

# THE TENTMAKING MISSIONARY: THE PHILIPPINE CONTEXT

by

**Jonathan SK. Winter**

*Jonathan Winter is a missionary with the Assemblies of God (UK), serving in Northern Luzon, Philippines. He and his wife lead Reaching Every Tribe Ministries Inc. This article is based on a research paper submitted for "Contemporary Issues in Missiology" class at Philippine Baptist Theology Seminary*

## INTRODUCTION

Mission's today is very different to that of more than one hundred years ago. Many countries which once hosted missionaries are now in fact closed and hostile to such people. This has largely been the result of early missionary work being associated with western colonialism.

In this paper we shall look at the tent making as missions strategy of the twenty first century, especially in the light of missions from a Filipino perspective. I have purposely selected tent making as a missions strategy in a Filipino context as today there are roughly around 8 million plus Filipino's living and working around the world as Overseas Filipino Workers in which they are strategically placed. There are around 2,829 Filipino missionaries sent out through 122 agencies to about 77 countries<sup>1</sup>. They can be found in many countries working as professionals, seafarers and domestic helpers. As a people, Filipino's are a very flexible and adaptable people--they can fit in with relative ease in any situation or culture they are placed in.

Despite the poor economy in the Philippines (and as I must state, often due to corruption) many churches find it difficult to financially support and send out their own missionaries. This is where the tent-making strategy can help in the development of a Filipino missionary movement, and it is this strategy which we shall look at as one of the main viable ways to send out more Filipino missionaries to the nations of the world.

## WHAT ARE TENT-MAKERS?

This is a good question to ask. Tent making missionaries are those who use their professional skills to enter nations that are traditionally opposed and closed to foreign Christian workers carrying out missionary work in their countries. The tent maker does not use tent making as just a means to be self-supported but as a strategy to enter Creative Access Nations (CAN's). Ruth E. Siemens states in her article "**Tentmakers Needed for World Evangelization**" "*Historically, tentmakers are missions-committed Christians who, like Paul support themselves in secular*

---

<sup>1</sup> / Operation World, p520

*work, as they engage in cross-cultural evangelism on the job and in free time*<sup>2</sup>. They use the example of Apostle Paul in the New Testament who was a tentmaker himself<sup>3</sup>. When Paul was in Corinth, he worked while ministering at the same time in the Synagogues, *“So, because he was of the same trade, he stayed with them and worked; for by occupation they were tentmakers”* (Acts.18:3). Tent-making for Paul was a strategic plan for him to enter various cities and regions and was able to preach the gospel to many influential people. If he had just been what we today term a full-time missionary he would have most likely not have had the many opportunities to come before key governmental officials and other non- Christian people.

Many of the early missionaries after the reformation were in fact tent-making missionaries themselves. They used their trade skills to support themselves as well as to enter new places with the gospel. The Moravian missionaries are a good example of this. They were sent out from Germany to countries such as Greenland and the Caribbean as tentmakers working in various jobs such as bakers, tailors and business people<sup>4</sup>. Another well known missionary to India, William Carey was also a tentmaker. He had failed to raise support from his own church brethren who disagreed with his plans of going to India, and so went anyway as a tent-making missionary. Carey became the Father of Modern Missions<sup>5</sup>. Interestingly, some of the early missionaries to China were employed as interpreters and advisors by their Embassies and Consuls. I have a missionary friend who works in Manila with the street children and runs several Christian charities. He is also employed by one of the Business magazines in Manila and is one of the directors of the British Chamber of Commerce located at the British Embassy. Through these opportunities and work he has been able to raise up funding for the school and children’s home which he runs<sup>6</sup>.

### **WHAT ARE THE ADVANTAGES OF TENT-MAKING MISSIONS?**

Tent-making as a mission’s strategy has a number of advantages over that of traditional missionary methods. We shall look at some and see that tent-making is the best way to enter some countries today, especially in Asian and non-Western countries.

---

<sup>2</sup> Ruth E. Siemens, *Tentmakers Needed for World Evangelization*, Chapter 119; *Perspective On The World Christian Movement*.

<sup>3</sup> Published by The Missionary Training Service, *Tentmaking Missionaries*, 1998, p5.

<sup>4</sup> Ibid, p5

<sup>5</sup> Ibid, p5

<sup>6</sup> Craig Burrows *British AoG Missionary to the Philippines*.

In the Philippines the Church has grown and matured very quickly. There are many Churches within the Philippines that now have a missionary vision and zeal to train and send out their own missionaries to other countries within Asia. The Philippines is no-longer just a receiving nation, but now has the call to be a sending nation herself. There are now locally engaged denominations and mission agencies who are actively training and sending out Filipino Christian workers to countries such as China, Thailand, and Cambodia, to name a few. However, the numbers of missionaries being sent out by the Filipino Church remains few. This is partly due to the lack of resources available to finance the sending and supporting of Filipino missionaries.

Tent-making is one answer to that problem. Tent-making unlocks the doors to enter Creative Access Nations (CAN's) and allows Filipino missionaries to work in order to support themselves while overseas and at the same time they are not seen as a threat to the government of that country. In addition they are also not seen as a missionary trying to convert the local people to a western religion (Though Christianity is not a western religion but is from the East).

According to Ruth E. Siemen, about 80% of unreached peoples live in countries that deny entry to missionaries but who will warmly welcome professionals with expertise that is greatly needed<sup>7</sup>. They are seen as contributing to the economy and development of the host country they are working and serving in. Many of the world's remaining un-reached peoples are found in Creative Access Nations. This means that if we and especially the Filipino Church seeks to be sending out missionaries to these people, then Tent-making is really the most realistic strategy to adopt.

With regards to traditional Western missions many non-Western countries see missionaries as professional Christian workers who have been paid to preach, teach and convert the nationals to a Western religion. In the Philippines you will often see that Filipino Christians will worship God and carry out Christian and mission work in the same way. That's why when you mention and encourage Filipino Christians to be engaged in missions locally or overseas they will ask about the support! Western missionaries are partly to be blamed for this mentality and mindset in the Filipino Church.

My own personal view is that the only realistic way to send out more Filipino missionaries is to send them out as tent-making missionaries. "Tent-making will enable non-Christians to see Christians in action"<sup>8</sup>. Tent-making will give Filipino missionaries the opportunities to relate to non-Christians and through their actions be an example and witness of God's love and care. This will in turn, by the help of the Holy Spirit, open the hearts of the work friends and others whom they come into contact through their work. *"For you yourselves know how you ought to follow us, for we were not disorderly among you. Nor did we eat anyone's bread free of charge, but worked with labor and toil night and day, that we might not be a burden to any of you, nor*

---

<sup>7</sup> Ruth E. Siemen, Tentmakers Needed for World Evangelization article, Chapter 119, p734, Perspectives On the World Christian Movement

<sup>8</sup> Advantages of Tentmaking Missionaries, p7; Tentmaking Missionaries, Philippine Challenge

*because we do not have authority, but make ourselves an example of how you should follow us” (2 Thess.3:7-9).*

Apostle Paul set an example for the Church. He was un-afraid to get his hands dirty and work for his provision. The mindset in the Church in the Philippines needs to change, especially if she is to go on and fulfil the vision of a global Filipino mission’s movement being raised up. No-longer can she look or depend upon the West for missions support, but become responsible for her own support etc... It’s a real challenge, but with the right mindset and dependence upon the Holy Spirit for wisdom and guidance it can be done!

From my own experiences regarding tent-making it does open up new doors of opportunity for evangelism, discipleship and church planting.

### **THE FILIPINO TENTMAKING MOVEMENT**

In March of 2005, a three day mission’s forum was organized in the Philippines which drew around forty leaders from various Filipino mission agencies to come together to strategize on how the Church in the Philippines could be further used for spreading the gospel cross-culturally. It was at this same forum that the Philippine Missions Mobilization Movement (PMMM) was established<sup>9</sup>. The vision of PMMM was and is to partner with Filipino churches in mobilizing, equipping and deploying 200,000 tent-making missionaries to disciple un-evangelized peoples by 2010<sup>10</sup>. I personally don’t know whether they are near their goal, but it is a great vision which is both practical and reachable and needs to be brought to the attention of other mission and church organizations around.

The Philippine Missions Mobilization Movement has developed a strategy which entails a Missionary Trainers Network to help meet the needs of equipping Filipino missionaries in which various training modules and subjects including cross-cultural issues and tent-making<sup>11</sup>. In the area of deployment, the Philippine Missions Mobilization Movement has started to develop a national network of local churches, mission organizations and recruitment agencies that deploy OFW’s and tent-making missionaries<sup>12</sup>. More church organizations should seek to learn from the example of the Philippine Missions Mobilization Movement. More Filipino missionaries can be trained and deployed for cross-cultural missions throughout the world as tentmakers where they

---

<sup>9</sup> The Unfolding Story of the Filipino Tentmaking Movement (Article), [www.initialmedia.com](http://www.initialmedia.com)

<sup>10</sup> Ibid [www.initialmedia.com](http://www.initialmedia.com)

<sup>11</sup> Ibid [www.initialmedia.com](http://www.initialmedia.com)

<sup>12</sup> Ibid

are trained skilled workers with the goal and purpose of reaching the un-evangelized and helping to plant national-led indigenous churches in the countries in which they are sent too.

### **OTHER PRACTICAL REASONS FOR TENTMAKING**

It is widely known how expensive it can be to send out a Western missionary or family and therefore tent-making can alleviate the cost of missions. It is often a big headache for missionaries to raise up funds and support usually taking an average of one to two years. Tent-making can cut the time in raising funds as the tent-making missionary will have a job to go to which will be his/ her source of income. This can release or free up church finances to other mission projects or to missionaries which are in need of greater support<sup>13</sup>.

### **PROBLEMS ASSOCIATED WITH OFW's**

Before we get carried away with the tent-making strategy as a means to send out more Filipino missionaries, we must first give attention to the realistic problems associated with OFW's and try to find possible solutions to them.

It is widely known that many Filipino's who travel abroad in search for greener pastures do so with the possibility of being abused whether it be physical, sexual or in other ways. Many lose their husbands, wives and children in the process of trying to earn more money, due to the large amounts of time being separated. It is not unusual to read in the newspapers of OFW's being ripped off by an illegal recruiter, or being stranded in a foreign country. In addition, families that are separated for long periods of time become dis-functional. When I lived in Hong Kong back in 2000-01, I found that many of the Filipino domestic helpers who were married had major family problems-- husbands committing adultery or children rebelling and getting into trouble. These are the results of families being separated for long periods of time. Even some pastors encourage their members to seek employment abroad-- many only thinking of the tithes that would be remitted. In addition the Philippine Government has actively encouraged their citizens to seek employment elsewhere as they look at the financial benefits for the government rather than helping families to stay together by creating jobs within the country to help in its development. Hence, OFW's are now dubbed as the economic heroes of the country<sup>14</sup>. The church has a vital role in the Philippine society to educate Christian families of the harsh realities of OFW work, and to provide counselling and biblical teaching on God's view of marriage and family. Is it wrong for Filipino's to go overseas? Of course the answer is NO! However is it right for a

<sup>13</sup> Tentmakers Needed for World Evangelization, Chapter 119, p735, Perspectives On The World Christian Movement.

<sup>14</sup> Phronesis, A Journal of Asian Theological Seminary/Alliance Graduate School, article written by John F.Baxter, p67

husband or wife or a mother or father to be separated from each other for long periods of time? The answer is NO! Therefore the local church must provide biblical answers to married Filipinos through biblical teaching and discipleship.

With this in mind, it would be wise to develop a pre-departure counselling program<sup>15</sup> as well as an application process which would have guidelines to encourage those that are married and have a call to missions to go out as a couple or family, even if it might take longer from application to departure for the mission field. Secondly, in Tent-making missions, money should not be the driving force of a prospective Filipino missionary candidate, but the call to missions from the Lord. Therefore the motive of going overseas for the Filipino missionary must be one of calling and purpose in Christ and not for mere financial gain, or as a means to get out of the Philippines.

### **ENGLISH TEACHING AS A ENTRY STRATEGY**

English has become an international language, apart from English speaking countries, English is used in many nations as a trade language, meaning that it is used to transact business and communicate with people of different countries, as Greek used to be a trade language during the Roman era and Christ's day, now English has replaced it. The Philippines is known in Asia as the only English speaking nation in the region. Most Filipino's speak competent English, as they are taught the language in school and have been exposed to western movies and TV, whether for better or worse.

The English Teaching industry is growing. Many countries within Southeast Asia are employing and recruiting English teachers to teach in public, private schools, colleges and universities or to teach business English. China is one of the major recruiters for English teachers and is now open for Filipino teachers with the right qualifications. In the Philippines there are more and more private schools and universities which are offering TESOL certificate courses such as Benguet State University, Philippine International Communicators and Philippine Baptist Theological Seminary<sup>16</sup>. While in the UK earlier this year I undertook a TEFL Training course<sup>17</sup>, I have learnt to realize how effective and strategic teaching English can be in getting access into closed nations and to reach un-reached peoples with the gospel. The Philippine International Communicators have designed a TESOL course for those who seek to serve the Lord as English Teachers abroad, Ms Angie Pacleb the founding President of PIC says *"Since English is the international language, teaching English to all non-English speaking countries is necessary and*

---

<sup>15</sup> Pre-departure OFW Counselling, p65-73; Phronesis.

<sup>16</sup> Benguet State University is a college located in La Trinidad, Benguet. PIC offers TESOL Certificate courses as with PBTS.

<sup>17</sup> TEFL – Teaching English as Foreign Language/

*indispensable for them to be part of the global community*”<sup>18</sup>. If what Ms Angie Pacleb is true then this gives the Filipino church a great opportunity to be a part of a global mission’s involvement. There are an increasing number of English Training and TESOL institutes here in the Philippines offering accredited and recognized Certificate courses for Filipino’s who wish to take up teaching English as a foreign language. The opportunities for the Filipino Church to have a greater impact in overseas mission’s is increasing and should be taken advantage of while the doors are open.

## TRAINING PROGRAMS FOR FILIPINO MISSIONARIES

Already there are mission organizations that have developed and set up pre-departure or post-departure training programs for the prospective Filipino Tent-making missionary. These are somewhat still very new and are seen as something strange to some Christian leaders and pastors as they have been accustomed to traditional methods of sending out missionaries. There are also books and educational material which has been written and published on the topic of tent-making such as by Philippine Challenge who have written or helped distribute booklets such as “Tent-making Missionaries” published by the Missionary Training Service <sup>19</sup> which deals with various aspects of tent-making missions as well as gives a biblical account of tent-making in missions. This book would be ideal to have as resource material in any training given to OFW’s or prospective missionary candidates.

When thinking of what type and format of training would be needed, we first have to think about whether a degree program is best or simply a short-term flexible discipleship training is needed with cross-cultural subjects? We need to approach tent-making training from two angles: pre-departure training for those that plan to go out as tent-making OFW’s, and those already working abroad. Also need to address those that are working as many restricted nations who would not allow such training programs unless is done secretly. So as you can see that there are many things to consider.

**Pre-Departure Training Program** – It must be said that ideally it would be good for tent-making missionary candidates to have undergone some basic discipleship training whether through a church program or bible institute. This would lay some basic biblical and theological foundations necessary in the spiritual growth of the individual as well as some bible knowledge and understanding for sharing the gospel and ministering to others. This would then just leave the specialized training in cross-cultural training. This could be done through a short-term two week intensive missions training where they would learn such things as cross-cultural issues in missions, missions strategies and mission survey. It would also tackle a number of interrelated subjects to include tent-making and holistic methods in reaching un-reached peoples. Another supplement of the missions training could be to include strategy coordinator training module. A

---

<sup>18</sup> Ms Angie Pacleb is the founding president of PIC and has both trained at APTS and as a TESOL Teacher.

<sup>19</sup> The Tent-making Missionary – The Missionary Training Service, 18 Aston Way, Owesbury, Shropshire, SY11 2XY, UK. E-mail: [coordmts@xc.org](mailto:coordmts@xc.org)

strategy coordinator according to David Garrison is *“A missionary who take responsibility for developing and implementing a comprehensive strategy-one that would partner with the body of Christ-to bring an entire people group or (segment of a community) to faith in Jesus Christ”*<sup>20</sup>.

It would be quite effective for a tent-making missionary to work as a Strategy coordinator in a Creative Access Nation as this would help the tent-maker to be low key and work mainly with key Christian leaders. Though this may have challenges of its own, especially with many non-Western churches having a dependency mindset, it is not impossible.

**On field training** would be for OFW Christians already working abroad and who desire to shift from being just an OFW to becoming a tent-making missionary. In countries which are open and free, this would not be as big of a challenge as in a closed country. One option would be when the OFW returns to the Philippines for a holiday he or she could undergo a week long intensive discipleship and missions introduction training program which would be a scaled down version of the two week training course. Another option would be to arrange and conduct a Kairos course<sup>21</sup> which is an adapted version of the Condensed World Missions Course (CWMC)<sup>22</sup> and which is very flexible. It can either be completed in one intensive week or over a period of five weeks having classes once a week on a day off from work. After the Kairos course OFW's could possibly go on to undertake the complete CWMC and again done through a flexible scheduled program. Once trained, they could then train others using the same material.

One thing I must add at this point is that it is important that missionary tent-makers would have skills and trade training beforehand to ensure a faster departure to the mission field. This could be done afterwards but would possibly delay the departure of the tent-making missionary.

As earlier mentioned, Filipino's are good and confident at speaking in English and with the demand for more English teachers especially in Southeast Asia, candidate Filipino missionaries could train to become TESOL Teachers.

## CHALLENGES ASSOCIATED WITH TENT-MAKING MISSIONS

We have looked at some of the positive side of tent-making as a strategy, however before one rushes ahead to become a tent-maker missionary it would be in the best interests that he/ she also has a realistic understanding of some of the challenges to tent-making.

---

<sup>20</sup> Church Planting Movements, David Garrison

<sup>21</sup> [www.kairoscourse.org](http://www.kairoscourse.org)

<sup>22</sup> Condensed World Missions Course (CWMC) – Living Springs International, PO Box 149, 8600 Butuan City Philippines.



**Viability** – The type of work which a tentmaker is engaged in is also important as it will either hinder or help the tentmaker in his/ her goal of evangelizing and discipleship. The question which has to be raised here is whether the work or is job meaningful in the context of the culture and goals and objectives of the tentmaker<sup>23</sup>. For example, teaching English in China is in great demand and so the opportunities to use the bible or other Christian materials can be somewhat helpful. But if you work within an expat compound it may not be that helpful and developing relationships with the nationals will be somewhat difficult.

**Time**<sup>24</sup> – Another challenge which the tent-making missionary will have to handle will be the amount of time which is required for work and the available time which is left for ministry. In South Korea for example most English Teachers will work long hours and often will be asked to teach during the evenings, this is a real challenge, especially when your main purpose is to be involved in evangelism, discipleship and church planting. The time issue and the type of job a tent-maker would be doing must be seriously thought through first before making any commitment.

**Support/ Security**<sup>25</sup> – Oftentimes when a Christian goes out as a tentmaker, not many churches or Christians understand the issue and need of tent-making. Some supporters may in fact stop any support that was being given as their view maybe that the missionary is now working and so does not need any financial support anymore. It is important that churches have a biblical understanding of tent-making and not see it as an excuse to no-longer support a missionary. Apostle Paul was a tent-making missionary and though oftentimes working for his needs, churches such as the Philippian Church continued to help support him (Philippians 3:10).

**Dual Identity**<sup>26</sup> – Though this can be a blessing, especially when the local people and government don't see you as a threat but a professional who wants to help in the development of their country. However a tent-maker must know how to balance his secular role and Christian role in the country in which he/ she has been called to serve. Some of the local Christians may not recognize the spiritual authority of the tent-maker in their eyes because the missionary does not conform to their understanding of what a missionary should do. This may certainly happen in countries where missionaries may be permitted to work.

---

<sup>23</sup> APTS notes from Perspectives Course

<sup>24</sup> Ibid

<sup>25</sup> APTS notes from Perspectives Course

<sup>26</sup> Ibid

## **PARADIGM SHIFT IN MISSIONS**

There has been much talk about the potential that Filipino's and the Philippine Church has regarding missions involvement especially in the Asia region. However if the Filipino Church is to develop and increase its missionary force, there has to be a paradigm shift in the way many Filipino pastors and church leaders think and view missions today. No-longer can the Filipino Church look to or rely upon the support from the West, but has to rise up to the challenges which the church worldwide is facing today.

With many countries closing their doors to traditional missionaries and as Ingolf Ellsell, President of the Pentecostal European Fellowship, says regarding Christianity in Europe, "In 15 years time it will be completely out to confess Christianity"<sup>27</sup>. It is said that 80 per cent of wars that happened in Europe were the cause of religion<sup>28</sup>. If this is the case in Europe which once was the centre of Christianity and missionary activity across the globe is now in fact considered to be a post-modern, post Christian society which opposes any form religious commitment and worship, how much more opposition can be and will be found in many of the non-Western societies which see Christianity as a form of colonialism.

If the Church in the Philippines is to realize her dream and goal of being the next major missionary movement in Asia and beyond, the Church will have to change the way it thinks and adapt its strategies of sending out missionaries in order to face and overcome some of the missiological challenges of the 21<sup>st</sup> century. I have often encountered negative responses when challenging pastors and leaders in the Philippines regarding the importance of the Great Commission and the obedience to it, whether it be Philippines or overseas. The most common response I get is, we don't have the finances, churches are poor we lack workers and so on. There is a saying that to every problem there is a solution. If we take for example big companies like Microsoft or Apple, these two major companies will have brain storming meetings where problems or goals and strategies are discussed and thought through. Many times I have noticed that many leaders in the Philippine Church do not wish to spend time brain-storming but to have a quick-fix answers to their problems or situations. Tent-making is a strategy which is not necessarily new but one which has worked for centuries. Tent-making for Filipino missionaries is a strategy which deals with and answers the questions and challenges which the Philippine Church faces regarding missions involvement. Tent-making strategies answers the financial support and visa issues which many modern day missionaries face.

### **How to facilitate a paradigm shift in the Philippine Church**

Firstly, I need to point out that there are some emerging Filipino initiatives in helping to facilitate a paradigm shift in the thinking and attitude of mission's involvement of the Church in the

---

<sup>27</sup> Article about Christianity in Europe in the Joy Magazine.

<sup>28</sup> Ibid

Philippines. Living Springs International runs a mission's center in Northern Mindanao. Living Springs is engaged in helping to bring missions education, mobilization and training to the body of Christ<sup>29</sup>.

Mission's education is vital if the Church is to have a true concept and biblical understanding of what missions is and the role of the church in missions. There are various ways in which mission's education can be conducted. One way can be through mission awareness seminars which can be conducted in a one or two day seminar for pastors and leaders being hosted by a local church. Another would be for a Church denomination or organization to arrange a mission's conference inviting the various churches and leaders of that group to come together for several days to learn about missions and to hear from missionaries themselves as well as organize a strategy meeting to discuss about possible ways for involvement or increased involvement in missions.

Another possible way which could help bring about a paradigm shift in Filipino missions would be for local churches to conduct either the Condensed World Missions Course or the Kairos course run by Kairos International. Both courses are short-term and have been modelled for local churches to use to educate and equip their members for mission's involvement<sup>30</sup>.

Partnerships involving local churches, mission agencies and NGO's working together to develop and implement tent-making strategies would help as well.

## **PARTNERSHIP IN TENT-MAKING MISSION**

It is said that more can be accomplished when more people or entities are working together for a greater cause. If thousands of Filipino's are leaving their home land every week in search of a better life elsewhere and are managing to go out through various accredited recruitment agencies, then the Filipino Church can do two things. One, develop and implement on-field short-term training for Overseas Christian Workers for mission work and second, either work with Christian rules accredited recruitment agencies who the Church could connect their qualified personnel to. These Recruitment agencies would act as the channel in which the Filipino tent-making missionary would go out through. Another option would for Church organizations to themselves set up government approved recruitment agencies themselves which would be manned by non-church leaders or any minister, but by lay Christians. Afterwards, a tent-making missionary would be sent and, depending upon their income from their job, a small percentage could be sent back to the Philippines to help send more Filipino tent-making missionaries out.

## **CONCLUSION**

---

<sup>29</sup> Living Springs International, P.O. Box 149, 8600, Butuan City, Philippines.

<sup>30</sup> Kairos is a short-term mission's education training program for local churches. [www.kairos.org](http://www.kairos.org)

If we are going to see the reality of a Filipino mission movement being successful and to see more Filipino missionaries sent out, it is going to mean that any missionary candidate will need to be educated at least up to college level trained in either a trade skill or in a profession which is in great demand overseas like that of nursing, engineering, IT and so on. Bible College or Seminary education will no-longer be enough.

If the major Filipino Church organizations are serious about fulfilling the Great Commission it also means that they need to be willing to develop or add non-pastoral or theological degree programs into their seminaries or colleges. This is so that those called to missions could gain a recognized education in a professional field or skill. The Nazarene Bible College in La Trinidad is one such Christian educational institute, which offers a BA in Education that is accredited and recognized by the Department of Education in the Philippines. There are some other Bible Colleges as well who are seeking to be recognized by the Department of Education.

We must remember that many of the early missionaries went out to the mission field with some sort of trade skill or education. Hudson Taylor of England was one such missionary. He had trained in medicine and eventually become a fully qualified medical professional and worked in China using his medical skills<sup>31</sup>.

We in the church, no-matter where, should realize that the world in which we live in today is very different from the world in which many of the great missionaries of the eighteenth and nineteenth centuries had lived in. We must face the new challenges of the 21<sup>st</sup> century with wisdom and guidance of the Holy Spirit while learning from the current global situation and being sensitive to the political and social climate. Does this mean we should compromise that which we believe and stand for as Christians and as the Church? Of cause not! But we must learn to adapt and contextualize our methods and strategies in order to reach the remaining un-reached people groups. Christians from free countries like the USA, UK and the Philippines should help assist and partner with our Christian brothers and sisters who live in closed and restricted countries by helping to mentor, train and disciple them, and allow them to do the church planting and evangelism. May the church in the Philippines begin to see the opportunities which are currently open to them and to see that tent-making is a strategy which can help bring the Filipino Global Mission Movement to a higher plain.

---

<sup>31/</sup> J.Hudson Taylor, A Man In Christ, p31-33.

## Bibliography

Johnstone, Patrick, *Operation World*: 21<sup>st</sup> Century Edition. Waynesboro, GA, USA: Paternoster Lifestyle, 2001

Winter, Ralph D, & Hawthorne, Steven C, *Perspectives On The World Christian Movement*: Pasadena, California, USA: William Carey Library, 1981, 1992, 1999.

*The Missionary Training Service*: Oswestry, Shropshire, UK, 1998.

Initial Media – [www.initialmedia.com](http://www.initialmedia.com)

Baxter, John F, *Pre-Departure OFW Counselling and the Local Church*: Phronesis, A Journal of ATS an AGS, Philippines, 2005.

Garrison, David, *Church Planting Movements*: Midlothian, VA, USA: Wigtake, 2004.

Living Springs International, *The Condensed World Mission Course*: Butuan City, Phils: William Carey Library, 1996; WEF Missions Commission, 2000.

Kairos Missions Courses, [www.kairos.org](http://www.kairos.org)

Joy Magazine, official magazine of the Assemblies of God, UK: *A Union Of Pentecostals In Europe*: New Life Publishing, December, 2009.

Pacleb, Angie T, Founder & President of the Philippine *International Communicators*. Baguio Center Mall, Phils. [www.pictdc.com](http://www.pictdc.com)

Steer, Roger, J.Hudson Taylor, *A Man In Christ*: Singapore, Republic of Singapore: OMF, 1991