On the campus of Andrews University is a bronze depiction of J. N. Andrews and his children heading from America to Switzerland in 1874. Thanks to this depiction, most visitors to the Andrews campus realize that J. N. Andrews, for whom the university is named, was the first Seventh-day Adventist (SDA) missionary. From Sabbath Schools, General Conference gatherings, and church publications, most Adventists know of the strong missionary thrust of the Adventist Church. But very few realize the tremendous effort and investment the church makes to train and support the missionaries it sends around the world. This is the story of one of the hubs of those efforts—The Institute of World Mission (IWM).

During July 2011, The Institute of World Mission celebrates 45 years of training missionaries for the Seventh-day Adventist Church. In 1966, after almost one hundred years of sending missionaries to work cross-culturally with little preparation, this program was inaugurated.

Though there was no targeted cross-cultural training for early Adventist missionaries, there was, however, always an awareness that missionaries need preparation and unique skills. In fact, preparing missionaries—both home and foreign—led to the founding of Battle Creek College. Church historian, George Knight states, “It was no accident that the sending of the denomination’s first foreign missionary and the establishment of its first college took place the same year. The college was seen as a necessary institution for the training of missionaries for both the homeland and overseas (1995:87). Later, speaking of the newly-established Avondale College in Australia, church leader, Ellen White, stated in 1899 that it was to be a center where prospective missionaries will “be educated and trained, and sent to the islands of the sea and other countries. The Lord wants us to be preparing for missionary work (1915b:374).” In fact, even before the first Adventist missionaries went out, in 1873 White admonished young men and women to qualify themselves for mission service “by studying and
becoming familiar with other languages” (204).

In those early days, preparation for mission service was threefold. It included: (1) a call and commitment to God and his mission, (2) thorough Bible knowledge, and (3) knowledge of languages. Then, as now, the learning process was to continue, even in the field. White encouraged missionaries to learn “different methods and means” (White 1915a:468) in order to work successfully in fields with different cultures. Still later she would admonish missionaries working in Africa that the results of their work were not favorable because “too many of the methods and habits and fashions have been transported from America to Africa” (White 1977:97). Imbedded in her general advice to overseas workers was the clear understanding that those working with various cultures must learn to adapt their lives and their methods with tolerance and grace. This learning process, however, was informal and, in those days, dependent on the missionaries themselves.

The success of Adventist missionaries to plant the church around the world is without question. Especially in the years from 1890-1920 the church exploded worldwide as thousands of dedicated missionaries, most of them, graduates of the newly established Adventist “missionary” colleges, dedicated their lives to mission service. This era of great success was followed by two world wars and the Great Depression which inevitably had some negative effects on the advance of mission.

After the end of World War II in 1945, mission activity once again grew rapidly, with 2,000 foreign missionaries in 1950.¹ Until the 1970’s the Adventist church ranked in the top three Protestant organizations in North America in the number of missionaries sent out (Oosterwal 1992:1). This phenomenal growth was not without challenges. Gottfried Oosterwal states that at times as many as “25 percent of all new missionaries returned home without having finished their first term of service” (1991). Several factors contributed to this problem, but perhaps the most significant was the demise of most colonial powers and the rapid rise of nationalism. The geo-political picture of the world was totally changed after 1945, creating a new climate for mission, one for which many missionaries were not prepared. Russell Staples observes, “As cross-cultural work became more and more complex, it became increasingly evident that missionaries needed specific training and orientation before going overseas to live and work” (Staples and Johnston1981:1). Church leaders observed these challenges, and soon after World War II, some special classes for out-going missionar-

¹The total number of missionaries on the field was nearly double this number since only the missionary on the payroll (usually the husband in those days) was counted in this figure.
ies were offered at the Seventh-day Adventist Theological Seminary. One was for missionaries going to Islamic areas, including the study of Arabic (Bethmann 1950:280), and at least once during these post-WWII years there was a training program for missionaries to India including the study of the Hindi language (Schultz 2011).

In 1956 the General Conference of Seventh-day Adventists (GC) Annual Council voted to develop a “Missionary Orientation Program that would be six weeks long and would be offered three times a year.” Toward this end, $33,000 was put in reserve (General Conference 1956). It would be ten years, however, before this plan became a reality.

During the 1965-66 school year the Department of World Mission (DWM) was officially established as a part of the SDA Theological Seminary located at Andrews University. It had a twofold purpose. According to Russell Staples, the new department “was given the primary responsibility of conducting mission institutes, with secondary responsibilities for teaching, research, and other activities” (Staples and Johnston 1981:1). The new department would be primarily funded by the GC. This arrangement would help keep the DWM both academically credible and at the same time in tune with the practical needs of the missionaries as understood by the GC. In addition to training programs for missionaries, beginning in 1967-68 the department offered missiology classes for seminary students. The department continued to train missionaries and teach seminary students until 1981 when, because of the growth of both programs, the IWM became a separate entity focused entirely on the preparation of missionaries, and the DWM assumed primary responsibility for research and academic teaching. At that time, an Administrative Council (Board) and Executive Committee were set up for the IWM.

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2The SDA Theological Seminary was then located at the General Conference headquarters in Washington, DC.

3This farseeing action envisioned a program that would be (1) available to newly appointed missionaries and missionaries on furlough in North America; (2) led by an experienced missionary educator; (3) very practical in nature; (4) six weeks in length; (5) offered three times a year; (6) in full touch with developments and trend that affect missions throughout the world; (7) operated by the SDA Seminary in correlation with the GC officers.

4The General Conference Working Policy for 1966 includes a new entry, “Missionary Orientation Program.” It states that “an orientation course of a minimum of six weeks and up to several months is offered by Andrews University in close collaboration with the General Conference. . . . “All new appointees, including educational, medical, and institutional workers, unless excused by the General Conference Committee, are expected to attend this course” (General Conference 1966:180).
Gottfried Oosterwal (1991) stated that the institute’s primary goals included (1) reducing the number of early permanent returns, \(^5\) (2) helping missionaries feel at home in their new environments in spite of the pressures of increased (and sometimes militant) cultural nationalism, (3) reducing the amount of culture shock missionaries experience, (4) being able to bond more easily with national leaders and co-workers, and (5) improving their proficiency in sharing the Gospel in culturally meaningful ways. \(^6\) Oosterwal foresaw two additional benefits for the church: (1) a financial saving as missionaries served longer terms and (2) a way to influence the thinking of the church about mission.

M. O. Manley, a long-time missionary, recently returned from India, headed this newly-established institution. To learn more about curriculum for such a course, Manley enrolled in a similar program at Wheaton College. He also invited Gottfried Oosterwal, a Dutch missionary with advanced degrees in anthropology who was serving in the Philippines, to assist him in conducting the first mission training program during the summer of 1966. It was four weeks long and twenty-two adults attended. The IWM and DWM were housed in the basement of the old seminary building from 1966-1987 when the IWM moved to the newly renovated Sutherland House. In 2000 they moved back to the seminary building.

**Institute Personnel**

Many people have contributed to the success of the IWM over the years. Together they have brought scores of years of experience as missionaries in Asia, Africa, Europe, the Caribbean, the Soviet Union, and South America. Here are those who have served as directors, associate directors and adjunct professors/instructors and the places they served as missionaries:

\(^5\)“Permanent return” is the term which indicates when a missionary leaves mission service to return home. “Early permanent return” indicates that the missionary returned before the designated length of his/her term.

\(^6\)In the mid-1960s M. O. Manley presented a paper in which he reviewed a major study done by Bailey and Jackson, “Missionary Motivation, Training and Withdrawal (1953-1962).” This paper highlighted the need for thorough preparation of candidates “for just plain living in a different culture from the one in which they have been reared” as one of the ways to prevent early withdrawal from mission service. This same study found that 42% of those returning home early were for “reasons of a ‘personal nature.’”
M. O. Manly  India  1966-1970, Director  
1970-1974, Adjunct Professor  
Elaine Giddings  1966-1968, Adjunct Professor, AU  
Charles Crider  1966-1968, Adjunct Professor AU  
Gottfried Oosterwal  New Guinea, Philippines  1968-1970, Associate Director,  
1970-1984, Director  
Wes Amundson  Singapore  1985-1990, Associate Director  
John Elick  South America  1981-1985, Adjunct Professor from La Sierra University  
Jon Dybdahl  Thailand, Singapore  1990-1994, Associate Director,  
1994-1996, Director  
Reinder Brunsma  West Africa  1991-1994, Associate Director  
Bruce Moyer  Zimbabwe  1994-2003, Associate Director ADRA International  
Erich Baumgartner  USA and Russia  1994-2003, Associate Director  
Pat Gustin  Singapore, Thailand  1996-2005, Director  
Cheryl Doss  Malawi  1999-2010, Associate Director  
2010-Present, Director  
Wagner Kuhn  Azerbaijan, USA  2005-2011, Associate Director  
Lester Merklin  Pakistan, Philippines  2005-2009, Director  
Rick McEdward  Sri Lanka, Philippines  2010-Present, Associate Director  
In addition to the teaching staff, others have helped on a regular basis.
From the beginning, the staff of the GC Secretariat and Treasury were regular participants, providing spiritual guidance, support, information, and advice on finances and policies, as well as dealing with other challenges of mission life. The GC has also supported the program by regularly sending personnel from the GC Health Department. William Dysinger, Albert Whiting, Allan Handysides, and Peter Landless, among others, participated in many institutes. Mental health issues have been dealt with over the years by Robert Fadeley, Elden Chalmers, Peter Swanson, Tony Brandon, and Ann Hamel, psychologists with a special burden for helping missionaries deal with the unique challenges they face.

Of equal importance, is the service provided by the office staff over the years. Besides regular office duties, they contact the missionaries, make all the necessary arrangements for venues, housing, transportation, child care, field trips, activities, emergencies, and more. In addition to office responsibilities, Madeline Johnston did research, worked with Nancy Vyhlmeister to write a training manual for student missionaries (SMs), and helped with children’s programs. Enid Harris and Vernieta Porras taught the children’s program on a regular basis.

Timing and Location of Institutes

Initially, there was only one training program a year, in the summer at AU. The need to accommodate the various departure times of missionaries led at first to two (1971), then three (1975), and at times as many as five or six institutes a year (1999-2000). At first all of the training programs were conducted at Andrews University, but the desire to involve Loma Linda University in order to foster more interest in mission among students in the medical fields, led to conducting one institute a year at Loma Linda University beginning in the Fall of 1980.

From 1966-1971 missionary training was offered only in North America, but beginning in 1972 it was also conducted at Newbold College in England and at Seminare Adventiste at Collonges, France for missionaries from the Trans European Division (TED) and Euro-Africa Division (EUD). In 1996 the IWM was asked by the TED and EUD and the GC to take over the operation of the European Institute on a permanent basis (Dybdahl 2011). Yearly institutes were conducted in either England or France until 2006.

In 1982 the IWM assisted the South Pacific Division (SPD) in their first missionary training program that was held at Avondale College in Australia. The SPD continues to offer this training yearly, and the IWM and SPD-IWM have continued to work together for nearly thirty years.

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7In the 1973-74 AU Bulletin, W. Beach is listed as a member of the DWM faculty.
Focus of Missionary Effort Shifts 
(or From Everywhere to Everywhere)

During these early years, IWM training was primarily for outgoing missionaries from North America, Europe, and Australia. At that time, the majority of missionaries working around the world came from these areas. From 1966-1974 the yearly average of participants was 38 (IWM Participants 1966-1974). Beginning in 1975 there was a sharp increase in attendance. The yearly average from 1975-1991 jumped to 116 adults per year, with a high of 161 adult attendees in 1983. Most attendees at this time were still from North America and Europe.

Gradually, though, as the number of missionaries being sent out from North America decreased and the job of “catching up” on training those workers already in the field was nearly completed, the number attending IWM decreased also. In 1992 it dropped to 36. The average between the years 1992-1998 was 50, with a low in 1995 of only 19 (IWM Participants 1992-1998).

While the number of missionaries going out from the traditional sending-countries was decreasing, more and more missionaries were going out to serve from other parts of the world. For years, church leaders and IWM faculty had dreamed of the day when the missionary task force would represent the world church—going “from everywhere to everywhere.” Gradually, throughout the 1980s and 1990s this dream became a reality. By the mid-1990s it became clear that missionary training needed to be expanded to include missionaries from all parts of the world. It was with this in mind that in 1998 the church’s Annual Council voted to offer missionary training for the world field (GC 1998).

The first “world institute” was conducted in Nairobi, Kenya in April 1999 with 60 adult participants plus children, coming from more than a dozen different countries. From 1999-2004 the IWM conducted four to six institutes a year to “catch up” training the many missionaries already

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8The reasons for this increase are unclear. However, more and more furloughing missionaries and returning nationals attended each year. To accommodate the increase, the number of institutes each year was increased to two from 1975-1981 and to three in 1981 (see IWM Participants 1975-1981).

9The exact number of attendees each year is somewhat difficult to determine, since graduate students and other non-missionaries frequently took the classes offered by the IWM. The numbers quoted here are as close as could be calculated from the available data.


11Forty-five of the sixty attendees were from the Philippines, many of whom had already served many years.
on the field who had never had the opportunity to receive any training.\textsuperscript{12} By the 2000 General Conference session, the IWM had trained more than 300 missionaries from around the world in just over one year.

The length of the institutes has varied over the years. Initially, as stated above, it was four weeks long, but within the first few years it was increased to five weeks (1971) and then six weeks (1974) to better cover the necessary material. From 1968-1994 most institutes were four, five, or six weeks long. Between 1996 and 1998 the average institute was three weeks. From 1998-2000, anticipating a large increase in the number of attendees as the IWM trained hundreds of missionaries from around the world who were already on the field, the time was shortened to two and a half weeks for financial reasons. As anticipated, from 1999-2004, attendance increased to a yearly average of 110, hitting a peak of 180 in 2000. With the majority of the “catch up” taken care of, in 2000 the institute returned to the three-week format.

\textbf{Curriculum and Pedagogy}

Initially, the curriculum of the institute consisted of two main classes, “Science and Principles of World Service” and “Cultural Anthropology,” plus shorter courses on “World Religions,” and “Area Studies.” Classes were taught in the style of a university-level class with lectures, reading assignments, papers, and exams. Within a very short time, however, practical classes in physical and mental health, nutrition, cooking overseas, sermon preparation, family issues, and financial matters were added as well.

The development of the curriculum from a primarily academic focus to a more practical focus has continued over the years. In the early 1990s more topics were added dealing with the growth and development of the missionaries themselves—especially spiritual and emotional growth and maturity. Gradually, a more informal interactive teaching style was introduced.

In 1995 the IWM staff—Dybdahl, Moyer, and Baumgartner—published the first edition of \textit{Passport to Mission}, a missionary training manual that was created initially for Student Missionary training, but would eventually become the core textbook for training all IWM missionaries. For the first time the IWM had a textbook that was designed to blend the academic and the practical aspects of mission for all missionaries, even those studying in English as a second language. In 1997 the IWM developed a

\textsuperscript{12}In addition to the USA, these institutes were conducted in Australia, England, France, Canada, Kenya, Philippines, Thailand, and Mexico.
video to accompany Passport to Mission. Over the next 15 years Passport to Mission went through three revisions and was translated into Spanish, Portuguese, and Russian, with non-published translations in both French and Korean. It is now in use not only at the institute, but at Adventist colleges in North and South America and for short-term missionary training. To facilitate this, an on-line version and a distance-learning course is available for volunteer missionaries who are unable to participate in a regular training seminar. Over 700 students were enrolled in the course in 2011.

As the institute adapted itself to the changing needs of missionaries from around the world, it became clear that a more adult-friendly program could be beneficial. After a strategic planning session in 2001 the staff moved to an adult-learning style of teaching. The curriculum content was consolidated into five main areas of study based on the qualities needed for a missionary to experience success.

Successful missionaries will:

- Grow Spiritually
- Think Biblically
- Reason Missiologically
- Live Holistically
- Serve Incarnationally

The new format, curriculum, and style of teaching were inaugurated in the summer of 2001. Since then, it has been adapted to use with all of the various cultures IWM serves. The overall reception has been positive.

**Missionary Nurture**

Looking back at the original goals of the institute, IWM realized that helping to reduce early permanent returns can be best facilitated by helping missionaries to (1) function well in diverse circumstances, and (2) experience success in their various tasks, interpersonal relations, and in their families. Research has indicated that the main cause of missionary attrition (early permanent returns) is personal and family challenges (Taylor 1997:6-14).

Throughout the 1990s the IWM staff became more and more aware of the need for increased nurture of missionaries serving in the modern world. Not only has the world to which missionaries go changed, but the day of mission compounds where many missionary families lived and worked together is gone. Serving with others of a similar background and culture provided considerable support, but that is gone as well. Most missionaries today serve alone or with only a few other families for support. Communication and transportation have improved over the years, but the
sense of isolation for many missionaries is still very real.

In November 1997, to learn how to better deal with these challenges, the IWM staff began attending the yearly “Mental Health and Mission” conference, networking with other mission educators, administrators, and mental health providers who work primarily with missionary support and nurture. In August 1998, Matt Nigh from Interactions, a missionary support group, conducted a workshop on the Andrews University campus focused on nurturing “Third Culture Kids.” Over the years the IWM staff attended additional workshops and conferences to improve their skills in dealing with some of the major issues of missionary care, including “Nurturing and Educating Third Culture Kids,” “Member Care in Crisis Situations,” “Pastor to Missionaries” Conference, “Consultation on Debriefing and Renewal (CODAR), and “Families in Global Transition.” These enabled the IWM staff to give more focused and knowledgeable attention to this important subject.

It is not only the ability to live successfully in another culture that challenges missionaries. The IWM personnel became increasingly aware of the difficulties missionaries face in reintegrating into their home society after mission service—a society which has often vastly changed while they lived far away. This real, but often, invisible challenge for missionaries, even for one-year student missionaries, causes turmoil during the re-entry process.

As the IWM staff became aware of the ways other mission organizations were providing nurture for their missionaries, they presented various plans to their colleagues in the GC secretariat and treasury. These church leaders had served as missionaries themselves and were well aware of the unique challenges families, and especially the children of missionaries, face in life. There was, therefore, from the beginning, full support for providing more nurture for both outgoing and returning missionary families.

To improve care for returning missionaries, in 1998, the IWM board authorized the development of re-entry programs (See IWM Adm. Council 1998). The IWM conducted pilot re-entry programs at Walla Walla College (now University) and Southern Adventist University in the fall of 1998. The first re-entry seminar for regular GC missionaries was in Australia, in January 1999. The following summer the IWM held one program for

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13“Third Culture Kids” are children who grow up in more than one culture. The first culture is their home or passport culture. The second culture is made up of all the other cultures in which they have lived. Out of a mixture of these, a third culture emerges which is a blend of all the cultures that have influenced them, but not 100% of any of them.
families and a separate one for teens at La Sierra University in August and one for families at Andrews University in October.

Other projects to nurture missionaries include *Global Connections*, a newsletter started by Cheryl Doss in 2001 that provides information, encouragement, and support for serving missionaries. Another nurturing program was a four-day “Missionary Camp Meeting” specifically programmed for furloughing missionaries. It was held on the AU campus, each summer from 2001-2004.

The IWM Staff has always recognized that missionaries go out in families, and caring for the family—especially the children—is a part of the mission challenge that needs to be addressed in missionary preparation. Nancy Vyheimeister and Madeleine Johnson collected materials in regard to family and TCK issues, and for several years they offered special classes for children during institute sessions. After the arrival of Cheryl Doss in 1999, the dream of a full program for children moved closer to reality. In 2001 Doss,\(^{14}\) attended a Missionary Training International (MTI)\(^{15}\) training session as a participant/observer in their children’s program. She developed a complete three-level children’s program (pre-school, primary/juniors, and teens) which offers each level a full “mission institute.” At the same time, an increased number of classes to orient parents and mission leaders to the unique challenges and needs of children and families were added to the curriculum.

Many of the benefits and challenges resulting from a cross-cultural childhood become a permanent part of a person’s life. One of the ways in which many mission organizations have worked to care for their missionary families on a long-term basis is by offering support for the children of missionaries even after they are adults. With this model to follow, IWM began conducting ATCK (Adult Third Culture Kid) workshops in several SDA centers.\(^{16}\)

**Mission Awareness and Training**

IWM has, throughout the years, worked closely with the GC on the
issue of mission awareness. IWM’s goal has always been not only to train missionaries but also to promote mission in every way possible. Oosterwal and Dybdahl met for planning session with the GC Secretariat at least once a year. The benefit to both IWM and GC was significant, and in 1996 Dybdahl proposed a full weekend of meetings once a year for fellowship and sharing. These three-day sessions were a powerful time of fellowship, spiritual reflection, and mission brainstorming. The majority of changes that took place in the institute were first discussed at these yearly retreats.

Beginning with Oosterwal and Staples, IWM staff conducted mission awareness seminars around the world.17 IWM has also assisted in training for Adventist Frontier Missions’ missionaries. Beginning in 2005, IWM staff taught classes in Japan, Korea, and Taiwan for the Pioneer Missionary Movement sponsored by the Northern Asia-Pacific Division.

Another special IWM project was the “Center for Intercultural Relations,” established by Gottfried Oosterwal. It provided seminars for businesses on dealing with cross-cultural issues.

To help re-ignite a spirit of mission among young adults, Dybdahl along with Bruce Bauer from the DWM, and a group of seminary students created the GO Mission Conferences. Between 1991 and 2000 five such conferences brought together hundreds of young adults from around the world for five days of seminars, fellowship, and mission-focused activities. In subsequent years, similar conferences were held in Germany, the United Kingdom, Romania, Philippines, and Hungary.

The IWM and DWM have continued to work together even after they were divided. IWM staff have frequently taught DWM classes as well as the “Preparation for Mission Service” class offered for undergraduate student missionaries at Andrews University. Academically qualified IWM staff have also served as mentors for doctoral students in mission, helping to oversee dissertations.

In addition to the above, IWM staff continues to support the mission of the church through the following activities:

Global Partners (GP): This program was moved from the General Conference to the IWM in 1995. Bruce Moyer was the director. After he retired, Wagner Kuhn assumed responsibility for it. GP conducts short seminars to raise awareness of the needs and opportunities for tentmakers.18 The

17These sessions have been conducted in many North American Division (NAD) conferences and institutions plus Australia, Kyrgyzstan, Kazakhstan, Korea, Yugoslavia, Poland, Thailand, Belgium, Canada, Japan, Taiwan, Netherlands, Singapore, Kenya, Romania, Germany, Austria, Hong Kong, Switzerland, Russia, England, India, Egypt, Chile, Mexico, Brazil, Argentina, and Spain.

18“Tentmakers,” missionaries who support themselves, as Paul did.
IWM trains tentmakers already living and working in various countries—primarily in the Middle East.

Global Research Center (GRC): Erich Baumgartner became the leader of this center, which focuses on research and projects involving statistical studies and analysis related to Adventist church growth.

Student Missions (SM): Nancy Vhymeister and Madeline Johnston wrote the first SM training manual, which was followed by *Passport to Mission*. Beginning in 1996 Pat Gustin began working closely with SDA colleges and universities in expanding the training for their outgoing student missionaries and support for those returning when their service is complete.

Global Mission Religious Study Centers: Since 1995 the IMM staff has worked closely with Global Mission. From January 1998 the IWM has also been involved in the annual Global Mission Issues Committee which studies particular missiological and theological challenges the church faces as it presents the gospel to the non-Christian world.

Mission Across Culture Seminars: In 1999, the IWM and DWM provided a seminar at the GC for union presidents from the world field, focusing on important missiological concepts. Similar seminars have since been conducted in the Netherlands, India, and West Africa.

Supporting Ministries Conference: In the early 1990s Dybdahl met with some of the leaders of “supporting ministries” to discuss ways in which regular GC missionaries and those supported by these ministries can work together most effectively. In 1999 DWM and IWM led a weekend workshop at the GC headquarters for around 200 leaders of various supporting ministries. Following these meetings, representatives from the GC, IWM, and leaders of some of these ministries began meeting yearly to dialog on how to use their resources more effectively to contribute to the overall mission of the church.

**Publishing**

Even with busy teaching and travel schedules, IWM staff has been active in publishing. They have contributed book reviews in various jour-

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19 Global Mission is an outreach focus of the SDA church. It’s focus is on reaching unreached people groups around the world with the Gospel. It has special focus on the world religions—Islam, Judaism, Hinduism, and Buddhism plus the secular and urban worlds.

20 These seminars are now called “Leadership Across Culture.”

21 “Supporting ministries” are lay-led, para-church organizations that work in harmony with the church in various capacities, including mission.
nals as well as numerous articles. In addition to the textbook, *Passport to Mission* written by Dybdahl, Moyer, Baumgartner, Gustin, Merklin, Doss, and Kuhn, IWM authors have published several books. These include:

Gottfried Oosterwal
*Mission Possible: The Challenge of Mission Today*

Jon Dybdahl
*Missions: A Two-Way Street*

Madelyn Johnston and Nancy Vyhmeister
*Student Missionary Orientation Manual*

Moyer, Baumgartner, Dybdahl, and Gustin (contributors)
*Revisioning Adventist Mission in Europe*, edited by Erich Baumgartner

Moyer, Baumgartner, Dybdahl, and Gustin (contributors)
*Adventist Mission Facing the 21st Century*, edited by Jon Dybdahl

Erich Baumgartner edited and revised
*Growing Through Stress* by Kath Donovan

Oosterwal, Staples, Dybdahl, McEdward, Baumgartner, Gustin, Kuhn, Doss, Moyer, Bruinsma contributors to Festschriften honoring Russell Staples, Jon Dybdahl, and Jerald Whitehouse

Conferences and Professional Development

In order to keep current with the field of missiology as well as the practical aspects of missionary preparation and care, the IWM staff has regularly attended professional conferences. Insights gained from these conferences have had a significant influence on the curriculum and teaching of the institute. Keeping current with mission thinking in the wider field has helped IWM staff remain relevant in the ever-changing world in which we live.

Conclusion

For forty-five years the Institute of World Mission has worked to fulfill its mission to train and support missionaries. The institute has trained over four thousand missionaries during these years. Though curriculum, style of teaching, and some of the content has changed, the commitment to the missionaries has remained constant. Unfortunately, no major studies

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23 IWM staff regularly attend the yearly meetings of the American Society of Missiology (ASM), Evangelical Mission Society (EMS), and Association of Professors of Missiology (APM).
have been done recently on what impact IWM training has had on reducing the number of early permanent returns. However, anecdotal evidence abounds on the extent to which the insights gained during IWM training have helped missionaries adjust to their new environments, cope with culture shock, bond more easily with national leaders and coworkers, and proclaim the Gospel with more cultural sensitivity.

Preparing and supporting missionaries is a substantial investment for the Adventist Church. Through the decades since J. N. Andrews went out as the first Adventist missionary in 1874, the church has learned increasingly effective ways to support, conserve, and empower missionaries. The history of the Institute of World Mission, at the heart of many of these efforts, shows some of the ways the church has effectively empowered the precious men, women, and children who are fulfilling the gospel commission to go into all the world.

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