



Facilitator Application

Freedom to Lead International® is a faith-based mission focused on cultivating competent Christ-centered leaders through story, symbol, and song to unleash their potential for impacting local communities with the whole gospel.

We are seeking qualified individuals to donate their time and expertise to facilitate intensive leadership modules in South Asia and Africa.

Apply below.

Freedom to Lead International® (FTL) provides leadership development for under-resourced ministry leaders. We currently serve grassroots leaders in South Asia, East Africa, and Francophone Africa through our flagship program - *The Garden Project*. This program cultivates Christ-centered leadership competencies through eight modules – each four days in length. *The Garden Project* also provides intentional mentoring for program participants.

A synopsis of each of the eight modules in *The Garden Project* is provided on pages 3-5.

If you are interested to serve with FTL as a module facilitator, please complete the following application.

Personal Information: (Please Print)

Dr./Mr./Mrs./Miss _____

Address _____

City _____ State _____ Zip _____ Phone _____

Phone _____ Email _____

Date of Birth _____

Country of Citizenship _____

Church Affiliation _____

Additional Information

Please provide all the following information with your application form:

- Resume or CV
- A written account of your worldview and relationship with God.

- Describe all experiences you have had that would prepare you to be a facilitator in an overseas context.
- Answers to the following questions:
 1. What attracts you to serve with FTL as a module facilitator?
 2. What hesitations do you have about serving in this role?
 3. What strengths and weaknesses do you bring to this role?
 4. After looking at the synopsis on the next few pages, is there any specific modules that sound most appealing to you?
 5. Do you have any limitations (health, emotional, physical, other) that could affect your ability to serve as an adjunct module facilitator in South Asia and/or Africa? If yes, please explain.
 6. Do you have any unresolved moral or ethical issues that could be of concern of FTL? If yes, please explain.
 7. FTL serves Christian leaders from diverse cultural backgrounds. Will you demonstrate utmost respect for these leaders from cultures different from your own? Explain your answer.

Reference Information

Please list three people who may be contacted as references for you.

Reference Name: _____

Phone: () _____ - _____

Email address: _____

Relationship: _____

Reference Name: _____

Phone: () _____ - _____

Email address: _____

Relationship: _____

Reference Name: _____

Phone: () _____ - _____

Email address: _____

Relationship: _____

Affirmations

1. Attached is a copy of the **FTL's Statement of Faith**. *At this time you only need to read the Statement of Faith. If you are accepted for the job you will be asked to sign this document.*
2. Attached is a copy of **FTL's Mission Statement**. *At this time you only need to read the Mission Statement. If you are accepted for the position you will be asked to sign this document.*

The goal of Freedom to Lead International® is to provide a quality experience for under-resourced ministry leaders. To accomplish this objective, FTL's facilitators must be dedicated to serve others faithfully and competently for the glory of our Lord Jesus Christ. Your personal commitment to your responsibilities and service to others will insure that you and the participants have the best experience possible.

- I understand that FTL does not provide a salary for adjunct module facilitators.
- I understand that the approval of my application is not a guarantee of appointment as an adjunct module facilitator.
- I authorize FTL to contact the references I have listed as well as any other sources that provide pertinent information regarding my suitability for this role.
- I acknowledge that the information in this application is correct and complete. I understand that any false statement is cause for rejection of this application and/or termination of my agreement with FTL.

Signature

Date



Freedom to Lead®
INTERNATIONAL

The Garden Project

The following contains a synopsis for each of the eight leadership development modules contained in Freedom to Lead's curriculum.

Leadership for a Healthy Church



This module exposes the unhealthy leadership behaviors, beliefs, and worldviews that are hindering the quality and growth of churches and ministries. A leadership approach that uses people to serve the leader's agenda is compared to a Christ-centered leadership approach that cultivates people and trusts God for the results. Selected gospel narratives reveal Jesus' leadership priorities that include meeting people's deepest needs, cultivating others to reach their highest potential, and calling His followers to serve others as He had served them.

Strategic Leadership



This module builds upon Leadership For a Healthy Church to construct a ministry strategy. Key elements include: (1) developing a strategy with the whole Gospel in mind, (2) cultivating people as a strategic component of healthy ministry, and (3) identifying mission. The module highlights three tools that leaders can use to prioritize cultivating people while executing mission: (a) modeling and teaching, (b) allocating resources, and (c) rewarding behavior that advances the ministry's mission and values.

Mentoring



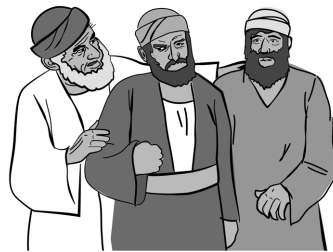
Although the term "mentoring" does not appear in the Bible, principles and practices of mentoring can be observed in Jesus' ministry as he prepared the disciples for their future leadership. This module advocates and applies three essential mentoring principles. First, effective mentoring is based upon a relationship between mentor and mentee. Second, mentors who listen responsibly and ask good questions foster self-discovery learning for the mentee. Third, mentees benefit most from mentors who share their own story with authenticity.

Leading Change



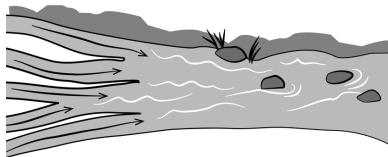
The unfolding drama of redemption is a story of continual change; therefore, guiding God's people through change is a fundamental competency for Christ-centered leaders. This module equips leaders to understand and navigate the sense of loss that people experience as they encounter change. In light of the typical resistance to needed change, principles for leading individuals and collectives through the change process are taught and applied.

Peacemaking



Christ-centered leaders are called to be peace-makers who demonstrate God's commitment to redeem conflict. This module presents biblical illustrations to understand how one's own story fits into God's ultimate plan of redemption. Principles of peacemaking are reviewed, and competencies for crafting a culture of peace are learned. The peacemaking leader represents God's continuing redemptive cycle of confession, forgiveness, and renewal in the world today.

Spiritual Leadership



Christ-centered leaders need an intentional strategy to cultivate their own spiritual growth and the spiritual lives of others. This module emphasizes the foundational principle that spiritual life and growth result from the dynamic interplay of God's faithfulness and our obedience. Based on this principle, five "streams" of Christ-centered spiritual growth from the Scriptures and subsequent history are taught and applied: (1) the new life, (2) the abiding life, (3) the empowered life, (4) the compassionate life, and (5) the witnessing life.

Leading Teams



Based on the Holy Trinity's model of teamwork, this module teaches that serving together within ministries and across ministries has potential for growth toward deeper Christian maturity and greater kingdom impact. Key competencies including mission, roles, facilitation, and decision-making are applied to lead teams.

Stewardship and Sustainability



Followers of Jesus Christ are entrusted by God to steward what He owns. This module teaches ministry leaders to steward local resources toward the fulfillment of Jesus' final command to be his witnesses locally and beyond (Acts 1:8). Empowering and mobilizing the local church is a critical factor for long-term ministry sustainability.



Statement of Faith

THE PURPOSE OF GOD

We believe in the one-eternal God, Creator and Lord of the world, Father, Son and Holy Spirit, who governs all things according to the purpose of his will. He has been calling out from the world a people for himself, and sending his people back into the world to be his servants and his witnesses, for the extension of his kingdom, the building up of Christ's body, and the glory of his name. We confess that we have often failed in our mission by becoming conformed to the world or by withdrawing from it. Yet we rejoice that even when borne by earthen vessels the gospel is still a precious treasure. To the task of making that treasure known in the power of the Holy Spirit we desire to dedicate ourselves anew.

(Isa. 40:28; Matt. 28:19; Eph. 1:11; Acts 15:14; John 17:6, 18; Eph 4:12; 1 Cor. 5:10; Rom. 12:2; II Cor. 4:7)

THE AUTHORITY AND POWER OF THE BIBLE

We believe in the divine inspiration, truthfulness and authority of both Old and New Testament Scriptures in their entirety as the only written word of God, without error in all that it affirms, and the only infallible rule of faith and practice. We also affirm the power of God's word to accomplish his purpose of salvation. The message of the Bible is addressed to all men and women. For God's revelation in Christ and in Scripture is unchangeable. Through it the Holy Spirit still speaks today. He illumines the minds of God's people in every culture to perceive its truth freshly through their own eyes and thus discloses to the whole Church ever more of the many-colored wisdom of God.

(II Tim. 3:16; II Pet. 1:21; John 10:35; Isa. 55:11; 1 Cor. 1:21; Rom. 1:16, Matt. 5:17,18; Jude 3; Eph. 1:17,18; 3:10,18)

THE UNIQUENESS AND UNIVERSALITY OF CHRIST

We believe that there is only one Savior and only one gospel, although there is a wide diversity of evangelistic approaches. We recognize that everyone has some knowledge of God through his general revelation in nature. But we deny that this can save, for people suppress the truth by their unrighteousness. We also reject as derogatory to Christ and the gospel every kind of syncretism and dialogue that implies that Christ speaks equally through all religions and ideologies. Jesus Christ, being himself the only God-man, who gave himself as the only ransom for sinners, is the only mediator between God and people. There is no other name by which we must be saved. All men and women are perishing because of sin, but God loves everyone, not wishing that any should perish but that all should repent. Yet those who reject Christ repudiate the joy of salvation and condemn themselves to eternal separation from God. To proclaim Jesus as "the Savior of the world" is not to affirm that all people are either automatically or ultimately saved, still less to affirm that all religions offer salvation in Christ. Rather it is to proclaim God's love for a world of sinners and to invite everyone to respond to him as Savior and Lord in the wholehearted personal commitment of repentance and faith. Jesus Christ has been exalted above every other name; we long for the day when every knee shall bow to him and every tongue shall confess him Lord.

(Gal. 1:6-9; Rom. 1:18-32; I Tim. 2:5,6; Acts 4:12; John 3:16-19; II Pet. 3:9; II Thess. 1:7-9; John 4:42; Matt. 11:28; Eph. 1:20,21; Phil. 2:9-11)

THE NATURE OF EVANGELISM

To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gifts of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Savior and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The results of evangelism include obedience to Christ, incorporation into his Church and responsible service in the world.

(I Cor. 15:3,4; Acts 2: 32-39; John 20:21; I Cor. 1:23; II Cor. 4:5; 5:11,20; Luke 14:25-33; Mark 8:34; Acts 2:40,47; Mark 10:43-45)

CHRISTIAN SOCIAL RESPONSIBILITY

We believe that God is both the Creator and the Judge of all people. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men and women from every kind of oppression. Because men and women are made in the image of God, every person, regardless of race, religion, color, culture, class, sex or age, has an intrinsic dignity because of which he or she should be respected and served, not exploited. We confess that the Church has sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with other people is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbor and our obedience to Jesus Christ. The message of salvation implies also a message of judgment upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again into his kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead.

(Acts 17:26,31; Gen. 18:25; Isa. 1:17; Psal. 45:7; Gen. 1:26,27; Jas. 3:9; Lev. 19:18; Luke 6:27,35; Jas. 2:14-26; Joh. 3:3,5; Matt. 5:20; 6:33; II Cor. 3:18; Jas. 2:20)

THE CHURCH AND EVANGELISM

We believe that Christ sends his redeemed people into the world as the Father sent him, and that this calls for a similar deep and costly penetration of the world. We need to break out of our ecclesiastical ghettos and permeate non-Christian society. In the Church's mission of sacrificial service evangelism is primary. World evangelization requires the whole Church to take the whole gospel to the whole world. The Church is at the very center of God's cosmic purpose and is his appointed means of spreading the gospel. But a church that proclaims the cross must itself be marked by the cross. It becomes a stumbling block to evangelism when it betrays the gospel or lacks a living faith in God, a genuine love for people, or scrupulous honesty in all things including promotion and finance. The church is the community of God's people rather than an institution, and must not be identified with any particular culture, social or political system, or human ideology.

(John 17:18; 20:21; Matt. 28:19,20; Acts 1:8; 20:27; Eph. 1:9,10; 3:9-11; Gal. 6:14,17; II Cor. 6:3,4; II Tim. 2:19-21; Phil. 1:27)

COOPERATION IN EVANGELISM

We believe that the Church's visible unity in truth is God's purpose. Evangelism also summons us to unity, because our oneness strengthens our witness, just as our disunity undermines our gospel

of reconciliation. We recognize, however, that organizational unity may take many forms and does not necessarily forward evangelism. Yet we who share the same biblical faith should be closely united in fellowship, work and witness. We pledge ourselves to seek a deeper unity in truth, worship, holiness and mission. We pledge to encourage the development of regional and functional cooperation for the furtherance of the Church's mission, for strategic planning, for mutual encouragement, and for the sharing of resources and experience. (John 17:21,23; Eph. 4:3,4; John 13:35; Phil. 1:27; John 17:11-23)

EVANGELISM AND CULTURE

The development of strategies for world evangelization calls for imaginative pioneering methods. Under God, the result will be the rise of churches deeply rooted in Christ and closely related to their culture. Culture must always be tested and judged by Scripture. Because men and women are God's creatures, some of their culture is rich in beauty and goodness. Because they are fallen, all of it is tainted with sin and some of it is demonic. The gospel does not presuppose the superiority of any culture to another, but evaluates all cultures according to its own criteria of truth and righteousness, and insists on moral absolutes in every culture. Missions have all too frequently exported with the gospel an alien culture and churches have sometimes been in bondage to culture rather than to Scripture. Christ's evangelists must humbly seek to empty themselves of all but their personal authenticity in order to become the servants of others, and churches must seek to transform and enrich culture, all for the glory of God.

(Mark 7:8,9,13; Gen. 4:21,22; I Cor. 9:19-23; Phil. 2:5-7; II Cor. 4:5)

MARRIAGE, GENDER, AND SEXUALITY

We believe that God creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God. The term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive union. God intends sexual intimacy to occur only between a man and a woman who are married to each other. Any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual or transgender conduct, bestiality, incest, and use of pornography) is sinful. God offers redemption and restoration to all who confess and forsake their sin.

(Gen 1:18-27; Matt 15:18-20; Acts 3:19-21; Rom 10:9-10; 1 Cor. 6:9-11,18; 7:2-5; Heb. 13:4)

DISCIPLESHIP AND LEADERSHIP

We confess that the Church has sometimes been too slow to equip and encourage national leaders to assume their rightful responsibilities. Yet we are committed to indigenous principles, and long that every church will have national leaders who manifest a Christian style of leadership in terms not of domination but of service. In every nation and culture there should be effective development for pastors and laity in doctrine, discipleship, evangelism, nurture and service. Such development should not rely on any stereotyped methodology but should be developed by creative local initiatives according to biblical standards.

(Col. 1:27,28; Acts 14:23; Tit. 1:5,9; Mark 10:42-45; Eph. 4:11,12)

SPIRITUAL CONFLICT

We believe that we are engaged in constant spiritual warfare with the principalities and powers of evil, who are seeking to overthrow the Church and frustrate its task of world evangelization. We know our need to equip ourselves with God's armor and to fight this battle with the spiritual weapons of truth and prayer. For we detect the activity of our enemy, not only in false ideologies outside the Church, but also inside it in false gospels which twist Scripture and put people in the place of God. We need both watchfulness and discernment to safeguard the biblical gospel. We acknowledge that we ourselves are not immune to worldliness of thoughts and action. The Church must be in the world; the world must not be in the Church.

(Eph. 6:12; II Cor. 4:3,4; Eph. 6:11,13-18; II Cor. 10:3-5; I John 2:18-26; 4:1-3; Gal. 1:6-9; II Cor. 2:17; 4:2; John 17:15)

FREEDOM AND PERSECUTION

It is the God-appointed duty of every government to secure conditions of peace, justice, and liberty in which the Church may obey God, serve the Lord Jesus Christ, and preach the gospel without interference. We therefore pray for the leaders of nations to engender freedom of thought and conscience, and freedom to practice and propagate religion in accordance with the will of God. We express concern for all who have been unjustly imprisoned, and especially for those who are suffering for their testimony to the Lord Jesus. God helping us, we too will seek to stand against injustice and to remain faithful to the gospel, whatever the cost. We do not forget the warnings of Jesus that persecution is inevitable.

(I Tim. 1:1-4, Acts 4:19; 5:29; Col. 3:24; Heb. 13:1-3; Luke 4:18; Gal. 5:11; 6:12; Matt. 5:10-12; John 15:18-21)

THE POWER OF THE HOLY SPIRIT

We believe in the power of the Holy Spirit. The Father sent his Spirit to bear witness to his Son; without his witness ours is futile. Conviction of sin, faith in Christ, new birth and Christian growth are all his work. Further, the Holy Spirit is a missionary spirit; thus evangelism should arise spontaneously from a Spirit-filled church. A church that is not a missionary church is contradicting itself and quenching the Spirit. Worldwide evangelization will become a realistic possibility only when the Spirit renews the Church in truth and wisdom, faith, holiness, love and power. We therefore call upon all Christians to pray for such a visitation of the sovereign Spirit of God that all his fruit may appear in all his people and that all his gifts may enrich the body of Christ. Only then will the whole church become a fit instrument in his hands, that the whole earth may hear his voice.

(I Cor. 2:4; John 15:26; 27; 16:8-11; I Cor. 12:3; John 3:6-8; II Cor. 3:18; John 7:37-39; I Thess. 5:19; Acts 1:8; Psalms 85:4-7; 67:1-3; Gal. 5:22,23; I Cor. 12:4-31; Rom. 12:3-8)

THE RETURN OF CHRIST

We believe that Jesus Christ will return personally and visibly, in power and glory, to consummate his salvation and his judgment. This promise of his coming is a further spur to our evangelism, for we remember his words that the gospel must first be preached to all nations. We believe that the interim period between Christ's ascension and return is to be filled with the mission of the people of God, who have no liberty to stop before the end. We also remember his warning that false gods and false prophets will arise as precursors of the final Antichrist. We therefore reject as a proud, self-confident dream the notion that people can ever build a utopia on earth. Our Christian confidence is that God will perfect his kingdom, and we look forward with eager anticipation to that day, and to the new heaven and earth in which righteousness will dwell and God will reign forever. Meanwhile, we rededicate ourselves to the service of Christ and of people in joyful submission to his authority over the whole of our lives.

(Mark 14:62; Heb. 9:28; Mark 13:10; Acts 1:8-11; Matt. 28:20; Mark 13:21-23; 1 John 2:18; 4:1-3; Luke 12:32; Rev. 21:1-5; II Pet. 3:13; Matt. 28:18)

I, _____ (please print name), agree with this Statement of Faith, and will support the ministry of FTL as represented in this document.

Signature

Date



Freedom to Lead[®]
INTERNATIONAL

Mission Statement

MISSION: The mission of Freedom to Lead International[®] is to cultivate competent Christ-centered leaders through story, symbol, and song to unleash their potential for impacting local communities with the whole gospel.

I, _____ (please print name), agree to support the mission of FTL as represented in this statement.

Signature

Date