

“Formal/Traditional and Non-Formal/Non-Traditional Collaboration for Training Pastors”

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SUMMARY:

Ramesh Richard opened the dialogue with a concise statement concerning the aims of the Global Proclamation Congress for Pastoral Trainers (Bangkok, June 15–22, 2016). The GPro Congress has become a significant bridge between the non-formal and formal pastoral training communities (1–5). William Taylor then offered a historical perspective on the relationship between the non-formal and formal pastoral training communities in the context of Guatemala (6–11). He advised that creating accreditation standards for non-formal pastoral training should not be a priority, recommending rather that “linkage” between non-formal and formal institutions be established (8–9, 57).

It is recommended that institutions of formal pastoral training not seek to develop accreditation standards for institutions of non-formal pastoral training (18, 30, 32, 45–46, 63), especially since the number of alumni of institutions of non-formal pastoral training are far greater than the alumni of formal institutions (16–17, 84). The first step for those involved in formal pastoral training who seek to be of service in the task of global pastoral training will be to listen to leaders involved in non-formal initiatives (15, 17, 36, 37, 39, 50, 65, 99, 108). It is proposed that systems of “accountability” rather than accreditation be established (27). As part of these accountability systems, competencies (40–41) as well as educational values (55) will be measured.

Institutions of formal pastoral training should develop educational content that can be customized and contextualized for specific situations (18, 43, 93–95). One model would be to create 20–30 minute teaching videos on various theological subjects with accompanying instructional videos for facilitators (29, 37, 38). A depository of open-access and downloadable materials should be created (47, 54), and a roster of non-formal pastoral training networks should be aggregated and disseminated (59, 73–75).

Darrell Bock, the dialogue chair, offered several points by way of summary: (I) those involved in formal pastoral training (“we”) should focus on creating resources for use in non-formal pastoral training networks rather than seeking to create accreditation standards for institutions of non-formal pastoral training (63); (II) we need to listen to those involved in non-formal pastoral training (65); (III) we need to take stock of educational resources that are already available (65); (IV) we need to reflect on the competencies and educational values pursued in the resources are already available and yet to be created (66), and (V) resources that are yet to be created should be capable of adaptation to local cultural contexts (96); (VI) we need to develop a system of “linkage” between institutions of non-formal and formal pastoral training, so that graduates of non-formal institutions can enter formal institutions (69, 71); (VII) we need to determine what organizational structures should be in place to accomplish the above goals (76).

Ramesh Richard offered TOPIC (Trainers of Pastors International Coalition) as a “neutral broker” that could serve as liaison between institutions of formal and non-formal pastoral training (88–91, 103).

TRANSCRIPT:

[1] Darrell Bock: Here's how I want to begin: I've asked Bill Taylor, who has had some experience in this area, to open us up by talking a little bit about the history of these kinds of efforts. Before we begin, I want to lay some groundwork for what has—and has not—worked in these kinds of attempts. The other thing we want to do is, Ramesh wanted to have brief remarks to open us up. So I'm going to let Ramesh go first, then I'll let Bill go second. Ramesh, the floor is yours.

[2] Ramesh Richard: Good morning, and greetings. I am very grateful for the gift of time and thought that each of you bring to this particular conversation. I know that this is a huge gift, and I trust that this next one and a half to two hours will be very fruitful. In terms of our very specific industry—if you want to call it that—in the training of pastors, which is a subset of making disciples.

[3] As most of you remember, we had the privilege of being in Thailand this summer together at the Global Proclamation Congress for Pastoral Trainers. Around the four realities of the world as it is, which relate to us: in terms of world population, to do something large and scalable; in terms of the church of the Lord Jesus, and the massive numbers of people coming into the faith, baptized daily, and the need to nurture them; the challenge of the church, with these five million faith communities to be planted. I was in Colorado Springs last week, and asked the folks—about 100 organizations—the question: how do we preserve the fruit, so that we don't lose the momentum, and justify the cost of all the work that's been done, and finally as our friends from Gordon-Conwell say—Todd Johnson—that we have 2.2 million pastoral leaders of whom 5% have training for pastoral ministry.

[4] That's the world as it is. The net outcome and the consequence of this conversation is for how formal and non-formal initiatives all across the world can be related in a pipeline delivering church health, especially through the health of the pastors who are trained. Our definition of pastors is a very simple one: anybody who has shepherding responsibilities in any size congregation, regardless of where they exist, and how they function—but just shepherding and pastoral responsibilities—so that more pastors can be better trained. One of the great joys of the Bangkok GPro Congress was the impromptu meetings that many of you attended with the huge burden that you felt, and how to extend the reach of the seminary classroom to the front lines. And, both the formal and non-formal sectors have limitations, and yet, how do we get the quality of formal initiatives to match the speed of non-formal initiatives across the world which can deliver better pastoral health in ministry.

[5] So you came together, you met together, I still remember the one or two meetings that were so dynamic and vital and expressive. I want to thank Jonathan Armstrong who has become sort of our default leader in this whole initiative, and thanks, Jonathan on behalf of everybody who is here, and who's been mobilizing, corralling all of us into this process. About a month and a half ago, at the Dallas Seminary faculty retreat, we had the six who were at the congress share a common take on the congress. They all used the word "disturbance." People were disturbed, and we were disturbed in terms of the need, and our limitations. And yet we don't want non-formal to look like formal, and formal to look like non-formal. We can get into the definitions of all this, but basic agreement is there. So, I would like to say something towards the end. Darrell, I want to thank you for facilitating this conversation, and if I can come at the end and say a couple of things as well regarding practical steps.

[6] Darrell Bock: Thanks Ramesh. I appreciate that. Bill, you get to orient us to where we've been, and what to avoid.

[6] William Taylor: I'm really not sure that I can answer that; it sounds too prophetic [laughter]. But I have been thinking about the issues that have been discussed since I first went to Guatemala close to 50 years ago. I was in Guatemala in the rise of Theological Education by Extension, in Guatemala, in the Presbyterian seminary with Ross Kinsler and Ralph Winter. I was, for better or worse, based at a formal school and there was a very nasty war that emerged as each mode of education—formal and non-formal—lobbed grenades or more at each other, calling each other inferior or distant.

[7] There are reasons why the Presbyterian seminary moved into a TEE format, but there's no time to do that now. I take that as an example because that was the motherhouse of the field application for a lot of the TEE creativity, that then exploded worldwide, under Ted Ward, teaching ironically at a most formal institution – Michigan State. And then Lois McKinney who had been at Wheaton and then at TEDS, and then Ted Ward moved to TEDS himself. It's very interesting that over the course of the years, the graduates of the TEE program in Guatemala asked their leaders: "Is there anything more?" And not only that, but "will our TEE studies be recognized by an accredited institution where we can advance?" I think Ramesh mentioned a pipeline, and I would have called it an academic path, or preparation path, or a training path, so that from the grassroots of the graduates of the TEE training program in Guatemala came—it wasn't a request, it was a demand: "Provide something for us," or they would simply move into another path, another pipeline. So, that's one case study that needs to be written up.

[8] The other issue is, as I've been thinking about this, and talking with Darrell, related to this question is the issue of accreditation and the recognition of previous studies as valid to equip someone to enter a different layer of study. But the two top missionary training programs in England 30 years ago—All Nations Christian College, Redcliff Christian College—provided the highest quality, in my estimation, missionary training that would be offered in the West. And here you had people like Chris Wright on the faculty, David Harley on the faculty, others with the academic credentials. They did not offer a diploma, a certificate, or a degree in those years. Why? The reason is that their accreditation was that they achieved on the field what they had hoped to achieve or to see dreamed of at the campus at All Nations or Redcliff. Now as the years went by, the students requested some kinds of accreditation, and so both schools had to shift on that, but when I was there as a visiting tutor, there was no accreditation, there wasn't even a graduation ceremony, it was just a party that ended it! Accreditation then is seen as a set of standards that are self-created which has been done in the evangelical network of theological education, or there are standards that are imposed on us, which would be the case in North America because of the relationship with the secular accreditors or even the religious side.

[9] So I think that the issues that we have to discuss here, my sense is that some of the issues that would be worth discussing—I'm using more of a subjunctive from Spanish here: that we might want to possibly consider perhaps—are the issue of accreditation, the issue of linkage. Ramesh mentioned that it seems that the non-formal and the formal are like the two electric forms of 220 and 110. You can connect them, but, you won't have the results you want or it's like a different gauge of railway. In Costa Rica we had a narrow gauge going to the Pacific and a wide gauge going to the Atlantic. The trains could not operate, they were competing, one was coffee, the other was banana. They didn't communicate. Both rail systems are gone today in Costa Rica, so the challenge is to discuss what accreditation means, what are the possible linkages between the formal and the non-formal, and then what kind of transfer of credit would be recognized.

[10] I spoke just last night with the recent dean of SETECA in Guatemala, Paul Branch, and SETECA has about 13 different programs, academic levels and kinds of programs, some of them are lay-level programs. Now the only academic prerequisite there is literacy, whereas at the university and post-grad programs the academic requirements are more rigorous. So I asked Paul: “What do you do with someone who has taken all the lay training programs,” which would be pastor training, “but then wants to go on to a formal theological degree?” He said they have to get what in Guatemala would be “Bachillerato por Madurez,” and it’s like a graduate equivalent diploma that certifies that they’ve completed secondary education, and then they can enter at the university levels. But when I asked if any of the lay courses transferred, he said, “no they don’t.” So it’s interesting that they have found that those two levels of very well, very rich, non-formal does not link; it’s like the two electrical grades, or two electrical currents.

[11] So I think one of the challenges before us—and just reading the bios of all of us who are online here—the issue can be solved but maybe not to everybody's pleasure. And I’m just wondering if we’re asking non-formal to be what it can’t be, and we’re asking formal to be what it perhaps should not be. So Darrell, those are just a few of the thoughts that I’ve been working on since we chatted last night.

[12] Darrell Bock: Great. I don’t know if Manfred Kohl is still on the call. Manfred are you with us?

[13] Manfred Kohl: Yep.

[14] Darrell Bock: Since you’re another veteran of foreign wars, if I can say this, can you speak into what Bill raised? Because I think setting the proper frame for our conversation is actually pretty important, and I view this conversation this time around as kind of a sort of prolegomena, but I hope we don’t get locked there, but I do think we some orientation before we proceed.

[15] Manfred Kohl: Well, thank you; greetings from Nova Scotia. We are not on Eastern Time; we are on Atlantic Time, so we are even an hour ahead of you. I have given this a lot of thought. I had a chance to meet with Jonathan a few weeks ago in his school, and we discussed that there are major differences. Most of the people on our call here are involved in regular seminary education with three or four years of studies for a bachelor’s, master’s, or doctor’s degrees, and it is regulated by accreditation agency and all of that. That’s one side.

[16] And, I think even for the institutions that we represent, to add a few more students, even if we double our students, we still would be far behind the need that is required to deal with many, many, many churches. I just came back from the Middle East, and you see how many new churches are being started, and people have been appointed to be pastors that just had six-week courses, and they are pastors of churches with three or four hundred people. So, on the one hand, we have formal education, which operates well, and we have to talk a little bit about how they can help the non-formal; how they can provide teachers, how they can provide supervision. But the non-formal education—and, I don’t see too many people represented on this call even here—people who just have a program of maybe 1 or 2 months which teach to people the basics, the absolute basics, of ministry requirements so that they can be pastors in their local church.

[17] I have lived in Africa, and I have been in every country and in every one of the 51 countries in Africa, and in every country I have seen these masses of training pastors for the emerging churches. So we have two separate, completely separate, entities, and I think it would be a little bit out of place for us to discuss what non-formal education should do. We should not put the burden that we feel on them; I think they should discuss what they need, and they should decide how they want to formulate a non-formal education and what they feel is required. Is it just 1 course, is it 3 courses, is it 5 courses? What should be taught in these courses? Who can teach that? They should really have a meeting in order to discuss the details of how non-formal education can produce a couple hundred thousand pastors in the next decade.

[18] Darrell Bock: Manfred, I thank you for defining the problem for us so nicely. I'm going to make a few comments, and then I'm going to open it up. The thing that I'm wrestling with as I think about this is precisely what Bill and Manfred have laid out for us, which is that we can think about this in formal educational terms for accreditation, but I actually think that will take us off track from being able to help people. On the other hand, we can ask the question: "What are formal institutions able to do to help non-formals?" That requires two things: formal helping non-formals communicating with us what they think that they need. Secondly, our gearing up to be able to provide the kind of help that they are going to ask for.

[19] I suspect—and, I'm not claiming to be a prophet here—but I suspect what they could use from us is some good packaging of basic materials that they can pass on and contextualize for the people to whom they minister. Even though I have talked to some people who say what they want is some form of accreditation, that may not be what they really need from us. Nor are we going to be able to deliver that in the terms that accreditation normally means for people who pursue it. So, that is your two sets of railroad tracks that Bill is mentioning, it seems to me. With that table set, I'm going to open it up and see who wants to speak next. Say who you are, and then go for it.

[20] Lynn Cohick: May I ask a question?

[21] Darrell Bock: Sure.

[22] Lynn Cohick: I wonder, are there different visions of what the church looks like in relation to people who would be drawn to formal versus informal education systems?

[23] Darrell Bock: Who wants to take that?

[24] Ramesh Richard: May I address that? At the GPro Congress, we had about 3,000 trainers of pastors there. And it was the whole congress was built on the conviction that the health of the pastor affects the health of the church, and the health of the church affects the health of the communities in which they live. And the best way to deliver health to the community is through the health of the church, and the best way to deliver the health of the church is through the health of the pastor, and the pastoral trainers are the primary delivery systems for the health of the pastor. So, the conviction was a common one;

how we define things like pastor, formal, non-formal, church and so on. There was some discussion about it, but it was specifically related to pastoral training as a subset of disciple making, and theological education as subset of pastoral training. We basically are saying: "How do we deliver healthier pastors through either formal or non-formal initiatives?" So, instead of pursuing the discipline of the church, we are pursuing the health of the pastoral leaders who serve without any training for pastoral ministry. That is the core obligation of this particular congress.

[25] Manfred Kohl: I would also like to answer Lynn's [Cohick, 22] question. I think there are so many different forms or expectations of the church: you have megachurches in the West, and you have some churches in the non-Western world, but the real growth is in the part of the world where churches are growing by leaps and bounds, and they just do not have pastors. I know of a church that is less than a year old and has six hundred people, and there is no formal pastor, and there is no formal training. They just select one who can help out, and everyone is helping. It would be wonderful if there were a training, at least for the basics, for the few people who lead that church. And, I see churches everywhere, and it is an exciting development, where we need literally tens of thousands of pastors.

[26] Dennis Hollinger: I think Lynn [Cohick, 22] raises an important question. And, I think it is one that we wrestle with in all forms of pastoral education, and that is really the ecclesiology question: "What is the church for which we are training people?" At Gordon-Conwell, we wrestle with this all the time because there are so many concepts of church. I don't think we should get sidetracked by that, but I do think we need to recognize that that is a factor that enters into the discussion.

[27] The way the issue is framed today, it seems to surround accreditation issues so much. And, I wonder if there is another way to cast the whole discussion, and one that is less about some form of accreditation and more about accountability. I raised this in some of our small group discussions we had in Bangkok. I heard a lot of entrepreneurial visions set forth in private conversations, but when I asked some of the folks about the nature of the programs they were running, I think that what concerned me most was that there did not seem to be a great deal of accountability. That is, there were not people with whom they were in dialogue, there were not what we in the West would call boards, or some kind of group that held the particular delivery system accountable. And, I wonder what it would look like if we got outside of accreditation and talked more about accountability standards. Accreditation by nature is an academic, external standard that must be met, and accountability is more ensuring that a given program is in touch with others who enable them to achieve their mission with credibility. It is just a suggestion to think about, because I do think that once we get locked into the accreditation language, it really puts us on a different trajectory than if we were to talk primarily about some form of accountability system.

[28] Darrell Bock: That was also the point that I was raising. I have a response here from Jason who represents a non-formal institution in the Philippines. I'm going to let him go next. Jason go ahead.

[29] Jason Tan: This is Jason Tan from the Philippines. We are heavily into non-formal theological education in the Philippines. Recently we gathered the leaders to talk about what we really need from formal seminaries like you. Most of the topics we are teaching in our own groups cover most of the basic things in church, and the biggest thing that we really need is theology. We need a theological video that

can be played for maybe 20 minutes or 30 minutes, and maybe an accompanying video file that prepares the teacher, so we can show the video and then guide the discussion after the video, and the people can learn theology. We can teach preaching and how to handle a church, but we can't teach theology all the time. I can teach theology because I have seminary training, but most people who are a part of this don't have seminary training. And, it will be good if we can create basic theology courses—say on the statement of faith of the World Evangelical Alliance—and then come up with a basic outline and overview of basic theology that is broad enough that it can be used by different denominations but deep enough that we can use it for actual church life right away.

[30] This is what we need right now. Accreditation is not really a big problem because we're realizing that if a pastor needs accreditation, they can just go ahead and go to seminary. But the reason why we have non-formal education is because we recognize that some of these people can't get into seminary, and following the accreditation path would not do us any good, because that's exactly why we've created non-formal education. But, for non-formal education right now, the biggest need, at least in the Philippines, is coming up with a simple systematic theology that we can pass on to others who can also train other people using these materials. These are the things we need from the formal side as far as we're concerned.

[31] Darrell Bock: Thank you for that, Jason. I'm going to go to Brian O'Neal next, who wants to talk about what's going on in Ghana.

[32] Brian O'Neal: Good morning, at least it's morning where I am right now. We at Moody are involved in one small initiative with no eye at all towards accreditation. We have a group in Ghana where we distributed several hundred hand-held, digital devices on which have been uploaded materials from our Radio School of the Bible and other things: some basic verbal-only courses in Old Testament survey, New Testament survey, survey of doctrine, and Life of Christ. Four separate courses, if you will, as well as the entire Bible on audio. This is a completely verbal context; these devices have been distributed among many kinds of workers, folks with absolutely no theological or biblical education. They don't even have Bibles, and yet are pastoring churches.

[33] They do have cell phones, and there are more cellphones in Ghana than there are people. And so, the organization that we're partnering with there—spearheaded by a couple of our graduates—distribute these devices. And, as these folks are registered then in these little, mini-courses that extend for several weeks, they get phone calls—these aren't even smartphones, but just phone calls—on a very regular schedule, where they have to answer the phone, and then when they answer, they get a quiz, a multiple-choice quiz, just using the touch-tone components of the phones. They not only validate their reading, but they answer content questions, and it redirects them if they've somehow got things wrong for the portion of Scripture for that week's lesson.

[34] This is just an initial endeavor for us to find out if this is going to work, but responses have been encouraging, both in terms of the interest and then the potential scalability and the replication in a variety of languages around the world. Again, we're not thinking that we need an accredited program. We're not even thinking that we need 120 courses or 40 courses or anything like that; 5 or 6 or 8 courses beyond this initial biblical content and basic doctrine, and then some courses in exegesis and the fundamentals of ministerial skills, and then to go on to other groups and to extend those beyond. That's light years ahead of what we had been thinking. So, that's a tiny thing that we're involved with;

we're encouraged with the initial results. It's non-traditional; there's a degree of formality to it because there's accountability to it. We're not just passing out technology and saying you're on your own. The folks are engaged in some regular follow-up contact with an overarching group that holds them accountable to continue to move through the program. So, again, maybe we'll have more to report on the success of that down the road.

[35] Darrell Bock: Thank you for that.

[36] Bill Taylor: Darrell, I have a question. Are we talking about resourcing, or providing resources to this vast non-formal educational sector, or are we talking about doing more at the grassroots level? If we're talking about resourcing, then it is a different set of issues. I'd like to move forward to a later point in the conversation and say that we need a conversation where we hear the voices of those that are dedicated, committed to, and have experience in the non-formal sector to find out what they desire. Because, I think Manfred [Kohl, 15] is right, most of the people in this conversation are representing formal education—although I had 20 years in formal, and I've had 30 years in non-formal, so I've bridged that in my own life. But, I think a conversation in the future should be whether there is a neutral broker that brings together some key voices to see what is it that is requested, because we may be creating something that isn't being requested at the grassroots level.

[37] Darrell Bock: Yes, I think that is very true. As I've wrestled with it, Bill, I think we are in a position primarily to help to do two things. As I've said earlier, and I think Manfred [Kohl, 17] suggested it as well, as you're suggesting it now: let's hear from the non-formals and hear directly what they want. And, the second thing is: I'm not sure we're talking about accreditation. I think we're talking about resource provision. As someone who does podcasts on a regular basis, who delivers information by video on a regular basis—formal context, for sure, but certainly in a way that matches what non-formals might look for—it seems to me that these short courses... Jason has messaged me saying, "Yes, short courses in theology, OT, NT that are transferable." That seems to me to be the direction to think about.

[38] I've thought about basic courses in theology, basic courses in what I would call the 66 books, where you simply walk someone through the Bible, a book at a time, and get them oriented to what's happening in a core, basic way through that material so that they know where they are in the Scripture. Even as you're discussing theology. Because to me, the resourcing of these numbers—they are so overwhelming—is something that is possible. But, I'm not sure, structurally, that if we bring in accreditation and those types of things, if we can touch the need that exists in a significant way.

[39] Manfred Kohl: I'd like to respond, Darrell. I think if we would have the leaders of the non-formal programs from around the world, the key leaders come together, and share with us what they really do and what they need. We heard from the Philippines that we need something in theology; we heard from Ghana that we need this or that. If we would get the key leaders together and say, "Well, we really would like to have 6 courses, basic courses on the Bible, on theology, from ministry to counseling"—or whatever the courses are—and we would have a kind of accountability structure, as we heard from the President of Gordon-Conwell, I think this is the direction we should go. And then the formal education should make a commitment: "We will help you to get that, we will help you to provide that on your level, not on our level." I think the whole issue of accreditation we should forget, we should not even

talk about that. It is providing a basic program for non-formal education around the world, and let me say, “You really should have these 6 courses, and you should have these 15 topics in it, and you should be able to exchange with each other, and help each other, and we do it more orderly because we are not doing it the way we should.” We should hear from the leaders of the non-formal education. What are you doing? What is working? What is the best? How can we help you? And, we should have some kind of an accountability agreement. That’s what we will do from now on; not what you want, but we will agree that that’s the program that will really help the emerging churches.

[40] Clint Arnold: I want to build a little bit on what Manfred [Kohl, 39] just said and also what Dennis [Hollinger, 26–27] has just said. We’ve been thinking through and somewhat enamored with a new development in theological education—in education in general—and that’s the competency-based model. And there are some significant possibilities looking at that model and its adaptability for what we’re talking about. We could potentially bring together a group of people that could decide on competencies that are transcending all cultures, the key competences that are needed for someone assuming any kind of pastoral role, and then decide on the best way to deliver that.

[41] Now, in some instances it may be best delivered completely in context, but there may be certain areas where the training could occur very much contextually, and not a lot of outside help is needed. But, as the brother from the Philippines [Jason Tan, 29–30] said, we may identify particular areas where certain kinds of content are needed because of the lack of resources in that key area. I like the idea of providing a road map that leaders can agree on concerning the key competencies that we want to see, and what we feel the Bible supports in terms of what goes into quality pastoral leadership in the local church. So, when we think of accreditation, rather than to think of accreditation and certain standards, maybe perhaps we should think more in terms of competences, and how they are assessed, and what they actually are. Just a thought.

[42] Jessy Jaison: I have been involved in formal education for the past 25 years in India, and we have been looking at formal education and the problems that we have in being responsive to the mission’s needs and the church’s needs. We are currently looking at the non-formal training institutions. And, from what I heard from Jason Tan [29–30] concerning the need to teach theology, one of the dangers that we are feeling currently is the pressure to replicate formal training in non-formal settings. In countries like India, the pressure—the demand and passion—for a degree and accreditations is very high....

[43] But, people on the ground level learn theology very differently. The method of learning is one of the main areas that we may need to do a thorough research, so that we can deliver the training method properly. And, we encountered another problem: we have developed a practical theological method where teaching and learning is happening very differently in the non-formal settings. I think this will help us in places like India where the learning and even the design, the process, and everything will start from the ground level, because... we have learned from our own research and experiences that when formal training setting is trying to give to the informal, in one way or another, there is so much replication of what is being done in formal, and it is continuing in the informal. And finally, the non-formal learning is not reaching its important goals. So, that is one area that we are concerned about, and we are currently doing research in the relationship between formal and informal training.

[44] Darrell Bock: Thank you for that. “Pastor 3436,” please go ahead.

[45] Roque Albuquerque: That’s me. My name is “Pastor 3436” from Brazil [laughter]. It’s important to highlight some points in Brazil. Before, say, 1999, we had no accreditation for theology in Brazil; the church fought to get accreditation. What has happened is that we now have about 108 theological schools that have accreditation from the government, but what that did to the church is that now everything is about academics, and the seminaries are more inclined to fit schools, universities, academic settings, rather than to fit the church. This is the phenomenon that I see in Brazil.

[46] We have about 5 seminaries that have no accreditation, and they are right there are on the top of theological training in the country. What is happening is that those seminaries that decided not to search for accreditation are growing, and those that decided to get all the papers, etc., from the government are going down. What we can see is, at least what we have seen in Brazil, that non-formal accreditation is even better in some sense than formal accreditation, because here in Brazil to get accreditation means to be under the umbrella of the state. And, the state will give you 7 parameters or axes that you must follow if you want to have a theological education accredited by the government. So, let’s also think in terms of what a formal accreditation can do to non-formal training and see by looking at the results here in Brazil. I think that we had better be careful and not be fascinated by accreditation. So, I agree with our conversation.

[47] I tested this here in Brazil. Three months ago, I brought up John Stewart, who is the executive director for a discipleship institute in the US, Lamplighters International, and we are planning on having about 50 to 60 leaders who would come for discipleship training. We were surprised that almost 200 came for the whole week. And they all were leaders without any formal training, but they were asking for materials, how they can have access, how they can train others without spending a lot of money. They asked me: “Can we have a Christian commons, where we have materials that we can just download and print and distribute without spending a lot of money on books and curriculums. Can you do that for us? So, I’m thinking about what we could do, and it’s good to hear all of you talking about this subject.

[48] Darrell Bock: Thank you, Roque. I appreciate that. Anyone who has not spoken up yet can message me on Skype’s chat feature. If you haven’t spoken up yet, this is your chance.

[49] Ian Payne: I’ve appreciated the contributions so far, and I am aware that most of us are operating in the formal sector. For us to discuss accreditation seems a little bit self-serving, if what we imagine is that the non-formal sector wants credibility to enter the formal sector. But, from what I gleaned in Bangkok, I think there is another purpose, and that is that people in the non-formal sector do want to have some sort of certification or validation or a stamp of credibility or competence that they can use to persuade churches to employ them or schools to employ them or whatever. So, there is a reason for discussion of accreditation for the sake of the life development of pastors rather than simply seeing it as being tied to what we would accept in the formal sector. I think that’s quite wrong that we would do that, and I get the impression that everyone agrees with that as well.

[50] I would be happy to talk about basic frameworks of accreditation or quality standards that we use that might be constructed by those in the non-formal themselves. I certainly don’t see an accreditation

for the purpose that I'm talking about arising from this discussion. But, in terms of starting points we can certainly say that we look at the time spent in doing the learning activities, and then we look for some degree of reflection on those activities, and finally some sort of accountability to a leader or a teacher. Those are the three areas that I think are worth looking at, and perhaps that might lead to principles that could the non-formal sector could use, which could eventually correlate with the formal sector accreditation system.

[51] Darrell Bock: And where are you located, Ian?

[52] Ian Payne: I am in India, at SAICS in Bangalore.

[53] Darrell Bock: Jonathan Armstrong would like to speak next; the floor is his.

[54] Jonathan Armstrong: I would like to say that I recently returned from Jakarta, and I am aware of an initiative in association with OneHope, an organization in Jacksonville, Florida, and Biola University, and some partners in Indonesia, to create a depository for teaching materials. Whatever comes of that initiative, if that depository comes together, I will keep people posted. But, I'm imagining that they are probably other conversations like this taking place as well, and we will try to keep our feelers out to see what other depositories may already be forming.

[55] Darrell Bock: Let me raise an issue that goes back to something that Clint [Arnold, 40] said that I want to put on the table. If we think about basic competencies, I think another thing that we need to discuss that are a little harder to measure but tend to come into these discussions as competencies, but I actually don't think they are competencies. I think they are something else, what I would call values, the values of what it is that you do as you teach. A competency might be the ability to do theology, a preaching skill, or something like that. But the things that I have in mind are related to spiritual formation, or values with regard issues tied to diversity and the transnational nature of the church; those kinds of things. They aren't academic competencies, but they certainly help to form and shape the people you are teaching in significant ways. So, I think that as you talk about what a school is after, what the educational process is after, I want to put that alongside the issue of competencies, if we think about trying to describe and compartmentalize in that description some of the things that have to be offered and thought about. Because, I think that is actually a very important dimension of the equation. You're not just passing on information, but how that information gets handled and transferred, and what the relational features are and how that gets done is very, very important.

[56] Bill Taylor: I'm glad, Clint [Arnold, 40], that you raised that, and I just went over to my bookshelf, and here's a resource, *Integral Ministry Training*,¹ that comes out of a series of seminars and workshops that the mission commission of the World Evangelical Alliance had over the course of ten years. It's basically a competency approach to theological education which applies to pastoral training, as well as

¹ "Integral Ministry Training: Design and Evaluation." Edited by Robert Brynjolfson and Jonathan Lewis. World Evangelical Alliance Mission Commission, 2006.

in our case, our interests was in missionary training. If anyone wants a copy of this, let me know and I'll send you a copy. I'll send it anywhere in the world, if you are interested. It's a resource on the whole competency issue. I think that the issue here is not accreditation, right now. I can guarantee that it will be an issue further down the line, but maybe we rephrase it, not so much accreditation, but linkage, connectivity.

[57] I just went online to see what FIAT is doing in Latin America.... I'm looking at their programs. They have a new base program; it's called a diploma in doctrinal studies. There are classrooms and then there is distance work online. Then, there's a virtual, upper-level bachelors, and then there's a master's in theology, and that's in an agreement with South Africa Theological Seminary, which has become a significant educational institution that is giving acknowledgement or accreditation or linkage to other—and some very, very loose, non-formal programs have gotten that through SATF—and it is something to consider. My concern isn't so much accreditation, even though I raised it earlier, but I know it's going to come up later on. It's linkage and connectivity of the studies. And, finally, there are a lot of programs out there, I know it, in the non-formal area that are loaded with resources, and they have been developed nationally and locally, and if others knew about these, then there wouldn't be a need to invent the wheel again, because so many resources are already there.

[58] Darrell Bock: Bill, you've actually transitioned to something that I wanted to be sure that we did cover somewhere in the call, and that is to think through the question: "What is out there?" And: "Are we talking about something that reinvents the wheel, or are we thinking about creating a resource where people can become aware of what already is out there and thus help people get access to what's already produced?"

[59] Manfred Kohl: I'd like to recommend, partly to Jonathan and his team, that someone would do some research concerning what are the key non-formal training programs around the world, who are the leaders, what are they doing. Someone should be able to do that kind of analysis, statistics, and take the 50 or 100 most important programs that we know about and investigate what they are doing so that we have some material, some ideas. We are talking a little bit in the air here, and do not know exactly what is going on. So, we should have some facts. If someone would do the research by our next call—it would be very simple; a student could do that in one week if assigned to do so—to write them, ask what they are doing, who is the leader, how extensive is the programs, is it just 3 weeks, is it 6 weeks, is it 3 weeks every 2 years. We need some kind of an idea what's already there, and how they are surviving; some are already operating for years. I have come across some fantastic programs around the world. Once we have some facts, then maybe our group would have a chance to meet with an equal number of non-formal educational leaders and really discuss the issue: "How can we help each other, how can we support each other, what is the future, is there a link later on from your education to formal education?" I think that's the direction we should go, and I think that the book that Bill is offering should be sent automatically to everyone on the program here as a gift. And, thank you in advance for doing so [laughter]. I believe Christianity needs more marketing, so I like to express marketing and sales here, so please send each one of us a copy, and we thank you in advance.

[60] Darrell Bock: Roque is in line.

[61] Roque Albuquerque: First of all, I'd like to say thank you to Dr. Ramesh and the GPro Congress. I was so stretched at that time, when I came back we decided to get a couple of key persons, and we started a master's degree, which is not common here in Brazil, specifically in the North East, which is the poorest part of the country. We were expecting to have 3 or 4 students; we got 34. And so we are running now because we are basically concerned about sound theology, so we are trying to get together people who have the ability to be teachers, from different parts of the country. We are bringing all of them together to Brazil twice per year; this is basically a non-accredited, but very formal master's degree in theology, so we can make sure that it will be connected to the Bible and to sound doctrine.

[62] Thank you so much also, because we have started this, and it is doing okay, and Darrell I know you will come. If any of you would be interested to help, that would be so nice. Key leaders from the whole country are coming, and we hope to have them well trained so we can be effective around the whole country and even around the world. I teach at a school here in Brazil—it's a national school—we have started small groups inside of the school, which is not easy to get here because of the communists—they are always looking at us, trying to stop our preaching or saying anything about God—but it's working. We also have students from Portuguese speaking countries—about eight hundred of them are coming to Brazil—and we are also getting them connected. They are asking exactly, Dr. Bock, for material that they can use in Africa, in East Timor. These people whom I am talking about are students who want formal training so they are able to be effective where they are going to be around the country.

[63] Darrell Bock: Let me do some summarizing and see where we are in terms of the group. The first thing is that I think that we've established that we've got two conversations going, and I think that we have prioritized them. One was the accreditation conversation the other was a resources conversation, and I think that we have re-prioritized in that we are more interested in discussing resources, thinking that accreditation comes down the line, rather than talking about accreditation per se. I just want a set of voices to see whether that is an accurate summary of what I'm hearing, and if anyone objects to that summary, now is the time to speak.

[64] Denis Hollinger: Darrell, I think there was the third that's related to the resources but is competencies/values; I think that constitute a third.

[65] Darrell Bock: Fair enough. I have a couple of things here. That's one thing. The second thing that I am hearing is that there is a need to be sure that the voice of the non-formals enters into this discussion in a significant way, and that there will be an effort to try and make sure that a good representation of non-formals becomes a part of the conversation. I am not hearing any objections, so I am going to move on. The third thing is the issue of the kinds of resources we need to be thinking about producing, alongside a discussion of an awareness of what is already out there; in doing some work of figuring out what we've got and what we need. That would be something that we need to get in place in order to move this discussion forward so that we don't replicate something that is already out there and can have this discussion a little more efficiently. Anything on that?

[66] Okay, the fourth thing that I am hearing is what Clint [Arnold, 40] was raising which is: we need to be looking at competency on one hand and the types of skills that these resources are going to reach towards, as well as the values that come with the pursuit of those competencies, which isn't quite the

same thing but certainly is important as a part of the package. Any reaction to that category? Okay, so now, the last question is, is there anything I have left out? I have tried to highlight some of the major things we've talked about and raised in the last hour, and I just want to be sure I haven't missed anything.

[67] William Taylor: Would you go over these points again, Darrell?

[68] Darrell Bock: The first was the issue of setting accreditation after the pursuit of resources; second was the need to establish and gain the voices of more non-formals; third was figuring out what is out there in terms of resources and pulling that together so we know what need to do and what is already there. The fourth is the pursuit of competency and value in the materials we are discussing and thinking about what those should be and what we should be aiming at in pursuing it.

[69] William Taylor: I would add a fifth one—maybe it's a soft fifth—and that is the whole issue of linkage, relationship.

[70] Darrell Bock: And by that you mean how the relationship is going to be between the pieces?

[71] William Taylor: Yes, if somebody has done five years of a non-formal program, and they want to go on, does that count for anything? Why is it that the South Africa Theological Seminaries have jumped into this arena worldwide? To me it is very surprising.

[72] Darrell Bock: I think there is some value in doing some summarizing here and to get an assessment of where we are and thinking through which direction we need to go in light of that. If there is another category that needs to be in place, this is a good time to mention it.

[73] Manfred Kohl: I don't think we need another category. I think somehow we should find out if he can assign someone to do the research of what is there in non-formal education.

[74] Ramesh Richard: I agree.

[75] Manfred Kohl: I acknowledge that there are literally dozens and dozens of excellent programs. And we have to find out who is there? What are they doing? How can we use that? How can we make it known to others before we start all the other things?

[76] Ramesh Richard: I would like to continue that thought. Darrell, I think the last issues are organizationally what needs to get done? I think that is what is being referred to. I can make my final comments right now or I can wait.

[77] Darrell Bock: I wasn't necessarily trying to wrap up the call as much as give us a pause and see where we are. Let's do this, Ramesh, before you speak to us. Is there anything else that we should bring up before we think about moving towards some type of summary?

[78] Jessy Jaison: I was just wondering, are we as part of this research can we also do a research with the leaders of faculty bodies to know what is their perspective and their view of the formal and the non-formal?

[79] William Taylor: I am glad you mentioned that, Jessie, because I am just looking at the website for the ICETE, the International Council of Evangelical Theological Education. I have written the head of the Latin American branch while we've been talking to see what conversation is there. But that is certainly one group, Riad Kassis in Lebanon has to be brought in, they just need to be part of the conversation. I am pretty sure that we would find some very helpful information and affirming words from ICETE.

[80] Ramesh Richard: Riad was present in Bangkok.

[81] Lynn Cohick: One of the things that I have been thinking is whether we see non-formal education as something that is temporary, kind of like being engaged, and then eventually you do formal education if you have the opportunity or the money or whatever, so get married? Is it a temporary type thing? Is it a secondary level, so everyone would eventually want formal education? Or, is informal education in and of itself providing a complete form? Secondly, we have been using the image of a pipeline, which suggests unidirectional movement; I was wondering whether the informal also contributes to our formal education processes and courses that we offer in these accredited institutions.

[82] William Taylor: I think we have to clarify that we are not talking about informal education but non-formal in conversation with formal. Informal is more of a socialization. There are three dynamics there. Here we are talking about non-formal, which is designed, purposeful, has outcomes in mind, has its own internal structure and dynamics.

[83] Lynn Cohick: I apologize for using the wrong terms, so let's change it to "non-formal."

[84] Manfred Kohl: I would like to add to that analysis. The non-formal education stands on its own. Right now, for my experience there are many, many more people involved in the non-formal education and ministry than in formal. And if there is kind of an "engagement" after which one gets "married," I think it stands on its own, and I think we need to recognize that and ask how we can help them. We have to recognize that. They are doing a marvelous job. We have to recognize that there are literally ten thousand if not hundreds of thousands of people who are trained in a non-formal, very simple education. And you will find out how can we be accountable, how can we help with the standards, how can we help to make it even better? These are the issues that we have to discuss with these leaders.

[85] Darrel Block: Ramesh, am I right? I think you had statistics at the GPro Congress about what the percentage is; I know it is less than 5% of pastors receive formal education. It's significantly less than, that isn't it?

[86] Ramesh Richard: Yes, 5% are formally trained for pastoral ministry; this is how Todd Johnson recommended that we frame this. The "pipeline" metaphor is a good one. Non-formal does stand on its own as Manfred [Kohl, 84] just said, but there is also a feeder concept concerning those in non-formal who do exceed or excel, or God compels them and provides them to go into the formal training, and they do go. It is a matter of not seeing formal pastoral training as the expectation, that everyone must be formally trained. It is rather an exception.

[87] I do not know of one non-formal training initiative training that is not led by someone who is formally trained. This is the good part, there is already a complementarity, the suspicions that we had 50 years ago, 40 years ago, are breaking down. Those who were formally trained looked at non-formal training as too ad hoc and too pragmatic. Those who were non-formally trained looked at the formal sector as too theoretical and irrelevant. And there are one thousand two hundred schools all across the world with degrees of accreditation—not all accreditation is alike—and if all of these schools graduated pastoral leaders every class, we would still address the world need by only one percent over ten years. That is why the urgency is there. And, I'm so grateful that as thought-leaders we are working on this.

[88] There is a neutral broker—somebody mentioned the phrase "neutral broker"—it's called TOPIC: Trainers of Pastors International Coalition, which is a body that has been set up for exactly the purposes mentioned here. Some of the work has already been done: we've done a global poll of needs, values, and even some resources that are available all across the world. We find that they basically fall into four areas, some of which are felt needs and some of which are real needs. They are: (1) to preach and teach biblically; (2) to think biblically, which has to do with both theology and Scripture; (3) to live biblically, which has to do with character and spiritual formation issues; and finally (4) to lead biblically. So, we did a global poll of what they thought non-formal education must deliver. The good news is that we have already done some work in hundreds of non-formal training initiatives. What we need right now is a person who will take this organizationally as part of his or her responsibility to bring this all together, even as the GPro Congress follow-up is launched January 1. The follow-up of the GPro Congress starts January 1, 2017, and a lot of groundwork is being laid.

[89] There are three forms and streams of follow-up: one has to do with content, which is the resource provision, Darrell, that you mentioned—finding and documenting all pastoral training curricula in every language of the world, starting with the major languages and going on. Secondly are partnerships, like formal and non-formal. I'd like to add to something that Ian [Payne, 49] mentioned, to affirm it. Between resource provision and accreditation is a middle level which people and pastoral leaders are requesting, and that is certification. This allows for both government and social recognition, but it is not accreditation in the formal training sense, which is ICETE's role, and the role of the nine or so accreditation agencies across the world. I would like to use the word "certification," rather than "accreditation," which may provide for Dennis' [Hollinger, 27] accountability question. The third issue is that of events. Content, partnerships, and events.

[90] There are two questions being asked right now. "When is the next event?" and my basic answer to that is: "If you sense there should be a next event, I'll assist you; please lead the charge!" [laughter]. "Should there be another GPro Congress?" We're not yet there, but we know that a lot of Africans—we

lost 832 visas—who could not come to the GPro Congress. And then, Latin America, we had great representation, but not everybody could come because of the distance, so we have to think through what that means. So, “When is the next event?” A second question is: “Is this a movement?” And I’m very cautious; I don’t want to initiate anything called a movement. I can herald causes, but if I try to initiate a movement, I don’t think I’m sufficiently spiritual enough to decipher selfish ambition from what God wants to do. If a movement results from it that’s fine, but I don’t want to make this my purpose to launch a movement. But it seems like it is happening, we want to recognize it, and continue it.

[91] Generally then, TOPIC exists already, we have a history of championing non-formal pastoral training, we already have the top 100 non-formal pastoral training initiatives in the world, in addition to hundreds more who are working on it. Part of the GPro Congress fallout, which we call the GPro Commission, is working on finding these curricula and organization, forming partnerships with them, as well as the creating the events that we need to foster and facilitate ongoing momentum and catalytic initiatives. That might bring some direction—not resolution, but only direction—to the kinds of conversations that have been happening.

[92] Darrell Bock: I’m going to open up the floor for anyone who wants to say anything that they don’t think has been addressed or said. I am transitioning to wrapping up the call. So, if anyone has anything they want to say in terms of where we are. I have one final step before we get to the final point. The floor’s open again.

[93] Ian Payne: Just two things, really. One is with the enthusiasm we were addressing earlier, the issue of resourcing or providing resources or accessing resources, there is a competency that I think has to be built in and thought about very carefully, and that is contextualization. Resources just dumped on wherever can actually do more damage than good. And so, with the provision of access to resources—which I think is a good idea—we need to somehow still encourage the development of contextualization to particular cases. The second thing is that I was going to resonate with the existence of TOPIC as an institution that is already connected and existing. William mentioned the ICETE; there are seven accreditation networks globally underneath the ICETE umbrella, which also provides a degree of contextualization as you work through each of the networks. It would seem to be a fruitful way forward to get TOPIC to talk with people in ICETE and at least they can be part of a discussion.

[94] Darrell Bock: Ian, I appreciate you mentioning contextualization in thinking about the resource question—which I’ve probably thought more about that aspect of this than anything else, because I’m involved in doing that here. That is, to think through how to produce the core content in such a way that the contextualization happens locally with that material. That, to me, is almost a basic standard that we should insist upon, for the very reasons that you just mentioned. I want to absolutely reaffirm what you just said.

[95] Jessy Jaison: I just wanted to show my agreement with the contextualization part. Within one organization there can be three non-formal local places of non-formal training. When we looked at them, one was a Muslim-dominated area, the other was a Christian-dominated area, and the other one had other agendas. And the content for each of these places had to be very different. I really appreciate

to hear that point coming out of contextualization of the content, and the process and the delivery of what we are thinking of. Thank you.

[96] Darrell Bock: I'm praying that Jonathan is taking good notes, or we're getting a good recording on this, so I would say that another summary point on the five that we had earlier, maybe six, would be this point about contextualization. I hope that gets added to our list of things that we come to an understanding on. I'm being sensitive to everybody's time here, so anything else in terms of a wrap up that we need for this conversation, and I would like to give everyone a brief chance to say, "Have you found this helpful?" Is this a good conversation that you feel like we're having, because if we're not feeling like we're going somewhere, then that's worth knowing. I'm hearing nothing, so I'll view that as an affirmation, because I like to think positively.

[97] William Taylor: Well, I...

[98] Darrell Bock: Go ahead, Bill. I knew it was too good to be true!

[99] William Taylor: I think our silence is general affirmation, it is just that we are maybe not the best voices.

[100] Darrell Bock: I was just thinking about the progress of our own conversation here. Anyone else?

[101] Manfred Kohl: Yes, I understand that we call the whole thing a conversation. I have a little bit of a problem with just conversation, because they don't produce anything except just talk. I would like to really see that what we are doing has some value, and some action will follow, and something will happen, and not just let's have a good conversation, because that is a waste of time, just talking without doing anything, so I would like to put that plug in. I appreciate what we have done, I appreciate your leadership, but I think we also have to talk a little bit more of being more productive and not just talking.

[102] Darrell Bock: We do have two more dialogues lined up. What I'm trying to do with this summary is to give some focus so that there is some movement toward action on some of these. It seems like to me, I've characterized this discussion as a prolegomenon of sorts, a kind of setting of the table, in order to think about how to proceed exactly, and I do think we have some action items. We need to gather some information in a variety of areas related to the input of non-formals, the recognition of what exists at the resource level, the recognition of what exists at accreditation level in terms of what we're actually dealing with, getting the frames around which the conversation should proceed. One of the goals that I had in this conversation was to make sure that we didn't end up treading over ground that's already been treaded, or go in directions that represent mistakes that have been made in going this way before, and I think we've done some of that work already as well. So, let's put on the table one more thing before we wrap up, and that is if anyone has specific ideas for action steps, what do you think those are so that we can think about how to pursue them?

[103] Ramesh Richard: I would like to speak to this, my sisters and brothers, because organizationally is what I think Manfred is leading us to. I would like to see TOPIC as a neutral body emerge in this conversation as someone who serves the facilitation, the solution—except we need a human leader for it—on the call, standing for the responsibility to foster, nurture, and even implement it. Second, concerns the pipeline is the GPro Commission, which is the follow-up from the GPro Congress; it's a four-year project, addressing content, partnerships and events. There are also platforms. There is also a platform called GProConneXt.com, which had 85% of those who attended Thailand already signed in. We had hundreds of plans recently submitted so there is momentum we would like to keep going, and I would like to have everybody invited and participate in the conversation at the GProConnex.com. Jason Tan, who is on the call with us is one of the catalysts that we are depending on to get this done.

[104] Darrell Bock: Ramesh, should we create a specific page for this topic?

[105] Ramesh Richard: I'm sure that will be possible. I think that would be fantastic.

[106] Darrell Bock: Because I think a repository where can all interact and continue to interact with each other between calls and keep everybody up to date on what's going on would be a good idea.

[107] Ramesh Richard: Yes, that would be great. Of course, all of us hold the end and the necessary outcome to be more pastors better trained, at every level possible, with the scalable strategy, with the solutions of speed, and all of us in a spirit of servanthood, and I've detected that. And, Darrell, I want to thank you my, brother and colleague, for facilitating this, and everybody on the call, Jonathan you as well and your team. Those are my final comments and words. GProConnex.com is a practically needed step. The GPro Commission is going to be doing content partnerships and events, and TOPIC, which is a neutral umbrella organization, might be able to facilitate this because some work has already been done, and it can be resuscitated to not just a shell but the one which supports this whole initiative.

[108] Manfred Kohl: Would it be possible if you could name half a dozen of the key leaders involved in non-formal education around the world to be a part of our next conversation?

[109] Ramesh Richard: Yes, and TOPIC can do that; I already have them at the top of my head.

[110] Ian Payne: And could we get someone from ICETE as well?

[111] Ramesh Richard: Sure.

[112] Darrell Bock: Any other suggestions for action steps?

[113] Ramesh Richard: Probably we should also get Scott Cunningham of OCI.

[114] Darrell Bock: He actually wanted to be in on this call but couldn't make it. But he's in the loop and in the conversation.

[115] Jessy Jaison: Can we also have someone from ATA—Asia Theological Association—come?

[116] Darrell Bock: Okay, anything else from anybody? And then I'm going to let Ramesh wrap up....

[117] Ramesh Richard: Thank you. The core obligation of this group is to build this pipeline, and it could be summarized as a relationship between formal and non-formal bridge building and community. It has been going on for a while, but we have a real opportunity, my brothers and sisters, to build this, and to build this well because of the vast numbers of those who are serving today. They will be preaching tomorrow on Sunday, and winging it and improvising it without any sort of framework or foundation which you and I have been so privileged to have. So, let's deliver church health through the health of the pastoral leaders who we get to train in large numbers. Thank you so much, Darrell. The core obligation is to build a pipeline on a platform that will allow large numbers of pastors to be trained for the sake of the large numbers of people who have not yet heard about our Lord Jesus.

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