

# THERE'S GOT TO BE A BETTER WAY

For most of the last 200 years, western evangelicalism has championed the model of invitation and proclamation by religious professionals—invite the lost onto Christian turf and proclaim a message they then are asked to accept.

## THERE IS A BETTER WAY.

Unleash the explosive power of real disciple-making and the untapped potential of all believers. How? Multiply disciples to *be* the church instead of making converts to *fill* the church.

# A BET- TER WAY

MAKE DISCIPLES  
WHEREVER LIFE HAPPENS

DALE LOSCH

 **crossworld**  
There's a better way.

crossworld.org

# IS THERE A BETTER WAY?

**“I want to impact** the world for Jesus, but I don’t want to do it your way.”

My 22-year-old son, Joel, had just spoken into my world, but I’m not sure I was listening. After all, he was fresh out of college and right at the front end of figuring out life.

He was idealistic. I was realistic.

He was adventuresome. I was grounded.

He hadn’t even landed his first “real” job yet. I had just been named the President of Crossworld, the missionary-sending organization that my wife Jerusha and I had joined twenty years earlier.

Joel would learn soon enough that the well-worn tracks of the so-called “modern-day missionary movement,” carved into the soil by godly men and women over the past 200 years, were in fact tried and true and worthy of his allegiance as well.

Jerusha and I first sensed God nudging us toward cross-cultural ministry in 1986 during my third year as a student at Dallas Theological Seminary. Among other things, God used the powerful preaching and teaching of a number of great missionary communicators. One was a man by the name of George Murray whose message from Luke 15 on the prodigal son I remember to this day. Speaking to some 800 seminary students gathered in the hallowed halls of Chafer Chapel, he said: “Many of you say that you are willing to go, but you’re planning to stay.

Maybe more of you should be planning to go, and willing to stay.”

That moment marked the beginning of my own journey to the nations. By my final year of seminary, Jerusha and I had settled on France as our future destination and on Crossworld as the missionary-sending organization that would get us there. We attended their four-week training for new missionaries, raised \$3,000 in monthly financial support, and were on the plane headed for France as full-time vocational missionaries just one year after graduation.

Now twenty years later, my firstborn son, who had made that journey to the nations with his parents as a two-year-old child, was telling me that he wanted to make that journey again, but that he didn’t want to travel by the same path. He didn’t want to go to seminary, apply to a mission organization, raise support, and become a full-time, vocational religious worker. He wanted to make a real difference in the real world by getting a “real job”—not that mine wasn’t real, but it certainly wasn’t typical of most people.

I wasn’t the least bit hurt or threatened by my son’s desire to forge a different path. I knew that he loved and respected us in our missionary vocation, and was not passing judgment on our way. He just wanted to find a *different* way. But to be honest, I was frustrated—not so much by his desire as by my own inability as the leader of an organization committed to impacting the world with God’s glory, to offer a pathway to people like my son.

Joel is not alone. He represents a vast, largely untapped source of godly people of all ages who want to make a difference for Jesus

in this world without having to follow the worn and often rutted paths of the missionary movement as we have known it. Dare we admit, even believe, that there is another way, a different way—maybe even a *better way* to engage the lost world for the glory of God? I have come to believe that there is. But it hasn't been easy.

How could any call be higher than to leave a secular profession to serve God full-time as a vocational Christian worker? What could possibly be better than going off to a Bible-training institution to get a specialized ministry degree? What better way to fund genuine missionary ministry than to raise missionary support? How could anyone improve on the church-planting vision that has been the mainstay of missionary activity for more than 200 years? Who could possibly suggest that there is a better way to accomplish the Great Commission than to send long-term, fully-supported, seminary-trained, preachers, teachers, and evangelists to proclaim the gospel and build the church?

Audacious though it may sound, I believe *there is a better way* as we look to the future, and I am committed to discovering it.

### **What about the traditional way?**

That is not to say that the way we have been doing it is wrong. When I see a vibrant church of 400 fervent believers in Milan, Italy, worshipping God and seeking to extend the kingdom, it's obvious that we've done something right. When I read the stories of the generation that preceded mine, spending a lifetime reaching stone-age animists and seeing them turn to Christ by the tens of thousands,

my heart longs to be so used of God. They must have done something very right.

In the past 100 years, we have witnessed some of the greatest kingdom progress since the initial advance of the gospel made by the first-century church. The spread of the gospel in places like South America during that time period is mind-boggling. In 1900, evangelical believers on that continent numbered roughly 700,000 or 1 percent of the population. By the year 2000, the number had exploded to 55 million, or 11 percent of the population.

Sub-Saharan Africa has witnessed similar growth. In 1900, there were an estimated 1.6 million believers, while today the number stands at more than 116 million.

The growth of the non-western evangelical force has been another cause for celebration. During that same 100-year period, the number of cross-cultural workers from non-western countries increased from about 250 to an estimated 180,000. *Today, non-western workers out-number their western counterparts by more than 3 to 1.*

To say that there is a better way is in no way an indictment of the former ways. Rather, it is recognition that the world today is a vastly different place than it was even twenty years ago. The migration of nations, the rise of a global missionary force, the rapid growth of urban populations, the development of a global economy, the explosion in technology, and the restriction on religious activity in many countries are just a few of the realities that demand we reexamine our model.

To keep on doing things the way we've always done them when the world and its people have so drastically changed is both

naïve and arrogant. Naïve to assume that the same approach in a radically different context will continue to work. And arrogant to assume that we have no need to learn and grow in our approach to making disciples of all nations.

## THE DREAM

### I have a dream.

I dream of a world where disciple-making is a reality and not just an ideal; where disciples make disciples who make disciples and unleash the explosive power of spiritual multiplication.

I dream of a world where all believers embrace their individual calls and all professions are employed in the cause to disciple the nations; where cross-cultural disciple-makers from secular professions outnumber vocational Christian workers 100 to 1.

I dream of a world where the church is defined as a group of fervent followers on mission to extend the Kingdom of God rather than as buildings, programs, and numbers of Christians.

I dream of a world where the good news of Jesus impacts not just a person's eternity, but all of life here and now.

I dream of a world where every city on earth has a vibrant community of reproducing disciple-makers who will infuse all of society like yeast permeates dough.

And I dream of a world where to be a Christian is to be known as a lover of God, of people, and of life.

In short, I dream of **disciple-makers from all professions bringing God's love to life in the world's least-reached marketplaces**. That is the dream we at Crossworld are committed

to pursuing with all our heart. That is the dream we long for others to embrace.

It is first and foremost a dream of unleashing the power of real disciple-making. It is based on the conviction that this is exactly what Jesus told us to do, and if we will do it, the Great Commission will be completed in our lifetime.

## UNLEASHING THE POWER OF REAL DISCIPLE- MAKING

**Are you aware that** there are still perhaps as many as 2.5 billion people alive on earth today who have never heard the gospel? One-third of the world has never even *heard* of Jesus! Another 2 billion, many of them living in post-Christian or Catholic countries, have had some exposure to the Christian faith but have no understanding of the gospel and little opportunity to encounter an authentic follower of Jesus. Furthermore, it is estimated that by 2025, the world's population will expand by an additional 2 billion, most of whom will be born in places where the gospel is least known.

Most of those people will live in our least-reached cities. In the year 2000, for the first time ever, the majority of the earth's population became urban. It is estimated that by the middle of this century 80 percent of the world will live in cities—billions of people living in massive urban concentrations.

Even in a world of trillion dollar national debts, a billion is still a big number. Consider this: From the moment Jesus rose from the dead until the present day, barely 1 billion minutes have passed. Yes, *minutes*. Yet there are currently some 2 billion people on earth who have never once heard of Jesus, and another 2 billion are on the way.

It is estimated that the world population stood at roughly 137 million people at the time Jesus issued his disciple-making mandate to the first disciples. I am sure that seemed like a daunting challenge for the 120 followers who came together after his ascension.

But what if Jesus had waited until the year 2012 to launch the church with those 120 followers? Would they have been able to reach the world in their lifetime had they been faced with the staggering numbers of people alive on earth today? If we started with 120 fervent followers of Jesus and sent them out from one of our megacities, and charged each of them with making a gospel presentation to one new person every hour, 10 hours a day, 365 days a year—and if they were to keep doing it for the next 100 years—how far would they get?

They wouldn't even put a dent in a billion. After 100 years of non-stop gospel sharing, a little more than 43 million people would have heard the gospel, one time. At that rate, Jesus' followers wouldn't have accomplished the task even back then, let alone today.

Fortunately, Jesus didn't tell his original followers to go and share the gospel with all nations. Nor did he tell them to go plant churches among all nations. No, he told them to do something far more powerful than that. He told them to *go make disciples* of all

nations, disciples who would be taught to obey everything he had commanded, which would include the very thing he had just commanded—to go and make more disciples.

So, how are we doing with the disciple-making mandate? Unless there's something wrong with my math, the answer is not too well. Rick Wood, editor of *Mission Frontiers*, states the problem in these terms:

Our churches in the West seem to be succeeding at lesser things while failing at Jesus' core strategy for world evangelization. We are succeeding in collecting tens of billions of dollars each year to gather large crowds into beautiful and expensive church buildings on Sunday. We have succeeded in putting on a great show and developing programs that attract people to our churches. In the process we have put an unbearable burden on our pastors to do nearly all the ministry while failing to activate the laity. As a result, many pastors are skating on the edge of burnout, while the majority of church members do not see that God has any other role for them except as spectators.

In short, we are largely failing to develop mature followers of Jesus who are able to make disciples who can make disciples.

The people in our churches are not growing to spiritual maturity where they are able to carry on the work of spreading the gospel within our own culture, not to mention cross-culturally to every tribe and tongue. This is having a devastating impact on our ability to bring the gospel to the ends of the earth.

The dirty little secret of missions is that we are sending missionaries all over the world who have not demonstrated the ability to make disciples who can make disciples. Most have not seen or participated in effective models of church-planting or discipleship at home, but we send them out in the hope that going cross-culturally will turn them into effective church planters and disciplers. This is wishful thinking at best....<sup>1</sup>

## THE POWER OF DOING WHAT WE WERE TOLD TO DO

**Simple math demonstrates** the truth of what Rick Wood said. How long would it take to transform the world if we just did what Jesus told us to do? What if one fervent follower of Jesus somewhere in the world, responding to Jesus' mandate, asked God to give him or her just one disciple this coming year? What if, through prayer and the witness of this one follower's words and life, God should graciously grant him or her the joy of seeing one person come to faith in Christ and start growing?

Then what if the next year, as they continued in their discipling relationship, they both began praying that God would give them each a new disciple? What if in that second year God again graciously responded to their faith and obedience and gave them each a new disciple

who began growing in his or her faith? That would make four disciples at various stages of maturity. And what if in the third year, as those four disciples continued in their discipling relationships with each other, they each asked God to give them a new disciple?

How long would it take to transform the world? I am not talking about all 600 million evangelical believers in the world today doing it. I am not talking about all 50,000 cross-cultural workers from North America doing it. I am not even talking about 120 fervent followers of Jesus doing it. I am talking about starting with one: one believer, one disciple, once a year, multiplied year after year. What would be the impact?

Believe it or not, in 33 years there would be *8 billion* disciples of Jesus on earth—more than the entire population of the world today.

I am thoroughly captivated by the power of doing what Jesus told us to do. I am also thoroughly convinced that we need to get serious about disciples. Western Christianity has been successful at making converts and filling pews. But there is a better way: *make disciple-makers*.

## UNLEASHING THE POWER OF ALL BELIEVERS

**This is also a dream** about unleashing the power of all believers. It is a dream that believes the former way of mobilizing mostly "religious professionals" to go to the nations is not good

enough, that there is a better way: *to mobilize all professionals.*

If you have had much to do with the missionary movement over the past 20 years, you will probably recognize the term “10-40 Window.” It was coined by missionary strategist Luis Bush in 1990 to refer to those regions of the eastern hemisphere, located between 10-40 degrees north of the equator, having the highest concentration of least-reached people on the planet.

While many are familiar with the 10-40 Window, surprisingly few have heard of another unreached group of people living in a zone called the “925 Window.” Let me describe it to you.

It is a window virtually all believers look through almost every day of their lives, many of them without ever realizing it. Many, in fact, view it as more of a window with bars—a prison cell—rather than what it truly is: a huge window of opportunity.

Personally, I don't live in the 925 Window, or at least not one that looks like what most people experience. You see, most of my days from 9 a.m. to 5 p.m. are spent working at a place called Crossworld. It is a great place to work, but the view is quite limited. I work with about thirty people, all of them followers of Jesus and very nice ones, I might add. I spend a good number of my weekends with similar groups of nice people, speaking at local churches or conferences. Several times a year, I travel internationally, again usually to spend time with more nice people (or *missionaries*, as they are often called).

By now perhaps you understand the 925 Window is the window of opportunity most

believers have from “9 to 5” every day, being salt and light in an unbelieving world. It is a natural window of opportunity that allows us to enter the ordinary world of people that Jesus came to seek and to save.

Have you learned to see 925 as a window of opportunity? Or do you view your job as a prison cell you'd love to be liberated from so you could *really* serve God? The fact is, the 925 Window is a God-given opportunity that we need to wake up to.

## WHO REALLY IS CALLED TO FULL-TIME MINISTRY?

**Though most would look** at me and say that I am in *full-time ministry*, I would beg to differ. I cringe when I hear some pastor or missionary talk about being “called to full-time ministry” as if it is one step between earth and Heaven.

I actually think people like me have been taken *out* of full-time ministry. If you live and work in the secular world, *you* are the one in full-time ministry. *You* are the expert at relating to 99 percent of the world! *You* are the one in touch. I, on the other hand, must go to great lengths not to be out of touch.

Because I work with believers all day long, I have to work really hard to rub shoulders with regular folks. I have to do things like get up extra early on snow days to shovel not only

my own driveway but my neighbor's to build a friendship with him. When I go to the local coffee shop, I find out about the guy serving me from behind the counter in the hope that I can eventually get together with him for lunch and go a little deeper.

The dichotomous notion that religious work is ministry and secular work is not has been very harmful. Speaking of the tragic disconnect between the world and the church, author Dorothy Sayers lamented: "How can anyone remain interested in a religion which seems to have no concern with nine-tenths of life!"

The 925 Window is one of the most overlooked, untapped ministry opportunities in the world. I would submit to you that *the workplace is the most strategic place of ministry for most of Christ's followers*. It is where the hurting, the needy and the lost are. For the vast majority of people, it is their main community of relationships.

## SOME OF THE GREAT 925ERS

**Some of the greatest** world changers in history were "925ers." R.G. LeTourneau, known as the father of the modern earth-moving industry and founder of LeTourneau University, is one noteworthy example. His story is captured in the 1967 book, *Mover of Men and of Mountains*. The spiritual impact of his life dwarfs the mere impact of building a successful earth-moving company.

William Wilberforce, the British member of Parliament who, together with Abraham Lincoln on the other side of the Atlantic, was

largely responsible for the abolition of slavery. Wilberforce was another powerful 925er who initially wrestled with the issue of secular versus sacred work. Having embraced the evangelical faith, Wilberforce found himself on what he considered the horns of a dilemma: whether to stay in politics or to serve God in full-time ministry. As author Mike Metzger of the Clapham Institute that studies organizations' DNA, notes:

Wilberforce was dividing the world between higher and lower callings; between sacred and secular work. It is what Os Guinness calls the Catholic distortion, which goes all the way back to church leaders like Eusebius, Augustine and Aquinas. Monks, nuns and priests had a calling: they performed spiritual work. Soldiers, farmers and business people just had jobs: they were stuck with secular work. By Wilberforce's day, many evangelicals had adopted the Catholic distortion....

The dilemma was finally resolved for Wilberforce one evening during dinner with a unique group of believers who had given themselves to social reform. When the question of Wilberforce's indecision between politics and ministry was raised, one member of the group wisely replied: "*We humbly suggest that you can do both.*"

Biblical history abounds with godly men and women from secular professions who impacted the world for all eternity. Though Daniel is often considered a religious worker because of his prophetic role, he was anything but that. He was a godly career politician who served under three

successive world rulers and in the process gave us the most astoundingly detailed prophecies of end time events of any Old Testament writer.

David was another. Sure, he wrote a significant chunk of the Scriptures—but not as a religious professional. He was a politician, a military leader, and one of the greatest world rulers of all time.

Solomon was another who was not only a political ruler but arguably one of the wisest men to ever live. The list is long of men and women like Joseph, Moses, Joshua, Ruth, Esther, Nehemiah, and more who impacted their world not by leaving it to become full-time religious workers, but by serving God full-time using the unique skills and professional roles God had entrusted to them.

## LIVING IN A “925 WORLD”

**Today, with few exceptions,** the majority of the world’s least-reached places with the highest concentration of non-Christian religions are places that will not allow you to enter as a religious worker. There are at least seventy such countries in the world today and the number is growing. We could refer to this as the “925 World.” Let me paint for you a picture of one such place.

The Ganges River, lovingly referred to by Hindus as “Our Mother,” snakes its way along the Ganges plain, home to 400 million people who live along its path.

About four years ago when I visited there, I climbed into an old wooden boat in Varanasi

for a one-hour paddle along the Ganges. Varanasi is the holiest city in India. Each day, 60,000 people go down to one of the *ghats* (stairways descending to the Ganges) to take a holy dip along this four-mile stretch that runs through the city.

Along this same area, thirty large sewers continuously discharge into the river. The waters are so heavily polluted that the World Health Organization classifies it as septic. Water is considered safe for swimming if it has fewer than 500 fecal parts per unit of measurement. In Varanasi, the water’s measurement per unit is 1.5 million fecal parts.

Pilgrims come from all over the country to wash in this water. To die in Varanasi is the desire of many Hindus because to do so is to guarantee liberation from the endless cycle of birth and death. The elderly and sick come, sometimes being carried off the trains, to die in the streets or in a hospice of this place they consider holy.

One small section of the *ghat* in front of the house where we were staying was a microcosm of life along the Ganges. Five women stood side by side in the space of about twenty feet. One was performing her ritual washing. The second was washing her clothes. The third was scrubbing her pots and pans. The fourth was cleaning her teeth with a mouthful of water and her finger. The last was patting manure into flat cakes and setting them out to dry in the sun, to be used for cooking purposes. Just upriver from them was the place where bodies are cremated and their ashes thrown into the river.

Never have I seen such an endless and seemingly hopeless spiritual quest. The people ring bells, offer flowers, kiss the toes of idols,

pour drink offerings on the roots of trees, burn incense, chant prayers, bathe in raw sewage—and I can do very little to help them because my seminary degree does not offer me any way of entry to live and work in that great land and many others like it.

But there are those who can. One of them is a young, twenty-something photographer. His parents are veteran cross-cultural workers who have successfully established numerous churches in one of our historic ministry areas. We asked them if they would consider moving to a totally new part of the world to spear-head a team of 925ers.

Yet having come from a traditional Bible-college background, they had no professional entry point. None, that is, until their son came along. He is a great photographer who was already earning his living doing photography in the U.S. Why couldn't he develop his business in an Asian setting and provide the same or better service to his North American clientele at a reduced cost?

Today he and his parents have launched a successful business venture that allows them to live and work in a least-reached part of the world, doing legitimate, profitable business with a disciple-making purpose.

What better way to reach the world than to do it by going to *their world* rather than making them come to ours? What better way to reach a businessman than to be a businessman? What better way to impact a place where unemployment runs as high as 30 percent than to start a business that provides a way for workers to put food on the table for their families?

*The world is not closed to us if we are willing to change our means of engagement.* In fact, in

more and more cases, they are delighted to welcome us because of the tangible difference in life that we offer.

This was the case for another 925er who recently moved to the other side of the world to make disciples by means of a tourism business model. The local authorities were so pleased to learn he was interested in stimulating tourism in their country that they took him on a tour of the region, putting him up in five-star hotels at their own expense.

Does it matter that he is a follower of Jesus? Not if he is there to do legitimate business in their country. Can he stand on the street corner preaching the gospel? Not unless he wants his visa revoked. But perhaps street-corner preaching is not the best way to share the gospel in that context anyway.

For the better part of two centuries, western evangelicalism has championed the model of *invitation and proclamation* by a religious professional. Typically, unbelievers have been *invited* to venture onto Christian turf (i.e., our church building) once or twice a year on Christmas, Easter or "Friend Day" to hear a full-time religious professional *proclaim* a message they are then invited to accept. The more stout-hearted among us will sometimes take that message to the streets, proclaiming it with a tract or some kind of gospel-based performance. But the approach is essentially the same: either proclaiming truth from the safety of *our* world, or making a brief foray into *their* world to proclaim a message that generally seemed out of sync with the rest of life.

While those approaches have certainly yielded a degree of results, I would suggest

that they are increasingly ineffective and inaccessible to the majority of lost people today.

There is a better way than getting them to come to our world and proclaiming the truth. It is going to their world and living the truth. One way is *invitational*. The better way is *incarnational*. One way focuses on proclamation by the religious professional. The better way calls for incarnation of believers of all professions.

## A NEW KIND OF MISSIONARY

I dream of a new kind of missionary working side by side with the traditional types like me. I dream of godly men and women who know what it means to make a disciple and believe that God has called them to use their unique training, gifting or experience to do that.

We need *groundbreakers* who will enter a new least-reached marketplace ahead of the rest of the team to seek out concrete job opportunities and strategies for the team members who will follow.

We need *business developers* whose role on the team will be to create viable, profitable business opportunities that fit a particular marketplace and will provide jobs for the local population as well as for other members of the ministry team.

We need *profession-based disciple-makers* who will take a job in their area of expertise as a means of establishing placement and credibility in the least-reached marketplace.

We need *ministry team leaders* who will keep the team focused on and accountable for the goal of reproducing disciples and pursuing full-life transformation of the people we seek to bless.

We need *vocational cross-cultural workers*—people like me—whose experience and training cultivate a more focused attention on the spiritual development of team-members and new disciples.

And in North America, we need a whole host of *godly business and professional partners* who will mentor young businessmen and women, provide consulting expertise for developing strong business plans, and invest resources in start-up funding for the businesses that will be launched in least-reached marketplaces.

I do not understand why we have for so long handicapped the missionary effort by making godly believers leave behind their greatest strengths to go and do battle “the missionary way.” Lost humanity desperately needs godly engineers and baristas and electricians and web designers and business entrepreneurs and artists and mechanics and athletes to flood the marketplaces of the world with the skills they are best at so disciples of Jesus can be made wherever life happens.

When we ask people to abandon their God-given skills and passions to become a full-time religious worker—or when we tell those people to keep doing what they’re doing here in North America and just send money—we are doing ourselves and the lost world a great disservice.

Some may wonder who in their right mind would embrace such a dream. What business person or successful young professional would give up a career, a North American-sized

income and all the comforts that go with it to live and work in some crowded city of Asia, North Africa or Europe?

There is really only one right answer to that question: a passionate follower of Jesus who loves God supremely and who loves people sacrificially—*the kind of disciple that Jesus told us to make: disciple-making disciples.*

The key to accomplishing the Great Commission is obedience to the Great Commandments: to love God and love people. A disciple loves God and obeys Him (John 14:15). A disciple loves people and lays down his life for them (John 15:12-13).

The only people who would sign up for the kind of dream I am describing are those who *love God* supremely and *obey* Him, and who *love people* sacrificially and *lay down their lives* for them. The kind of person I am talking about is like the one Jesus described who found a treasure hidden in a field, and who sold everything he had—everything—to acquire the field and its hidden treasure. It is a man or woman who is so captivated by the abundant life they have found in Jesus, they cannot fathom keeping it to themselves when they know there are places and people who have yet to discover what real life is all about.

Real life. Once you've found how good it really is, keeping it to yourself is really not an option.

I dream of a new way, a better way; a way that fits the world in which we find ourselves today. I am not saying it is better than the former ways were in their day. I am simply saying that if we are to have any hope of discipling the billions of still-to-be-reached people of this world, it will take far more than

the religious professional approach of the past. It will take a whole host of uniquely gifted and courageous men and women who will rise to the challenge.

It will take more than the approach that makes converts and reproduces western forms of church. It will take an authentic commitment to make disciples and reproduce disciple-makers to be the Church.

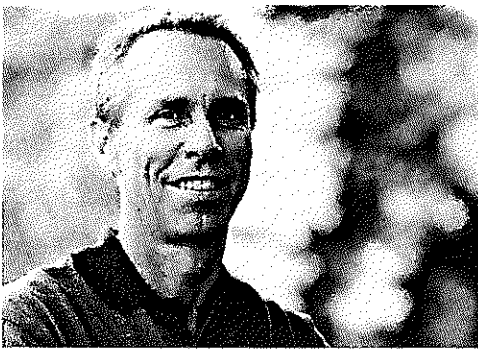
It will take more than offering them a message of eternal life in Heaven. It will take living a message of abundant life now.

It will take more than inviting them to our worship place to find Jesus. It will take incarnating him in their marketplace so they can see Jesus.

That is Crossworld's dream: *Disciple-makers from all professions bringing God's love to life in the world's least-reached marketplaces.* I invite you to embrace the dream with us and help make it a reality.

## Endnotes

1. Rick Wood, ed., *Mission Frontiers*, "The Key to Discipling All Peoples," January-February 2011, p. 4.



## ABOUT THE AUTHOR

Born and raised in Ontario, Canada, Dale Losch (*lawsh*) trusted Christ as Savior at the age of six. He received his bachelor's degree in Missions in 1981 from Christian Heritage College in El Cajon, California. He received his master's degree in Theology in 1987 from Dallas Theological Seminary in Dallas, Texas. He married Jerusha in 1982 and they have four children. In 1988, after three years in pastoral ministry in North America, Dale and Jerusha went to France to serve with Crossworld. After nine years of ministry there, they left an established church under national leadership and returned to Canada where Dale became the Canadian Director of Crossworld. In January 2009, Dale became President of Crossworld. Today, Dale writes, speaks, and preaches on the topics of discipleship, missions, and God's heart for the world. Jerusha is a teacher by profession and enjoys extending the gift of hospitality. Dale and Jerusha make their home in Kansas City, Missouri.

## ABOUT CROSSWORLD

Crossworld's dream is to see disciple-makers from all professions bringing God's love to life in the world's least-reached marketplaces—which is simply wherever life happens, be it an urban setting or a remote village. Crossworld is a mission agency with fresh ideas and creative approaches that make an impact in a rapidly changing world. Its solid foundation began in 1931 as Unevangelized Fields Mission with 31 missionaries serving in Brazil and the Congo. Today, Crossworld has nearly 350 missionaries and international staff serving on 80 teams in 26 ministry areas of the world through business, art, education, sports, camping, children's ministry, Bible translation, medical work, and more. Crossworld may be the only mission agency in the world whose website not only says "GO," but also says "STAY." Learn more at [crossworld.org](http://crossworld.org).