

InFo
Vol. 3, No. 2
October 2000
Pp. 5 - 20

FEATURE

Impact of the 1000 Missionary Movement Training Program on the Spirituality of the Trainees

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ABSTRACT — Some people question whether missionary training programs, particularly those focused on a relatively abbreviated term of mission service, have an impact on the spiritual lives of the trainees. One such training program is the “1000 Missionary Movement,” located in Cavite Province, Republic of the Philippines. The primary purpose of this study was to examine the spiritual effectiveness of the 1000 Missionary Movement training program, as revealed in the experience of the participants. Motivating factors that brought trainees to the program, and their experiences and perceived benefits were also considered.

Introduction

God has confidence in young people (Bocala, 1993). Saul, the first king of Israel, was a young man when called by God to lead His people. David was but a lad when God told Samuel to anoint him as King of Israel. Today, young people from around the world are dedicating their time, money, energy, and talents given them by God for the completion of the Great Gospel Commission (Matt. 28:19, 20). This, in fact, seems to be what is happening for many individuals who come to the 1000 Missionary Movement (1000 MM) training center, the mission program that served as the focus of this qualitative study.

This research report begins with a brief explanation of the 1000 Missionary Movement in terms of its purpose, program, and function. It seeks to make clear that this institution is not a mere business venture, but rather a spiritual and religious organization focused on transforming human experience. Through the participants' experiences, you will discover the perceived impact of this program upon individuals and society. Additionally, there are certain factors that should perhaps be considered as positive or negative features of the program. Such room for further growth is natural in any organization conducted by human beings. Finally, I

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hope that the implications drawn from this research may be of benefit for future missionary endeavor.

One thing I know for certain, by associating with the missionaries and leaders of the 1000 Missionary Movement, by living with them for a time, by writing about them, I have been personally influenced and spiritually motivated more than I ever dreamed possible.

Methodology

As I began my research, I prepared specific questions for different types of individuals involved with the 1000 MM. The first set of questions was meant for the trainees. These individuals were divided into three categories:

1. Missionaries who had finished their term in the 1000 MM. I was able to meet some of these senior missionaries on the 1000 Missionary Movement campus and others who were studying at nearby institutions. Relevant information was gathered through recorded interviews and also from their writings.

2. Missionaries who were currently serving in the field after two months of training. In the case of these missionaries, I traveled to a sampling of their respective mission fields, in order to conduct on-site observations and obtain their first-hand reports.

3. Missionaries who were undergoing training in the 1000 MM campus at the time of the study. These individuals were also given the same set of interview questions and I recorded the responses that they gave.

The second set of questions was meant for the trainers and leaders of the 1000 Missionary Movement. I interviewed these individuals one at a time and recorded their responses. Apart from these sources, I collected information from printed materials such as books, magazines, and pamphlets dealing with the program, and from interviews with other individuals associated in some way with the 1000 MM. I also spent a number of days on the 1000 Missionary Movement campus itself observing how activities and relationships functioned.

Data collection focused on the present and past spiritual life of the trainees, the spiritual life of the missionaries during and after their term of service in the mission field, and the interpersonal relationships of administrators, trainers, and trainees. Data were thus collected using a variety of techniques, namely structured interview, on-site observation, and document analysis. Data was encoded and subsequently content analyzed to identify themes and emergent patterns.

Background of the Program

The 1000 Missionary Movement international training campus, which was the focus of this study, is located in Silang, Cavite, in the Republic of the Philippines. It should be noted, however, that local training centers and 1000MM branches have been established in a number of places throughout the Asia-Pacific region and in other territories. These affiliates, however, were not examined in the present study.

As noted by Dr. Jairyong Lee, founder of the organization, the 1000 Missionary Movement is an on-going Seventh-day Adventist program that prepares young people to serve as an “entering wedge” in new places, bringing the gospel to “unentered” people groups, promoting the growth of small churches, and assisting pastors with extended church districts. Additionally, these young people are ready to accept any further challenge presented to them by the Church. This lay involvement in world mission, however, is not only for the youth directly involved in it, but also for many lay members who are not able to personally go out to these mission locations but who can contribute resources to support this effort (Lee, 1996, p. 189).

In January 1991, the 1000 Missionary Movement was chartered by the then Asia-Pacific Division of Seventh-day Adventists. Since that time, the Movement training center has been administered by a director appointed by the 1000 MM Board. The 1000 MM Administrative Committee, chaired by the director, administers day-to-day operations according to the guidelines and policies established by the Board (Lee, 1996, p. 190).

At the time of the study, the 1000 Missionary Movement was operating under the joint auspices of the Northern and Southern Asia-Pacific Divisions of the Seventh-day Adventist Church. Its mission statement declared that it was committed to train, send, and support young people from different countries of the world so that they can devote one full year of their lives to the Lord by sharing the gospel with people that may never be able to hear it otherwise. The intent was that such a practical Christian witnessing program might contribute directly in carrying the gospel “to every nation, tribe, language and people” (Revelation 14:6, NIV).

In terms of its mission training program, the 1000 Missionary Movement operates under four cardinal purposes: (a) To protect Adventist young people from the evil influences of the world; (b) To quickly finish the gospel work, particularly in unentered territories of the Asia-Pacific region; (c) To strengthen local churches with a volunteer missionary spirit; and (d) To train, send, and support 1000 missionaries every year (Lee, 1996, p. 190).

The training program is carried out on a yearly cycle, as follows:

December-January	→	English language program
February-March	→	Missionary training program
June-July	→	English language program
August-September	→	Missionary training program

Thus there are two training sessions each year. These begin with a two-month English language program, which is provided only for young people from non-English-speaking countries.

The intensive missionary training program is given for five weeks. This training is conducted in English and focuses on three areas: (a) missionary spirituality, (b) evangelism strategies and skills, and (c) health-related courses. The first week of training is primarily an orientation program. The second and the third weeks are filled with classroom lectures centering on the three areas noted above and incorporating periods for devotions, recreation, and manual labor. The fourth week is of a practical nature where trainees are assigned to small groups for evangelism through “cottage meetings.” In the fifth and final week, participants spend two and one half days in outdoor training events, which they call “survival and revival.” This is followed by a commitment service at the end of the week. At this event, the missionary trainees come to know their field assignment for the next ten months.

In the second component of the 1000 MM program, the missionaries are assigned to various mission locations in the Philippines and abroad for service during the following ten months. They are sent out in groups of two, usually combining individuals from differing cultural backgrounds. During this period of missionary work, a monthly stipend (approximately US\$40) is paid to each missionary towards food and housing. These funds come by way of financial contributions of church members and organizations worldwide. Thus the 1000 MM encourages church members to actively support this global mission movement with their prayers and financial resources. The funds, however, are at times insufficient. As the general coordinator for the 1000 MM noted, “Our yearly goal is to train, send, and support 1000 young people as 'Going Missionaries' to Asia and beyond. We have not yet, however, reached this goal because of the lack of funds for [missionary] stipends” (Bernal, 2000, p. 19).

After the 10-month period of service in the field, the missionaries return for graduation and reunion service. Altogether, the training and fieldwork total approximately 12 months, excluding any period of English training. The 1000 MM program, in essence, comes to represent a year in an individual's life that is dedicated to mission service.

Research Findings

During the course of this study, a number of themes and patterns emerged. These findings have been organized under the constructs of trainer dedication, prior trainee dedication, motivation of trainees, trainee reactions to the program, human relations in the program, long-term impact of the program, and fulfilling goals and objects. These themes are supported by excerpts from interviews, documents analyzed, and fieldnotes recorded.

Trainer Dedication

As I came in contact with the trainers and interviewed trainees and other individuals who were well acquainted with their daily life, I began to recognize the trainers' deep commitment. Although noting that their trainers "are not perfect," results from the trainee interviews were overwhelmingly positive regarding their dedication. Statements such as these were typical: "Most of the time when we have problems, we bring them to the pastors and teachers and we discuss together. They help us solve our problems." "I can feel that they are very close to me and they are very kind."

The trainers, themselves, conveyed spiritual commitment through the interviews and on-site observations.

Since I arrived here as a trainer my spiritual life is closer to Christ and growing more as I have to prepare spiritual food to feed my trainees every day. I read the Bible and I pray. [Often] I go to the prayer garden and pray. I go to morning and evening worships. I prepare sermons. I teach them. I preach to them. I counsel them. I help them. I learn many things from the trainees and I hope they also learn from the trainers, as we are models to the trainees.

Another trainer expressed, "I feel impressed I have a responsibility [here] as a pastor because a pastor should be a trainer. That is what I feel and if I will not do that I feel that it is a woe and curse for me." Upon interview, one a leader in the 1000 MM affirmed that the trainer "should dedicate himself to meditation, prayer, and all other requirements that he is teaching the missionaries to follow since he is the model." Likewise, another administrator stated, "It is compulsory for a trainer to be dedicated for it is the standard for the trainee's spiritual life."

Based on first-hand observations, it is quite clear that these were not empty words. Frequently, I observed administrators and trainers mingling with the missionaries. They worked and played with the missionaries, both on the 1000 MM campus and in the field. They ate together with the missionaries in the cafeteria, worshiped and prayed together in the church and prayer garden, and

accompanied the missionaries to cottage meetings and other outreach activities. They instructed the missionaries enthusiastically in the classroom. In staff meetings, after discussing the circumstances of various missionaries, they would then kneel down and pray for each missionary.

Based on these evidences, I was led to conclude that the spiritual commitment of teacher, leader, and trainer is one of the most important factors in the success of a missionary institution like the 1000 Missionary Movement.

Prior Trainee Dedication

Through a series of interviews with the missionaries, I began to realize that there were important differences in the trainees' lives regarding prior levels of spiritual dedication.

On one hand, as I interviewed a senior missionary, the response I received was typical of many:

[Until I joined the 1000 MM], nothing was changed in my life. When I was in college, I joined a group of young people. It is a social group, not religious. I enjoyed feasting and parties. I seldom prayed and read my Bible. I didn't even go to church during midweek. This was my life before I joined the 1000 Missionary Movement.

Similarly, an Indonesian field missionary stated that “during childhood I was a very naughty boy and my parents almost gave up on me. In fact, they thought something must be wrong with my head and they planned to put me in the mental hospital” (Maromon, 1999). A trainee shared that prior to coming to the 1000 MM training program, “I didn't attend Sabbath School or divine worship program because I didn't realize how important [these were]. My spiritual life was very weak. Now, I am satisfied. Spirituality, I am really encouraged.”

On the other hand, I came across a missionary who stated, “Before I joined 1000 Missionary Movement, the one thing that I really loved was going to church. In the church, I was a deacon and a layman.” An Indonesian missionary noted, “Before I joined 1000 Missionary Movement program, day by day I felt I needed to be transformed. With this longing, one day I heard about 1000 Missionary Movement promotion led by missionaries. I felt something from within me urged me to join. I prayed about it and finally confirmed [decided] to join” (Angkuw, 2000). It seemed that individuals such as these already evidenced in their lives a measure of spiritual commitment and a desire for an ever-closer walk with God.

From the information gathered regarding the spiritual life of the missionaries prior to joining 1000 Missionary Movement, it appears that two basic types of

individuals emerge: one already experiencing spiritual commitment and the other having only a nominal religious background.

Motivation of Trainees

As I examined the motivation of the trainees for joining the program, it became clear that while there might be many people aiming for the same goal, their motivation for doing so could be vastly different. This seems to be a reality of life and may be applicable in any field of endeavor, whether secular or religious. In any case, this is how the trainees reached the 1000 MM, coming with very different motivation.

One missionary declared, "I like adventure. That's why I joined 1000 Missionary Movement." Another observed, "My life was too bad. I came here [because] I want to know who Jesus is. And I want to work for Jesus." A Micronesian missionary stated that it was her sister's prior positive experience in the program that persuaded her to join (Tara, 2000).

By contrast, an Indonesian missionary stated, "I was converted to the Seventh-day Adventist faith from a Muslim family. It is my desire to be a missionary to my own previous religion — Islam. . . . I know I have the great commission and that is to bring more souls to God by joining the 1000 Missionary Movement" (Wagimin, 2000). Through interviews with other individuals, I found that trainees had come to the 1000 Missionary Movement because of family problems, feelings of idleness, unemployment, influence of friends, fulfillment of a promise to God if a family member was healed, and a host of other personal reasons. In totality, a kaleidoscope of motivating factors.

Trainee Reactions to the Program

While trainees arrived at the 1000 MM program due to a variety of motivating factors, once in the program there seemed to be something universal at work that reached the inner being of the individual. This may be described as a change in motive, a new vision, or a new level of spiritual living. The evidence was provided by the testimonies of the trainees themselves and corroborated by on-site observations.

One of the missionaries presently in the field said, "Before I came here, I was a black sheep; but when I came here my spirituality is improved." Referring to the spiritual dimension of his life, one of the senior missionaries who had recently completed his term noted, "So many things changed in my life when I joined the 1000 Missionary Movement."

Similarly, one of the trainers in the 1000 MM observed that once the trainees began the program, “the spirituality of the missionaries is improving, growing and increasing.” Another trainer stated, “The trainees are trained for missionary work. They receive spiritual maturity because everyone is reviewed during the training and we expect them to be the leaders of the church.”

This perspective grew out of the written testimonies of those who have completed the missionary training. Here is a sampling of their experience:

It was in the 1000 Missionary Movement that I realized God's plan to use me to show His love to other people (Maromon, 1999).

It was in the 1000 Missionary Movement that I learned how to trust God and draw closer to Him through prayer and Bible study (Kastashchuk, 2000).

In the 1000 Missionary Movement I realized that it was God's way of letting me feel [that] I am still useful and He can still use me to bring the Good News of salvation to others (Cezar, 2000).

Human Relations in the Program

In order for us to live harmoniously, it is important to develop positive human relations. These interpersonal relationships are also important considerations in any assessment of spiritual growth and maturity. Languages, cultures, and personalities can serve as barriers to human relations. This can be the case anywhere in the world, even in programs that focus on missionary training.

First of all, it is important to recognize that the 1000 Missionary Movement is an international organization that is led primarily by Koreans and Filipinos. These are the dominating societies or cultures in this movement. Through personal observations, it soon became apparent that there were, at times, miscommunications and cultural misunderstandings, due, at least in part, to the barriers mentioned above. This, however, can be expected in multicultural environments such as that being studied.

In an interview, a pastor of the 1000 MM noted, “Sometimes there are some complex [situations] between administrators and staff due to the differences in culture. For example, at times it is stressful to make decisions for the trainees due to the differences in leadership. But we are not serving people, we are serving God.” Another trainer observed, “It is very hard to understand the pastors. Some pastors are not following the schedule and it is the stressful part for me when they are not dedicated to time.” In spite of such misunderstandings, there still seems to be an overall good relationship between the leaders. Misunderstandings are addressed

through “devotions, prayer, and sharing of suggestions, complaints, and improvements.”

Relationships between trainees and staff members were also considered. As I observed and interviewed the missionaries, I found out that close ties were formed between them and the trainers. For example, according to one missionary, “Our trainers are just like friends. They solve our problems. In the class they are teachers but outside the class they are our friends and our fathers.” A female missionary in the field declared, “The trainers are so dedicated and they treat me as a daughter.” A missionary, still under training, similarly noted that the “trainers are counselors, fathers, and friends.”

There was, however, some concern regarding racial discrimination and cultural differences evidenced in the 1000 MM. Even among the field missionaries, there were some interpersonal conflicts that arose when the partner was from a different culture. One lady missionary stated,

Sometimes I have problem[s] with my partner. She did not want to follow or cooperate [with] what I said, because she is from a different culture and background. When she did like that, I was very disappointed and discouraged.

These interpersonal difficulties sometimes lead to stressful situations, particularly between the dominant cultural groups. As one of the trainers expressed:

1000 Missionary Movement training is multicultural missionary [training]. They come from different countries and different cultures. We have learned their own culture to have unity. It is stressful. For example, when we give decision for the trainees, it's ok for Filipinos, but it is not good for the Koreans, so sometimes we have conflict among us. It is stressful because we work with different culture and backgrounds.

Long-Term Impact of the Program

The success of every organization or program must eventually be measured in terms of outcomes. This is especially crucial in the case of mission-driven entities, such as the 1000 MM. So the question arises: What is the long-term impact of the 1000 MM training program in the lives of its trainees?

The missionaries themselves seem to have answered this question by the life they live and the choices they have made after their term of service in the training program. One of the trainers observed, “For the past seven years of the establishment of the 1000 MM, during graduation (at the end of their 10-month term of service), most of the missionaries would like to extend their terms. That

was due to the missionary spirit that has been implanted within them during their one-year service in the 1000 Missionary Movement.” Another leader noted that, “if their extension request is not granted by the 1000 MM, then they will look for another movement, for example, Frontier Missionary Movement, or they will apply under the General Conference missionary program. Even some continue studying in the field of ministry. Lastly, most even got married in the church and serve with their partner and that is another great evidence of its long-term impact.”

The missionaries themselves frequently made similar observations. “When I finish my term, I want to be a minister to help those teenagers who went through the same experience I had” (Tanjay, 2000). Another trainee stated, “After I finish the one-year term, I will continue [to do] missionary work. If the 1000 MM does not allow me to continue [for a second term], I will join another missionary movement, perhaps Frontier Missions.” This commitment to long-term mission service echoed frequently throughout the interviews, as the following statements exemplify.

The missionary spirit still remains within me and I believe in the truth of the statement that “once a missionary, always a missionary.” I am now the Personal Evangelism leader in my church. Together with the church members, our concern is to bring more souls to Jesus' feet. My husband and I really thank the Lord for the wonderful missionary experience we had. [We have realized] that being God's messenger is a lifetime experience. I have no regrets of being a missionary, despite my experiences of living in uncomfortable places and the danger I met in my mission field. Instead, that was the most precious experience I ever had in my whole life. (Sianipar, 2000)

[Now I know that] I am the daughter of God. I am really different [from what I was before]. I have decided that I will continue in the missionary work.

I believe that [the 1000 MM experience] will have a long-term impact on my future ministry. The reason for me is what I have learned and the experiences I have faced; the challenges, the victories. It will motivate me to work in the future and the feelings that I have tasted make me eager to do more of God's work.

I want to be like Paul. He worked for God throughout his life. He was a real missionary like Jesus Christ. I want to be a lifelong missionary.

Frankly, as I visited on-site, I was astounded at the strength of this commitment to mission service, particularly given the rather primitive conditions under which many of these missionaries labored. For example, in one location, the

house that the two missionaries rented was small and quite dilapidated. It was also close to the road and very noisy. There was no furniture in the house, so they ate sitting on the ground, with dogs and chickens wandering around. As I had lunch with them, I was overcome by the nauseating smell emanating from a garbage heap in a nearby yard. It seemed to me that without a sacrificing spirit it would be impossible to do missionary work in such a dirty, miserable spot. Although their physical circumstances and material resources were marginal at best, their missionary spirit was high and their courage strong. As one of the lady missionaries expressed, “[The work here] is very nice and exciting. I always pray. In the training program, I was not so serious. But now I [realize that I] need more power and I need more spiritual strength.”

The director of the 1000 Missionary Movement training program confessed, “The dedication that these missionaries have amazes me. Then I came to realize that the faith they have in Christ gives them that burning desire to bring hope to perishing souls, just as they hope for Christ’s abiding presence amidst hardship” (Kim, 2000).

Fulfilling Goals and Objectives

As noted earlier in this report, the 1000 MM has set out for itself lofty ideals and goals, expressed in four cardinal objectives. The question naturally arises whether the organization is ultimately able to fulfill these purposes.

In terms of the first objective, it seems quite evident, based on the interviews, documented testimonies, and first-hand observations, that the 1000 MM is fulfilling its objective of protecting young people from the evil influences of the world. Although some of the trainees were steeped in the worldly pleasures and vices before they came to the 1000 MM program, the missionaries were not only insulated from evil influences while they are in training but also developed a commitment to rescue others from evil influences through their missionary activities. One of the senior missionaries shared the following testimony,

Years ago, the business that I went into flourished beyond my expectations. The income could support the things I needed, such as a house, a car, travel expenses, and other recreation. With a rising income, however, my feeling of dissatisfaction also increased. At night I drowned myself with intoxicating drinks until I slept, but the depression would not go away so I started to get drunk even in the daytime. The more I craved for happiness, the more I drowned myself with hard drinks (Tikoi, 1999, p. 9).

He went on to note, however, that the 1000 MM experience had realigned his priorities and restructured his lifestyle. This experience seemed to be quite typical of a number of missionaries who had been through the 1000 MM program.

Second, from the statistical reports as of January 31, 2000, it is noted that missionaries from the 1000 MM have served in 26 countries, principally in unentered areas in the Asia-Pacific region. These individuals represented 35 different nationalities. These evidences seem to support the concept that the 1000 MM is fulfilling its goal to quickly finish the gospel work, particularly in unentered territories of the globe. In reference to the third objective, the 1000 Missionary Movement has been instrumental in raising up 174 churches so far and 17,045 precious souls have been baptized. This came about as a direct result of the dedicated commitment of the volunteer missionaries and of the Lord's blessing.

Finally, the 1000 Missionary Movement is well on its way to fulfilling its fourth goal and that is to train 1000 missionaries in a year. Although that goal has not yet been reached, a total of 1,466 missionaries to date have served in their respective fields. Furthermore, branches of the 1000 MM have been opened in strategic locations around the globe and additional trainees are being prepared on these campuses. Through God's grace and leading, it seems that this final objective will be attained in His own appointed time.

Discussion

Based on the results of this study, it appears that the work of the 1000 MM has been quite successful to date and is moving forward strongly in church planting and reaping souls for Christ, despite certain financial difficulties and occasional cross-cultural tensions seen among the trainers and trainees. This seems to validate the position of one of the early leaders of the Seventh-day Adventist Church who stated that, "young men of ordinary ability, who give themselves wholly to God, who are uncorrupted by vice and impurity, will be successful and will be able to do a great work for God" (White, 1952, p. 22).

Prior studies of missionary training programs report that missionary trainees, in order to be successful, must evidence high levels of dedication and spiritual commitment, both in their personal lives and through their Christian witness (Harley, 1995; Yamamori, 1993). This is essential, given that the trainees view these individuals as models of Christian service. The results of this qualitative study seem to corroborate this perspective. In fact, trainees in the 1000 MM program saw their trainers as spiritual leaders, demonstrating devotion and personal loyalty to Jesus Christ, love toward the trainees, and enthusiasm for the task of Christian evangelism qualities that have been identified as crucial in mission training programs (Brummelen, 1988; Byrne, 1977; Kane, 1974; Prime, 1989).

The literature also suggests that effective missionaries must themselves be deeply committed to their calling (Harley, 1995; Hulbert, 1990; Kane, 1974; White, 1948). This, in fact, appears to be the case as a result of having experienced the 1000 MM training program. The missionaries exhibit spiritual commitment by dedicating their time, talents, and strength to the cause of mission service. They see themselves as ambassadors for Christ, heralds of Truth, missionaries of love, and envoys of peace. They are persons of prayer, men and women who seek to exemplify a Christian character and who have experienced the power of the Holy Spirit in their lives.

A crucial point in the practice of mission is motivation (Arias, 1992; DuBose, 1983). It has been observed that some missionaries are enthralled by the challenge of learning a new language, visiting in the homes of people in a foreign land, and questioning the traditional spiritual leaders of the culture (Rheenen, 1996). Many good missionaries, in fact, have this sense of adventure. Other missionaries, however, are drawn to mission service primarily as a response to the "Great Commission" (Hulbert, 1990; Yamamori, 1993). They see themselves as "laborers in God's field," doing all in their power to hasten Christ's return. In coming to the 1000 MM program, trainees' motivation stemmed from a wide spectrum of factors. Once in the program, however, the missionaries' ideals, motives, and purpose appear to converge. They radiate confidence regarding their decision to commit their all in carrying the gospel to those who have not heard the good news of salvation in Jesus Christ.

The 1000 MM program is composed of two major cultural groups, both in terms of the trainers as well the trainees. In the data of this study, there was evidence of a certain amount of cultural tension and even culture shock. Foyle (1987), however, has observed that understanding and adapting to another culture is one of the essential components of successful mission work. Culture shock, in fact, can be seen as either a threat or an opportunity (Elmer, 1993; Nelson, 1976). Thus, it would seem that cultural differences in the 1000 MM program could be viewed constructively as an indispensable component of the required training, helping the prospective missionaries understand others' distinctive backgrounds and adapt to varying cultural characteristics. As opposed to uniformity, the concept of unity is predicated upon the harmony of differences, a diversity that was a part of God's original plan (White, 1962).

Finally, training programs should be evaluated by the quality of their product. This is particularly important when the educational program focuses on preparing individuals for mission service. Javalera (1973) notes that there is no learning unless a change takes place in the life of the learner. So perhaps the fundamental question is whether trainees in the 1000 MM program have undergone a

life-changing experience as a result of their participation in the program. Results from interviews and field observations indicate that this is indeed the case. The 1000 MM program yields a positive impact on the life of the missionary, evidenced by a realignment of priorities and values, a renewed spiritual commitment, and a dedication to long-term mission service.

Conclusion

From on-site observations, interviews, and document analysis, it seems quite clear that the 1000 Missionary Movement is making a profound impact in the lives of the trainees. This is evidenced in the spiritual commitment of the staff and missionaries, trainee reactions to the program, interpersonal relationships within the program, and the long-term influence in the lives of those individuals who have served as volunteer missionaries. One might say that it is the 1000 MM program that causes these changes in the life of the trainee. But, if one takes the perspective of the leaders, trainers, and trainees as valid, then it would seem evident that it is the Spirit of God moving in an extraordinary way to mold, train, and use these young people. This, perhaps, is the greatest evidence that can be provided to support the concept that the 1000 MM is fulfilling its goals and objectives, while at the same time creating an impressive effect upon the spiritual lives of its trainees.

Personally, while carrying out this research study and beholding the young spirit on fire for mission endeavor, I experienced an awakening of life energy that challenges one to know God's will, as well as a renewal of my own commitment to the gospel commission: "Therefore go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age" (Matthew 28:19, 20. NIV).

Perhaps the words of Dr. John Duroe, Global Mission director of the Southern-Asia Pacific Division of the Seventh-day Adventist Church, sum up the 1000 MM training program quite aptly: "The 1000 Missionary Movement workers are totally committed to the good news of Jesus. They are following in the footsteps of the greatest church planting missionary, the Apostle Paul. May they preach Christ on the Cross, and never give up" (Duroe, 2000).

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