

Report on the Open Dialogue
“Extending the Reach of the Traditional Seminary Classroom”
Session B

Global Proclamation Congress for Pastoral Trainers
Bangkok, Thailand
Impact Convention Center, Sapphire 101–102
Wednesday, June 22, 2016, 12:30–1:50pm

Report prepared by Jonathan J. Armstrong
with the assistance of Martha Nehring

jonathan.armstrong@moody.edu
Associate Professor of Bible and Theology
Moody Bible Institute – Spokane
611 East Indiana Avenue
Spokane, WA 99207
USA

SUMMARY:

Ramesh Richard, the General Convener of the Global Proclamation Congress for Pastoral Trainers, extended an invitation to all seminary presidents and senior leadership to attend a dialogue titled “Extending the Reach of the Traditional Seminary Classroom,” conducted on the final day of the congress.

Those assembled for this dialogue recognized the need for accreditation standards specific to institutions of non-formal pastoral training (B9, B10, B29, B30, B31, B35). Such accreditation standards would clarify terminology and allow for meaningful comparison between training programs (B40, B42, B44), as well as possibly create opportunities for graduates from non-formal programs to enter into formal programs (B51). Such a system of accreditation should be organized and maintained by the church for the interests of the church (B40, B41, B47), especially since certain national governments are not favorable to Christian interests (B53). It was assumed several times that RREACH could or should act as this accrediting body until something else could be established (B31, B41, B57, B73, B74).

The lack of such accreditation standards for institutions of non-formal pastoral training is counterproductive and can have a negative impact on church health (B32, B35). Certificates which are recognized only by the institution that issues them are not meaningful (B39); the resultant confusion can in fact deepen the divide between formally and non-formally trained pastors (B61).

Institutions of formal pastoral training could play a key role in fostering an expanded and more effective network of institutions of non-formal pastoral training. Formal institutions could support their graduates in starting new training programs (B19, B21, B26, B43) and encourage their faculty to deliver modular courses at these new training programs and other non-formal institutions (B65). It was further proposed that formal institutions could each dedicate a percentage of their budgets to supporting their graduates in starting training programs (B63), or even that current accrediting bodies could require this of formal institutions (B64). In this model, every local church operates as an institution of non-formal pastoral training in partnership with institutions of formal pastoral training (B74).

Closer relationships between institutions of pastoral training of all kinds and local churches would increase the ministry preparedness of graduates (B17, B56). It was recommended that graduation requirements include ministry experience, and testimony was given concerning the benefit of such requirements (B23, B24, B25, B59). One specific benefit of this closer relationship would be that churches could recruit more dedicated students and greater numbers of students (B26, B51). Another benefit would be that institutions of pastoral training would be in a better position to recruit faculty who are dedicated to the mission of the church (B45).

It was intimated that closer relationships between institutions of formal and non-formal pastoral training would improve interdenominational relationships between churches (B58, B74, B76, B77, B78). Behind the differences between formal and non-formal pastoral training models may be unarticulated differences in vision concerning the pastoral role and office (B30, B31, B57). Establishing accreditation standards specific to institutions of non-formal pastoral training would therefore promote unity among churches.

The academic model of institutions of formal pastoral training may not serve in contexts of non-formal pastoral training or in non-Western contexts (B2, B5, B6, B33, B53, B54, B58). The concern was voiced

that formal institutions are increasingly irrelevant (B27, B28); the standard methods of academic instruction were not those employed by Jesus and the apostles, and this speaks to the deficiency of the academic model for the purposes of spiritual formation (B34). Complicating the task of formal pastoral training is the fact that the language of academic instruction is sometimes not the language used in rural areas (B26, B55, B56). Exacerbating the severe lack of trained pastors worldwide is the fact that many graduates of both formal and non-formal pastoral training programs do not enter communities that are in most desperate need (B70).

A clear sense of urgency was communicated concerning the need to mobilize existing resources to meet the needs for pastoral training worldwide (B36, B69, B72, B73, B79). Ultimately, this urgency to train pastors reflects an urgency to fulfill the Great Commission (B68).

TRANSCRIPT:

[B1] Jack Lewis (Campus Dean of Moody Bible Institute – Spokane, USA): We are really thankful for this special opportunity to be together. Let me bring you up to speed. There was an initial meeting two days ago where some of us who were networking together recognized each other and said, “Hey, why don’t we get together?” We had an initial conversation, which led to the decision of saying, “We need to broaden this conversation and do some more listening and networking and connecting.” That led to this meeting. I want to bring you up to speed on the conversation that has already taken place so that we’re not duplicating that, and I think I can do that fairly effectively.

[B2] Let me read a few of the comments that were summary statements from our earlier conversation. There was a question behind the question of how institutions that do formal pastoral training can partner with institutions that do informal pastoral training. Someone pointed out that seminaries can be unwise in their distribution of resources because they think that developing content as it is currently developed in their home contexts will be applicable in new contexts. Another pointed out that we need to contextualize the pedagogy as well, for oral learners, and things like that.

[B3] At the same time there was a strong commitment expressed, I believe, to the mission of the GPro Congress, the formal educators who have gather together. And when we use the word “seminary,” we understand that is a broad term; some of you represent Bible colleges or other formal institutions. But there is a strong commitment to the mission of the GPro Congress. One gave what many thought was a notable account of how there were numerous subjects that Jesus taught his disciples that aren’t taught in seminary curriculums. So we expressed that whole idea of the limitations of what seminaries tend to focus on.

[B4] Another encouraged us not to think simply about how established seminaries can distribute resources to the newer training centers, but mechanisms and processes need to be developed so that the older seminaries can learn from the life of newer seminaries and other institutions. So we want a two-way discussion, not just a one-way discussion.

[B5] Another said that seminaries tend to think in additive terms: that is, we want to add workers to a ministry workforce. We should be thinking in multiplicative terms: that is, how do we multiply leaders? So those are the highlights of the brief discussion we had.

[B6] We’re each familiar with our own context. Each one of us has a specific context that we’re quite familiar with, and our own model of education. We were just exposed this last week to the great need for a variety of models. Now we need to ask, in light of this: how do we reflect on the challenges and opportunities that surround the seminary model of education? What are the needs? What are the opportunities that surround us in light of what exists right now?

[B7] As we share the microphone, this is an open discussion. We want to generate questions that don’t have answers, as well as potential answers. We just want to have a dialogue. Does someone have something to share, either a question or an observation, something you’ve been learning as it relates to this topic? What are the opportunities? What are the obstacles as we look at how the seminaries and formal educators help address the needs that are out there?

[B8] Saji Lukos (President of Mission India Theological Seminary, India): Saji Lukos, Mission India Theological Seminary in Nagpur, Central India. We have around 200 students, and we offer Bachelor of Theology, Master of Divinity, and Master of Theology. What we do is we have an extension program, so that pastors from the villages can come and study. They take a Bachelor of Theology or a Master of Divinity. In addition to that, we are providing training for village pastors to go and connect with seminaries and their programs.

[B9] Aaron John Samuel (Principal of Harvesters Theological College, India): I'm Aaron John Samuel, and I am the principal of Harvesters Theological College in Thiruvallore India. My own observation is that as much as we emphasize non-formal training, after students finish non-formal training and they go into pastoral work, people are asking them what their degree is. They ask, "Have you been educated?" We could tell them it is not important, but at a seminary we can't do that, so how do we look at that? Even though we say that we have the best training you can get, still they are asking what the value of that is.

[B10] Jack Lewis: I appreciate that, and let me interpret that a little bit. We're looking at pastors who want some sort of credibility for what kind of training they've had, and how do we facilitate that. I'll speak to that before I offer the microphone for someone else to speak. Something that we're doing at Moody Bible Institute—and we're doing this in a pilot program now overseas—we are looking at a certificate program that is not formal accredited training, but that does use some materials for indigenous pastors to train other indigenous pastors. And once they go through that, they would have a Moody Bible certificate. So it is not a degree program but it is one that at least has the approval and stamp of Moody, and it is one way to address those kinds of issues.

[B11] Juan de la Cruz (International Director of the Southern Baptist School for Biblical Studies, USA): My name is Juan de la Cruz, and I represent the Southern Baptist School. We're in Jacksonville, but we have an extension now in South Korea and Cuba. And we have a system where we think it is okay to tell both non-formal and formal pastors that they can access our program. What we do is offer certain intensive courses for our students for them to take credits, but we make it open. So we invite a pastor from the area where we are teaching the class, like the Dominican Republic or Cuba. We invite them to come and they receive the same information as the formal students but they are not required to do all the coursework. In that way they gain some knowledge and help.

[B12] Jack Lewis: If I understand, you are doing formal education in a context where you also invite other people to come and participate and gain what they can gain from that content.

[B13] Juan de la Cruz: Yes.

[B14] Jack Lewis: Great!

[B15] Edward Dima (President of North East Africa Theological Seminary, South Sudan): My name is Edward Dima. I am the president of North East Africa Theological Seminary in South Sudan. We train pastors from eastern Congo, northern Uganda, South Sudan, and also Northern Sudan. I am here to seek counsel. I am looking for an affiliation for our Bible school. This is a kind of a request to your institutions whether we can partner with you in the area of accreditation, and you award us certification.

[B16] Jack Lewis: I'll reflect that, for those of us who have been in formal education, who have been overseas, it is not uncommon to receive this kind of offer, this opportunity, this request to say, "How can we have that kind of affiliation that would give credibility to us?" And of course it's the struggle of the institution as we deal with our accrediting agencies and other restraints in that way to know what we can and should do. So this is one of the obstacles that we need to creatively consider: how can we deal with this? Good! Others?

[B17] Paul Garrett del Río (Seminario Bíblico Harvest , Costa Rica): My name is Paul Garret from Seminario Bíblico Harvest in Costa Rica. A question I've got is, instead of sending people to seminary and having them come back a few years later, how can we get the seminaries to get more involved in church projects in a classroom environment so that the pastors are giving and receiving from those seminary students before they come back and close the gap between academics and the practical part of ministry?

[B18] Jack Lewis: Let me see if I understand what you're saying: When someone comes to a formal institution, in that setting how do they make sure they get the practical side and not just the academic side? Yes, that's a question I think we all resonate with.

[B19] Milad Dagher (Director of the Christian Alliance Institute of Theology, Lebanon): I'm Milad Dagher from the Christian Alliance Institute of Theology in Beirut. We work with two models and we are toying around with a third model right now in Syria. The first model was in Sudan, where one of the graduates had a heart for training pastors in the mountains. We worked with him and followed his vision and he established a training center in the mountains. We did not accredit that, and it does not have anything to do with us formally. We did not even do the administration for that; it was just a local thing that he did. We mobilized all of our graduates from the Middle East so they can go and teach and help pastors in the mountains. So one model is to follow and encourage our graduates to start their own training programs wherever they are according to their context and we support them until they are running on their own. That was the first model we used.

[B20] The second model, which we just mentioned, is to open our school for a lay institute like most schools do. And now in Syria because of the situation there and in Iraq we are working with a model of going to train local pastors where they are, very briefly in five or six major areas of need for their

pastoral training. And then, instead of asking them to send students to us, we ask them to actually pass them on to others.

[B21] Typically what we have done with our graduates is we've sent them as ambassadors for our institution to send more qualified people to our institution to teach as well. But instead of that maybe we should flip it around and say, "We're going to follow you wherever you are so you can do it in your own context." And maybe at the end of the process some people will come back to us. But I think that would be the most helpful thing: to follow our graduates and have them do ministry on their own and support them until they do it right.

[B22] Jack Lewis: I appreciate that.

[B23] Mandavi Prakash (Academic Dean of Assemblies of God Bible College, India): I am Mandavi Prakash, Academic Dean of Assemblies of God Bible College in Heidelberg, India. In our institute we require the students to do at least one year of ministry before they graduate. Only after successful completion of one year of ministry do we graduate them. That's the requirement for graduation. That helps them to have ministry exposure before they get into the field as theological graduates.

[B24] We also make it compulsory for each student to be associated with a local church while they are still in seminary and to be involved in the ministry of the church on a regular basis. We periodically assess their progress in the ministry based on the remarks of the pastor that he or she is working with. And we counsel them and help them so that they will become good pastors and do what they are called to do when they enter the field. I think the brother from Costa Rica [Paul Garrett del Río, B17] asked this question. This is what we are doing in India in our institute.

[B25] Abdiel Lopez (Training Ministry Center "BERACA", Guatemala): I am Abdiel Lopez from Guatemala. I have a leadership school in my town. In Guatemala there are 60% indigenous people, and we're working a lot with them. About the question from my brother from Costa Rica [Paul Garrett del Río, B17], I also help a Bible school in Colombia that works with indigenous people. Their teaching is structured by semester. The students come for one semester and the other semester they go back to their communities. They come back and we check what is going on in their field. In this way we plant other churches. It's not easy. It takes work. They need to invest two to four years in study. The idea is learning and practice. They spend one semester learning and the other semester in practice.

[B26] [Female voice; name not given] (Great Lakes School of Theology and Leadership, Burundi): I am from Burundi, in East Africa, Great Lakes School of Theology and Leadership. We have noticed that most pastors cannot reach people in their official language. Most pastors speak Kirundi, which is the local language, so we seek to train pastors serving the churches in this language. We have decided to build another curriculum at the lower level in Kirundi. It has to be practical and accessible to them. It covers four fields: leadership, counseling, discipleship, and preaching. We train people at a high level, which is a degree, and we send them as facilitators in different parts of the country and they will work with a

network of churches. The churches will recommend students from the churches. Then they learn in a group. They are not teaching them; rather, they are facilitating using that program. This program runs every year.

[B27] Manfred Kohl (Ambassador, Overseas Council, USA): I am Manfred Kohl. I'm retired, so I don't fit into any category! I belong to the formal education, you know, the top one, the theologians who have all the answers. [Laughter] I belong to them. I have all the degrees you can get, and even some to give away. [Laughter] I'm in that upper class. I'm realizing that we're becoming more and more irrelevant. We don't all know that yet, but it's coming. And then I discovered that I should be more at home with the second class, because more excitement is going on there.

[B28] Last week I was in a church that had 600 people in attendance and 520 were men. It's amazing! Not women, men. And the pastor was a 32-year-old single lady, but the men did not come because of the pastor. [Laughter] They come because they want to hear the gospel. I preached to them, and it was absolutely amazing to see how many came forward. You see, I was a pastor of an official church, a standard church, a well-established church, with a big tower and bells and everything else, but we never had 500 and some men in our church services. You see, they are different categories, and somehow we have to admit it and deal with it and be open about it.

[B29] I would like to make a comparison with a different discipline. I look at the field of medicine. There are medical doctors, and they are always very careful to put their medical doctor degree after their names. Some of us even put which university we have our degree from by our names, because even there some universities are better than others. So, there are medical doctors, and then there are so many—ten times as many—first-aid servants and midwives and all kinds of people who help the ones who are sick. They cannot always go to a doctor. It's impossible. They cannot pay for it and they really don't need it all the time. And I see that second category of health workers, of midwives, of the thousands who help the people. So just a couple weeks ago, I needed one of these health workers to come and help me with something and I said, "How can I become a health worker?" He said, "You have to take some training; there are some standards. You cannot call yourself a midwife or a health worker without certain training. And that is the same in your province and in the other province and in other countries."

[B30] Well, we don't have that in our field. All the non-formal and less formal programs are each doing whatever they feel is right. Each organization is doing whatever they think is correct. I have been involved in it lately. We need some kind of an understanding of what is necessary. What is the requirement for a pastor? What is a pastor, by the way? We heard that question a few days ago from our good friend, Dr. David Bennett [A105, A106]. (I call him Dr. because he's important.) He's from that upper class, although he's working in the lower class. Wonderful!

[B31] What is necessary? What are the standards that we can agree upon? I wish that an organization like RREACH and the GPro Congress would deal with that issue. What are the standards of training a pastor? What has to be done? What is the minimum? What should not be done? That is even more important, because there are so many things that are being done.

[B32] And as I travel around the world, I have seen it all, I can tell you. I have seen some programs that not even the Holy Spirit understands what they do. [Laughter] It's unbelievable what they do! And we have to go around and squelch the fires everywhere. And they all do it in the name of the Lord. And they glorify whatever they do. We have a lot to do. You see the formal, the big ones, like what I belong to, we are well organized. We have to know how many courses we take, and how many languages, useful or not useful. We all have to do it. That's the formal one. In the informal one, everyone can do what they want. And we have to deal with that.

[B33] And then we need to find a way to bridge the gap between the upper ones and the lower ones, because the lower ones are more relevant than the upper ones. I just came from a program that was training people; a few years ago I would have called it absolutely ridiculous, but their church is more alive than I have seen a church being alive in a long, long time. And we proud people up here, we have to learn from the ones who don't have college education and bachelor's degrees and master's, and doctoral and post-doctoral and all that. We have to learn from the simple people.

[B34] And I come back to the statement I made a couple days ago: how did Jesus do it? How did our Lord, who is the perfect teacher and the perfect leader and the perfect organizer, how did he do it? I did not see Jesus say to Peter, "You have to earn a bachelor's degree before you can come to me." And he did not say that to any of the others. Not even Paul—the great theologian and scholar, who probably knew the Old Testament better than any one of us—would have said to Timothy, "Go and study first, and when you have all the degrees then you come back, and then I can use you." There's a mechanism that we have overlooked, and we have to deal with that issue. That's for the upper class.

[B35] And for the lower class we have to find a mechanism to really have—not some standards or minimum requirements—I don't know what to call it. But somehow we have to deal with the issue that everyone is doing whatever they feel is right, in the name of the Lord, of course. The moment we add that then everything is fine? It is not!

[B36] So I plead that what we are doing here is absolutely crucial. The discussion in this room, with the people like you, is more important than all of the congress together! We are the ones who can make it happen. Where is my friend who talked about D-Day [Don Davis, A61]? Is he here? I'm originally from Germany, so it hit right between my eyes. [Laughter] We need a wake-up, we need a shake-up, we have to be involved in a change-up.

[B37] Jack Lewis: There's a lot to reflect on. Jonathan is getting this, and we'll disseminate it to you so we can continue this. As Ramesh has said, this conversation continues. It doesn't stop here; this is the starting point.

[B38] Rowland Forman (Living Stones, New Zealand): I'm Rowland Forman from New Zealand. I'm very, very fascinated by this whole discussion. I lead a ministry in New Zealand called Living Stones, which would be definitely in the non-formal sector. I graduated from Dallas Seminary, so I absolutely love everything about the need for formal education. I'm really fascinated by your comment that Moody would be offering a certificate [Jack Lewis, B10]. And I'd like to just bring the topic up of needing to come up with different terminology.

[B39] Unfortunately, the word “certificate,” in the world that I know, carries very, very little weight. I’m part of what I would call a church-based approach to training pastors and church leaders, and I’ve been wondering for a long time whether the model that we have—for example, in New Zealand, when you become an accountant, you don’t become an accountant by getting a bachelor of commerce. You have to have been working for three years at an accountancy practice and be mentored by at least three different people. And then, it’s not the university that confers that you can become an accountant; it’s the accountancy association or society. And that’s true in law, as well. With the law society, you don’t get past your bar exams by just getting an LL.B.

[B40] So where I’m going is, I wonder if there’s a need for creative work to be done particularly in the area of terminology. And I haven’t got a solution, unfortunately. I wish I had. It’s particularly important for me at the moment, because I’ve had the privilege of working for the past six years in Myanmar, in Mandalay, and two years ago I started something that we call Barnabas School of Leadership, which is a 1-week module every 6 months with mentoring and ministry assignments in between, and then graduation. But the thing that I’m wrestling with is, what do you call what they get? Do you call it a certificate? Do you call it a diploma? And it does bring up the topic of who drives the bus. Is it the seminaries that drive this bus, or is it the associations of churches?

[B41] So I’m proposing that churches band together—and even organizations like RREACH would be a perfect example of this—where they would come up with something else that interfaces beautifully with what the formal institutions provide, but that have real significance and weight behind them. I’m just thinking out loud, and that’s where I am at the moment. So, if anyone has solutions for what good terminology would be for such a non-formal qualification, I’d be very fascinated.

[B42] Jack Lewis: I appreciate so much the reflection in that. To summarize some of the things that I’m hearing, here are two things I heard in the last couple conversations: one is terminology, and the other is context. Because I hear in one place—and I saw a lot of nods here—that a certificate is exactly what we need; and in other places I hear, “What’s a certificate?” So, even if we talk about terminology, that’s going to be contextual, and we come back to the local church.

[B43] Reuben van Rensburg (South African Theological Seminary, South Africa): I’m Reuben van Rensburg from SATS, South African Theological Seminary, which is an online institution. To answer Manfred’s [B27–36] point on what can be done: in our country we’ve just recently had an initiative to establish a national body for trainers at the lower level; and those trainers have negotiated with the accrediting agencies of Africa and the South African authorities to actually have a standard registered for pre-tertiary institutions. And as we are an institution that is what Manfred calls the higher level, we’ve intentionally inserted one of our faculty—who is actually here at the conference—onto the board of that new body so that we can help to make a difference there.

[B44] Jack Lewis: It just occurred to me that in our own tradition we’ve had some standards that differ from each other. We have the difference between ordination, which says that, “You’ve arrived, you’re

permanent,” and licensing, to which the church would say, “You’re on the way, but there’s a lot more that needs to be worked with.”

[B45] Ashish Chrispal (Regional Director for Asia of Overseas Council, India): Ashish Chrispal, with the Overseas Council in India. One of the major concerns we have in formal education is the recruitment of faculty. Where we miss out is the faculty among us who never had that role in the church as pastors. And we’re hoping that they will train pastors in our seminaries! And I think we need that dialogue and collaboration between the grassroots ministries and seminaries, the formal and the non-formal sectors, where faculty are required to be involved in ministry. I know of one school in Asia that requires that their faculty go every summer with their students in the mission field and spend at least a month, and then the students continue to work there. I think that is what we need, that kind of faculty recruitment, so that faculty have that pastoral training and missional training so that they can impart to their students the quality of scholar-saints.

[B46] Brett Lamberth (Chosen People International, USA): I am Brett Lamberth, and I lead a ministry called Chosen People International. We’re in Central America training pastors. I would like to speak to my brother from New Zealand [Rowland Forman, B38]. Yesterday afternoon I was in one of the parallel sessions—I think it was the Educational Engagement session—and I heard a brother from South Africa who leads a seminary. One thing that the government has done in South Africa is that there is a thick manual of different certified programs. In South Africa they have one that’s a certificate of religious studies or religious education.

[B47] And what the government has given South African Christianity the power to do is, churches and religious institutions and associations and denominations in South Africa have formed their own network, their own association. And, yes, the government does have general qualifications, general requirements to meet, but this network is the driving authority behind what organizations can get a certificate that is actually certified. And this goes even a step further: you have different levels of certificate. And the highest level of certificate, instead of going straight across and entering into the university or seminary, goes down. But you still are able to enter, no matter your educational level as long as you have a certified certificate. I was very intrigued by it, and I know you would have to deal with government a lot because you would deal with standards of certification, but it was a very good case presentation that I heard.

[B48] Nick Woodbury (Advisor for Colombian Institute for Pastoral Education, USA): I’m going to introduce a brother who’s the director of Colombian Institute for Pastoral Education. I’m going to translate for him. He wants to share some of his perspective on the discussion.

[B49] Ubaldo Restan, Director of the Colombian Institute for Pastoral Education, Columbia, speaking in Spanish with Nick Woodbury translating):

He wants to clarify the terms “formal” and “non-formal.” In Latin America, whether it’s formal or non-formal, it will have to do with the educational system within the country. In Colombia, there only exists formal and informal. There is a university level, and there’s a middle level, but they are both formal.

[B50] He wants to share how they are able to work with the university and with the middle level. Their program would be considered by us here non-formal, but he’s saying it isn’t. They have a legal agreement with the universities, and the seminary, which is considered as a university, has an agreement with the middle level of study. And the seminary or university gives recognition to those who are on the middle level to receive all the credits, if necessary.

[B51] Ubaldo leads an organization of more than six thousand students. And we have an agreement with the Baptist seminary, that they will take all the students that we’ve had, and there are sixty of our students that are studying there at that level. Those are the students who have finished all the levels that are recognized by the government to study at the seminary. As a result, this seminary has many more students, because we are the ones who are giving them students, but we have more students as well because they are able to go up to this level. So the student who wants to continue his studies in seminary only has to give two more years instead of five.

[B52] This helps break down the problem that we’re talking about: those at the higher level looking down on those who had less education as unimportant, and those with less education thinking that they can never reach this other level. It’s breaking down some of these barriers. Ubaldo has studied five years in seminary, and he’s also studied in university, but he’s convinced that to be a pastor one does not have to do all of these higher-level studies. Such a person can continue as his pastor and become a professional with others as the Lord guides. And this takes away the problem of those who might go to seminary and don’t have the experience to pastor a church.

[B53] Ian Payne (Principal and Educational Consultant of South Asia Institute of Advanced Christian Studies, India): I don’t have any answers on accreditation and standards. The government in India is certainly not interested in helping in that area. I want to suggest that we’re all familiar with the history of colonialism and how the gospel came with the missionaries, but many mistakes were made because of the lack of contextualization and longevity. One of the ways that we could grow the influence and access of theological education in the world today is the use of the internet. I just want to remark that it poses the same temptations as colonialism, if there is no regard made to contextualization.

[B54] You can export whatever you like from your base, but unless it’s able to be applied and dealt with in the receiving center where the student is, then you’re not really helping, but actually hindering. You’re deepening the dependence on the West, when people in the majority world need to understand that they can be a steady influence for the gospel in their own culture. So, can I suggest that if there is a desire to bless others with high-technology, internet-based learning programs, that you develop partnerships with local people and pastors who can assist within your program—as markers and questioners and lecturers—so that the contextualization is built in naturally, and there is a respect for the local people?

[B55] Emmanuel Ndikumana (The Great Lakes School of Theology and Leadership, Burundi): I want to emphasize that issue of contextualization from a different angle. We all celebrate the growth and the spread of the church around the world, but one thing we sometimes forget is that where the church is thriving, people are living and experiencing it in their native languages. And most of the programs that we have and the content within them come predominantly from the West and then in English or other international languages.

[B56] Usually this comes with a lot of passion and compassion, wanting to reach the maximum number of people. But this does not have the impact it should, as long as it is being used in languages that those who want to disciple don't speak. And to me, there should not be an issue of separating the formal and the informal, but the formal should be at the service of the grassroots, of the church where it is. So the challenge, in my view, to all of formal education, is: how do we serve the church? We don't serve it in different languages, but we serve it by helping them to understand coursework in the language that they speak. How can we do that?

[B57] Samuel Manesigwa (Principal of Faith Bible School, Uganda): My name is Samuel Manesigwa from Uganda, and I'm the principal of Faith Bible School. I want to recall something that's very important here, especially with the goal of RREACH to train pastors. There's a question that has been running around: many pastors here are asking how and what curriculum we could use to train pastors. So that takes us to the question that our elderly brother [Manfred Kohl, B30, B31] was asking: what qualification must a pastor have? I'm asking this, and there's a possibility that this could be wrong, but can RREACH help some of the lay pastors who are here, the people here that have never even been to school, but they're pastors attending this conference? Can RREACH help them with something like a guideline or a curriculum that they can use for six months or three months, to go and be able to keep training of twenty-five pastors?

[B58] The other challenge I really want to address in this forum is about our denominational differences. Most Bible schools are based on denominational backgrounds, which my brothers [Ian Payne, B53] are calling the colonialism aspect. That brings in a lot of differences in what we offer and how we offer it and it hinders the growth of the church.

[B59] Finally, I heard someone over there [Paul Garrett del Río, B17] talking about faculty or lecturers that have never been able to plant a church. And they have never been in the pulpit at all, but they are professors and teach church planting. I went to an Assemblies of God theological school in Nairobi where there was a requirement that all the faculty members have a church where they pastor. And that helped me a lot, to be able to identify myself with them; and it shaped me in that after my graduation for the last five years I've been able to plant six churches. And because I keep talking to them back and forth, and they encourage me, since they are practically doing it, not just being on the platform.

[B60] Jean-Baptiste Nyandwi (Servant Leadership Development Coordinator at ALARM, Burundi): I'm Jean-Baptiste Nyandwi from Burundi. I speak on African leadership and reconciliation ministries at ALARM. We have a pastoral training institute and a women's leadership institute. The curriculum we are

using has been developed in other contexts. But looking to its effectiveness, we are doing a great job, because we are able to train pastors from rural areas.

[B61] The focus of training those pastors was to equip those who are in a rural area, because some years back to be a pastor was to be able to read, and the Holy Spirit would lead. It was like someone who has failed in life planning to do pastoral ministry. But things are changing. Through this program at Alarm, we have students who hold masters in law and in other fields coming to study at a school for pastors who are genuinely finding their calling. The challenge is coming to follow up effectively from this angle. How can we make such a follow-up that we will impart to the community without creating a conflict? ALARM stands on three pillars: developing leaders, reconciling relationships, and transforming community. The fear is that if we are not assisted we might create a conflict between formally educated ones and less-formally educated ones. What would be the principles to make a follow-up effectively?

[B62] Jack Lewis: I appreciate that, thank you.

[B63] Milad Dagher (Director of the Christian Alliance Institute of Theology, Lebanon): I'm Milad again, and I have two crazy ideas (then I'll step outside for you to stone me afterwards!). If we keep talking about how we're going to do it and not actually step out and do it, we're not going to get anywhere. So here is my first crazy idea: each of our institutions dedicates a certain percentage of their budget to follow their graduates and help them do non-formal education. That's one crazy idea. It's a model where you bring multi-national people to your seminary or academy, and then you go and do a national type of training, but it's still budgeted for by the same organization. I think following that kind of model will help us even if we start small. And I think this will grow as we see more results. In our experience our graduates in Sudan are more in number than our graduates in Beirut who are from our own institutions. That's one crazy idea.

[B64] Another crazy idea is that if we serve on accrediting agencies or on the board of an educational commission, we make it a requirement that for you to continue your education, you have to do something like that. It has to be built within your system that you are actually encouraging your graduates to keep on passing their education in their setting in a non-formal way, based on the training that they received from you in their formal accredited education. You can stone me afterwards!

[B65] John Lewis (Grenada Institute for Theological Education, Grenada): I am John Lewis from the Grenada Institute for Theological Education. Grenada is a tiny island in the Caribbean. A model that we have used successfully over the last ten years is to have a partnership and networking with the kind of people we are today. What we have found very useful is to build a relationship with our professors and lecturers from the institutions that we have graduated from. They will come in and spend a week with us or a long weekend. They also come from the Caribbean region, from institutions in the larger Caribbean countries and from the USA, of course, and also from Europe. And what we have found is that they bring the integrity and credibility of their own institution, and provide us the kind of quality and good content that is useful for our students. We have found this to be a very productive model that can be used in different countries across the globe.

[B66] During these days as well at this congress it's been a privilege to network with several people that we're connected with. And I'm sure that you've done that yourself. We've found that very useful, to be able to foster this kind of development and leadership in your own country, and other organizations might want to follow this model as well.

[B67] Howard Andruejol (Insituto Especialidades Juveniles, Guatemala): Hello, my name is Howard. I come from Guatemala, Central America. I'm the director of the Youth Specialties Institute, and we train youth pastors in Latin America. I'm also part of the faculty of Universidad San Pablo in Guatemala. I just want to thank you for the job that you're doing. Perhaps some students sometimes complain about what they receive from institutions, but I know all of us went through a formal education, and some of us also complained sometimes, but we're thankful. We learned, and it was very helpful. So please continue to do what you do. I just want to encourage you.

[B68] I think sometimes we might see the issue as a marketing issue: we need more students, we need more finances and resources. Sometimes we might see it as an educational issue: how can we train better? Or maybe even as a tradition issue. I would like to remember that it's also a leadership issue. We have decisions that we need to make, and we need to mobilize our organizations to accomplish the Great Commission. That's why we funded them. That's why we started them. And we need to keep in mind that our greatest satisfaction should be to see the church being empowered to carry out the Great Commission. And in order to do that we need good leaders. That's our job. So let's keep that in mind. And thank you for what you're doing. It's a leadership challenge. We need to mobilize organizations to grow in order to reach out to other pastors to empower the church. Thank you, again, for what you're doing.

[B69] Don Davis (Director of The Urban Ministry Institute and Vice President of Church and Leadership Development): My name is Don Davis, and I'm with the Urban Ministry Institute of World Impact. One of the things I'd like us to do as we leave the GPro Congress is to really think about the challenge that Ramesh has given us. When he started our dialogue, he said that if every one of our evangelical schools were cranking at capacity, we would not train 1% of the leaders that we need. This is a real issue. It seems to me that a lot of our discussion of accreditation and these bipolar categories of formal versus non-formal and lay training versus clergy training misses the point of the congress in some ways. It seems to me that our institutions would be dramatically different if we could change our perspectives and loyalties around a vision of need that could mobilize every asset.

[B70] Every institution in this room could make a commitment to not simply graduate students but to literally deploy new people in fields that are not touched. There's a difference between graduates from our schools and people who actually deploy in new areas. You can be completely successful in your enterprise, and yet not factually touch any more people than we ever did. As a matter of fact, if you look at the numbers, our graduates don't tend to go to the most unreached, most violent, most distant, most needy places. So even if we solved the issues that we're talking about and get new terminologies and come up with more creative programs, we still have two fundamental problems: we are not training enough people to keep up with the need, and the ones that we do train don't deploy to the places that they're needed the most. This is really important.

[B71] For instance, one of the groups that our own institute focuses on is the incarcerated, the millions of men and women who are in prison. A Christian in prison needs what any Christian needs. They need pastoring, they need care. We as a little institute are in more than 72 prisons and jails. We train hundreds of prisoners. We actually train “lifers” in prison, so that they can use their skills to disciple others who are going to matriculate out.

[B72] In other words, I think in this conversation we’re not being aggressive enough to get into the heart of what GPro is about. Notwithstanding our very important dialogue now, at some point we will have to dialogue about the 99% that we are not deploying and training people for. I don’t know how we do that, but that’s what I would like. I think that we really need to help Ramesh and organizations like this to keep this great need among us, because I think that we’re centripetal: we tend to focus only on our needs and our issues and our standards and our numbers, and we are missing a world that is becoming more and more pagan, further from the truth, and there is no way to train enough laborers to keep up with that. In some ways we have to go beyond what we’ve been doing, because that hasn’t worked to train enough laborers to actually do the job.

[Clapping]

[B73] Fregy John (Asian Director of the Timothy Initiative): Hi, I’m Fregy John from the Timothy Initiative. We are a training and church planting organization. We train church planters. After many years of being on a formal theological training track, for the last few years we have been training church planters in the local church. I support the crazy idea that my brother mentioned [Milad Dagher, B63, B64]. There is always a tension between formal education and non-formal educators. RREACH can be a platform where we can come together in a complementary way instead of in competition. In our training programs, all the master trainers are a product of a seminary or a Bible school. But the need is big in the field; we have thousands of people who have never been trained.

[B74] So let all the churches be training centers. Let our people be trained. Whether they are a pastor who is not trained or a lay person who wants to be more involved in ministry, let them be trained! The second thought, which I will close with, is that we have many accrediting agencies for formal education. At the same time, in the non-formal sector, we have more varieties of educational systems. All of us will brag about how ours it the best, but there should be some place where we can come together. RREACH can be the platform for all the formal and non-formal educators to come together. Let us work for equality. Let us work on appreciating each other and helping each other to improve, so that church health will improve.

[B75] Jack Lewis: I promised one more comment, and then we’ll draw this discussion to a close.

[B76] James Nyika (Grace Missionary College, South Sudan): I’m James Nyika from South Sudan. I know that every institution that God has given us has been raised up through a need that God has put in the heart of the church, or in particular, in the heart of an individual. So there is no competition. After being a missionary to one of the unreached groups in South Sudan for seven years, the Lord has put on my

heart a training which I have started this year among the refugee camp in Kakuma, Kenya. My people have left from different locations in South Sudan and gone to this refugee camp in Kenya. And so the Lord has put on my heart that I need to go there and multiply myself, as a missionary and let these people go to their individual places and minister to others there.

[B77] So, my students are both formal and informal. And I also have people from Congo in the class, so the teaching will flip from Arabic to Kikongo to Swahili to English. I become the bridge between them and what I get from the Google world. I'm seeing the change in what they're teaching in the church, and I'm seeing the change in their growth, and most of all, because I'm dealing with them, my relationship with them matters a lot. I go and spend time with them in their own homes. Most of all, it is discipleship; my life and their life. We are communicating together, relating heart to heart, and I'm encouraging them to also relate church to church.

[B78] It's all about relationship, and then we will experience change. I know that all that we are doing in our respective places, in our own regions, in our churches—it's all about relationship. As we go out from here, I pray that the Lord put this ministry in his heart for a purpose. And all of us one day will sit in this room, and we will express our joy at how God is using us in our respective places. God bless you!

[B79] Jack Lewis: We began in prayer, and I think we need to end in prayer. Before we do that, I'd like to use one illustration from a man who founded a school in Chicago called D. L. Moody. He was approached by a lady one time who criticized his methods of evangelism. His response to that lady was, "What's your method of evangelism?" To which she replied, "Well, I don't have one." He said, "I like mine better than I like yours." [Laughter] If we see a need, not for our institutions to thrive but for the church to thrive, if we see a need, not for the 1% to be trained better but for the 99% to be trained, then ask yourself, "What are you, what is your institution, doing about it?"

[B80] We're going to grow in this and we're going to keep this discussion going, but unless the Lord builds the house we labor in vain. I want to call us to spend a moment in prayer. Let's pray like the church prays. Pray together, with somebody or before the Lord.

[The discussion closes in prayer.]

LIST OF ATTENDEES:

Name	Institution and Position	Country	Email
A. A. Daniels Gnanamuthu	Principal of Lamb's Institute of Field Evangelism	India	aagministry@gmail.com
Aaron John Samuel	Principal of Harvesters Theological College	India	sambygrace@gmail.com
Abdiel Lopez Argueta	Training Ministry Center "BERACA", Centro de Capacitacion Ministerial "BERACA"	Guatemala	ablopez01@gmail.com fypoabdiel@yahoo.com
Al Bridges	Rocky Mountain Bible College and Seminary	USA	albridges@gmail.com
Alfred Olwa	Dean of Bishop Tucker School of Divinity and Theology at Uganda Christian University	Uganda	aolwa@ucu.acu.ug
Aloysious Kiiza	Founding Director of Hope for Africa International Bible College	Uganda	alloysandmargnel@gmail.com
André Malombe	Seminario Biblico Teológico de Maputo	Mozambique	amalombe@gmail.com
Ashish Chrispal	Regional Director for Asia of Overseas Council	India	ociasia@gmail.com
Barbaro Abel Morrero	President of Havana Baptist Theological Seminary	Cuba	barbaropastor@gmail.com
Brett Lamberth	Chosen People International	U.S.A.	brett@chosenpeopleinternational.org
Bruce Fong	Dean of DTS- Houston and Professor of Pastoral	U.S.A.	bfong@dts.edu

	Ministries		
Carlos E. Arrieta Guzmán	Director of Centro de Educación Discipular Integral "CEDI"	Mexico	carlosarrieta@gmail.com
Cecil Norman Peters	Principal and Director of Grace Bible College Jamshedpur	India	gracebiblecollegejamshedpur@gmail.com
Claiton André Kunz	Director of Faculdade Batista Pioneira	Brazil	claiton@batistapioneira.edu.br
Craig Parro	President of Leadership Resources International	USA	cparro@leadershipresources.org
Danny Moses	Director of Lanka Bible College Centre for Graduate Studies	Sri Lanka	dvmoses@gmail.com
Darrell Bock	Executive Director of Cultural Engagement and Senior Research Professor of New Testament Studies	USA	dbockdts@aol.com
David Jones			dcmarbaniang@gmail.com
David W. Bennett	Chief Collaboration Officer and Teaching Pastor of Lausanne Movement	USA	dbennett@lausanne.org
Dennis Hollinger	President of Gordon-Conwell Theological Seminary	USA	dhollinger@gcts.edu
Don Allsman	Executive Director of Satellite Ministries, TUMI and Vice President of World Impact	USA	dallsman@worldimpact.org
Don L. Davis	Director of The	USA	ddavis@tumi.org

	Urban Ministry Institute and Vice President of Church and Leadership Development		
E. Mayukha Perera	Managing Director of Back to the Bible Sri Lanka	Sri Lanka	mayukha@backtothebible.lk
Earnest Blessing	Lanka College of Ministry	Sri Lanka	mohanblessing@gmail.com infolcom2@gmail.com
Edward Dima	President of Baptist Convention of South Sudan and Pastor of First Baptist Church Kajojeji	South Sudan	Dimaedward45@gmail.com
Emery J. Bastidas	Director of Seminario de Estudios Ministeriales and Professor at Grace School of Theology	USA	ebastidas@gsot.edu emery.bastidas@gmail.com
Emmanuel Akatukunda	Academic Dean of Kampala Evangelical School of Theology	Uganda	eakatukunda@yahoo.com
Emmanuel Ndikumana	The Great Lakes School of Theology and Leadership	Burundi	endikumana@gmail.com
Filipe Neves	Seminario Biblico Teológico de Maputo	Mozambique	fbneves@gmail.com
Francis Bola Akin-John	President and Chancellor of International Institute of Church Growth	Nigeria	akingrow@yahoo.com
Fregy Mathew John	Asian Director of the Timothy Initiative	India	fregy@ttionline.org
Gabriel Giroto	Extension	Brazil	gabriel@batistapioneira.edu.br

Lauter	Coordinator at Faculdade Batista Pioneira		
Henry Tan	International Leadership Consortium	USA	henryt@ilc.global
Howard Andruejol	Instituto Especialidades Juveniles	Guatemala	howarda@e625.com
Ian W. Payne	Principal and Educational Consultant of South Asia Institute of Advanced Christian Studies	India	principal@saiacs.org
Imad N. Shehadah	Founder and President of Jordan Evangelical Theological Seminary and Senior Professor of Systematic Theology	Jordan	imadnsh@aol.com
Imran Nisar	The Daily Bread Ministries Pakistan	Pakistan	Imran_nisar49@yahoo.com
Jack G. Lewis	Campus Dean of Moody Bible Institute – Spokane	USA	jack.lewis@moody.edu
James Lagos Alexander	Bishop of Africa Inland Church	Sudan/South Sudan	Jla123456@yahoo.com
James Nyika-Reiben	Grace Missionary College	South Sudan	fruitsmissions.ima@gmail.com
Jason Selvaraja	Colombo Theological Seminary	Sri Lanka	rev.jason3@gmail.com
Jayaraju Madey	Pastor of IPC Ahmadi Telugu – Kuwait	Kuwait	mjayaraju@yahoo.com
Jean-Baptiste Nyandwi	Servant Leadership Development Coordinator at ALARM Burundi	Burundi	jbaptiste@alarm-burundi.org

Jim Dahl	Vice President of Academic Affairs and Chair of Intercultural Studies and Practical Ministries at Tyndale Theological Seminary	The Netherlands	jddahl@tyndale-europe.edu
John Lewis	Grenada Institute for Theological Education	Grenada	miagrenada@gmail.com
Jonathan J. Armstrong	Associate Professor of Bible and Theology at Moody Bible Institute – Spokane	USA	jonathan.armstrong@moody.edu
Jonathan Kyamgalha	Principal of Bishop Balya Theological College	Uganda	revk.jonathan@gmail.com
Joseph Chepkomet Cheboi		Kenya	cheboijoseph4@gmail.com
Josué D. Sánchez Cito	Instituto Teológico Evangelico Cuba	Cuba	josuedscta@gmail.com
Juan C. de la Cruz	International Director of the Southern Baptist School for Biblical Studies	USA	jcanabel@gmail.com
Lal Ruat Cawk	Shiloh Bible College	Myanmar	lalruatcawk@gmail.com
M. D. V. Prakash	Academic Dean of A.P. Bible College and Lead Pastor of Zion Assembly of God	India	prakash.mdv@gmail.com
Malcolm Webber	Executive Director of LeaderSource SGA	USA	malcolm@sgai.org
Manesigwa Samuel Wagaba	Principal of Faith Bible School	Uganda	samwesigwa@yahoo.com
Manfred Kohl	Overseas Council	USA	manfred@overseas.org

	International		
Mano Emmanuel	Academic Dean of Colombo Theological Seminary	Sri Lanka	mano@cts.lk
Manoch Jangmook	President of Bangkok Bible Seminary	Thailand	manochj@yahoo.com director@bbsthai.org
Manoja Kumar Korada	IPC Theological Seminary	India	manojkorada@gmail.com
Martin H. Eitzen	Facultad de Teología – Universidad Evangélica del Paraguay and Insituto Aquila y Priscila	Paraguay	martineitzen@hotmail.com iap@jesusresponde.com
Melissa Kong	Principal and Dean of Grace Missional College, Grace Assembly of God	Singapore	poh.suan@graceaog.org
Milad F. Dagher	Director of The Christian Alliance Institute of Theology	Lebanon	mdagher@caillebanon.org
Nathan Ndyamiyemensi	Rwanda Institute of Evangelical Theology	Rwanda	Ndyamiye2010@gmail.com
Nicholas Jesudasan	Pastor of Lighthouse Church	Sri Lanka	nickleema66@gmail.com
Nick Woodbury	Advisor for Colombian Institute for Pastoral Education	USA	nwoodbury@christformiami.org
Paul Garrett del Río	Seminario Bíblico Harvest	Costa Rica	paul@harvestcr.org
Ramunas Jukna	Evangelical Bible Institute	Lithuania	ramunas.jukna@gmail.com
Ratna Mani Bag	Mission India Bible College	India	ratnamani2001@yahoo.com
Ravin D. Caldera	Lecturer and Coordinator of Extension Studies at Colombo	Sri Lanka	ravin@cts.lk

	Theological Seminary		
Raymond Lombard	C.E.O. of Wheels for God's Word and Chairman of Firewall Evangelism and Church Planting Africa	South Africa	vekparow@gmail.com
Raymundo Estenoz Aguilera	Pastor of Iglesia Bautista de Almendares	Cuba	pastorestenoz@gmail.com
Reuben van Rensburg	South African Theological Seminary	South Africa	reuben@sats.edu.za
Ros Phachan	Grace Bible School	Cambodia	ros_phachan@yahoo.com
Rowland Forman	Living Stones	New Zealand	rowland@livingstones.org.nz
Saji Lukos	President of Mission India Theological Seminary	India	slukos@rimi.org
Samuel Rajkumar	Academic Dean of the Academy for Church Planting and Leadership	India	ado@a4cpl.org
Sanjay David Gaikwad	Director of Developments and Public Relations at Koinonia College of Theology	India	sgaikwad@ksom.in
Scott Cunningham	Vice President of International Partnerships at Overseas Council	USA	scott@overseas.org
Sellithson T. Sangma	Pastor of Fellowship Ashram Church of India	India	sellithson@gmail.com
Siniy Valentin	Tauriyski Christian Institute	Ukraine	valentinsiniy@gmail.com
Sri Karnakumar Caleb	Lanka Bible College	Sri Lanka	srikarnakumar@gmail.com lbcpub@slt.net.lk
Subash Lyngdoh	Zion Grace Church, Shillong Leadership	India	subashlyngdoh@gmail.com

	Training Centre		
Surjit Digal	Principal of Mission India Theological Seminary	India	surjitdmits@gmail.com
Terry Hiebert	Academic Dean of Steinbach Bible College	Canada	thiebert@SBCollege.ca
Tut Mai Nguoth	Nile Theological College	South Sudan	tut.aliza11101@gmail.com
Ubaldo Restan	Director of the Colombian Institute for Pastoral Education	Colombia	Urp31@hotmail.com
Vanedson Ximenes	Director of Cetebes	Brazil	diretor@cetebes.com.br
Xem Cruz Hernández	Iglesia Bautista	Cuba	letiyalma@nauta.cu letiyoshua1@gmail.com
Yao Serge-Armand	Academic Director and Professor of Hebrew and Old Testament Literature at the Institut Supérieur de Théologie de l'Alliance Chrétienne (ISTHAC)	Côte d'Ivoire	serge.yao2@yahoo.fr
Zifus James	Southeastern Caribbean College	St. Lucia	zifusjames@hotmail.com