 - native speaking ability | 6 - mother tongue |

_____ English proficiency ; _____ Spanish proficiency; _____ French proficiency

Other languages and proficiency: _____

In which language would you prefer to do the LTS (this would include discussion groups and all coursework—exams, book reports, etc): _____ English; _____ Spanish; _____ French; _____ Japanese

SKILLS

Occupational skills and years of experience: _____

Musical ability or other talents: _____

FINANCIAL INFORMATION

Do you have your complete LTS fees? _____ Yes; _____ No

If no, how much will you have upon arrival? _____

From what source will the remainder come? _____

Do you have the finances for your round trip travel to and from Barbados? _____

Do you have any outstanding debts? (If so, please explain): _____

EMERGENCY CONTACT

Your name: _____

In case of emergency, contact: _____

Relationship to applicant: _____

Address: _____

_____ Phone: _____

STUDENT EMERGENCY MEDICAL INFORMATION

Height ____ Weight ____ Blood type ____ (O, A, B, AB / positive or negative)

Would you rate your health condition as: ____ Excellent, ____ Good, ____ Fair, ____ Poor

Are you allergic to any drugs? ____ No, ____ Yes (Specify) _____

Are you presently taking any medication? (Specify) _____

Females: are you pregnant? ____ No, ____ Yes, due date: _____

Are you at present under a doctor's care for any condition? (Specify) _____

Do you have any physical impairments, handicaps or health conditions which may require special attention? ____ No, ____ Yes. If yes, please specify: _____

CONSENT FOR TREATMENT

In case of emergency I hereby agree to the performance of such treatment, including anesthesia and surgery, as the attending doctor or physician may deem necessary.

Applicant's signature _____ Date _____

RELEASE OF LIABILITY

I do hereby release University of the Nations and Youth With A Mission, Inc., its staff, agents and volunteer assistants from any liability whatsoever arising out of any injury, damage or loss which may be sustained by myself or my family during the course of involvement with University of the Nations/Youth With A Mission.

Signature _____ Date _____

BACKGROUND INFORMATION

1. Why do you want to attend the LTS—direction, desires and expectations? Is there a specific reason for applying to attend the LTS in **Barbados** (versus some other location)?

2. When and where did you complete your **YWAM/U of N** Discipleship Training School?

Lecture phase dates: _____ Location: _____
Outreach phase dates: _____ Location (s): _____

3. Please list all of the University of the Nations courses you have completed:

<u>Course name</u>	<u>Location</u>	<u>Date</u>
_____	_____	_____
_____	_____	_____
_____	_____	_____

4. Have you had previous management or leadership training in YWAM/U of N or professionally?

If yes, please specify: _____

5. What are your past leadership responsibilities with YWAM/U of N?

<u>Position</u>	<u>Location</u>	<u>Dates</u>
_____	_____	_____ to _____
_____	_____	_____ to _____
_____	_____	_____ to _____

6. What is your present responsibility with YWAM/U of N?

7. What is your long-term commitment to YWAM/U of N internationally?

_____ 1-2 years, _____ 3-5 years, _____ career
To the current YWAM base where you are serving? _____ 1-2 years, _____ 3-5 years, _____ career

8. What areas (locations and/or types of ministry) do you feel called to?

9. The Leader's Reference should be given to the YWAM/U of N leader whom you directly relate to:

Name: _____

YWAM/U of N function/responsibility: _____

Address: _____

Phone: _____ FAX: _____ E-mail: _____

APPENDIX C-1d

Example Student Package 1: d) Example Reference Form

LTS BARBADOS-2002 CONFIDENTIAL LEADER'S REFERENCE

LTS APPLICANT: Please fill in your name on the line below and give this form to the YWAM/UofN leader whom you relate to most directly.

Name of applicant: _____

DEAR YWAM/U OF N LEADER: the above-named person is applying to attend the Field-Based Leadership Training School to be held in Barbados February 6 - May 1, 2002. The purpose of the Field-Based LTS is primarily to help equip YWAM leaders and those with leadership potential *from* developing nations or who are *ministering in* the developing world with Biblical understandings of spiritual leadership, organization and communication which are relevant for their situations.

Please fill in this reference form and send it directly to: 101513.1574@compuserve.com
(or mail to: LTS Barbados, P.O. Box 4236, Kailua-Kona, HI 96740-4236 USA.

This person's application can not be processed until this reference has been received. Thank you.

PLEASE PRINT

Your name: _____

Your function in YWAM/U of N: _____

Your address: _____

Telephone: _____ FAX: _____

E-mail: _____

1. Do you recommend this person to attend the LTS? _____ no; _____ yes. Why or why not?

2. Are there any reasons why you would specifically recommend that the applicant attend the LTS in Barbados (versus some other location)? _____

3. What are the applicant's present leadership responsibilities -OR- what specific evidences of leadership potential have you observed in his/her life? _____

4. How long have you worked with the applicant? _____ Describe your work relationship: _____

5. What has been the applicant's most valuable contribution to the ministry at your base, or in the country where he/she works? _____

6. What do you see as his/her gifts or assets in terms of ministry and leadership? _____

7. If this applicant is accepted to attend the LTS, what would be his/her chief need for personal development? _____

8. How long is this person's commitment to YWAM?

____ 1-2 years; ____ 3-5 years; ____ career

To your base? ____ 1-2 years; ____ 3-5 years; ____ career

9. Is your base or region helping to cover the cost of the LTS or travel expenses for the applicant in any way? If yes, please specify: _____

10. Further comments: _____

Signature

Date

APPENDIX C-2a

Example Student Package 2: a) Example Acceptance Letter

Dear John:

Greetings in Jesus' name! I am happy to inform you that we prayed over your application and you are accepted to attend the Barbados Leadership Training School, February 6 - May 1, 2002.

We have great anticipation for this special time together! Darlene Cunningham and many of us involved in the preparations for this school, both here in Kona and in Barbados, have been praying for YOU and for God to do all He has in His heart among us during the LTS. We have a sense of faith in our hearts that, as we return to this region of the world where YWAM got its start in short-term missions, He is going to bring a new level of release, impartation of vision, and anointing for the future--not just for the Caribbean, but for the Mission as a whole.

God has encouraged us that He wants to bring some young "Davids" to the school--possibly inexperienced in their leadership, yet called and anointed of God to defeat spiritual "giants" and lead us into the future! We also sense that there is to be an important link for the Kingdom between those from the Caribbean and those coming from African nations.

Applications are pouring into my office here in Kona, as well as to the coordinating offices in Barbados (processing applications from the Caribbean), El Paso/Juarez (processing Mexico and Central America), Argentina (processing South America) and Lausanne (processing French applications). The outlook for the multi-national student body of this LTS is very exciting! We also have a very capable staff of international leaders who will help to lead the school and be available to interact with you personally.

The LTS schedule will be intense and quite demanding. In order to focus and maximize your time, we request that you delegate as many of your leadership responsibilities back at your home location as possible. Believe God to raise up young Timothy's to carry the ministries at home so that you can apply yourself 100% to what God has for you during the LTS.

Attached is some practical information. Please read each section carefully. Please make your airline reservations early so that you can arrive ON the arrival dates of February 5 or 6 (no earlier, and definitely no later).

PLEASE ESPECIALLY READ THE VISA INFORMATION IN THE HELPFUL HINTS VERY CAREFULLY. Everyone coming to the LTS--students, staff and all those accompanying them--will need to acquire visas prior to arrival in Barbados. Our LTS Immigration Liaison, will walk you through the whole process--but it may take from six weeks to five months to obtain the visas, depending on your country of citizenship. Therefore, it's important that you begin the process immediately upon receipt of the application form and instructions.

According to our records, you are a citizen of {insert nationality, according to passport}, which means you would pay the {insert category} cost for the LTS of {insert amount} USD. {Note: for couples, be sure to add "per person" and/or if partners are from nations paying different fees, be sure to note that.}

Please join us in prayer for God to open doors, provide finances, and establish others at the various bases to take on leadership responsibilities in order to release every person who is to be here for this LTS. May the Lord guide and bless you during the days ahead. We look forward to seeing you--along with a kaleidoscope of students/staff from around the globe!--in Barbados, the gem of the Caribbean. Let's come with hearts prepared to learn from God and from one another!

Yours for the expansion of His Kingdom,

Dawn Gauslin
International Coordinator, Field-Based Leadership Training Schools

HELPFUL HINTS FOR LTS BARBADOS: GENERAL INFORMATION**VENUE**

The Leadership Training School will take place in the parish of St. Philip, Barbados. Barbados is the most easterly of the Windward Islands--the "gem of the Caribbean." It lies about 59° longitude and 13.5° north of the equator, just off the coast of Venezuela and Guyana, and is an English-speaking country. The Youth With A Mission campus is located on the beautiful 7.5 acre Thickett Plantation in St. Philip, 20 minutes northeast of the Grantley Adams International Airport. Classes and dining will take place at Thickett Plantation, with housing on the campus and at two other facilities nearby. In order to accommodate the maximum numbers for the LTS, students should be prepared for tight living quarters: families with young children will most likely be housed in one room, and singles will live in multiple-person rooms and/or dormitories.

CLIMATE

Barbados' climate is very moderate during the months of December to June. The temperature ranges from 25° to 32° Centigrade (77° to 90° Fahrenheit). (The rainy season extends from July to November.) The weather should be warm, pleasant and sunny during the LTS. Barbados boasts some of the most beautiful beaches in the Caribbean and you can find one within 15 minutes walking distance from the base on the Atlantic side of the island. If you prefer the calm, warm water of the Caribbean Sea, the west and south coast are only a short drive away.

VOLTAGE/ELECTRICITY

The electricity supply is 110 volts, 50 cycles AC. Please be aware that 60 cycle electrical clocks do not keep the right time but all other electrical items (blow dryers, tape decks, etc.) operate adequately. Barbados uses North American style plugs.

EQUIPMENT/VALUABLES

There is no problem bringing personal valuables such as cameras and laptop computers to Barbados--however, it is always wise to guard your belongings. Bridgetown is a reasonably safe town, however, it is recommended that you travel in groups when leaving the base.

PHONE/FAX/MAIL

The Barbados base telephone number is: +1 (246) 423-7496

This is for emergency use only; you will be given another telephone number near your housing allocation for personal incoming and outgoing phone calls upon your arrival in Barbados.

The FAX number is: +1 (246) 423-4164

Incoming Mail should be sent to:

Your Name – LTS, YWAM
Thickett Plantation, St. Philip
Barbados West Indies

It is not recommended that cash be posted through the mail. Packages may be sent with no problem.

!!! IMPORTANT VISA INFORMATION !!!

God has given our LTS Immigration Liaison very favorable interaction with Barbados Immigration officials, for which we are thankful. They are willing to work with us in every way possible, as long as we strictly follow their requirements.

EVERYONE (all LTS students and staff--anyone coming to Barbados for longer than 28 days) **WILL BE REQUIRED TO APPLY FOR A VISA IN ADVANCE OF THE LTS.** This process will take **A MINIMUM OF SIX WEEKS AND A MAXIMUM OF FIVE MONTHS**--so it is important that you do not delay in beginning the visa application process!

There is a two-step visa process: Step 1 and Step 2.

Participants from the following nations will be required to complete **BOTH Step 1 AND Step 2:**

Afghanistan, Algeria, Andorra, Angola, Bahrain, Benin, Bhutan, Bolivia, etc....

Participants whose nation is NOT listed above will only be required to complete Step 2 of the visa process.

The office which sent your acceptance letter and this Helpful Hints information has sent to our LTS Immigration Liaison, all of the vital information needed to begin your visa process. Immediately upon receipt of your name and information, he will send you detailed instructions, a visa application, and a letter of invitation from YWAM Barbados. (To speed the visa application process, he will send this to you in two formats: by E-mail and by snail-mail).

!!!! PLEASE FILL IN AND RETURN YOUR VISA APPLICATION TO ALLEN BURKE IMMEDIATELY UPON RECEIPT !!!!!

If you do not receive the above-mentioned information and visa application in a timely manner, please contact: LTS Immigration Liaison:

E-mail: barbadoslts@sunbeach.net FAX: 1 (246) 423-4164.

Postal address: YWAM, Thickett Plantation, St. Philkip, Barbados, West Indies.

HEALTH INFORMATION

There are no immunizations required for Barbados. Barbados has an excellent medical system with specialists in most areas.

MONEY MATTERS

IMPORTANT: LTS PAYMENTS WILL BE RECEIVED AT REGISTRATION ON FEBRUARY 6. You may use USD cash, a USD personal check, USD Bank Draft (made out to YWAM), USD Travelers Checks or Barbados dollars in cash or check. The amount you will be expected to pay, according to your category, is printed in your acceptance letter. Fees for children and Nannies are quoted in the Information Sheet.

Currency: The unit of currency is the Barbados dollar (\$) and is tied to the American dollar at U.S. \$1 = BDS \$1.99. The newspapers and banks publish the latest conversion rates daily for other currencies.

Credit cards, especially Visa and MasterCard are widely accepted. There are many Automatic Teller Machines (ATMs) in Barbados, which accept Visa and MasterCard. The banks will not cash personal checks unless you have your own bank account.

WHAT TO BRING

If you play a musical instrument, please bring it along—especially any instruments indigenous to your country, as we hope to have some wonderful multi-cultural expressions of worship to the Lord. Please try to bring an outfit of your national dress, as there may be many opportunities to use it for Love Feasts/or public missions events. And, if possible, bring a large cloth flag from your nation or the nation you're working in. Also, be sure to bring photographs of your YWAM base, ministries and staff to share with other LTSers.

Following are some additional items to be sure to pack:

REQUIRED: Bible, notebook, pens and pencils etc.

Plate, bowl, mug, cutlery

BEDDING – include sheets, pillow and possibly a light blanket (you will want to make every effort to fit these items into your luggage, as the cost of buying them in Barbados will be very high—as much as USD\$50 for sheets). You'll also need to bring a towel.

SUGGESTED: Bring as much as you can pack, as prices are high in Barbados.

Personal first aid kit

Toiletries, shower slippers

Flash light, umbrella

*Bathing suit (a must!)

Sunscreen

Water bottle/canteen

*Due to the multitude of nations attending the LTS and the variety of cultural dress codes, we would ask that you bring modest bathing attire: full-cut one-piece bathing suits for women and boxer-style swimming trunks for men.

Sunday & ministry attire: Please be sure to pack at least one “dressy” outfit for church and ministry times. Unlike some cultures in the west, where it has become common to wear casual clothing to church, Sunday

services and ministry times are a “dress up” occasion in Barbados. It is appropriate for women to wear dresses and for men to wear slacks, dress shirts and ties.

Alcoholic beverages: Out of brotherly love, we want to honor the values of our host culture. Please be aware that, whatever your personal or cultural convictions may be regarding the consumption of alcoholic beverages (including beer and wine) it is generally not acceptable by Barbadian Christians nor non-Christians for Christians to drink.

ARRIVAL AND DEPARTURE DATES

Please plan to arrive in Barbados on Tuesday or Wednesday, February 5th or 6th and depart NO EARLIER than the morning of May 1st. LTS registration will be on Feb. 6. (Please bring your passport and LTS fees and visa fees with you to Registration). Wednesday, February 6th will be considered the first day of LTS class.

ALL STUDENTS ARE EXPECTED TO ARRIVE ON TIME FOR THE START OF THE SCHOOL AND STAY THROUGH THE END OF THE SCHOOL. Late arrivals or early departures are not acceptable.

This may seem severe, but it is intended to be a protection to you and to the school. It is important that everyone is present throughout the entire school in order to get God’s maximum—from the bonding time at the beginning to the commissioning time at the end. Thanks for your cooperation.

We recognize that it may be difficult to get the exact flight date you want for your airline reservations. If you must arrive a few days prior to the LTS student arrival days (February 5th and 6th) YWAM Barbados has graciously consented to assist you in finding housing in another location. There will be a per-person/per-day cost involved, as LTS fees would not cover this. If you arrive before February 5th, you will be responsible for your own transportation as well. Pre-LTS housing will be secured only if you contact YWAM Barbados WELL IN ADVANCE of your arrival! Contact: Allen Burke, LTS Early Arrival Requests

E-mail: barbadoslts@sunbeach.net FAX: 1 (246) 423-4164.

Postal address: YWAM, Thickett Plantation, St. Philkip, Barbados, West Indies.

The LTS fees cover food and housing starting Monday, Feb. 5th through Friday, May 2nd. Anyone arriving before Feb. 5th or staying beyond noon on May 2nd will need to make alternative arrangements for accommodation at their own expense.

TRAVEL HELPS

Barbados has only one airport, the Grantley Adams International Airport. When sending your arrival information, be sure to clearly state your airline name, flight number and the date and time of your arrival.

IN A SEPARATE E-MAIL [Appendix C-2d], THERE IS AN ARRIVAL FORM FOR YOU TO FILL IN AND SEND TO US. If you send us your arrival details for February 5th or 6th, we will have someone with a YWAM sign available to meet you:

BARBADOS: GEM OF THE CARIBBEAN

Land and History:

The early pioneering of Barbados is attributed to Amerindians from the area of South America known today as Venezuela. They came across the treacherous seas in dugout canoes and set foot on the island almost 4,000 years ago. Throughout the next 3,000 years the island was inhabited by various tribes with remnants of the peaceful farming and fishing tribe know as the Arawaks.

When Captain John Powell landed at Holetown, St. James on the island by accident in 1625, the recorded history of Barbados began as the English claimed the island for the Crown and seized the opportunity for agricultural development. In 1627 Powell brought with him 80 settlers and a number of indentured servants to develop the island of Barbados. Tobacco was the first crop planted for export, however, it was displaced by the more profitable sugar cane. By the end of the 16th century the island had over 20,000 white settlers and twice that number of slaves.

As Barbados developed as a plantation colony, so did the slave population. Large numbers of people were forcibly brought over from Africa to do the agricultural work. This developed a "triangle of trade" where manufactured goods were shipped from England and traded for African slaves. The slaves were then brought into Barbados, and the sugar from their labors was shipped off to England. The plantation system in the

Caribbean was especially brutal as many of the owners spent most of their lives in England living off the profits that were made. Plantations were left in the hands of overseers whose only goal was production and profit with little regard for human life. Yet in the midst of this, God was at work!

In the development of Christianity on the island, initially the established church mirrored the attitude of colonial authorities towards the slaves. They were denied the Gospel and the ability to read and write, as it was believed that the owners would then need to acknowledge them as equals created by God, rather than pieces of property. In contrast, early Methodist and Moravian missionary pioneers had God's heart for the slaves and were persecuted by government authorities for seeking to evangelize them. Early in the 1800s, a breakthrough came in response to a recent slave rebellion. There was a surge of educational initiatives established by the British governor and the evangelization of all peoples on the island was encouraged.

Slavery was officially abolished in 1843 due to the pressures of religion and rebellion, including a powerful abolitionist movement in England. Yet unlike many other colonies, Barbados did not experience a mass exodus of white settlers. This has left strong British ties and a higher percentage of whites than on most other islands. Barbados remained a British colony until its independence in 1966. Although slavery was abolished, improvements in conditions for former slaves were marginal and it wasn't until the riots of 1937 that social reform began to move in their favor. Through the leadership of Grantley Adams and other colleagues, universal suffrage became a reality in 1950. In 1966 Barbados gained its independence from Britain under the leadership of Errol Barrow, however, constitutionally the island remains a member of the British Commonwealth of Nations. Over the 35 years of independence, Barbados has steadily progressed in economic development.

Today, tourism is the main income earner for the island, and thousands come from Europe and North America. There is also a vibrant offshore banking and manufacturing sector. Sugar cane is still grown, and you will find sugar cane fields and historic sugar plantations dotting the landscape.

YWAM Barbados is located on one of these former plantations, and is a reminder of God's power to redeem from the curse: that which the enemy intended for evil, God has turned to use for good. Today there are Afro-Caribbean Christian missionaries from our campus serving God all around the world, including West Africa.

The Church in Barbados.

Youth With A Mission is in the midst of a growing Caribbean missions movement and has good relationship with a wide variety of churches. Their challenge for the Church is "one missionary for every 100 believers." Within Barbados itself there is the potential for 600 missionaries to go to the frontiers! Several missions-minded churches have been raised up by God to model His purposes and there is a thriving evangelical movement. The Barbados Evangelical Association and other interdenominational church organizations have declared they are now part of the "missions sending force."

Yet in the midst of all of this, there is still a sense that the present generation of young people hang in the balance. Apathy, passivity, and deep family brokenness cause them to search for a reality to the Gospel that many times they have heard but not seen. The Church needs to adopt new models of ministry in order to bring revival to this generation.

Life on the Island:

Bridgetown, the capital of Barbados, is 30 minutes from the YWAM campus. It is a shoppers' paradise where Broad Street is lined with duty free shops and a lively, wide variety of people. Barbadians are generally hospitable and street vendors selling souvenirs-to-snow-cones are not very aggressive. There are many opportunities for waterfront dining and lots of entertainment. Beautiful beaches waiting to be discovered surround this small island. From the rugged and spectacular east coast to the warm, calm south and west coasts you'll come to know why it is called "the gem of the Caribbean."

No stay in Barbados is complete without an island tour while sipping a cool coconut drink and eating flying fish cutters. You'll see windmills and plantation houses contrasted with traditional small wooden homes with neatly kept flower gardens. You may begin your tour by taking the public transport that passes right in front of the gates of Thickett Plantation with a fare of only \$1.50 BDS (U.S .75 cents) one way.

IMPORTANT STUDENT ACADEMIC INFORMATION**LTS PROJECT:**

Habakkuk 2:2 "Write the vision; make it plain on tablets, so that a runner may read it."

The LTS Project is designed to give an opportunity for YWAM leaders to define their vision and develop the practical skills to plan, manage and communicate well. This is a creative process meant to both enlighten and confirm what God has been speaking, helping you fulfill the dream He has put in your heart.

An experienced international team of facilitators will join the school for the two-week LTS Project Workshop to help give leadership. During this time we will break into project teams and have a very interactive, hands-on, workshop-style schedule. Our text for the LTS Project Workshop will be *Courageous Leaders*, which all students will have previously read as one of their book reports. We will look at the creative process of project development in an integrated fashion, moving from God-inspired vision to a God-led plan and on to God-motivated action. Our corporate YWAM beliefs and values will be seamlessly interwoven into the whole project development process with the goal that our programs be life-producing and world-transforming.

There will be a strong emphasis on working together as a team to accomplish the LTS Project. For this reason, much of the work for the project will be done in a team context, grouped according to common vision and the language in which you are taking the LTS (English, Spanish or French). However, there will also be an opportunity within the broader team project for you to develop your own personal vision as a separate section. We encourage you to begin now to prayerfully consider what area you would like to focus on and share your ideas with others for their input. We would also suggest that you begin to gather data and resource information which may relate to your vision (costs, demographics, positive and negative factors which could affect your plans) and bring it with you to the LTS, as resource material will be limited.

WRITTEN EXAMS

The Leadership Training School is affiliated with the University of the Nations. Therefore, in accordance with the Biblical concept of evaluation, there will be periodic examinations throughout the LTS: 1) to reinforce the learning process, and 2) to help the staff determine how they can better facilitate the students in assimilating the content of the school.

We recognize that, coming from a broad spectrum of nations, we have diverse educational backgrounds and study habits. We encourage you to take written notes during the corporate teaching sessions throughout the LTS. We will provide information for study helps toward the beginning of the school. Students will also discuss and process the classroom content together with LTS staff members within their Small Schools.

REQUIRED READING

The following books will be among the required reading for book reports during the LTS. If you already have these two books or can obtain them locally, please bring them with you. Otherwise, a limited number of these books will be available for purchase at the LTS.

Courageous Leaders Transforming their World by Halcomb, Hamilton, Malmstadt
Understanding Leadership by Tom Marshall

Students will choose one of the books from the following list for their third book report. If you have any of the following books, or if you have other books you would like to recommend which focus on leadership, management or communication, please feel free to bring them along to the LTS to share with others.

[NOTE: Book list is not included here, as it appears in the Book Report section of the Syllabus, Appendix H.]

APPENDIX C-2d

Example Student Package 2: d) Example Arrival Form

STUDENT ARRIVAL INFORMATION FORM

Please send the following information well in advance of your arrival to:

LTS Arrival Information--Allen Burke

E-mail: barbadoslts@sunbeach.net FAX: 1 246 423 4164

Postal address: YWAM, Thickett Plantation, St. Philip, Barbados, West Indies

Student name: Mr/Mrs/Ms:

E-mail number:

FAX number (including country code):

Phone number (including country code):

Number of additional family members traveling with you:

Are you bringing a nanny/tutor? If yes, what is his/her name?

ARRIVING BY AIR TO GRANTLEY ADAMS INTERNATIONAL AIRPORT, BARBADOS:

(If you send in the following information and arrive on Feb 5 or 6, we will have someone at the airport with a YWAM sign to greet you and transport you to the base.)

Name of airline:

Flight number:

Date of arrival:

Time:

Arriving from what city?

ARRIVING BY LAND:

Please note whether you plan to arrive on February 5 or February 6?

Approximately what time of day?

NOTE: We recognize that it may be difficult to get the exact flight date you want for your airline reservation. **YOU MAY NOT ARRIVE ANY LATER THAN FEBRUARY 6TH!** If you must arrive a few days prior to the LTS student arrival days of February 5 or 6, YWAM Barbados has graciously consented to assist you in finding housing at another location. There will be a per-person/per-day cost involved, as LTS fees do not cover early arrivals. You would also be responsible for your own transportation. Housing will be secured only if you contact YWAM Barbados **WELL IN ADVANCE** of your arrival. Contact: LTS Early Arrival Request--Allen Burke, E-mail: barbadoslts@sunbeach.net FAX: 1 246 423 4164, Postal address: YWAM, Thickett Plantation, St. Philip, Barbados, West Indies

August 26, 1996

Dear LTS student:

Greetings from Switzerland, where we are in the final days of preparation for LTS arrivals in both Lausanne and Budapest. You are going to be involved in a unique pioneering adventure, alongside all the other positive experiences that previous LTS students have enjoyed.

As you are aware, we are running two Leadership Training Schools simultaneously this fall, with Loren and Darlene in leadership. In order to accomplish this, we are planning electronic link-ups between Switzerland and Hungary so the two schools will be sharing the same teacher, at times, and you will also be able to see and get to know the students and staff at the other location. This interactive, "electronic" classroom project being pioneered for the University of the Nations is called the GENESIS Project. It is truly a new beginning for us.

We have a sense that the privilege we have in pioneering the GENESIS Project has far greater spiritual implications for the future than we presently have understanding to convey. It is a multiplier...a networker...it will bring whole areas out of isolation and also keep everyone on track so we know instantly whether the concepts we're teaching are relevant "out there." The configuration of people in these two schools--those from the former Soviet bloc and our South Koreans with a heart focused toward North Korea--have known isolation and somehow this sets the stage for a greater authority for the GENESIS Project.

Each day, we have a new confirmation that God indeed is pleased and intricately involved in the details of these "dual" LTS schools. As we work on the coordinated schedule, there truly is an amazing "weaving" of this tapestry, as Loren goes there...Darlene comes here...David Hamilton, Markus Steffen and others go back and forth...the whole Lausanne school comes to Budapest, etc. Over and over again, we find ourselves praising the Lord, saying, "God, only You could work out these details so wonderfully"--and He indeed is doing it!

As we're working on the LTS curriculum, we find ourselves saying "yea" and "amen." The speakers coming and the staff the Lord has called are truly gifts from God...as are you and your fellow students. You will be thrilled when you discover who all the students are and where they're from--we have accepted 50 students to the Lausanne LTS and 100 to the Budapest school thus far, with a few more still "on the horizon." It's a joy to look forward to the third week of the school when we'll all be together in Budapest--it will be a true "cultural smorgasbord."

We are keenly aware that there has been a building process with the LTSs through the years: each school builds upon the previous one, as does the understandings we glean from both students and staff, particularly regarding cross-cultural issues. We have a sense that much of what we have learned in the past is converging for these schools and we anticipate a high level of revelation.

Please join with us in believing God for this revelation to come upon us from the Holy Spirit, that we may better understand the great power of the Cross in relation to the task that is before us to "go into all the world." Keep being strong in your resolve! Always in these final weeks preceding the start of the school, the enemy does all he can to set up roadblocks, to create alternate opportunities to attract you away from the calling, or to place doubt in your heart that you indeed can sacrifice this kind of time. Recognize these attacks, temptations and doubts as part of the warfare! Stand firm on the "word of the Lord." Come with anticipation!

You are often in our prayers. This morning the Lord quickened to me (Darlene) Psalm 91:11, "For He will give His angels charge concerning you, to guard you in all your ways." I made out a list for the angels...all the things I definitely want them to be in charge of! :-)) I would encourage you to do likewise, and look to God with faith in your heart for all you need to see Him do in these final weeks and days.

We are looking forward to hearing Jesus through you, and together sitting at His feet. We are really grateful for your trust and commitment to be with us for these three months. Although we have been involved in many LTSs with hundreds of students over the years, somehow it is ever-new and always exciting as we begin the *next* LTS. The reason is *you* and your potential in God! We are committed to serve you and to see the gifts and callings that God has placed within you released so that you may know the greatest fulfillment and fruitfulness possible. Then the kingdom of Christ will be extended more effectively throughout the world ...through *you!*

Your co-laborers,

Loren & Darlene Cunningham

P.S. A few practicalities as you get ready to depart:

1. Please be sure to FAX and/or E-mail your detailed arrival information as soon as possible (see the form on your "Helpful Hints" information).

Those coming to Lausanne should send it to:

Young Shin Kim: E-mail: 106003.2167@compuserve.com. FAX: +41-21-784-2320.

Those coming to Budapest should send it to:

Teresa Drew: E-mail: HowardDrew@msn.com. FAX: +36-1-112-0907.

2. For those with young children: you may want to bring your own baby bed, as the LTS is not able to provide cribs or baby beds in Budapest or Lausanne.

3. If you have a copy of the books Understanding Leadership by Tom Marshall or Management: A Biblical Approach by Myron Rush (or any of the other books listed in the Helpful Hints book list), please be sure to bring them along. We will have a limited number of books available for sale to students who do not have their own copies.

YWAM Staff-Children Tuition Credit Plan

University of the Nations, Lausanne, Switzerland

Approved: August 20, 1997

In recognition of a family's faithful service within Youth With A Mission, the YWAM Staff-Children Tuition Credit Plan provides an opportunity for children raised in YWAM to attend the University of the Nations, Lausanne Campus, tuition free.

We believe these children have unique foundations and great potential to become strong future missionaries, as they have been "brought up" in the Mission during their most formative, developmental years. They understand YWAM's values, the majority come from relatively "whole" families, and most have embraced their inheritance of vision and calling.

These tuition free students will not take the space of paying students, but will be accepted into courses on a "space available" basis. Hopefully, they will enhance every course they attend, as they already have a missions perspective.

The YWAM Staff-Children Tuition Plan applies to:

- 1) Children of current U of N-Lausanne resident staff who have been in YWAM a minimum of seven consecutive years (not including student status or short-term volunteer program status).
- 2) Children of current YWAM/U of N staff internationally who have been in YWAM a minimum of seven consecutive years

Student responsibilities:

- a) Housing and food costs, according to the normal student fee allotment for food and housing.
- b) U of N student registration fee paid to the Regional Records Office, and other individual expenses, such as books, lab fees, airlines tickets, etc. The applicant is responsible to pay the course registration fee if not living at U of N Lausanne during the application process.
- c) The student is not to be charged administrative fees or a percentage of other course expenses which his or her involvement does not directly cause to increase.

Procedure:

1. YWAM Staff-Children Tuition Credit applies to **post** DTS courses only
2. Staff-Children Tuition Credit applies to **undergraduate** studies only
3. Student must apply through normal U of N application process
4. Tuition credit students will be accepted into a given school on a "space available" basis, after all paying students have been registered. The recommended maximum number of tuition credit students to paying students is 15%.
5. Student must ***begin first course prior to 24th birthday***
6. Student must ***begin final course prior to 30th birthday***
7. A maximum of **120 credits** will be covered by free tuition plan (plus an option of 12 additional credits for English language study, bringing the total possible to 132 credit-hours).
8. Failure of a course completed under the YWAM Staff-Children Tuition Credit Plan will result in the student repeating the same course (with school leader's approval) at their own expense

9. "Seven years" clause refers to seven *consecutive* years during which *both* the parent and the child have been full-time in YWAM. (If the child has not lived with the parent or guardian for seven consecutive years of full-time service in YWAM, the child does not qualify. A child who, after completing high school or equivalent leaves YWAM to work or travel for a time, must have been with YWAM for seven *full* years prior to leaving YWAM in order to qualify.)

10. Exceptions to any of these statements will only be granted after a written petition is approved by the head of the Academic Affairs committee.

NOTE: The intent of the YWAM Staff-Children Tuition Credit Plan is to encourage U of N attendance by those who have been **raised in the Mission during their primary and secondary school years.**

U of N YWAM Staff-Children Tuition Credit Application
(Application must be made prior to 24th birthday)

Applicant name: _____ Date of birth (day/mo/yr): _____

Course title: _____ Starting date: _____

PARENTS' YWAM/U OF N SERVICE: (Must total seven consecutive years)

	<u>Job title</u>	<u>Location</u>	<u>Dates</u>
1.	_____	_____	_____
2.	_____	_____	_____
3.	_____	_____	_____
4.	_____	_____	_____
5.	_____	_____	_____

Total years applicant lived with parent(s) during YWAM service: _____

Location and dates of applicant's DTS: _____

Location and dates of DTS outreach: _____

Total amount of Tuition Credit already received: _____

	<u>Course</u>	<u>Location</u>	<u>Date</u>
1.	_____	_____	_____
2.	_____	_____	_____
3.	_____	_____	_____
4.	_____	_____	_____
5.	_____	_____	_____

Signature of parent/guardian: _____ Date: _____

Signature of applicant: _____ Date: _____

+++++

For office use only

I verify that space is available for the applicant, and that I will accept him/her into the school.

Signature of school leader: _____ Date: _____

This application for YWAM Staff-Children Tuition Credit is approved. Lausanne Council representative: _____ Date: _____

January 26, 1996

Dear :

Bonjour from Lausanne! It was such a joy to have you with us at the LTS in India last year--you received rave reviews from the students on their final evaluation forms. God truly ministered to us in wonderful ways through your teaching.

We are presently in full gear, preparing for the upcoming LTS which will take place in Budapest, Hungary September 26 - December 19, 1996. We would like to invite you to come and speak again on [specific topic] in that school. The time that looks like it would work best in our overall schedule is Week 5 (October 28) or Week 6 (Nov 4)--but we have some flexibility at this point, if neither of these weeks will work for you. We will plan to give you ten 90-minute class sessions during your teaching week. There will be side-by-side translation into Russian, so the actual amount of content you would be able to cover in each session should be adjusted accordingly. As with the India LTS, we are attempting to keep the student tuition costs as low as possible to accommodate those from our focus region, Eastern Europe and the former Soviet Union, so all of us as speakers and staff are contributing our time and travel expenses.

Our target audience for this LTS will be students from the former Soviet Union, Eastern Europe and the Balkans, though there will be a percentage of other nationalities represented as well, as there was in Pune. As mentioned, we're planning for the school to be conducted in English and Russian. Unlike other LTSs, where those attending have had some years of experience in the Mission (i.e., at the India LTS, the average length of time in YWAM was eight years), this school may have a number of students who have just completed their entry DTS and have had little leadership experience. This is due to the short length of time YWAM has been able to freely operate in these nations, since the fall of the Berlin Wall. But the advantage to this is that we will be able to provide Biblical foundations upon which their leadership can grow, in contrast to the models they have known under communism.

Recently a group of YWAM leaders from this region worked together to identify characteristics and needs of the "post communist person." I'll enclose a copy of their conclusions for your perusal. We will work within our LTS curriculum to address these areas in the best way possible.

I'll look forward to receiving your reply. We would love to have the joy of working together with you again in this great cause of equipping missions leaders!

Yours for the expansion of His kingdom,

Dawn Gauslin
International Coordinator
Budapest LTS '96

[NOTE: Ordinarily, a promise to cover airfare and honorarium should be included in the invitation to a guest speaker. The Field-Based LTS operates in a unique manner in this regard: because the students are all YWAM leaders and staff, we draw primarily upon in-house YWAM leaders to come and speak. We explain our goal of keeping costs as low as possible in order to make the school accessible to those from weak economies and ask them to forego an honorarium and to cover their own airfare, as their contribution toward helping equip YWAM leaders from the developing world.

U OF N SCHOOL LEADER'S RESPONSIBILITIES

All school leaders should be full time YWAMers as defined in the document "Who is a YWAM Staff?" written by YWAM's Global Leadership Team. A school leader carries a wide range of responsibilities. The following list highlights some of the responsibilities common to all U of N school leaders. Individual Colleges/Faculties and Centres may have additional requirements particular to their disciplines that are implemented and approved by that College/Faculty or Centres' International Committee.

3. U of N Course Registration: In order for your school to receive U of N credit, you should properly document your proposed course on a FORM A, and send it to your designated U of N Regional Records Office who will review it, record it and direct it on to the appropriate International College/Faculty office for registration and approval. If this is the first time this particular course has been registered at your base, you should ideally send the FORM A three to six months before beginning your school. Thereafter, your school must be re-registered for every new catalogue period (once every three years). When you send in your FORM A it must be accompanied by the appropriate course registration fee. When the course registration process is completed you will receive a "Course Affiliation Certificate" which you can proudly display!

4. Communicating with potential students: The school leader of a post-DTS school must inform all students that the Discipleship Training School (DTS/CDTS) is a prerequisite to all other U of N training schools and degree programmes. All U of N applicants must satisfactorily complete a Discipleship Training School (DTS/CDTS), including the outreach or field assignment, before being permitted to attend any other course/school, or being accepted into a degree programme. Students who have inadvertently done YWAM/U of N schools before a DTS will not receive credit for those schools except in extremely rare instances. In those highly unusual situations, the student may submit a formal appeal to the International College/Faculty Dean. In most instances the appeal will stop at this point. Should the International College/Faculty Dean believe it to be a legitimate appeal, it is forwarded to the Provost, then to the President and then finally to the Board of Regents.

5. Student Registration: In the first week of the school you should send the completed FORM B to your designated U of N Regional Records Office. FORM B gives us the basic background data for each student so they can be entered into the U of N International Student Records System. At this time the student will receive a U of N identification number if they do not already have one. Furthermore you will be sent a "Certificate of Completion" that you may give to each of your students at the end of the course.

6. Student grades: Within 48 hours of finishing the lecture phase of your course you should send in FORM C1 to your designated U of N Regional Records Office. FORM C1 journals the weekly course content and gives a grade for each student. Without FORM C1 it is not possible to give U of N credit to your students. If your course has a field assignment/outreach phase a FORM C2 needs to be sent to your designated U of N Regional Records Office within 48 hours of the completion of the field assignment/outreach. For further understanding on how to grade students see "Evaluation" and "Grading Explanation" in the School Leader's Reference Guide, and the corresponding section in the U of N catalogue.

7. School leaders and staff need to be full time YWAMers as defined in the document "Who is YWAM Staff?" Furthermore, they need to be qualified by calling and gifting and be trained in character and skills in order to run an effective U of N course. A recommended staff-to- student ratio is one staff person to every ten students. Due to the nature of some courses it might be necessary to have a higher or lower ratio. Please refer to the documents "U of N School Leader's Preamble," "U of N School Leader's Characteristics" and "U of N School Leader's Accountability" in the School Leader's Reference Guide.

8. **Qualified teachers** who represent and exemplify YWAM values in teaching and interaction with students, are vital to the dynamic learning process of a U of N school. At least some of the teachers should be international, from different denominational and cultural backgrounds, and should include both men and women as well as persons of different generations. All teachers in all U of N courses should be professing Christians. A FORM D résumé should be filled out by each teacher in your course who has not previously done so. These forms should be compiled and sent to your designated U of N Regional Records Office at the end of the school.

9. **Course content:** For existing U of N courses the purpose and basic curriculum guidelines for your school have been defined by your U of N International College/Faculty Committee or the International Centre Committee. To ensure that your school stays on course with the vision, it is essential that the school leader keep the purpose statements in focus, and that the specific goals and objectives of the school support the fulfillment of the overall purpose statement. While holding to the essence of the course's purpose, you are encouraged to adapt the course a certain amount, contextualizing it for the local situation. The course content may vary as much as 20% to 30%, but no more, from one location to another and still remain true to the overall course description. You may refer to the course description in the U of N Catalogue for the purpose and basic curriculum guidelines for your particular school. You may also contact your International College/Faculty Dean or International Centre Director for information.

10. **Follow through on all announced courses.** U of N Schools and Seminars should not be canceled. The published announcement of a U of N School or Seminar constitutes a social contract and a moral obligation. The follow through to fulfill what was announced builds confidence in the stability and longevity of the program. Instead of considering finances and lack of enrollment, school leaders are encouraged to pray students in and diligently follow up all inquiries. History has shown that prior to the beginning of certain schools many if not all students have enrolled in the final few weeks .

11. **The lecture phase** of a U of N school may vary in duration depending on the minimum requirements of the particular school, though 12 full learning weeks is recommended so that the student obtains the maximum number of credits available. You may refer to document "Full Learning Weeks" in the School Leader's Reference Guide.

12. **The field assignment/outreach phase** of a U of N school lasts a minimum of 8 full learning weeks, though 12 is recommended so that the student obtains the maximum number of credits available. You may refer to documents "Full Learning Weeks" and "YWAM/U of N Field Assignment/Outreach Policy and Procedures for all Schools" in the School Leader's Reference Guide.

13. **Seminars:** if you want to run a course that is shorter than the lengths prescribed above it may be run as a seminar rather than a school. Please refer to the document "Seminar Policy and Procedures" in the School Leader's Reference Guide.

14. **A full learning week:** each week of the course, whether it be the lecture phase or the field assignment/outreach phase must be a "full learning week." A typical "full learning week" for a U of N course is 40-50 hours including worship, prayer, teaching content hours, assignments/projects, small groups, personal study and other various learning activities. Please refer to the document "Full Learning Weeks" in the School Leader's Reference Guide.

15. **Intercession:** A minimum of three hours of intercession a week constitutes one of the only absolute requirements that applies to all of our schools. The importance of these three hours to the development of the student, the running of the school, the well-being of the base, and the turning of the nations to the Lord Jesus Christ cannot be overstated. We dare not fall into the trap of separating prayer from the word. Study and spiritual life have become far too compartmentalized in present-day Christian education. Keeping them together resulted, through the lives of John Calvin, Charles Finney, John Wesley and many other men and women of the church, in revival that changed the history of nations. We realize that your school schedule is crowded, but these three hours are crucial to effectively establish your school's goals in the lives of the students.

16. **Personalized mentoring:** regularly scheduled one-on-one meetings between staff and students are to be carried out for feedback, assessment and ongoing evaluation. A weekly one-on-one staff to student contact time is one of the most effective ways to provide personal encouragement and academic guidance throughout the school. It also serves as an avenue for the school leader to detect non-academic problems which may be the root of low academic achievement.

17. **Live-learn concept:** The U of N live-learn philosophy is a community learning concept. It is based on the scriptural principle of a body of believers who are one in spirit and working together as a team toward the same objectives. It is the concept of the extended family. It implies a sharing of resources, ideas, talents, and a working together in unity. The great variety of course-related activities provides a rich medium for deep relationships to grow among students of each course.

18. **YWAM's Foundational Values and U of N's Founding Principles** are to be taught, modeled and integrated into your school. Please refer to these two documents found in your School Leader's Reference Guide.

19. **Orientation to YWAM,** its values, callings, and ministry opportunities should be a part of every school. Leaders/staff have the privilege and the responsibility to actively engage in linking students to missions through a variety of means based on the students' unique individual interests, gifts, abilities and callings. We suggest you give each student a *The Go Manual* to be used as a personal resource tool to aid them in their understanding and pursuit of YWAM ministry opportunities. We want to make it easy for people to commit long-term to a YWAM ministry.

20. **Orientation to U of N** and the courses available to students, enabling them to see the bigger picture of missions training available to them through the University of the Nations. All students registered with the U of N are to be given an U of N Catalogue. Please contact your designated U of N Regional Records Office for current Catalogues.

21. **Academic advising:** Students desiring to pursue a degree programme with the University of the Nations should be referred to an Academic Advisor for the College/Faculty in which they want to pursue a degree.

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University of the Nations Course Information

Form A (7/97)

Address and location of base/campus at which the course will take place:

YWAM Mangere, Auckland
 PO Box 43120
 (29 Lenore Road)
 Mangere, Auckland
 New Zealand

Telephone number: +64 (9) 256-1942**FAX number:** +64 (9) 256-1323**E-mail:** frankandsonia@xtra.co.nz**The course I am registering is as follows:**

B) An existing course listed in the U of N catalog, but not registered at this location.

Please answer the following questions:

1. Projected dates of course: Lecture phase begins 28 December 1999 ends 22 March, 2000
2. Prerequisites for this course: DTS or CDTS; leadership responsibility in YWAM; long-term call to YWAM; recommendation by base or national director or above.
3. In which languages will the course be taught: English, French
4. How many times per year will the course be offered?
One time annually or biennially in a different region of the world.
5. Approximate cost: Lecture phase:
\$480 for category C (0 - \$4,000 PCI)
\$880 for category B (\$4,001 - 12,000 PCI)
\$1,280 for category A (\$12,001 upward PCI)
6. Form prepared by: Dawn Gauslin, International Coordinator & Assistant Director, Field-Based Leadership Training Schools, February 4, 2000

LECTURE PHASE REGISTRATION

A. Rationale or Purpose Statement--Answers to questions such as "Why are you running this course? How does this course contribute to the overall goals and objectives of YWAM in the areas of evangelizing and discipling nations?"

The field-based Leadership Training School to be held in Mangere, New Zealand is designed to equip YWAM leaders from the Pacific and Asia region, foreigners working in this region, and individuals primarily from developing nations in the areas of 1) spiritual leadership, 2) management/organization, and 3) communication in ways which are both culturally and contextually relevant. God has spoken to Youth With A Mission that we are to become two-thirds from the two-thirds world. In order to fulfill this goal, it is imperative that more missions leaders be raised up within developing nations. Toward this end, the New Zealand LTS will be a bilingual English/French school with multi-national leadership, staff and student composition.

B. Context of Course--Looking at the background context in which the course is set, we ask questions such as, "How does this course relate to the country in which we are offering it? How does it fit the local or ultimate ministry setting?" Our aim is to set the course into an appropriate geographical and socio-cultural framework.

By 1989, 10% of the staff of YWAM including 85% of our regional leaders and above had attended one of the LTSs held in Hawaii, Texas or Amsterdam. However, as we assessed where we had come from and where we were headed, we realized that ALL our LTSs had been held in first-world economic situations and all the training had been entirely in English. This had excluded many YWAM leaders in

developing nations from "coming to the banquet table" of training and interaction with YWAM's founding leaders through the LTS.

God spoke to us that we were not only to continue holding LTSs in western contexts, but that in order to see multiplication of leaders from developing nations, we must take an LTS to THEIR continent/region, provide teaching in THEIR language, seek to make the content relevant to THEIR cultural context, and adjust the costs to THEIR economy. The major factors in considering the location for these field-based LTSs has been 1) extension of an invitation by the local YWAM leaders, and 2) existence of a growing group of leaders or potential leaders within the region. Both of these conditions existed in New Zealand.

In addition, we believe that NOW is God's time for New Zealand and Pacific islanders in regard to their role in missions and YWAM globally. It is significant that we return to this foundational location as we enter this new millennium as YWAM enters its next 40 years of growth, and as Frank Naea (the regional leader and a participant in this LTS) takes on the role of International President. This transition is significant in our goal to become more nonwestern as a Mission.

C. Course objectives--an analysis of what the course aims to provide for the student and what the student can gain from the course. Include statements about the course ministry-related goals, things the student will be able to do at the end of the course, as well as making reference to the general goals of the course.

[NOTE: Refer to LTS Objectives listed in Syllabus: Appendix H, which are normally inserted here.]

A. Knowing--cognitive

1. Understand foundational principles/values of YWAM
2. Understand importance of dynamic process (why and how) versus static structure
3. Understand spheres of authority
4. Understand scriptural requirements for eldership
5. Understand principles for arbitration and conflict resolution
6. Understand leadership styles and right time/situation for each
7. Understand unity and decision making processes
8. Understand how to recognize and release various personalities/giftings
9. Understand vision of mission 2000 A.D. and beyond
10. Understand how to rightly handle the Word of God
11. Understand skills necessary for management
12. Understand need for leaders to provide pastoral care and personnel development for those under their leadership

B. Being--character/attitude

13. Exhibit servant leadership (versus authoritarianism)
14. Invite input/correction--accountability upward and downward
15. Desire to serve in plurality of leadership/teamwork
16. Exhibit humility, vulnerability
17. Identify with humanity
18. Recognize value of individual
19. Encourage question-asking, initiative, critical thinking
20. Desire to draw others into decisions/"ownership"
21. Fulfill character qualifications for eldership
22. Exhibit cultural sensitivity and understanding

C. Doing

23. Able to identify and release staff according to personality/giftings
24. Able to understand and apply leadership styles
25. Able to lead corporate decision-making meetings
26. Able to communicate vision of mission 2000 A.D. and beyond
27. Able to communicate purpose, objectives, goals, strategy of personal vision
28. Able to use management tools: time schedule, organization chart, budget

29. Able to identify love deficits: minister, pastor, counsel others
30. Able to do sound Bible study and interpretation
31. Able to identify and relate cross-culturally
32. Able to be "provocative" witness/communicator

D. Values: How do your objectives reflect the Foundational Values of YWAM?

The LTS is the product of YWAM's foundational values--the value of the individual...the value of being international and interdenominational...visionary...promoting servant leadership...committed to the Great Commission, etc. Not only is the course led by Darlene Cunningham, who first began the process of compiling and writing down these values in order that we might pass them on to future generations, but the values are integrated into both the content and the modeling of the entire course.

E. Outline of topics of instruction:

It is important to note that the teaching schedule of the LTS is not based on a "teacher per week" format. Rather, we have sought to have extended time in a variety of settings with fewer outside lecturers and more opportunities for our staff, many of whom are international YWAM leaders, such as Joe Portale, David Hamilton and others.

The multi-national New Zealand LTS staff includes the following people. In addition to providing classroom leadership and teaching, their primary responsibilities include mentoring the students one-on-one with their LTS Planning Projects and leading learning groups which seek to integrate and apply the classroom content in contextually and culturally relevant ways:

Alisa Akimoff (USA)	Colleen Milstein (South Africa)
Denise Alves (Brazil)	Donatina Osima (Palau)
Aletta Brendell (Namibia)	Joe Portale (USA)
Nortin Brendell (Namibia)	Judi Portale (USA)
Darlene Cunningham (USA)	Roger Santos (Brazil)
Heba El Hag (Egypt)	Linda Subris (Palau)
Moheib El Hag (Egypt)	Lionel Thompson (New Zealand)
Dawn Gauslin (USA)	Michelle Thompson (S. Africa)
Grace Goeda (Namibia)	Beryl Vallotton (Switzerland)
Wilson Goeda (South Africa)	Losalini Waqainabete (Fiji)
Christine Hamilton (USA)	Neville Wilson (Fiji)
David Hamilton (USA)	Sue Wilson (New Zealand)
Heather Hunt (USA)	Rengsuul Yobech (Palau)
Young Shin Kim (South Korea)	Young Soon Yoon (South Korea)
Sarah Lanier (USA)	
Siosaia Latu (Tonga)	Associate staff:
James Luwaga (Uganda)	Vae Eli (Samoa)
LaPrelle Martin (USA)	Keith Hamilton (USA)
Misha McClung (USA)	Marilynn Hamilton (USA)
Geeta Menon (India)	Nu'u La'apui (American Samoa)
Magdy Micheal (Egypt)	Enid Scratch (USA)
Maida Micheal (Egypt)	

NOTE: ALL LTS SPEAKERS TEACH "IN PERSON" OR LIVE VIA GENESIS, NOT VIA VIDEO.

WEEK 0 and WEEK 1

Objectives: to become better bonded to Jesus, one another, U of N/YWAM International and YWAM in the region (including Maori host culture); to create an atmosphere for question-asking and learning; to become global Christians in thinking and vision; to understand the history and values of Youth With A Mission; to understand the course objectives/expectations and practices.

Primary Activities: Registration, introductions, worship, intercession, lectures, Maori welcome celebration, millennial celebrations, campus and city tours, questions and answers, interactive learning activities, orientation to work duties, communion.

Topics and Teachers:

Welcome to LTS/Heart message	Darlene Cunningham
Bring Vessels, Not a Few	“
Overview of LTS	“
Laying Down Burdens/Communion	David Hamilton
Orientation to the nation & the region	Frank Naea
Powhiri: Maori cultural welcome	“
Student/staff introductions through “DTS Gate”	

Resource materials: the Bible, the Cross, Beliefs/Values tree, LTS syllabus, maps, handouts, Maori marae setting for Powhiri welcome

[NOTE: week-by-week information has been edited to save space; refer to “Calendar of Speakers and Events” in Appendix H: Syllabus for list of speakers/weeks.]

WEEK 2 Objectives: to understand the foundations of our faith and God’s principles regarding vision and prayer leadership; to highlight God’s call to U of N regarding the Mind Molders –specifically the media; to orient students to the academics of the course; to give keys for understanding personality and culture; to introduce the Small Schools concept

WEEK 3 Objectives: to review the history and foundational words of the Lord to YWAM; to inspire students to be leaders who ask questions, think implicationally, and inspire the same in their followers; to help students deal with wounds in their own lives and provide insights for helping their followers in these areas

WEEK 4 Objectives: to help students deal with wounds in their own lives and provide insights for helping their followers in these areas; to review history & words of the Lord to YWAM, cont’d.

WEEK 5 Objectives: to identify what *is* and what is *not* a Biblical Christian worldview; to identify false belief systems that affect our presuppositions and view of society; to learn what it means to “disciple nations”; to review the history & words of the Lord to YWAM, cont’d.

WEEK 6 Objectives: to identify what *is* and what is *not* a Biblical Christian worldview; to identify false belief systems that affect our presuppositions and view of society; to learn what it means to “disciple nations”; to orient students to the vision and calling of the U of N; to give students vision and tools for DTS and other training programs; to model how school leaders should identify and encourage the expression of Jesus in the students; to identify the “heart” of the DTS and curriculum requirements.

WEEK 7 Objectives: to prepare students for LTS Planning Project with group process skills and with vision for pioneering new things; to involve students and give global vision for the GENESIS Project; to review the history and words of the Lord to YWAM, cont’d; to pray into the future of the Mission; to inform students and staff of global ministry opportunities.

WEEK 8 Objectives: to inspire and equip students to be courageous leaders who can move from a God-inspired vision to a God-led plan and into God-motivated action; to give students the skills to “do the right things right” in managing people, time, finances and other resources; to equip students with communication skills for the whole of life, as well as specific skills for the LTS projects

WEEK 9 Objectives: to inspire and equip students to be courageous leaders who can move from a God-inspired vision to a God-led plan and into God-motivated action, cont’d.

WEEK 10 Objectives: to explore the Bible requirements for spiritual leadership and the model of Jesus’ leadership style; to define the guidelines for godly communication; to better understand Biblical guidelines for giving and receiving correction/how to respond as leaders to moral failure, etc; to probe

and discuss practical aspects of husbands and wives in ministry, finding the right marriage mate who has a similar life call, and the requirements for leaders' family life and hospitality

WEEK 11 Objectives: to reaffirm the character and nature of God as the foundation for all we believe and do; to better understand the innovative structure of YWAM; to cover curriculum topics yet uncovered during the LTS

WEEK 12/13 Objectives: to give global vision for the nations, the Mind Molders and the future of YWAM; to give biblical understanding and see a greater release of women in ministry; to bring synthesis and closure to the course; to provide opportunity for student evaluation and input into the course; to give opportunity to encourage and affirm one another; to prepare and commission students to move forward in the call of God with excellence and victory.

F. Daily schedule for a typical week: including the breakdown of teaching/learning hours, showing how much time is spent on essential activities including lectures, small group, frequency of individual one-on-one staff/student interaction and feedback, intercession, worship, field work, etc.

Evangelism/Ministry/Application	2
Lecture/Orientation	17
Small Schools	4.5
Tests	1
Staff/student feedback (one on one)	1
Worship	3
Small group/Discussion	3 (w/in class & Small Schools)
Work duties	10
Workshop/Laboratory	3-6
Research Projects/Book Reports	3-6
Intercessory Prayer	3
Ministry Preparation/Evaluation	will vary
Personal devotion times	will vary
Assignments/Individual study	10

G. Show how the student's grade is determined: Show how you will determine each student's grade and what weight is given to each element.

Book Reports (3 reports @ 5% each)	15%
Small School Evaluation	10%
Examinations (3 examinations @ 15% each)	45%
LTS Project	<u>30%</u>
TOTAL	100%

H. Course Evaluation: How will you evaluate the effectiveness of the course as a whole and whether you have met your objectives?

We will review the student's learning outcomes in the light of the objectives outlined in Form A and assess whether or not they have acquired the knowledge, character and skills described in the knowing, being and doing goals. We will have a verbal and a written staff evaluation and debriefing of the content and process of the course and the academics involved. We will also evaluate the course on the basis of the students' written mid-way evaluation and final evaluation of the speakers, content, learning activities, course work, schedule, leaders and staff.

LEADERSHIP TRAINING SCHOOL SYLLABUS

Mangere, Auckland, New Zealand
December 27, 1999 - March 22, 2000

December 1999

Dear LTS Student:

Welcome to Mangere, Auckland, New Zealand, where we are gathering together from nearly 50 nations for this Leadership Training School!

In the prayer and preparation time leading up to this LTS, God has encouraged us many times from the first chapter of Ephesians. We believe that this will be a season during which we come to better understand what is the hope of our calling. And it is God's intent that the eyes of our hearts will be enlightened in order that we may know Him better. Let's all be praying toward this end.

We are being hosted here in Mangere by South Pacific islanders who have a saying: "we walk backwards into our destiny." That indeed is what I believe we will experience together, as we rehearse and celebrate our history and foundations during the first 40 years of Youth With A Mission...and then together embrace what God has for the future.

Each one of you brings a special contribution with you to this gathering--your culture, your experience in God, and your own unique gifting. Through the weaving and combining of all of our gifts together, I'm believing that God will create a beautiful tapestry of peoples and nations proclaiming the goodness of God! As Jesus in each one of us is expressed, that contribution will make the tapestry complete.

Our prayer for you personally is that these three months will be a special opportunity to become more bonded to the broad vision of YWAM. We also pray that it will be a season of evaluation, allowing you to have a new perspective of your own gifts as well as the gifts and callings of other individuals, nations, cultures, etc. Most of all we pray that you will meet *Jesus* in a fresh way during this school and be renewed in Him!

We have discovered in past LTSs how much we all learn--not only from the "teacher," but also from you, the students. Please don't hold back! We ask you to freely contribute to the process--Jesus in **you** will help make us complete.

May you receive blessings from God which far exceed your highest expectations during this LTS!

Yours in Jesus' love,

Darlene Cunningham
and the LTS New Zealand staff (representing two dozen nations!)

WHAT MAKES UNIVERSITY OF THE NATIONS UNIQUE?

by Landa Cope

U of N is unique because...
It is not a place, it is a people--
A people seeking to know God and to follow Him.
A people seeking to follow His every mandate
Into every part of life,
Every area of society,
Every aspect of culture,
Every moment of the day.

U of N is unique because...
It is a people
For whom finding our weaknesses
Is the first step to victory,
The first step to glorifying God,
And needing our brothers and sisters.

Where education is not data,
but personal wholeness;
Where maturity is not position or paper status, but
attitude;
Where degrees are a means to an end, not a goal;
Where the heavenlies are our classroom,
and God is our Tutor;
Where neither teacher nor student
Can possibly achieve our goals
without constant interaction with God;
Where prayer is not the means to an end,
but the end in itself: communion with
God;
Where we cannot separate our life in the
classroom
and our life in our homes,
our learning from our relationships,
our education from our attitudes;
Where students seek to bless their teachers,
rather than perform for them;
Where we seek to love fellow students,
not compete with them,
hope, long, even pray they will excel,
and preferably surpass our performance.

U of N is unique because...
While there are thousands of students and
hundreds of staff,
There is only one Head and finally a singular
Textbook.
It is a process, not a program;
A process where the Master Tutor
Gives twenty-four hour attention to every pupil.

A process where it is understood
That no fellow student or instructor
Will be able to tell you
What you need to know
Or where your discoveries will take you.

A process where your teachers
Do not know the answers,
but may be able to help you define the
questions.

Unique because...
It is a university where grades tell us where God
has gifted
Us and how we can use those gifts,
not whether we passed or failed.
Where a student never takes a test,
writes a paper,
gives a speech
or solves a problem alone.
Where you could memorize every text
and every lecture--perfectly--
and still fail.
Where there are no Samarias,
no forbidden territories,
no fields too perverted,
too foreign,
too unholy
To be invaded and transformed by the light of
Christ.

U of N is unique because...
Missions is understood to be
not only geographical,
but vocational;
not only what you say,
but what you do,
how you do it,
and how you live.

Where we believe every Christian
Is a missionary called by God,
Called for a work,
Called and gifted,
Called to Africa or Europe or Asia,
Other parts of the globe,
And called to Media-land, Education-land,
Or Performing Arts-land,
Science-land or Humani-land.

Where the President, the Board of Regents, Deans,
the VIP
Don't know what we are doing
Or where we are going,
but we know the One who does.
The One who called us,
Who called you,
To seek Him in this way.

U of N is unique because...
 It is a people who believe
 Tests and performance tell us where we are,
 not where we are going;
 Because we can do all things through Christ
 Who strengthens us.

U of N is a unique university because...
 We do not trust in education,
 but in spiritual wholeness in Christ
 to change our lives,
 direct our future,
 And change nations.
 Unique because...
 If the Holy Spirit removed His presence,
 we would not exist.
 There would be no buildings built
 because they are built by His people, by
 His power.

There would be no staff.
 We come because of His call.
 We continue by His grace.
 There would be no students
 because none of you were recruited
 because of literature,
 or illustrious faculty,
 or leadership fame.

You were recruited by the Holy Spirit.
 He directed you, called you.
 He desired you to sit in His class.
 He desired us to build His Kingdom.

U of N is unique because..
 It is Jesus Christ "walked out" in each of our lives.

THE FOUNDATIONAL VALUES OF YOUTH WITH A MISSION

[NOTE: The Foundational Values of Youth With A Mission are inserted into the Syllabus at this point, but have not been included in this Handbook because they appear in Appendix A-2.]

2000 NEW ZEALAND LTS CALENDAR OF SPEAKERS & EVENTS

WEEK 1	December 27 & 28 December 28 December 29 December 30 December 31 - January 2	Arrivals Registration Powhiri (Maori welcome) First Day of LTS Class Millennial Celebrations
WEEK 2	January 3-7 January 6	Loren Cunningham Pastors' Reception
WEEK 3	January 10-11 January 10 January 12-14 January 14	Darlene Cunningham Celebrate YWAM 1960-70 Bruce Thompson 1 st Book Report due
WEEK 4	January 17-18 January 19-21 January 20 January 21 January 21, 22, 23	Bruce Thompson LTS Staff Celebrate YWAM 1970-80 Exam 1 Auckland GO-Festivals (Loren speaking; all LTS to participate in one major event)
WEEK 5	January 24-28	Darrow Miller
WEEK 6	January 31-February 1 January 31 February 2-4 February 4	Darrow Miller Celebrate YWAM 1980-90 International DTS Centre Team 2 nd Book Report due

WEEK 7	February 7-11 February 9-10 February 11	LTS Staff Celebrate YWAM 1990-2000 & 40 hours of prayer for future Exam 2
WEEK 8	February 14-18 February 17-18	LTS Project Workshop with international facilitation team Fiona Gifford
WEEK 9	February 21-25	LTS Project Workshop continued
WEEK 10	February 28-March 3 March 3	Darlene Cunningham LTS Project Due
WEEK 11	March 6-10 March 10	LTS Staff 3 rd Book Report due
WEEK 12	March 13-16 March 17 March 20 & 21 March 21 March 22	Loren Cunningham Exam 3 LTS Staff Commissioning Departures

PROPOSED DAILY SCHEDULE

6:30 - 7:30	Breakfast
8:30 - 9:15	Monday: All Campus Worship Tuesday: Worship/Intercession/Application Wednesday: Worship/Intercession/Application Thursday: Worship/Intercession/Application Friday: Worship/Intercession/Application
9:15 - 9:30	Break
9:30 - 11:00	LTS Corporate Class Session
11:00 - 11:15	Break
11:15 - 1:00	LTS Corporate Class Session
1:00 - 2:00	Lunch
2:00 - 4:00	*Work duties, ministry prep or free time
4:30 - 6:00	Monday: Corporate Class or Small Schools Tuesday: Corporate Class or Small Schools Wednesday: Free Thursday: Corporate Class or Small Schools Friday: Corporate Class Session
6:00 - 7:00	Dinner (main meal)
7:30 - 9:00	Monday: Optional Sessions Tuesday: Optional Sessions Wednesday: Optional Sessions Thursday: YWAM Community Meeting Friday: Free

***Work duties will be determined toward the beginning of the school.** The actual time of day for different ministry preparation and/or work duties may vary according to the task.

The weekend meal schedule for Saturdays and Sundays will be:

7:00 - 9:00 a.m.	Breakfast and preparation of sack lunch.
6:00 - 7:00 p.m.	Dinner (main meal)

LTS OBJECTIVES

The Leadership Training School is designed to:

- ▶ Create an atmosphere to seek and hear the Word of the Lord for the future, both individually and in regard to corporate trends within YWAM.
- ▶ Explore the foundations and values upon which Youth With A Mission was built and continues to grow.
- ▶ Provide opportunity for students to interact with key international leaders of the mission.
- ▶ Facilitate and encourage networks of relationships for long-term purposes.
- ▶ Give leaders in YWAM a corporate understanding of concepts and tools that will provide a means for worldwide communication necessary for growth.
- ▶ Integrate spiritual leadership and management principles into students' lives, recognizing the Bible as our foundational manual, rather than any other system.
- ▶ Provide tools to implement the vision God has placed on the student's heart.
- ▶ Help students to identify personal gifts and assist them as leaders to identify and facilitate the gifts and callings of those under their leadership.
- ▶ Discover keys for releasing more people from developing nations, women and youth into leadership in Youth With A Mission, in accordance with the word given by God at the 1988 Manila International Staff and Leadership Conference.
- ▶ Validate the righteous aspects of each culture and expose unrighteous bondages, helping students to understand the importance of leaders affirming godly cultural heritage as a key for integrating the Gospel into everyday life.
- ▶ Help develop and advance the GENESIS Project, interactive video classroom. Through GENESIS, the students will experience a reproducible model, which is a key tool for the future of University of the Nations, multiplying teaching resources and bringing vital, instant communication to and from isolated regions of the world.

LTS PROJECT INFORMATION

[NOTE: The LTS Project information is inserted into the Syllabus at this point, but has not been included in this Handbook because it appears in Appendix C-2c.]

We will focus on the project during the 8th and 9th weeks of the school: **February 14-25., 2000.**

Because the development of the LTS Project is so crucial to your growth as a YWAM leader, the LTS Project will account for 30% of your overall grade. The final draft of your completed LTS Project will be due on **Friday, March 3 at 8:30 A.M.** – one week after our two-week LTS Project Workshop is finished.

SMALL SCHOOLS INFORMATION

After the first full teaching week of the LTS, Small Schools will be formed. Each school will consist of approximately 20-30 students and will have its own school leader and staff team. These schools will meet one or two afternoons a week, during *most* of the school. The LTS experience will be enhanced by the participation in these Small Schools where processing class content, promoting mutual spiritual encouragement, and building relationships will occur.

The Small Schools are created to provide a rich atmosphere where caring and trust facilitate our growth as leaders. Within this environment, the student is encouraged to 1) develop in his or her own personal understanding in order to grasp the material covered in the corporate sessions, 2) draw any spiritual principles from the material, and 3) develop implications for both personal growth and ministry applications in an integrated way. In the Small Schools, we will learn how to apply to daily life the leadership principles learned corporately throughout the LTS.

Ten percent of the overall grade of the LTS will reflect an evaluation of the student's participation in the learning activities of the Small School. The details of this process will be communicated within each Small School.

Overall, students are expected to demonstrate:

- an understanding of the primary concepts presented in the corporate sessions, integrating personal revelation related to that material and thinking through specific ministry application of these concepts
- an ability to recognize and communicate the beliefs and values underlying the corporate teaching
- an active participation in encouraging others in the group
- a commitment to developing the skills and the understanding of group process and dynamics for functioning effectively in a team setting

Specific times of staff feedback to individual students will take place at least three times during the school. We will work together in various ways to develop personal growth goals related to the above expectations for the students.

The Small School experiences were a highlight in the past LTS: very beneficial both for our corporate learning process and for personal growth. We are expecting that the Small School times will surpass even the best of the past. Let's trust God to really meet us as we come together in this context!

INFORMATION ON LTS BOOK REPORTS

Students are required to read in their entirety and report on three books during the LTS. The book report format will be different for each book and is outlined below. God has made us with diverse personality types, giftings, cultural origins and learning practices. Because of this, we want to provide a variety of ways for you to communicate to us what you have learned. Please choose the format for each report that you would most like to work with and then answer the questions using the format you have chosen.

Three of the primary ways in which people take in and feed back information are

Visual/spatial

Verbal/linguistic

Physical/kinesthetic

We have chosen formats for the book reports which are consistent with these primary ways of communication/learning. Our objective in utilizing the three formats is for students to have the opportunity to develop their strengths further and to grow in areas which need strengthening.

As we share more on the topic of how people take in and feed back information throughout the LTS, we encourage you to observe your own primary way of learning and that of others around you. Understanding how we are different in these ways will assist us in accepting one another's differences and appreciating the variety of ways God communicates with us.

FIRST BOOK REPORT: *Understanding Leadership* by Tom Marshall

Due date: Friday, January 14, 2000 at 8:30 A.M.

POINTS TO BE COVERED

1. Identify the one concept or idea regarding spiritual leadership which most impacted you from Tom Marshall's book.
2. Choose one leadership characteristic or quality from *Understanding Leadership* which you consider to be a personal strength. Share the ways you have developed in this area.
3. Choose one leadership characteristic or quality from *Understanding Leadership* which you think is a personal deficiency at this time. Share specific ways you plan to improve this area.

FORMAT TO BE USED

In this first book report we will use the spatial or visual form of communication. First read the whole book. Then create something physical or tangible which communicates clearly the three main learning outcomes required for the book. You may pick any ONE of the following formats.

- Create a set of drawings or cartoons that answer the above questions.
- Make a story book (it could be illustrated) that communicates the required points for an audience of 14-year-olds...or for a group of pastors...or for whatever specific group of people to whom you are called to minister.
- Develop a "mind-map" for each one of the three required questions. An optional training session will be scheduled for those wishing to learn about "mind-mapping" in order to use this format.

SECOND BOOK REPORT: *Courageous Leaders: Doing the Right Things Right* by James Halcomb, David Hamilton and Howard Malmstadt

Due date: Friday, February 4, 2000 at 8:30 A.M.

POINTS TO BE COVERED

1. Give a brief summary of the book, including four principles or concepts from the book which impacted you. We are not looking for a "specific" four principles; rather, we are asking you to identify and summarize the ones which affected *you* the most.
2. Explain one of the principles or concepts you noted above.
3. Describe specific ways you plan to implement this concept in your life and/or leadership.

FORMAT TO BE USED

In this second book report we will use the linguistic or verbal form of communication. First read the whole book. Then select ONE of the following formats to respond to the above points and develop your report.

- Write an essay. The report should be approximately one single-spaced typewritten page or two handwritten pages in length.
- Present a five-minute oral report in a small group context. Both the content and presentation will be evaluated.
- Create and record a cassette tape in the style of a radio advertisement which addresses the three points and encourages others to buy/read/apply the book.

THIRD BOOK REPORT: *Student's Choice*

The student may select any book to read from the list at the end of this section.

Due date: Friday, March 10, 2000 at 8:30 A.M.

POINTS TO BE COVERED

1. Summarize the basic thrust/content of the book.
2. What were the three primary strengths of the book?
3. What did you learn personally from your reading? How will it help you in your ministry?

FORMAT TO BE USED

In the third book report we will use the kinesthetic or physical form of communication. First read the whole book. Then select ONE of the following format options to present your responses to the three points listed above.

- Create a three-dimensional model that shows (in any order) the main points required.
- Write a script or a play incorporating all three points.
- Write lyrics to the tune of a well-known song. Your song needs to have three verses (one for each point to be covered) and a suitable chorus to follow each verse. You could record it on cassette tape with a written copy to accompany it or just put it on paper.

Book options for third book report:

Conflict Mediation Across Cultures, Augsburg
Created for Excellence, Baerg
Empowerment Takes More than a Minute,
 Blanchard/Carlos/Randolph
Leadership for the 21st Century, Boehme
Making of a Leader, Clinton
The Master Plan of Evangelism, Coleman
Built to Last, Collins/Porras
Ordinary Women, Extraordinary Strength, Cook
Clearly Communicating Christ, Cope
First Things First, Covey
Seven Habits for Effective Leadership, Covey
Principle-Centered Leadership, Covey
Why Not Women?, Cunningham/Hamilton
Intercession: Thrilling and Fulfilling, Dawson
Leadership is an Art, DePree
Leadership Jazz, DePree
Leading without Power, DePree
Managing in Times of Great Change, Drucker
Strategy for Living-Dayton, Engstrom
Tale of Three Kings, Edwards

Jesus for a New Generation, Ford
Through the Dust, Gunderson
Leadership Paradox, Gunderson
Servant Leadership, Greenleaf
Teaching to Change Lives, Howard Hendricks
Leadership, Management and the Five Essentials for Success, Joyner
Keys to Becoming an Effective Worship Leader,
 Kraeuter
Ministering Cross-Culturally, Lingenfelter
High Call, High Privilege, MacDonald
Ordering Your Private World, MacDonald
Rebuilding Your Broken World, MacDonald
Restoring Your Spiritual Passion, MacDonald
Developing the Leader Within You, Maxwell
In the Name of Jesus, Nouwen
Crazy Times Call for Crazy Organizations,
 Peters
Thriving in Chaos, Peters
Spiritual Leadership, Sanders
Against All Odds, Stier
Riding the Waves of Culture, Trompenaars

WRITTEN EXAMINATIONS

The Leadership Training School is affiliated with the University of the Nations. Therefore, in accordance with the Biblical concept of evaluation, there will be periodic examinations throughout the LTS:

1. to reinforce the learning process, and
2. to help the staff determine how they can better facilitate the students in assimilating the content of the school.

We recognize that, coming from a broad spectrum of nations, we have diverse educational backgrounds and study habits. We encourage you to take written notes during the corporate teaching sessions throughout the LTS. We will provide information for study helps toward the beginning of the school.

The LTS exams may have varied formats: some may be classroom written exams, some may be "take-home" study questions. The exams may also encompass a variety of styles of questions: true/false, multiple choice, short answer or essay. There will be a strong emphasis on personal application of the principles and concepts presented throughout the LTS. These principles may be extracted not only from classroom lectures, but from interactive exercises and the informal and nonformal learning opportunities which our "live-learn" context provides.

Following are the projected examination dates. Due to the dynamic nature of this LTS, there may be changes communicated during the course regarding these dates.

- Exam 1, January 21, 2000--covers everything from December 28 to January 19.
- Exam 2, February 11, 2000--covers everything from January 20 to February 9.
- Exam 3, March 17, 2000--covers everything from February 26 to March 15.

CERTIFICATE OF COMPLETION

A Certificate of Completion of the LTS will be given with the satisfactory accomplishment of the following:

- Full payment of fees
- Completion of book reports
- Passing grade on exams
- Completion of LTS project
- Satisfactory participation in your Small School
- Consistent, prompt attendance at classes and all required LTS-related activities

Absence from class for any reason other than illness must be pre-authorized by your Small School leader. Illness should be reported immediately to an LTS staff member by a fellow-classmate.

Following is the percentage breakdown for the overall LTS grade:

Book Reports (3 reports @ 5% each)	15%
Small School Evaluation	10%
Examinations (3 examinations @ 15% each)	45%
<u>LTS Project</u>	<u>30%</u>
TOTAL	100%

Pre-requisites for the LTS are: completion of a DTS or Crossroads DTS (including outreach); current leadership responsibility within YWAM; a long-term call to YWAM; and recommendation by a base/regional leader.

University credit from University of the Nations will be given for the LTS.

U of N is a degree-granting institution (Associate's, Bachelor's & Master's degrees).*

*The U of N is committed to quality education. As a result, U of N courses are now recognized by many institutions of higher learning, Christian and non-Christian. In other words, our students are accepted as transfer students, and they are given transfer credit for those U of N courses which relate to the programmes into which they transfer. Courses do not transfer on a one-for-one basis, but neither do other university's courses. Accreditation is not always the main factor in that decision. The major factor is quality of instruction, as proved out by quality of the student. On that basis, our students are already showing up well; and we see more and more institutions happy about accepting these students into their programmes. Of course, it is true that lack of accreditation can leave certain professional doors closed. But for many students, this is not an insurmountable problem. It all depends on what career or profession the individual student is pursuing, for what purpose, and in which nation.

UNIVERSITY OF THE NATIONS IS NOT ACCREDITED BY AN ACCREDITING AGENCY RECOGNIZED BY THE UNITED STATES SECRETARY OF EDUCATION. Note: In the United States, many licensing authorities require accredited degrees as the basis for eligibility for licensing. In some cases, accredited colleges may not accept for transfer courses and degrees completed at unaccredited colleges, and some employers may require an accredited degree as a basis for eligibility for employment. However, U of N in USA (Hawaii) has been evaluated by the INS and recognized as qualified for the I-20 student visas. Various accredited colleges and universities throughout the USA accept transfer students and credits.

CRITERIA REGARDING GUESTS ATTENDING LTS CLASSES

We recognize four different categories of potential LTS guests:

- 1) LTS alumni. Alumni are individuals who have previously completed a full LTS at another time and place. They are welcome to attend classes, with prior communication with the school leaders.
- 2) Spouses. We encourage couples to attend the LTS together, if at all possible. The spouse who is unable to attend the LTS due to illness or having an infant or unhealthy child is in a totally different category than all other potential "guests." She (or he) has paid a high price commitment-wise, in uprooting the family to be at the LTS for the entire three months. Spouses also have a unique opportunity to "track" with all that is

happening in the continuum of the learning process through their mate, as well as other LTS students as they share around the meal table and informally on a daily basis.

Spouses at the New Zealand LTS are invited to attend:

- ▶ the Powhare (Maori welcome) on December 29
- ▶ **the first day of LTS class on December 30**
- ▶ YWAM Decade Celebrations: January 10 (1960-70); January 20 (1970-80); January 31 (1980-90); Feb 9 & 10 (1990-2000) and 40 hours of prayer into next 40 years
- ▶ Auckland Go-Fests with Loren Cunningham January 21-23
- ▶ **the Mangere/Auckland Tour**
- ▶ Monday morning worship times
- ▶ Thursday evening meetings
- ▶ **all optional sessions**
- ▶ **all LTS social events**
- ▶ all weekend ministry opportunities
- ▶ **Spouses are welcome to contract in advance with Dawn Gauslin to attend any other complete week or series of teaching, up to a total of six weeks of the school. However, in order to be given this opportunity, they must work out child care for the entire time and commit to attend all of the required LTS class sessions. Auditing fees will apply.**

3) Local YWAM staff. It is our desire that the LTS will be a blessing and offer opportunities to serve the local YWAM staff who are not attending the school as full-time students. However, in justice to those who have made great sacrifices of time and finances to attend the entire three months, and also to protect the continuity of the school, it is not possible to have an "open" classroom. We will attempt to clarify specific times when the local staff are invited to attend. At the present time, these include:

- ▶ the Powhare (Maori welcome) on December 29
- ▶ YWAM Decade Celebrations: January 10 (1960-70); January 20 (1970-80); January 31 (1980-90); Feb 9 & 10 (1990-2000) and 40 hours of prayer into next 40 years
- ▶ Auckland Go-Fests with Loren Cunningham January 21-23
- ▶ Darrow Miller Seminar, January 24-February 1. Participants will need to register in advance to attend and there will be an auditing fee.
- ▶ Monday morning worship times
- ▶ Thursday evening open community meetings
- ▶ all weekend ministry opportunities
- ▶ There *may* be some evening optional sessions that are "stand alone" topics which we can open to YWAM staff. (Others of the topics are directly related to the foundational teaching in the LTS and would not be open to non-LTS students.) When there are optional sessions available to the local staff, we will try to communicate the topics and the dates as far in advance as possible.

4) Non-YWAM guests. Generally, because of the nature and content of the LTS as an in-house course for YWAM leaders, the LTS is not open to non-YWAMers. They are encouraged to attend any public meetings that will arise out of the multi-national presence of the LTS, such as the Auckland Go-Fests with Loren Cunningham and the Darrow Miller Seminar on World View and Development, January 24-February 1.

LTS SPEAKERS AND STAFF

Darlene Cunningham (updated June 01)

Darlene Cunningham was born in Vancouver, Canada to Pastor Ed and Enid Scratch. She graduated from Saint Francis School of Nursing with an RN degree. From an early age, she was aware of a distinct calling from God on her life. The course of that call became clarified forever when she met a handsome, single young man-with-a-vision named Loren Cunningham. After marrying Loren in 1963, she helped co-found the international mission organization, Youth With A Mission. Now, 38 years later, Darlene is well known as a leader and a woman of God in her own right.

Darlene is a "prime mover" in YWAM in the areas of facilitation of vision and leadership development. One of her greatest heart motivations is to discover leadership giftings in young men and women and help them to reach their full potential in God. She has also been a catalyst for the ministry of hospitality within YWAM

which has greatly influenced and promoted the importance of this ministry outside of YWAM as well as within.

Darlene is eagerly sought as a speaker worldwide because she is recognized as a woman of faith and wisdom who hears from God. She is uniquely qualified and experienced to give leadership to those within Youth With A Mission because she understands the lifestyle, pressures and joys of the Mission from an inside perspective. Whatever the context, she constantly points the hearer to God's faithfulness in every situation, and His great grace.

From 1990 to 1999, Darlene served as the YWAM International Director of Training as well as the International Director of the DTS Centre. She currently leads one field-based Leadership Training School annually or biennially, held on location somewhere in the developing world.

Loren and Darlene divide their time between two YWAM home hubs: Kona, Hawaii and Lausanne, Switzerland. Their daughter, Karen, has a University of the Nations Bachelor of Science degree in Early Childhood Education. Their son, David, is a graduate of University of Southern California and an alumni of University of the Nations. He and his wife, Judith, own a film production company and feel called of God to influence society through this medium, keeping "one foot in the film industry and one foot on the mission field."

Loren Cunningham (updated June 01)

Loren Cunningham is the Founder of Youth With A Mission (YWAM), an ever-expanding global "family of ministries" born in 1960 which has reached into every nation. The work of YWAM encompasses evangelism, training and mercy ministries, and is manned by volunteers from more than 130 nations and a wide variety of denominations. More than three million students, volunteers and staff have served with YWAM since its inception.

Loren is also Co-founder and President of the University of the Nations, YWAM's global university which offers courses at 314 locations/campuses in more than 95 nations and in 51+ languages. He has personally gone to every sovereign nation on earth, all dependent countries, and more than 150 territories and islands, for the sake of the Gospel, giving him valuable insights into global trends and a unique anointing to share God's strategies for world evangelism. His wisdom, experience, leadership understanding and call to build bridges of unity within the body of Christ have caused him to be sought out by both kings and commoners.

Loren is the author of four books: *Is That Really You God?*, *Making Jesus Lord*, *Daring To Live On The Edge*, and *Why Not Women?*.

[NOTE: These are just two sample speaker/staff biographies; others were deleted from this Syllabus example for the sake of space.]

* * *

[NOTE: Blank calendar pages for the three months of the school are inserted in the back of the Syllabus, so that students can use them for their personal schedules.]

EXAMPLE THREE-MONTH CALENDAR

MONTH ONE

SUN	MON	TUE	WED	THU	FRI	SAT
	Begin Staff Training					
	Student Arrivals	Student Arrivals	Registration	Coffee * Focus on Jesus * Logistics	Expanded Student Introductions	City Tour Cultural Welcome
WEEK ① Family Introductions	Cultural Orientation					
WEEK ②					Book Report 1 Due	

Note: this calendar is only an example of how basic elements *could* fit into a three-month time period, according to some of the ideas in Chapters 9, 10, 11, 14 and 18. This example should not be used as a concrete model. The placement of various activities should depend upon the word of the Lord for the specific school, as well as adjusting the events in relation to particularly intensive weeks of study, observed national holidays, etc. In order to have a well-balanced school, social activities and outings should be planned into the schedule as well.

MONTH TWO

SUN	MON	TUE	WED	THU	FRI	SAT
WEEK ③						
WEEK ④					Exam 1	
WEEK ⑤					Book Report 2 Due	
WEEK ⑥					Mid- School Evaluation	
WEEK ⑦					Exam 2	

MONTH THREE

SUN	MON	TUE	WED	THU	FRI	SAT
WEEK ⑧					Book Report 3 Due	
WEEK ⑨						
WEEK ⑩					Planning/ Research Project Due	
WEEK F					Exam 3 (or last 4 weeks could be covered through weekly quizzes)	
WEEK F	Final Course Evaluation * Affirmation * Closure	Clean up Commis- sioning	Departure			

APPENDIX J

Example Welcome Information Packet

LTS WELCOME INFORMATION

September 26 - December 19, 1996

Budapest, Hungary

WELCOME TO THIS REGION!

Welcome dear friends!

What a blessings to be able to welcome you to Budapest and this part of the world. As you know, we have experienced a lot of changes in this region and are still going through them. Being here at this time makes you a part of what is happening and--even more important--a part of the greater things God wants to do here in the future.

In prayer the Lord has been showing us that the iron that has surrounded the former communist world and represented so much of the hardness, will be turned to silver! God wants to bring beauty and order: after all, His first act of creation was to bring light into darkness and beauty and order out of chaos. Who better to bring that about than God? We have been called to align ourselves with Him to work together with Him to create new foundations for life and growth. That is the hope that we have in Him for the CIS, Eastern Europe and the Balkans.

For those of you who are not from this region, welcome to the beautiful Magyar island set in the sea of the Slavs. The cultures here are many and diverse. The people are warm and hospitable. Get to know us as people. Have tea with us. Listen as we share with you our hardships and our hopes. You will leave here richer...or perhaps you may even decide to stay and work together with us to see God's hopes for the region established--smile!

And for our Slavs and non-Slavs who live in this region: welcome to an adventure together with one another and God, that I know will catapult us to greater things in Him. We look forward to sharing this adventure with you.

In Jesus,

Al Akimoff
Slavic Ministries Director

Jim Orred
Regional Director, the Balkans

WELCOME TO HUNGARY!

Introduction to Hungary: Hungarians, who call themselves the "Magyar" people, have a language and form a culture like none other. This has been both a source of pride and frustration to them for more than a thousand years. Firmly entrenched in the Soviet bloc until late in the 1980's, Hungary is now an independent republic making its own decisions for the first time in almost half a century. Nestled in the heart of Europe, Hungary is surrounded by seven neighboring nations.

Thus far, the 1990's have not been Hungary's most glorious days. Like all the countries of the former Soviet bloc, Hungary has serious economic problems that touch all aspects of daily life. Businesses start up and close at a dizzy rate; museums curtail their hours with little or no warning; annual festivals and other events are often canceled due to lack of funding. Hungarians work long hours to try to "make ends meet." However, the Magyars are a people of leadership and strength. Centuries ago, these were recognized by the church in Rome as having an "apostolic anointing." One of the symbols at Hero's Square in the heart of Budapest is the apostolic crown, which captures something of significance about the city and the people. So, although the hardships of the last decades under communism have made life and business difficult, the internal "drive" and stamina of the people is showing itself again and Hungary is on the cutting edge of post-communist development. Communism has left its mark -- but it has not destroyed the "soul" of the people. You can help

the Hungarians and yourself by coming to Budapest with your sense of humor and trying to have “a little patience,” as the Hungarians say. They’ve been waiting a lot longer than you have!

Culture: One of the delights of coming to a new place is the opportunity to understand and enjoy the cultural diversity of a cross-cultural experience. Here are some interesting facts about Hungarian culture:

Hungarian Names: Unusual for some cultures, the Hungarians reverse their names in all usages, and put their family name first, followed by their given name.

Social Interactions: Hungarians tend to be reserved and very formal people. The national anthem calls Hungarians “a people torn by fate” and overall the mood is one of sorrow. The Prime Minister made this comment in a recent interview, “I will smile when there is something to smile about.” Let’s pray that our joy in Jesus may be contagious!

Greetings: Hungarians are nearly always extremely polite in social interaction, and their language can be courtly. An older man will *often* kiss a woman’s hand and the standard greeting for youngsters to their elders is “*csokolom*” (I kiss it). People of all ages shake hands profusely when meeting. Friends of both sexes *often* kiss on each cheek as a form of greeting.

Social Invitations: If you are invited to someone’s home, it is polite to bring a bunch of flowers (available in profusion all year around), some fruit or another small token of appreciation. You may talk about anything, but money is a touchy subject. You will be asked, “Do you like Hungary?” more times than you can count!

Language: Hungarians like to boast that their language ranks with Japanese and Arabic as one of the world’s most difficult. It is true! However, this should not put you off from attempting to learn a few words and phrases.

Hello	Szervusz (ser-voos)	Good-bye	Viszontlátásra (vee-sont-laa-taash-roh)
Yes	Igen (ee-ghen)	No	Nem (nem)
Please	Kérem (kay-rem)	Thank you	Köszönöm (ko-so-nom)
Excuse me	Bocsánat (boh-cha-not)	My name is ...	Az én nevem (oz ain neh-ven)...

Finances:

Exchanging money: The Hungarian unit of currency is the *forint* (HUF), which is divided into 100 *fillers*. The exchange rate of the forint is approximately 148 forint to the U.S. dollar. Banking hours are from 8:00 AM to 5:00 PM Monday - Friday. The easiest way to obtain money while in Hungary is to use a credit card: Visa, Master Card, Eurocard or American Express. There are several automatic teller machines in the heart of the city on the Pest side of the river, near the Deak Ter metro station. If you have cash or travelers checks, the bank will only accept “hard” currencies. You should only exchange money with a bank or authorized money changer, and always ask for a receipt as you will need this to reconvert any left over forint into foreign currency before leaving Hungary. The banks will not cash personal checks unless you have your own Hungarian bank account, which is a lengthy and difficult process for short-termers like us.

Tipping: Hungary is a very tip-conscious society and virtually everyone who provides a service--waiters, hairdressers, taxi drivers, doctors, etc.--expects a gratuity. The standard amount is 10% (or even a generous 15%) but there is no hard-and-fast rule. If you were served well, you should leave a good tip; if you were less than impressed with the service, you should leave nothing at all.

Bargaining: Bargaining is not common in Hungary: Most sellers simply name a price and stand on it. You may haggle in flea markets or with individuals selling fold crafts, but even this is not commonplace.

WELCOME TO BUDAPEST!

Introduction to Budapest: There’s no other city in Hungary like Budapest! The beauty of Budapest is what really makes it stand apart. Straddling a gentle curve in the Danube. In fact Budapest was originally two cites, “Buda” and “Pest,” one on either side of the fabled Danube. Buda is situated on the beautiful hills of the west bank.. From Castle Hill in Buda you can enjoy some spectacular panoramic views. The sights of Buda are complimented with the bustle of Pest situated on the plains on the opposite bank of the river. The

sights of Buda are complemented with the bustle of Pest situated on the plains on the opposite bank of the river. Today, with a population exceeding two million people, the metropolis is home to about 20% of the nation's population. As Hungary's capital, it is the administrative as well as the business and cultural center. Budapest itself is quite a safe city, as far as physical protection. However, you should beware of pick-pockets and carefully guard your money and valuables accordingly, especially while shopping or traveling on public transport!

Transportation: Though Budapest is a big city, it is quite easy to get around, due to an excellent public transport system. With a good map in hand you will soon find your way around the 24 districts of Budapest. In fact, you can nearly always get to within a few hundred yards of your destination via metro, bus, tram, or trolleybus. The metro runs from 6 AM until about 11 PM. Most trams, trolleybuses and buses run until midnight; after that night buses (marked by a number and an E) still provide access to many areas.

Individual tickets (*jegy* in Hungarian) are sold at metro stops and some newsstands. These one-way tickets are based on an honor system -- you must use a new ticket every time you switch carriers. Expect to pay a fine if you are caught without a ticket; excuses won't work! Punch the ticket at the orange boxes at the metro entrance or, in the cases of above ground transport, inside the vehicle. For longer-term passes (three day, two week and monthly), you will need a passport-sized picture. The cost for these tickets are as follows:

- * A one-way, individual ticket costs 50 *ft*
- * A 3 day pass costs 800 *ft*.
- * A monthly pass costs 1950 *ft*.
- * A 1 day pass costs 400 *ft*.
- * A 2 week pass costs 1000 *ft*.

Churches: While in Budapest we encourage you to become involved in a local church and worship together with Believers in this city. Here are some suggestions for worship in the English language:

International Baptist Church of Budapest meets in the Moricz Zsigmond Gimnazium, Torokvesz ut 48-54. Sundays, 10:00- Coffee Fellowship, 10:00 Worship. Take bus 11 from Battyany ter. Pastor Bob Zbinden, Tel. 250-3932

International Church of Budapest multi-denominational Worship in English, Children's Ministry, Fellowship every Sunday from 10:30 at Obudai Community Centre (Obudai Tarsaskor), Kiskorona utca 7. Pastor Glen Howard. Tel. 176-4518

There are no known Russian speaking congregations in Budapest. The Budapest YWAM staff will also provide the LTS with a list of Hungarian speaking churches which we may also attend.

Embassies: Perhaps during your stay here in Budapest you will need to contact your embassy for visa matters or other issues. Here is a list of the embassies of most of the nations represented among our staff and students.

Country	District	Street Address	Telephone
Albania	VI	Bajza utca 26	322-3855
Bulgaria	VI	Andrassy ut 115	322-0824....

[NOTE: the list of embassies was shortened for the purpose of this Handbook to save space.]

Fun Things to do: We hope you will make the most of your time in Budapest. While here, there are many fun things to do for persons of all ages. We hope that the following list will just get you started with ideas for special times of fellowship. When you discover something that's especially fun, pass on the word so that others can join the experience.

- * Take a walk along the Danube River (both sides)
- * Visit Margarit Island, where there is a beautiful garden and mineral baths
- * Hike to Citadella, the lookout point on the Buda side of the Danube
- * Take a day trip to Szentendre, a quaint little Hungarian town with many traditional items
- * Spend a few hours in one of the many thermal baths (check first to make sure that there are separate facilities for men and women!)
- * Visit the zoo at City Park

- * Cablecar up to Castle Hill
- * Spend a day off at Visegrad and take the boat back
- * Just take time to explore the city--it's beautiful and you'll always find new places to enjoy.

Restaurants: There are many, many different kinds of restaurants here in Budapest. The following list will give you some ideas of there to go. Restaurants marked with one "\$" provide meals for under 500 ft . Those marked with two "\$\$" have menus in the 500 ft - 1000 ft range.

Hungarian food:

Alfoldi Etterem \$, district V, Kecskemeti ut 4, 267-0224, open 11:00-22:00 daily. Great place to sit and absorb the local pace of things.

Bohemtanya \$, district VI, Paulay Ede utca 6, 322-1453, open 12:00-23:00 daily. Huge, hearty, heavy Hungarian dishes, cheap, casual, no-frills atmosphere. Well worth the long wait you may encounter.

Fatal Verdeglo \$\$, district V, Vaci utca 67, 266-2607, open 11:30-2:00 daily. Ample portions of Hungarian cuisine served in clay dishes.

Fast Foods:

Falafel Faloda \$, district VI, Paulay Ede utca 53, Open Monday - Friday 10:00-20:00, Saturday 10:00-18:00. Build your own falafel from a salad bar of fresh ingredients like pita, garbanzo beans, tahini.

Korona Passage \$, district V, Kecskemeti utca 14, Open daily 10:00-22:00. Cafeteria-style restaurant that's very clean and offers a wide variety of crepes (stuffed pancakes)!

New York Bagel \$, district VI, Bajcsy-Zsilinszky ut 211, open Monday - Friday 07:00-22:00, Saturday - Sunday 09:00-22:00. Also inside of Wizard's at Ferenciek ter. Bagels and sandwiches. Great!

Shopping: Stores are well stocked (virtually anything you'll want to buy can be found in Budapest). However, Western imported goods in the fancy boutiques lining Vaci utca have Western price tags. See what the old ladies are sewing or weaving or the old men carving, that are lining Vaci utca or standing around the flea markets. This is your best source for authentic Transylvanian folk crafts, especially old embroidered jackets and tablecloths.

WELCOME TO HOTEL GOLIAT!

Introduction to the Goliat The place where you will be staying during the LTS is called Hotel Goliat (pronounced "GO'-lee-aht"). The Goliat is located in District CIII near the City Park and is accessible by public transport to all parts of the city. The address is: **Kerekes Janos Street 12-20**

At one time the Goliat was communist apartments; now it has been turned into a hostel. The LTS will be housed on the 5th, 6th, 7th, 8th, and 9th floors. These floors were completely renovated in 1995, including the bathrooms. There are two bathrooms on each floor. Each hallway has a glass door that is to be kept closed at all times and locked whenever the floor is vacant. There is also a fire escape door on each floor next to the bathrooms which we hope to have open among our five floors only to easy access among the floors. At the end of each hallway, there is a small kitchen and an extra room for an LTS Office (floor 5), LTS Student Services (floor 6), Children's Play Room (floor 7), TV/News Room (floor 8), Prayer Room (floor 9).

The dining area attached to the kitchen on each floor will serve as the "fun, food and fellowship" hub. There is a large classroom located on the ground floor of Block A, with an enclosed dining area attached. Afternoon and evenings meals will be served in this area from the "snack bar." The classroom, dining room and snack bar are dedicated for the exclusive use of the LTS during the next three months. There is a dividable conference room on the ground floor of Block C which will be used for specific scheduled gatherings such as staff meetings, optional sessions, etc. It will be available as a "quiet" area for study whenever it is not booked for specific functions. The LTS Preschool is also located on the ground floor of Block B.

Telephone, fax and e-mail: The telephone number of the Goliat is 149-0321. Incoming messages will be taken at reception and put in your room box. Outgoing calls can be made at the "coin" phone" phone in the

entrance to reception in Block C or at a “card” phone in the reception area of Block A. You can purchase phone cards at any kiosk for various amounts, beginning at 500*ft*. Telephones are available all over Budapest. The blue phones require coins (10*ft* and 20*ft* coins) and the silver ones use the pre-purchased phone cards.

The YWAM Budapest FAX number is 36 (1) 112-0907. Faxes will be delivered to the LTS Student Services office each day. Faxes may be sent by leaving the FAX at Student Services on the 6th floor. The cost per FAX sent is:100*ft* per page for Europe, 200*ft* per page for North and South America, and 315*ft* per page for the rest of the world

E-mails can be sent and received using the phone jack located in Student Services on the 6th floor. Please record your time in the e-mail log book and pay at the time of sending/receiving. Cost per minute on line is the same as a phone call.

Mail: Incoming mail should be addressed to:

Your Name / LTS
c/o YWAM Budapest
PF. 766, 1437 Budapest
Hungary

Cash should not be posted to you through the mail, as it is not “safe” and is also forbidden by Hungarian law. To send checks through the mail is not a problem. Packages may be sent through the post but should not contain anything of great value, as they sometimes get lost. Mail will be collected and delivered everyday via the Student Services office.

A regular size letter will cost approximately 90*ft* inside of Europe and 100*ft* outside of Europe. Stamps may be purchased at Student Services on the 6th floor. Or you may ask any kiosk or stationary shop you encounter if they sell stamps (*bilyeg*) and drop your letters and postcards yourself in the red letter boxes on the street. The post office closest to the Goliat is located at Bike Tir, on the #14 tram line.

Electricity: Remember that the electric current in Hungary is 220 volts. Do no attempt to plug a 110 volt (American) appliance into a Hungarian outlet without a transformer!

Laundry: There are two washing machines and two dryers available for you to use in the “kitchen” area of first floor in Block C. There will be a sign-up sheet for people to reserve washing time. We would encourage families with nannies or tutors to try to sign up during LTS class time. We also encourage singles to coordinate and do loads together as much as possible to maximize use of the machines. The washers and dryers each cost 70*ft* per load. You will need to buy tokens from the reception desk.

Elevators: Because of the limited availability of the elevators, we suggest that we all give priority usage to parents with small children and to the elderly. We encourage parents to carefully supervise their children’s use of the elevator – we are not sure of the reliability of the equipment and want to avoid any mishaps.

Medical and dental care: First Aid and ambulance service is free for foreigners, though follow-up treatment must be paid for. Public clinics charge little or nothing, but doctors working privately sometimes charge high rates. Very roughly, a visit to the doctor working in his or her own time averages 2000*ft*, while a stay in hospital including car, room, medicine and treatment is about 5500*ft* a day for foreigners.

Phone numbers for 24-hour pharmacies, medical services and a dentist located in district XIII (where the Goliat is located):

Pharmacy: Gyvngyvsitany 1	129-8401
Medical services: Karikas Fregyes utca 1/b	129-8295

Emergency phone numbers:

Ambulance:	04 or 111-1666
Police:	07
Fire Department:	05

April 1997

Dear U of N Lausanne staff and students:

Welcome to Lausanne and the lovely Swiss-Romande countryside. As you begin to explore this region, I'm sure you will discover the beautiful terraced vineyards along the lake side of Lac Lemman. The thought of the grape harvest brings different thoughts to different ones of us, and that's the topic of this letter.

For those who have been raised in Switzerland, many have grown up living among vineyards and drinking wine as a way of life. There is a great sense of pride in having produced centuries of quality wines. Whether from Christian homes or from non-Christian families, there is a disdain for drunkenness, but most would have no thought whatsoever that there is anything wrong or unchristian about drinking wine.

However, others of you have come from the 90% of the world--Africa, Asia, the Americas-- where beer, wine and all alcoholic drinks are considered totally "off limits" by the majority of the evangelical Christian community. In these contexts, the drinking of beer or wine is often viewed as the first sure sign that someone does not know God or is turning away from Him. If individuals from those nations come into a European context and are encouraged to drink alcohol, it can be very damaging to them in their relationships back home. By that one action, they may be cut off from their families, church and financial support; they may forfeit their Christian witness and influence; and their actions may damage the reputation of Youth With A Mission in their nation. I am not speaking of hypothetical instances--I know of numerous cases where this has happened.

God has blessed YWAM with a broad diversity of countries and denominations: we have at least 136 nationalities represented in our Mission and over 200 denominations. He has called Youth With A Mission to become two-thirds from the "two-thirds" world. This means that we will always have a mixture of convictions on this issue.

Here at U of N Lausanne, God has specifically called us to be a training base that draws in and sends out "internationals," so it is important as a family that we understand and honor one another in our conversation and our actions. The guidelines are given to us in Romans 14:13 "do not judge one another, and do not cause someone to stumble."

As we read the Bible, there are guidelines for conduct that are "absolute," such as the Ten Commandments. But then, there are areas which are not so clearly defined, and this is where we run into the "cultural sins" such as Paul describes in Romans 14. These are situations relative to the way we were taught, that *may* or *may not* be considered as sin to others. We know that only God can judge the heart. But depending on how we were raised and what our parents, pastors and other authority figures taught us, these are the issues which often can be quite "emotionally charged."

For those of you who are guests in this nation, please understand that you will not be judged, embarrassed nor looked down upon for refusing wine. The Swiss have always been very gracious and understanding to Darlene and me as we have lived among them for many years. Most *do* understand the attitudes of international Christians, and even among the Swiss themselves, some are avid members of the Christian Swiss organization called Blue Cross, which means they have made a commitment not to drink alcohol of any kind. Also, the owner and founder of one of the largest retail stores in Switzerland, Migros, committed never to sell alcohol in his stores. So I know you won't feel any negative pressure from Swiss Christians, if you simply say "no thank you."

While you are here as a part of U of N/YWAM Lausanne, I would like to appeal to you to take the most conservative view in order not to stumble the largest percentage of believers internationally. Whatever your personal convictions--and I do not judge those--I would like to request that there be

no drinking of alcohol in any YWAM facility, at any YWAM event with staff, students or ministries, and that you commit not to encourage anyone from "non-drinking" nations, homes or denominations to engage in drinking publicly or privately. This is not meant to be legalistic, but to live by the law of love. It is "in honor preferring one another," setting aside anything that would cause a brother to stumble and doing all possible that would help him to run. It has everything to do with the existence and future of YWAM and U of N as well.

Let's give the enemy no room for judgment and division. Let's search to find points of unity in our diversity. Let's reach out to each other in the spirit of Paul in Romans 14, recognizing that "the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit." Then, together we can see the world evangelized.

Free in Christ,

Loren Cunningham

P.S. Please read Romans 14:13-23 and ask the Holy Spirit to help you in your commitment and to help you understand His perspective. Thank you. Loren

"Therefore let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in your brother's way. As one who is in the Lord Jesus, I am fully convinced that no food is unclean in itself. But if anyone regards something as unclean, then for him it is unclean. If your brother is distressed because of what you eat, you are no longer acting in love. Do not by your eating destroy your brother for whom Christ died. Do not allow what you consider good to be spoken of as evil. For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit, because anyone who serves Christ in this way is pleasing to God and approved by men.

Let us therefore make every effort to do what leads to peace and to mutual edification. Do not destroy the work of God for the sake of food. All food is clean but it is wrong for a man to eat anything that causes someone else to stumble. It is better not to eat meat or drink wine or to do anything else that will cause your brother to fall.

So whatever you believe about these things keep between yourself and God. Blessed is the man who does not condemn himself by what he approves. But the man who has doubts is condemned if he eats, because his eating is not from faith; and everything that does not come from faith is sin."

Dated April 1997. Used by permission.

GUIDELINES FOR GIVING AND RECEIVING CORRECTION

Taken from LTS teaching by Darlene Cunningham

General thoughts to consider when handling "sticky situations."

1. In hearing a rumor or report of another's sin, always approach the need to deal with it through the grid of grace. Acknowledge your own temptation, weakness and failures. God can't give us His grace to deal with a situation if our own pride gets in the way. Remember that we are all "sinners, saved by grace."

Titus 3:1-8 We were once foolish ourselves

Proverbs 3:34 God opposes the proud but gives grace to the humble

James 4:6-17 Read entire passage.

2. Remember that restoration is always the end goal of correction. Humility on the part of the leader is a key ingredient.

Galatians 6, "Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; looking to yourselves, lest you too be tempted. Bear one another's burdens, and thus fulfill the law of Christ."

3. Always believe the best in others. Ask God for discernment, not the "gift of suspicion." Unsanctified curiosity will destroy the gift of discernment, but if curiosity is sanctified by love, you will be able to trust the Holy Spirit's hunches to have you be in the place you need to be, hearing the things you need to hear.

4. Guard your tongue. Choose wisely who, if anyone, you should share with about an alleged offense. There is no excuse for being loose-tongued with your spouse, other leaders, followers --anyone. Time and reflection are important in order to diffuse your own and others' emotions.

Proverbs 16:23, "The heart of the wise teaches his mouth, and adds persuasiveness to his lips."

Proverbs 18:21, "Death and life are in the power of the tongue...."

Colossians 4:6, "Let your speech always be with grace, seasoned as it were, with salt, so that you may know how you should respond to each person."

Elements to consider in arbitration:

1. Ask: "Where have I/we as leaders failed to give proper oversight to the people involved or the situation?" We need to take responsibility in every way we can as leaders, at the same time recognizing each individual's responsibility for his own wrong choices.

2. Check the facts and details to learn all sides of the story. Give an honest, objective listen to all parties involved. It is important as a just leader to remain impartial. When you hear a negative report, hang it on a hook in your mind and consciously tell yourself, "I've only heard part of the story." Guard against labeling people or jumping to conclusions.

3. Ask, "Has a Biblical principle been violated?"

4. Consider how culture or personal preference may have affected the situation or people's perspectives.

5. Ask, "What is the spiritual and chronological age and background of the individual?" It is a different matter for a newly converted prostitute to commit an immoral act than for a person who has been a pastor for 30 years to do so. For the ex-prostitute, it's just one step backward; for the pastor, it's a 180-degree turn.

6. Consider how broad the individual's circle of influence extends.

7. Is the person repentant?

8. What restitution should be made? Carefully weigh the ramifications of such decisions as sending someone home from YWAM. Dismissal may be the "easy" immediate solution, but the long-term implications in relationship with the individual, his family and home church are enormous.

If the person is in leadership and is repentant, it is still often important for them to be relieved of their leadership responsibilities, not as an act of discipline, but as an opportunity for discipleship in their area of weakness.

9. What is the scriptural basis for any course of action you decide to pursue?

10. What is the proper circle of people who must be communicated with regarding the offense, according to the person's sphere of influence? Who should not be drawn into communication? Circles to consider: YWAM leaders, staff, students, parents, home pastor. What is the best method for communicating: in person, on the telephone or in writing? Wisely weigh the fact that written communication may last far longer than the resolution of the offense and can continue to do much damage. If it is right and necessary for the individual to make a public confession of sin, you as a leader should stand together with him or her, giving your support.

If the matter is of major international concern, be sure that the President of YWAM is notified early on.

11. What discipling process and support relationships should be set in place to see that the individual is restored?

If you as a leader do not know how to handle a situation, call in a leader above you who does.

When a leader must confront an individual:

1. Deal with the situation. Don't just "let it ride."
2. Ask God to give you the fear of the Lord and a spirit of God's grief over the sin.
3. Follow the guidelines in Matthew 18.
 - A. Go first to the person in private.
 - Choose/create an environment which will minimize stress on the individual
 - Don't make the person wait outside the place of meeting for any length of time
 - Don't create "barriers" to communication by sitting behind a desk or other objects which "remove" you from the individual
 - Don't accuse. Take as much blame onto yourself as possible.
 - B. Take a witness with you. Choose someone who is impartial and wise who will help those involved to hear each other. Don't "bribe" the witness with information.

How to respond when someone confronts YOU:

1. Look beyond the person's words to the motives of their heart. The method or approach may be harsh or unwise, but if you'll take their complaint to the Lord in humility, you may learn much.

2. Look for the truth. Even when 99% of a complaint is unwarranted, there is nearly always some seed of truth to be discovered. Our critics are often our best friends. They help keep us in balance.

3. Don't be defensive. If someone "comes on strong" with an accusation against you, remember that it is possibly out of their own insecurity. You, as an authority figure have a great potential to wound others easily and deeply if there is a lack of self control or wisdom in your response. Beware of taking a "you, you, you" attack mode in order to defend yourself. Remember that love delights to cover over another's transgression.

4. If you have difficulty receiving correction, do a study on the "wise man" who receives instruction.

Proverbs 1:5, "Let the wise listen and add to their learning, and let the discerning get guidance."

Proverbs 4:13, "Hold on to instruction, do not let it go: guard it well, for it is your life."

Proverbs 9:9, "Instruct a wise man and he will be wiser still; teach a righteous man and he will add to his learning."

How to avoid the need for someone to confront you:

1. Make yourself vulnerable and approachable. Create an environment which encourages people to feel free to give input and ask questions. This will also allow many opportunities for you to teach principles.

2. Be humble. Freely admit, "I don't have it all together. I need you and your input." Recognize that you have areas where you need to learn. A threatened leader carries a heavy burden, always trying to cover over weaknesses to make himself look good.

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APPENDIX M

GENESIS Technology Links U of N Schools

GENESIS Technology Links U of N Schools

by Lisa Orvis, Staff Writer

Technology is making possible the resolution of an age-old dilemma: how to be in two places at once! This issue has been particularly pressing for Youth With A Mission, as we have expanded our training sites while trying to hold fast to our historic relationship-oriented values. For accomplishing this end, GENESIS (Global Electronic Network: Educating, Serving and Informing Students) truly is a new beginning.

YWAM International Chairman Loren Cunningham has been working for several years to utilize recent technological breakthroughs which allow a real time interactive audio and video link through ISDN telephone lines and satellite technology. This means people in one location can both see and hear a speaker anywhere else in the world, and the speaker can see and hear them! This allows for "face to face interaction."

The technology was put to its first test in the mission this past term as Leadership Training School (LTS) was held simultaneously in Budapest, Hungary and Lausanne, Switzerland. 85 students from 32 nations met in Budapest, where the school was held in Russian and English. In Lausanne, with 48 students representing 7 nations, the school was held in Korean and English.

The big questions could finally be addressed: can technology allow for the "real stuff" to be transmitted: involvement, revelation, relationship? Stories from staff, teachers and students alike all give a resounding YES!

"The greatest question in utilizing this medium was, 'Would there be spiritual impartation from the teachers and leaders to the students?'" says Loren. "But when we put the GENESIS Project into action, it went way beyond my greatest expectations!"

Worship leader Daniel Kurimay also admitted being skeptical of the quality of experience the technology could provide. "All I can say now is, it really worked! It was very personal and interactive and totally effective." Like other staff and students, Daniel says the "shared" worship was the highlight of the school for him. "It was really overwhelming at times to be worshiping and to realize the other school was so far away, but we were being brought together through our worship."

David Hamilton, a teacher for both schools through GENESIS echoed Daniel's thought, "Every time we worshiped on GENESIS, it was a profound move of God. Since worship is about encountering God, and you could see His Spirit simultaneously working in different locations, it blew your mind to see His majesty...it made God seem so big."

The Spirit's ability to "move through cyberspace" was vividly illustrated in one incident related by Dawn Gauslin. Speaker Darrow Miller had just brought a stirring word to the students in Budapest. "At the close, I asked if anyone knew the song 'Let it Rain.' No one in Budapest knew it well enough. But Daniel Kurimay stepped forward and spoke the words (in Lausanne) while I wrote them on a transparency (in Budapest). We focused our camera on our overhead, and both schools were able to read the words." After worship both schools went "off line" for prayer and then "on line" for reports. Both locations experienced a tremendous move of God!

People grabbed umbrellas and began dancing on the stage in both locations. "There was an electric sense of the presence of the Lord as we declared this song together. This is GENESIS in action."

David describes the wide variety of ways in which the technology was put to use, "In addition to the classroom time and worship, we held small groups and intercession. We had panel discussions with half the panel in one place and half in the other, held a council meeting, played games and did skits and dramas. We watched videos and an opera concert together and even had a farewell party. The

technology did not inhibit our activities or relationships, but quickly became a very natural part of our experience.”

Project leader for GENESIS, Markus Steffen, points out another significant application of the technology to bring teachers "live" to isolated locations. This will significantly expand our capacity to offer new schools and increase the quality of the ones we currently offer.

While in Nepal in January, Loren learned that the isolated Asian country already has the technology to be linked to the GENESIS Project. "Bases like Kathmandu that are rich in teaching and experience but which are very difficult to access otherwise, now have an avenue to share. It will be our joy to receive from them the stories of their incredible faith during persecution and to get feedback on the cultural and contextual relevance of 'frontier missions' materials being taught in cities around the world."

Markus says GENESIS will support our values of unity and relationship. "Today we have the possibility to link all our U of N locations with teleconferencing technology. This would enable us to link together for leadership meetings, intercession, worship, discussions, staff development etc. The possibilities are without boundaries."

So where will the project go from here? Markus says the next step will be to establish a global network by connecting 10 to 15 locations on an on-going basis. "We are looking for locations that present a diversity of culture, language, size of campus, courses, etc. We need more understanding about the effects of the technology on students, teachers and base life. We want to learn how to use this tool for maximum benefit before we expand it further."

The GENESIS Service Centre in Lausanne will give leadership in the development of the network, providing training for operators, classroom facilitators and teachers in how to use this technology, as well doing technical research.

If you are interested in working with GENESIS, or would like to help finance the multiplication of this ministry tool, especially into the developing world, please contact: Markus Steffen, U of N, 1000 Lausanne 25, Switzerland; Telephone +41-21-784-2323; FAX +41-21-784-2320. E-mail: GENESIS@compuserve.com; Homepage: <http://www.UofN.ch/GENESIS>

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INTERCESSORY PRAYER
Taken from teachings by Joy Dawson

Have you ever had an individual's name come to mind, someone you had not thought of for a while? Have you felt your heart grieved about the state of a nation you have never seen? Or maybe you have wept without words over the realization of the sins of your country. Perhaps the Holy Spirit has been trying to get you to intercede for a person or nation.

What is intercessory prayer? *Webster's Dictionary* speaks of intercession as "the act of interceding, meditation, pleading, or prayer on behalf of another." Intercession is prayer offered for others as directed and inspired by the Holy Spirit. An intercessor becomes a go-between, as the Word of God says, someone who will "stand before me in the gap" (Ezekiel 22:30).

God is searching for those who will be intercessors, for those who can actually change life's situations and people through their fervent, upright prayers. But why doesn't our great God just change people and reverse the atrocities of our world solely in His own strength and power? He could, without a doubt. But He has chosen man to be a co-laborer with Him, reconciling men, women and children to Himself through us. What a tremendous privilege!

Ever since the dawn of man's history, God has covenanted relationship with this unique, moral creation. And even now in our corrupt world, God seeks relationship with us--an intimate fellowship cultivated through communication with Him in a place of prayer.

Our prayers can move the hand of God and release the reconciling work of the Holy Spirit. God has designed that it would be so, perhaps for two reasons: that we might learn how very dependent we are upon Him, and that He might be able to share the burdens, grief, and joy of His own heart with us.

Principles for Effective Intercession

1. Praise God for who He is, and for the privilege of engaging in the same wonderful ministry as the Lord Jesus (Heb. 7:25). Praise God for the privilege of cooperating with Him in the affairs of men through prayer.
2. Make sure your heart is clean before God, by having given the Holy Spirit time to convict, should there be any unconfessed sin (Ps. 66:18; Ps. 139:23-24).¹
3. Acknowledge you can't really pray without the direction and energy of the Holy Spirit (Rom. 8:26). Ask God to utterly control you by His Spirit, receive by faith that He does, and thank Him (Eph. 5:18).
4. Deal aggressively with the enemy. Come against him in the all-powerful Name of the Lord Jesus Christ and with the "sword of the Spirit"--the Word of God (James 4:7).
5. Die to your own imaginations, desires, and burdens for what you feel you should pray (Prov. 3:5-6; Prov. 28:26; Is. 55:8).
6. Praise God now in faith for the remarkable prayer meeting you're going to have. He's a remarkable God and will do something consistent with His character.
7. Wait before God in silent expectancy, listening for His direction (Ps. 62:5; Micah 7:7; Ps. 81:11-13).
8. In obedience and faith, utter what God brings to your mind, believing (John 10:27). Keep asking God for direction, expecting Him to give it to you. He will (Ps. 32:8). Make sure you don't

move to the next subject until you've given God time to discharge all He wants to say regarding this burden, especially when praying in a group. Be encouraged by the lives of Moses, Daniel, Paul, and Anna, knowing that God gives revelation to those who make intercession a way of life.

9. If possible, have your Bible with you should God want to give you direction or confirmation from it (Ps. 119:105).

10. When God ceases to bring things to your mind to pray for, finish by praising and thanking Him for what He has done, reminding yourself of Romans 11:36, "For from him and through him and to him are all things. To him be the glory forever! Amen."

A WARNING: God knows the weakness of the human heart toward pride. If we speak of what God has revealed and done in intercession, it may lead to committing this sin. God shares His secrets with those who are able to keep them. There may come a time when He definitely prompts us to share, but unless this happens, we should remain silent.

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APPENDIX O

Guidelines for Movie Viewing

Guidelines for Movie Viewing

by Darlene Cunningham

Are movies and videos good or bad? You may say, "Well, it all depends." But what does it depend upon? There are all types of videos: entertainment movies, documentary films; YWAM/UofN informational videos, dramas that present thought-provoking issues, etc.

In a multi-national and multi-denominational context such as YWAM/UofN, we have a wide array of cultural and family backgrounds with differing values regarding what is "acceptable" and what is not acceptable for video viewing. If we over-control the environment, we create external controls rather than giving teaching, principles and guidelines for the individual to use self-control and come to their own wise decisions. If we absolutize what God may have said to one person in one season of time, we become legalists, governed by the law and not by the Spirit.

It is our desire to "protect" not through legalism and laws, but through wisdom and truth, encouraging the development of "critical thinking" in all our staff and students, as well as holiness and the fear of the Lord.

This paper is an attempt to draw out some key questions to ask, both about yourself and about the movie you are considering watching at the cinema, on TV or video:

--What is the theme or "take away" of the movie? What is its intended message? Movies, books, stories and poems about life contain aspects of sin because we live in a fallen world. But the question as Christian is, how do we deal with sin? Are there teachable truths or redeeming messages to be gleaned?

--Is it a movie that shows good as good and evil as evil or does it give a false or distorted view of good and evil? We don't want to become desensitized or apathetic toward sin, but neither can we ignore its existence.

--What is my personal movie "diet." What are my areas of vulnerability? Does violence excite me? Do scenes involving romance stir unholiness in my thought life or activities?

--What is my motive for watching this movie? Is it to understand a historical event...the depths of man's depravity...the lies or issues facing the present generation and how to better relate to them? Or is my motivation simply to "feed my flesh"?

--What is my maturity in God? Have I only recently come from a lifestyle which seeing this could tempt me to return to?

Some thoughts to ponder: If an individual believes all portrayal of violence and romance are "wrong," they will have problems with major portions of scripture which depict these actions in detail. But what is the motivation for including violence in a movie? Is its purpose to create a thirst to take violent actions, or is it necessary in order to bring awareness and expose evil as evil? Is the subject of sex avoided in the Bible? The Word of God *does* tell us not to expose evil things done in secret, but it also portrays the love relationship between a man and woman in marriage as a good gift given by God that has sometimes been corrupted. (One important tool the VCR has in watching videos is the fast-forward button: if there is a scene which is unnecessarily sensual or stirs unrighteous responses.) And what about bad language? Although even God used words in the Bible which some Christians would censor, when used in movies, just "don't inhale."

At the same time that we seek to develop people who are governed by the Spirit, not by the law, there are some guidelines that should always stand, especially when showing a video in a group context:

Guidelines for showing videos in a group context:

1. Commitment to holiness.
2. The “take-away” message should be positive, reinforcing truth.
3. The person showing the video in a group context needs to have previewed it in regard to the message, making sure it has “redeeming qualities.” It is also good to inform viewers of any content that may be offensive, so that they can make a decision to watch or not to watch, according to their own convictions and areas of vulnerability. It is also important to respect the various cultures among the audience and avoid showing movies which could offend.
4. It is important to have a time of reflection and group discussion regarding the content afterwards, underlining the Biblical perspective. This can create a very important platform for talking about key issues and/or areas of sin we all face in the world (especially for parents and children), rather than pretending like they don’t exist--abortion, homosexuality, computer-hacking, stealing, child abuse, genetic engineering, etc.
5. Each individual needs to take personal responsibility for their own convictions and spiritual health. What may be fine for another to watch may *not* be permissible before God for you and vice versa. Remember that pride, self righteousness and the judging of others are some of the most devious sins that we must avoid as we follow Paul’s words in Romans 14:12-23 “the kingdom of God is...righteousness and peace and joy in the Holy Spirit.”

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APPENDIX P

Guidelines for Student Fun Nights and Talent Shows

GUIDELINES FOR STUDENT FUN NIGHTS AND TALENT SHOWS **by Darlene Cunningham**

The best time to schedule a fun night or talent show is generally during the last one-third of the school. By that time, the students are bonded together and know one another well.

A program coordinator should be selected from the staff, who can then give oversight to the student leadership of the event. The following guidelines should be reviewed by the staff member with the students who will emcee and organize the program.

If there is going to be some real talent--i.e., cultural dances, poems, music--as well as humorous sketches and songs, the program should be organized very carefully. Once the environment is set up for fun, people will look for anything to laugh at and can mistakenly laugh at a presentation that is meant to be taken seriously. It is up to the program coordinator to discover the nature of each presentation, give order to the program, and work with the emcee to inform him/her of the nature of each event. In order to do this, the program coordinator may need to audition the presentations.

One suggestion for the order of the program is to put all the serious things and all the humorous things together in different sections with a break in between. You may want to start with the more humorous things, have a fun break, and then move toward the more serious presentations at the end. Or, you may want to do exactly the opposite and start with the more serious, then switch to hilarity after the break. It all depends on the purpose and goals of the event. In either case, the important thing is for the emcee to set the tone by telling the audience whether the presentations they are about to see are humorous or serious. He/she should give an overview of the event at the beginning so people will know what to expect. The emcee's role is essential in weaving the program together!

Humorous sketches regarding leaders, teachers or other students are usually something everyone enjoys, but it is important to know the limits. Following are a few helpful hints:

- *It is important to know the person well whom you are imitating or teasing, so that you will avoid sensitive areas.
- *Imitations or caricatures should be brief, not prolonged.
- *It is important not to make fun of physical characteristics or negative personality traits.
- *It can be healthy and fun to laugh at cultural differences, but be sure it is not something that will hurt or offend others, especially those in the minority in the school. Remember that humor sometimes does not translate well from one language to another or from one culture to another.
- *Be careful not to make light of things which are sacred, i.e., the Cross, the name of Jesus, salvation, etc.

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Basic HIV/AIDS Information

by Sue Green, RN, Co-Founder, U of N HIV/AIDS School and
American Red Cross certified HIV/AIDS educator

What is AIDS?

AIDS stands for Acquired Immune Deficiency Syndrome. It is the terminal stage of HIV (Human Immunodeficiency Virus). HIV is the virus that attacks and destroys specific white blood cells that are essential for the body's defense system against disease.

How is HIV transmitted?

The HIV virus is passed from one person to another through body fluids: blood, semen, vaginal fluid, and rarely, through breast milk. It can be transmitted by:

1. Having vaginal, oral or anal sex with an infected person
2. Transfusions of blood or blood products that are contaminated with the HIV virus
3. Use of HIV infected needles, syringes or cutting instruments that have not been sterilized
4. HIV infected mothers passing the virus to their babies during pregnancy, birth or breast feeding

HIV is NOT transmitted via interaction with an infected person through:

- ...Working, playing, learning or traveling together
- ...Touching or shaking hands
- ...Catching "germs" from door handles or telephones
- ...Sharing eating utensils or drinking glasses
- ...Sharing toilet facilities or clothing items
- ...Holding hands, embracing, cuddling, kissing
- ...Breathing in droplets when someone sneezes or coughs
- ...Being bitten by mosquitos or other insects that have bitten HIV infected persons

There is **NO** risk of contracting HIV through daily activities or casual contact with an HIV positive person.

How can HIV be detected?

You can not tell by looking at a person whether he or she is infected with the HIV virus. People who are infected can and do look perfectly healthy, and **THEY CAN TRANSMIT THE VIRUS TO OTHERS WITHOUT EVEN KNOWING THEY HAVE IT**. A person can remain without any symptoms for several years. The only way to detect the HIV virus is through an HIV blood test.

Is there a cure for HIV/AIDS?

There is **NO** vaccine or cure for HIV. Medical research has developed some treatments that delay the HIV virus from progressing into the terminal stage of AIDS, but nothing cures it.

How can HIV/AIDS be prevented?

ANYONE CAN GET AIDS...AND ANYONE CAN PREVENT IT!!

Prevention is simple:

- The only safe sex is "NO SEX"--say "NO" to sex before marriage
- Both partners in a marriage must remain faithful to their spouse
- Make sure that any blood used for transfusions has been tested for HIV
- Insist that doctors, nurses or traditional medicine practitioners use sterile needles and cutting instruments (for example, use a sterile knife for circumcisions)
- Be aware that even condoms used properly and with a water-based lubricant are NOT 100% safe
- Never handle fresh blood, vomit or body waste without rubber gloves
- Never treat snake bites by cutting the victim and sucking out the snake venom
- Get tested for HIV/AIDS if you have a history that may have put you at risk (blood transfusions, intravenous drug use, multiple past sexual partners--heterosexual or homosexual, or intercourse with a husband or wife who has been sexually unfaithful)

Support and care for those who have HIV/AIDS with Jesus' love and compassion.

APPENDIX R-1

Example Mid-School Evaluation Form

Name: _____

Mid-School Evaluation--LTS New Zealand 2000

The LTS staff would appreciate your feedback on how the Leadership Training School has met your expectations thus far. Please answer for yourself personally, not what you think others may feel. If you have comments in addition to the questions asked, please feel free to add them at the end.

1. Content

- a. Highlights or major understandings gleaned from the class time
- b. Content/topics in the past which I do not understand; they need to be reviewed
- c. Content/topics I would like to see covered in the future

2. Scheduling: Please include positive comments and suggestions for improvement:

- a. Daily schedule
- b. Weekly schedule

3. Academics

- a. Book reports

Suggestions for improvement

- b. Exam: Positive comments

Suggestions for improvement:

- c. LTS Small School: Which Small School are you a part of: _____

Positive comments:

Suggestions for improvement:

- d. Small group within the Small School

Positive comments

Suggestions for improvement

4. Feedback regarding other activities: Please include positive comments as well as suggestions for their improvement:

- a. Worship
- b. Intercession
- c. Corporate processing/integration activities
- d. Devotionals
- e. Optionals. (Include which optionals you have found most helpful)
- f. Other classroom activities you would *like* to see included
- g. Social interaction/activities
- h. Staff/student interaction
- i. Is there some event/activity you'd like to see happen that you would like to initiate or give leadership to?

5. On a scale of 1 to 5, how do you feel *you* are doing in regard to the following?
(1 = passive; 5 = actively taking initiative)

- Making new friends: _____
- Networking with others for future ministry connections _____
- Class participation
 Discussion times _____
- Question & answer opportunities _____
- Prayer _____
- Worship _____

6. What has happened thus far in this LTS that makes you thankful you are here?

* NOTE: This document has been altered for reproduction in this handbook. More space should be given between each question to allow students ample space to respond.

APPENDIX R-2

Example Final Evaluation Form

LTS SOUTH AFRICA 1998 STUDENT EVALUATION FORM

NAME: _____

1. The majority of teachers involved in giving corporate sessions during the South Africa LTS are listed below. Some had more speaking time and some had less. In the spaces provided, please number on a scale of 1 to 5 the *importance* you feel the teaching of the following speakers had in terms of their *contribution to the curriculum of the LTS* (5 = "very valuable;" 1 = "unnecessary to include in future schools"):

_____ Cindy Bentch	_____ Tom Bloomer	_____ Charlotte Cass
_____ Darlene Cunningham	_____ Loren Cunningham	_____ Drypolchers
_____ David Hamilton	_____ John Kismwa	_____ Sarah Lanier
_____ Patti Lee	_____ Howard Malmstadt	_____ Maureen Menard
_____ Darrow Miller	_____ Iain Muir	_____ Frank Naea
_____ Earl Pitts	_____ Rosalie Pedder	_____ Joe Portale
_____ Val Smith	_____ Jim Stier	_____ David Garratt

2. In order of priority, please list the specific topics that were most meaningful for you *personally*:

- 1)
- 2)
- 3)
- 4)
- 5)

3. Which optional sessions did you find most helpful?

- 1)
- 2)
- 3)

4. What, if any, additional topics would you like to have seen included?

5. Please outline: a) positive aspects about each of the following; b) suggested improvements

Daily/weekly schedule:

a. Positive:

b. Suggested improvements:

Sequence of subject matter:

a. Positive:

b. Suggested improvements:

Overall format and schedule of book reports & exams:

a. Positive:

b. Suggested improvements:

Overall format and process of LTS Project:

a. Positive:

b. Suggested improvements:

6. Small schools/Small groups

On a scale of 1 to 5, how valuable did you find the “small school/small group” experience in assisting the following categories (1 = very valuable; 5 = unproductive)?

_____ Academic processing/helps
_____ Group social interaction
_____ Personal friendships

Comments:

In light of the overall schedule, did you feel there was too much time allotted to small schools/small groups, not enough time, or “just right”? _____

8. What additional suggestions would you make to the staff in planning and improving the next LTS?

9. In your opinion, what were the primary strengths of the school? Please put in order of priority:

a.

b.

c.

10. Describe your degree of commitment to learning in the LTS (5 = high; 1 = low) How did your behavior show evidence of that level of commitment?

Commitment:

Behavior:

11. Describe how you saw yourself as a leader at the beginning of the school:

How do you see yourself now?

What things contributed the most to this change in your perception?

12. How has your understanding of YWAM changed during this LTS?

13. Would you recommend the LTS to others?

Unreservedly _____ ; With some reservation _____ ; No _____

Please comment on your answer:

APPENDIX R-3

Example Affirmation of Fellow Students and Staff Form

**AFFIRMATION OF FELLOW STUDENTS
AND LTS STAFF**

Name: _____

Please fill in this sheet and bring it with you to class on Thursday morning, December 17. After class, you may turn it in to the staff if you wish, or keep it.

I. Personal affirmation of five (5) fellow students in the class.

Directions: In order to encourage one another in leadership, please select three (3) classmates you are particularly close to and two (2) classmates you are merely acquainted with. For each, describe a character quality or gift you have observed and describe a specific action or behavior which has communicated this quality. We will schedule a time in class for you to share. Please approach this prayerfully, as you may have a specific word of encouragement for someone.

	Name	Character Quality/Gift	Behavior
1.			
2.			
3.			
4.			
5.			

II. Honoring those who have served. In order to encourage the staff, please share feedback regarding the particular character qualities and/or gifts you have observed which have ministered to you personally or have been encouraging for other students. Describe the specific action or behavior you observed. Please comment on at least five (5) people, not necessarily those who have been the most "public" or those you know the best:

Denise	Rachel B.	Ron	Cindy	Jakes	Nortin
Charlotte	Darlene	Paul	Rachel D.	Edwin	Diana
Dawn	Wilson	Grace	Adeline	David	Christine
Noufou	Young Shin	John	Habona	Sarah	Joshua
Ji-Hyun	Geeta	Magdy	Maida	Colleen	Joe
Judi	Heri	Jack	Deirdre	Leonor	Metui
Roberto	Rita	Keith	Marilynn	Enid	Val

	Name	Character Quality/Gift	Behavior
1.			
2.			
3.			
4.			
5.			

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ABOUT THE AUTHOR

Dawn Gauslin was born and raised in Southern California and attended Oral Roberts University. In 1972, as a 20-year-old, she headed to Europe to participate in a Youth With A Mission "Summer of Service" outreach to Denmark and Germany. She was so challenged and drawn to what she experienced of missions that she joined YWAM full-time and that "summer" has now stretched into nearly three decades of helping to pioneer YWAM ministries around the globe.

During the early years, Dawn led witnessing teams and staffed evangelism training schools in Europe. She then moved to North America, where from 1975 to 1980 she helped to pioneer the Tyler, Texas YWAM center and was the Managing Editor of a YWAM teaching magazine. In 1980, Dawn sensed God calling her to Asia through the plight of the refugees then pouring into Hong Kong and Thailand. From 1980 to 1985 she helped to pioneer YWAM Hong Kong, serving on the Executive Council, leading mobile evangelism teams, and heading up international communication/PR teams. Asia became her "back yard," as she ministered in a variety of Buddhist, Hindu, Muslim and communist nations.

With this kaleidoscope of exposure to the nations, leadership experience and a deep love for people of all cultures, Dawn's heart and energies are now focused on being a resource and lifeline to other missionaries, especially those from the developing world. She serves as the International Coordinator of YWAM's Field-Based Leadership Training Schools (LTS), aimed at helping to better equip and release more missionary leaders, primarily from the non-western world. Since 1985, she has set up and served on the leadership of sixteen LTSs in the USA, the Netherlands, Chile, Kenya, Tonga, India, Switzerland, Hungary, South Africa, New Zealand and Barbados.

In addition to the above, Dawn is an international assistant to Darlene Cunningham, the Co-Founder of Youth With A Mission and also assists Loren Cunningham with various global projects. She particularly enjoys speaking on the History and Values--the "DNA"--of Youth With A Mission. Dawn has a BA Degree in Christian Ministries from University of the Nations.

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This handbook is a superb tool that will serve many school leaders who want to pioneer new schools or revitalize existing schools in a way that will maximize the learning experience for students from around the world. The constant interweaving of inspiring real-life stories from diverse schools with YWAM's values and the foundational principles of the U of N, along with practical how-to helps makes this an excellent resource. It will greatly enhance our ability to pass on the apostolic inheritance of YWAM/UofN's training to a new generation of world missionaries. It will be a great reference tool to aid in the training of new school staff, imparting the ethos of the mission. All leaders in the mission should have a copy and keep it readily accessible on their shelf."

--David Joel Hamilton, U of N International Associate Provost

"I have just finished reading your 'Handbook for [Pioneering] U of N Courses' for the second time! I want to thank you for making such a valuable and needed contribution for our mission. There are so many treasures in the book. As I read I realized that it was exactly what I have been needing in our pioneering effort.... I have a renewed vision for seeing our ministry foundation built on the same character and spirit of the LTS. I would like your permission to make copies of your work for our staff. I want us to study it together and pray / talk through it.... What I find so valuable in your book is that you walk through the process step-by-step, even going as far as providing examples of forms and applications. The examples of 'starting with Jesus' at the beginning of the course and letters describing all that the Lord did in different schools gives valuable insight to the culture and persona of our mission. How a team interacts and builds on prayer; who should pickup guests and how they should communicate; the different 'solutions' desks and what kind of approach they have to the YWAMer who is there by faith. There is so much and it all communicates the spirit of our mission not just the form...."

--Brett Harwood, RescueNet

"I see [your Handbook] as a guide toward excellence in running a school. It is loaded with all kinds of 'good stuff' that is extremely user friendly...that any school leader can use and adapt according to his own situation and need. I like the way you begin each new chapter with a couple of our foundational values and supporting scriptures. It helps 'anchor' each and every area of our activity and gives it an overall meaning and purpose.... I feel the critical target audience for your book should be our current and emerging school leaders. ...In many parts of our mission, our school leaders know *how* to run our school programs, but really do not know *why* we do what we do, based on a clear understanding of our beliefs, our values, and principles laid down for us by God. I saw that so clearly in your book! It is a wonderful guide.... With permission, I would like to have your book translated into Indonesian for all 23 YWAM bases, and copies made available for the remaining 25 bases in my region. Thank you for your hard work. Lets get it out...."

--Alan Lim, YWAM Regional Director, South East Asia

"I highly commend Dawn and her material in her manual to any YWAM leaders in setting up schools for the U of N worldwide. In helping facilitate an LTS in Indonesia twice in the last five years, I have drawn upon a lot of Dawn's experience and input. She is a woman who 'walks the talk.' She has given her life to seeing leaders trained worldwide and has a genuine servant-heart. I am so glad this material is getting more widely distributed and recongnised. We need it in YWAM as we pioneer new areas worldwide in seeing a whole new generation of leaders raised up."

--David Cole, U of N Board of Regents Chairman (1999-2001)
International Director, YWAM Urban Missions
Director, Impact World Tour, New Zealand