



Report of the 1st SEA-HCD Program Implementation Consultation

4th to 8th May 2009

Hosted by

Compassion International
& MBTS Holistic Child Development (HCD) Institute
Penang, Malaysia

Editor: Lim Siew Ling

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PROGRAM SCHEDULE

Monday, 4 May

| Time | Session | Conducted by |
|------------|--|--------------------|
| PM 1:00 | Participants check in at the front desk | |
| 4.00 | Registration at conference room | Rev. Lim Siew Ling |
| 4:00– 5.30 | Afternoon tea | |
| 7:00– 9.00 | Welcome & Opening Dinner, Introduction of Participants and the Consultation Process | Dr. Dan Brewster |

Tuesday, 5 May

| Time | Session | Conducted by |
|--|---|---|
| AM 7:30 – 8.30 | Breakfast | |
| 8.30 – 9.00 | Morning Devotion | Ms. Dewi Sartika |
| 9.00– 10.00 | SESSION I The Children in South East Asia: A Report | Mr. Ricardo Toyditz Cosico |
| 10:00 –10.45 | Response 1: The role of theological institutions in meeting the children’s needs in SEA. | Dr. Sunny Tan |
| 10.45 –11.15 | Morning Tea | |
| 11:15 –11.30 | Matters Arising from Presentations | |
| 11.30 – 12.15pm | Response 2: The role of the Global Alliance in HCD training in SEA. | Dr. Dan Brewster |
| PM 12.15 – 1.00 | Response 3: HCD training in CHINA | Rev. Eva Ching |
| 1.00 – 2.00 | Lunch | |
| 2.00 – 3.00 | Response 4: HCD training in PHILIPPINES | Dr. Theresa Lua & Dr. Nativity Pettallar |
| 3.00 – 3.30 | Response 5: HCD training in CAMBODIA | Ms. Bev. Liang |
| 3.30 – 4.00 | Response 6: HCD training in THAILAND | Mrs. Nantiya Petchgate |
| 4.00– 4.30 | Testimony from HCD Alumni | Mr. Joshua Vogel |
| 4.30 – 5.00 | Afternoon tea | |
| 5.00 – 5.15 | Summary for the day | Dr. Nativity Pettallar |
| 5:15 – 5.30 | “IMAGINE . . .” | Harvest Sdn.Bhd. |
| Evening Free / Dinner at Participant’s Leisure Global Alliance SEA Representatives Meet | | |

Wednesday, 6 May

| Time | Session | Conducted by |
|-----------------|--|------------------------|
| AM 7:30 – 8.30 | Breakfast | |
| 8.30 – 9.00 | Morning Devotion | Dr. Julie Detalo |
| 9.00 – 9.45 | SESSION 2 Contextual Needs of HCD Programs in South East Asia | Dr. Rosalind Tan |
| 9.45 –10.45 | Response 1: What are some contextual needs in implementing HCD Programs in South East Asia? | Working Groups (TL) |
| 10.45 –11.15 | Morning Tea | |
| 11.15 – 12.45pm | Response 2: Meeting Contextual Needs: Training Teachers for the HCD Programs: A Proposal | Dr. Allan Harkness |
| PM 12:45 –1.00 | Matters Arising from Presentations | |
| 1.00 – 2.00 | Lunch | |
| 2.00 – 3.30 | Rest and Preparation for Evening Event | |
| 3.30 – 4.00 | Gather at Hotel Lobby for van service to MBTS | |

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|--------------|--|---|
| 4:00 – 4.30 | Afternoon tea with MBTS Faculty | |
| 4.30 – 6.00 | 4.30 – 5.00 Visit campus and library 5.00 – 6.00 HCD Training in Malaysia | Dr. Sunny Tan Dr. Dan Brewster Dr. Rosalind Tan |
| 6.00 – 6.30 | Summary for the Day | Ms. Allison Lee |
| 6.30 – | Depart from MBTS / Dinner | |
| Evening Free | | |

Thursday, 7 May

| Time | Session | Conducted by |
|--|--|--|
| AM 7:30 – 8.30 | Breakfast | |
| 8.30 – 9.00 | Morning Devotion | Dr. Kris Timotius |
| 9.00 – 10.00 | SESSION 3 Developing an appropriate HCD curriculum for your institution: A South India Model. | Dr. Jeyaraj Jesudason & Mr. Thomas Swaroop |
| 10:00 –10.45 | Response 1: Identifying students' competencies at different levels: Certificate, Diploma, Master, and PhD. | Working Groups (TL) |
| 10.45 –11.15 | Morning Tea | |
| 11:15 –11.30 | Matters Arising from Presentations | |
| 11.30 – 12.00 | Response 2: Resources - Faculty and Library | Dr. Sunny Tan |
| 12.00 –12.45 | Response 3: Resources - Networking & Partnerships | Dr. Dan Brewster |
| 2.45 – 1.00 | Matters Arising from Presentations | |
| PM 1.00 – 2.00 | Lunch | |
| 2.00 – 2.45 | Response 4: Resources - Introducing the GA Website | Mr. Kok Chik Bu |
| 2.45 – 3.30 | Response 5: Recommended actions emerging from group discussions | Working Groups (MW) |
| 3.30 – 4.15 | Response 6: Formation of a regional coalition as support group | Mrs. Menchit Wong |
| 4.15 – 4.30 | Summary for the day | Ms. Bev. Liang |
| 4:30 – 5.00 | Afternoon tea | |
| 5:00 – 6.00 | Conclusion to Conference: End words, Small group prayer, Commissioning of participants. | Dr. Dan Brewster |
| Evening Free / Dinner at Participant's Leisure | | |

PARTICIPANT'S PROFILE

Ms. Dewi Sartika Batubara is a facilitator of ASHA FORUM Indonesia, Indonesian Children At-Risk Network and also the Training & Support Manager of Compassion International Indonesia Office, Bandung, Indonesia. She holds an M.A in HCD from MBTS and has worked with Compassion Intl. as Research & Evaluation Specialist at Compassion Indonesia.

Dr. Dan Brewster is the Director for International HCD Ministries Compassion International. Dan has worked with Compassion for 24 years. In the years prior to his present work in Asia, Dan was the Advocacy Director for Compassion in Asia, Africa Area Director, Director for Program Development and the first Director for Advocacy for Compassion International. Dan and his wife Alice have lived in Penang, Malaysia for the past ten years. Dan has a doctorate in Missiology from Fuller Seminary, and has written and taught widely, promoting and managing Christian holistic child development ministries and programs.

Ms. Tryphena Chin is an HCD graduate of MBTS. She joined the MBTS HCD Institute in 2005 as part time staff and currently is the office administrator. Other than administrative duties, Tryphena coordinates the Mandarin track child studies program offered by MBTS. Before joining the HCIDI, Tryphena was on staff at a children's home.

Rev. Eva Ching is the Children's Ministry Senior Minister of Asian Outreach. For more than 30 years, she has been leading and promoting Children's Evangelism and Sunday School Ministry in Hong Kong. In recent years, Eva has committed herself to China, developing SONshine China --- for Encouraging, Equipping and Empowering children and youth workers of China. Her specialty is Training Trainers to Train. Eva's vision is to see the next generation of China becoming ministers and missionaries for the Kingdom of God.

Mr. Ricardo Toyditz Cosico Jr. is the Associate Director of Advocacy for Compassion Southeast Asia. His dream is for the churches in Asia to be S.U.P.E.R. Churches (Strengthened, United, People-Focused, Equipped and Relevant) and that local Christian NGO's will enable the churches to fulfill its role in Integral Mission. Toyditz is also an Ordained Elder of the Bread from Heaven Community Church in the Philippines and conducts Leadership and Management training for pastors and church leaders all over Asia.

Dr. Julie Macainan-Detalo is the president of Visayan Nazarene Bible College (VNBC), president; Association of Christian Schools in Cebu (ACSC); Accreditation Commission Chairperson, Philippine Association of Bible and Theological Schools (PABATS); and Corporate Secretary, Board of Trustees of Asia-Pacific Nazarene Theological Seminary (APNTS). She is married to Pastor Joel O. Detalo, Jr. Julie holds an Ed.D in Educational Management.

Dr. Allan Harkness was appointed founding dean of AGST-MST in 2004. Allan holds post-graduate degrees in psychology (MA), theology (BD), and Christian education (PhD, Murdoch). Prior to moving into his current role, Allan was a faculty member of Discipleship Training Centre (1989-93) and Trinity Theological College (1997-2003) in Singapore. He specializes in Christian education, and from 1998-2005 was editor of the Journal of Christian Education. From New Zealand, Allan and his wife Marven have been in Asia as members of OMF International since 1988. Allan is seconded by OMF International to AGST-MST. They are Singapore permanent residents.

Dr. Jesudason Baskar Jeyaraj is an ordained clergy of CSI Diocese of Madurai-Ramnad and Professor of Biblical studies, taught in seminaries in Madurai, Chennai and Bangalore for the past 30 years. He is currently the Director of Jubilee Institute for HRD organizing seminars and publishing books. He is also one of the Vice-Chairpersons of CFCD-India and involved in the Global Alliance for Advancing HCD as South Asia Representative. He has published several articles in leading journals and several books.

Mrs. Jenjira Kiriratnitikul or Jane is a faculty of Bangkok Institute of Theology. She graduated with a Master of Divinity and currently directs the Holistic Child Development program at BIT. She teaches Systematic Theology, Acts and English and is also a preacher in her church.

Mr. Kok Chik Bu has worked in Christian non-profits for the last 8 years, including the organization Viva, working together with networks to help the Christian faith community brings hope and transformation to children at risk. He serves as part-time staff at the MBTS HCD Institute and currently pursues his Master's degree there. Chik Bu is also the Web Manager of HCD Global Alliance.

Ms. Kezia Lawira has a Bachelor of Theology from South East Bible Seminary. She has taught Christian Religion at an elementary school and English at Junior High School in a village at West Java. She teaches English at an elementary school and is interested in education especially for children. She is enrolled in a Master of Education program. She hopes she can be involved in training many young people to help the children in need.

Ms. Allison Lee is Associate Dean of the English Department of Malaysia Bible Seminary, Kuala Lumpur. Her teaching areas are biblical studies and languages. In 2006, at Chiang Mai, Thailand, she met Dr. Dan Brewster who brought to her attention the plights of poor children. She hopes to develop appropriate HCD curriculum for her seminary (MBS) through this Consultation.

Mrs. Beverly Laing and her husband Gary have been in Cambodia since September 2007. Beverly currently administrates ChildCarePlus, a Canadian child sponsorship program, volunteers with girls rescued from the sex trade and taught this semester at the Cambodia Bible Institute. She and her husband have three grown children in the West, and by the end of this year will have four grandchildren.

Rev. Lim Siew Ling has been in full time ministry since 1989 and received her ordination with the Assemblies of God in 1997. Siew Ling graduated with a Bachelor of Ministry from the Bible College of Malaysia in 1992 and a Master of Arts in Ministry from the Asia Pacific Theological Seminary, Philippines in 2004. She has assumed the roles of Mission Pastor and Zone Pastor (intergenerational cell groups) in her ministry career. Siew Ling is currently pursuing an M.Div. in HCD at the Malaysia Baptist Theological Seminary and is involved in editorial work for HCD resources.

Dr. Theresa R. Lua is Dean of Asia Graduate School of Theology-Philippines (AGST-Philippines) and Asst. Secretary for Accreditation and Educational Development, Asia Theological Association (ATA). She is the professor of the Doctor of Education Program at AGST-Philippines.

Dr. Nativity Abecia-Petallar received her doctorate of Theology in 2002 from the Asia Baptist Graduate Theological Seminary, Philippines. She is an ordained Elder of the Free Methodist Church, Quezon City. She is also the HCD Program Director at Asia-Pacific Nazarene Theological Seminary (APNTS). Her other involvements include pastoral care of children, teacher training, curriculum development, and project coordination.

Mrs. Nantiya Petchgate is the Dean of Academic Affairs at Bangkok Institute of Theology (B.I.T.). Her education background includes a B.A. degree at Srinakarinvirot (Bangkok , Thailand); M.Div., Asian Center for Theological Studies and Mission , Seoul , S.KOREA; M.Th., Trinity Theological College , Singapore (Asian Church History); Cert. in Feminist Theology, Lutheran School of Theology, Chicago , U.S.A. -Teaching : Thai Church History, Asian Church History, Feminist Theology and Thai studies.

Pastor Philbee Proettisawatdee teaches Christian education and trains Sunday school teachers at the Bethel Bible School in Chiang Rai, Thailand. She graduated from MBTS with an M.Div majoring in

child studies and education. Having enrolled in some HCD courses, she is seeking to learn how to train the children's workers in her region.

Pastor Sompong Proettisawatdee was pastor of a Baptist church in Bangkok before he enrolled to upgrade himself at MBTS. Together with his wife, he graduated with an M.Div. and now is the Academic Dean of the Thai department at Bethel Bible School, Chiang Rai, Thailand. He is actively engaged as camp speaker, preacher and teacher among the local churches in Northern Thailand.

Mr. Thomas Swaroop is the Child Advocacy Director- South Asia, Compassion International. He has been part of the HCD teaching team since the program begun in 2001. Thomas has been involved with children's ministry the last 30 years and also has 20 years of ministerial experiences in development training with EFICOR (*Tearfund* partners, India). Among other qualifications, Thomas holds a Masters in Social Development from Reading University, UK.

Dr. Rosalind Lim-Tan is director of the HCD Institute at MBTS and a regional representative of the HCD Global Alliance. She also serves as honorary education consultant for various networks and projects in Malaysia and China. Her interest is in developing contextual training for children's workers in the Asian settings. Rosalind's PhD research is on faith formation of children.

Dr. Sunny Boon-Sang Tan is the Academic dean of MBTS, a director of the Child Theology Movement and an ordained minister in the Malaysia Baptist denomination. Before joining the seminary, he was pastor of a local church for 13 years. Sunny received his Th.D. from the ABGTS researching on the priesthood of believers as a formative paradigm for congregational identity amongst Malaysian Baptist churches. His literary contribution to the Child Theology movement includes a booklet on "Child Theology for the Churches in Asia: An Invitation."

Dr. Kris Herawan Timotius has been working at Satya Wacana Christian University since 1974. His educational background is Natural Science, especially Microbiology, Biochemistry, and Organic Chemistry. At the moment he is teaching Biologically Psychology, Sustainable Development, and natural science for students from the primary school teacher education program. His current interest in psychological research is autism, antisocial behavior, and self injuries. Kri is one of the Compassion board in Bandung, Indonesia, a member of Indonesia Mennonite Church and Chairperson of Indonesian Leprosy Foundation.

Mr. Joshua Vogel hails from South Carolina but is as much at home in Malaysia. He was among the first batch of HCD students to graduate from the program. Joshua presently serves at Harvest Center Bhd. Other than his teaching and training responsibilities he also coordinates the Faisal Cup, a soccer tournament for marginalized street kids. Joshua is currently pursuing a course on Montessori teaching for children.

Mrs. Menchit Wong serves as the International Child Advocacy Director of Compassion International. She is the global team leader of the child advocacy team of the International Program Division. This global team includes the regional advocacy directors of Africa, Asia and Latin America, and the Director of Academic Programs in Holistic Child Development. She also serves in the steering and leadership teams of the Global Children's Forum, the Global Alliance for the Advancement of Holistic Child Development (HCD) Programs, and in the Philippine Children's Ministries Network (the children's commission of the Philippine Council of Evangelical Churches).

TUESDAY 5 MAY: SESSION 1

Devotion

The Consultation kicked off with a prayer by Dr Rosalind Tan and worship by Dr Theresa Lua who led in the majestic hymn, “Great is Thy Faithfulness.” Dr Dan Brewster warmly welcomed all the participants and gave each an opportunity to briefly introduce themselves. This was followed by an inspiring devotion by Dewi Sartika (fondly known as Ika) who expounded on 2 Kings 5:1-3.

Aptly entitled “A Little Girl with a Great Faith,” Ika’s devotion exemplifies what it means to reach scriptures with the child in the midst. She began by pointing out that the heading of the story in 2 Kings 5:1-3 would typically read as “Naaman Healed of Leprosy” (NIV version) which tends to highlight the adult, i.e. Naaman. However, when read from a child in the midst perspective, Ika reminds us that the true hero and main actor in the story is none other than Naaman’s servant, the young slave girl. She was in fact instrumental in making Naaman’s name known in the Bible. If not for this courageous yet unknown girl, we may never have heard of Naaman. The courage of the slave girl resulted in Naaman being miraculously healed and confidently saved: “Now I know that there is no God in all the world except in Israel” (2 Kings 5:15).

The story of Naaman’s slave girl reminded us that God in His sovereign plan can use even a vulnerable at-risk child to accomplish His great purposes. Ika challenged the participants to have courage like that of the slave girl:

- She took action even though she was just a little unknown foreign slave girl.
- She took action even though what she can do was only a small thing.
- She took action even though the stake was very high.

Ika then relate a parallel real-story of a girl named Semi Setyani who is attached in one of her centers in a small village in Ambarawa, Central Java. She is 13 years old and joined the Child Development Center since she was 7. She was born with a heart divulgence disease. When she was a baby, her body would often turned blue when she cried. Her crying sounded like cat’s voice. The doctor said she could only survive until 6 months if she did not have surgery. Because her parents could not afford to pay for her surgery, she had to wait until 17 April 2008. Semi found courage through Philippians 1: 21 – “For me to live is Christ and to die is gain” to undergo the surgery and testified that wants to be a pastor and a Gospel singer.

In her closing, Ika challenged the participants with the following questions:

- Are we brave enough to express our faith even though the stakes are very high?
- Do we have the courage to believe like Semi in Phil 1:21 – “For me to live is Christ and to die is gain?”
- Do we have the faith to believe that we can make a difference despite doing a small thing?
- What is the small thing that God is asking you to do now?

The State of Our Children in the 21st Century

By Ricardo “Toyditz” Cosico Jr.

The presentation by Toyditz can be summed up thus:

- The Challenge: The Present State of our Children in the 21st Century
- The Message of Hope – What Can Children Do? (Personal Testimony of Yanan)
- The Role of the Church in Child Transformation: What Can the Church Do?

The Challenge:

The participants were updated on the sad state of affairs about children through the UNICEF reports. “We see them in the books we read, we see them every night on the evening news and in the newspapers we read every morning. But are children really just numbers? Are they just mere statistics?” asked Toyditz. We were challenged to do something with what is going on with the children in our midst.

The Message of Hope:

Toyditz shared the story of Yanan Melo, an eight year old boy whom he met when conducting the Strategic Planning with churches in the Southern part of the Philippines. Yanan had come with his father Glen who is a church pastor and one of the founding members of Kagay-an Children’s Ministries Network. Young Yanan religiously listened to his lectures and also participated in the workshops by doing a Strategic Plan for his children’s group. Not too long after that, Yanan wrote to Toyditz to express that he would like to be a pastor when he grows up. Four months ago, Yanan even emailed him to report that there are now 18 children in his care group and he has come up with 2 power point presentations that he is using in ministering to the street kids and kids in the slums.

“Who says that kids can’t dream?” challenged Toyditz. He thinks that the reason why many of our child development organizations’ plans are poorly planned and poorly executed is because we plan without the children. Many summit meetings on poverty fell short because the ‘experts are not poor and the poor are not the experts’ meaning the poor themselves were never consulted. Toyditz is all the more convinced that the children should become the principal actors of their own development. Our children can become our most important partner in reaching out to others.

Toyditz used the analogy of God’s creation to illustrate that just as God has not left His creation which is now broken, He will not abandon the children in spite of their seemingly hopeless situation. The Spirit of God is still “hovering” over the suffering children around the world

The Role of the Church in Child Transformation

Quoting from Perry Downs, Toyditz recommended the following ways churches can minister effectively to children:

- Treat children with respect – The church must accept the children for who they are and for whom they are not. They are to be accepted and loved not for what they can contribute in the future as adults but for what they can contribute today – their child like faith, their purity and their willingness to be part of the Great Commission.
- Teach them God’s word – The Bible must be taught to children for their nurture. Effective nurturing of children is done through stories. Children should be told the stories of the Bible as a means of learning about God and what he has done.
- Model the truth in your life – Children learn a great deal by watching and by imitating. They observe adults to learn how to behave and imitate what they see in us. God has design them to learn this way. Our task is to be good examples of what we are teaching.

- Enter into a relationship with them and love them – Although demanding, we must relate to children through the ministry of unconditional love.
- Pray for them – We need to seek God’s ultimate power to heal these children and lead them to experience God’s love and redemption.¹

“No one of us can turn the children’s dilemma around; not even one church denomination or one mission agency can do it. We are in this commitment together, and we will all need to do our part. Begin small, doing something, somewhere, somehow – NOW!” - Larry W. Sharp

Toyditz concluded his presentation with a Prayer for Children written by Amy Carmichael:

Father, hear us, we are praying,
Hear the words our hearts are saying,
We are praying for our children.

Keep them from the powers of evil,
From the secret, hidden peril,
Father, hear us for our children.

From the whirlpool that would suck them,
From the treacherous quicksand, pluck them,
Father, hear us for our children.

From the worldling’s hollow gladness,
From the sting of faithless sadness,
Father, Father, keep our children.

Through life’s troubled waters steer them,
Through life’s bitter battles cheer them,
Father, Father, be Thou near them.

Read the language of our longing,
Read the wordless pleadings thronging,
Holy Father, for our children.

And wherever they may bide,
Lead them home at eventide.²

COMMENTS/RESPONSES BY PARTICIPANTS:

- What are the churches doing about these statistics?
- How much of these statistics challenging the pastors and churches?
- Are the statistics penetrating the churches?
- What are the pastors doing about it?

¹ Downs, Perry: Interventions: An Holistic Approach; Children In Crisis: A New Commitment, Phyllis Kilbourn Editor.

² Amy Carmichael Children in Crisis: A New Commitment, Phyllis Kilbourn Editor.

(Toyditz's reponse: Most of churches are even not aware of these statistics. It is the pastors and church leaders who need to be informed).

- Awareness should begin in seminaries. The starting point is in the initial training in seminaries and not so much in the upgrading of training in pastors at a later part of their ministries.
- The church says "We are too busy building churches." The seminary says "We are too busy raising theologians."

Response 1: The Role of Theological Institutions in Meeting Children's Needs in SEA

By Dr Sunny Tan

Dr Sunny Tan opened his presentation with the statement, "The Church will never be able to solve the world's problem, but we can try to do something." He said that the theological school is an arm in the equipping of pastors and church workers to the "alternative way of ministering."

The churches can do two things: (1) Go out into the neighborhoods and communities – to where the children-in-need are to and meet the children's needs; and (2) Churches as visible groups of believers need to treat the children in their midst in such a way that bear witness to God's attitude to children. The church is called to show the world that it is an alternative society, or in John Stott's words, "God's New Society." The way Christians in local churches treat children are to be so attractive that people around would want to be part of us.

Dr Sunny stated that theological institutions should play a 3-fold role viz.:

- in skill-training
- in forming theological minds
- in finding and announcing contextual concerns

COMMENTS/OTHER RESPONSES BY PARTICIPANTS

- Dr. Lua called our attention to the "formation of the heart" in relation to the passion in ministering to and with the children
- It is also good to spell out clearly the formation of the heart that beats for God on what matters to Him. The problem of today's graduates – the kind of spiritual formation they have does not include caring and showing compassion for the poor and needy.
- What are the proposals for seminaries to equip churches for the **doing** part.

(Dr. Sunny Tan's response to the above: the best way in the "doing" is the church. We need to put the child in our midst... if I don't believe it theologically, I won't be *doing* it. The seminary cannot play every role.)

- There is a **missing link** between seminaries/church and NGOs. Much of the "doing" is by the NGOs. Seminaries and churches need to learn from the NGOs on why they do what they do e.g. child rights, protection – the praxis etc.
- In government-run colleges which offer degree programs, students have to do **practicum**. Therefore, it is vital to do a **laboratory experience** for practicum. Seminary (with theology) and church (with praxis) should enter into a partnership to model to the community an effective HCD program e.g. a pilot project. The community needs to see before they can believe.

- Re. Toyditz’s statistics reveal the situation of children at risk is complex. We need to examine the symptoms to know the root causes. Where do children’s problems begin? E.g. if it is the adults, then perhaps parenting skills are needed. Parents need to attend HCD training and be disciplined.

(Dr. Dan Brewster reminded that the HCD program is more than a workshop – not specially designed for day to day hands-on training. Even at certificate level it is inclusive of theological reflection.)

- The church says we already know that children are at the heart of the church program. Pastors need to reminded the way we have been dealing with children is only spiritual and not holistic.
- Seminary students think HCD is a ladies’ program.

(Dr. Dan Brewster responded that the model in Scriptures is that Jesus is a *real* man – dirt under his fingernails. Stereotyping the HCD program is part of the problem.)

- Seminaries treat HCD as electives. Therefore, make HCD as core course – e.g. make it compulsory for students to learn about children, and then Family & Parenting whatever the program/level is.
- Pastors are looking at “numbers of congregation” and “numbers of donation” (2 Ms – members and money). There is a priority problem and businesslike approach in churches.
- Child theology and child development are related to church growth.
- One participant shared that when her husband was reaching out to the poor children, the senior pastor of his church asked “Why are you doing this? After all, they will never be able to pay tithes.”

Response 2: The Role of the Global Alliance in Supporting HCD Training in SEA

By Dr. Dan Brewster

Popularly known as the “4/14 guy,” Dr. Dan Brewster asked the participants his usual question: “How many of you came to know Christ before the age of 18?” 22 persons which comprised 70% of the entire Consultation raised their hands. Once again, Dr. Dan Brewster made his case that most Christians will come to know Christ before the age of 18.

Dr Dan emphasized the senior leadership as a vital key to reaching the children. Citing the story of Hagar and Ishmael (Genesis 21), Dr Dan made a clear implication for HCD training:

- God heard the child crying and sent an angel asking, “Why is the child crying?”
- Churches and seminaries need to ask, “Why are the children crying?” and then do something (esp. for those who are outside the church)

The Church often does not know why the child is crying. They are not asking the question that the angel asked “What is the matter?”(21:17). This is part of the reason for the lack of HCD training in both churches and seminary. We have largely ignored the children.

Dr. Dan Brewster then proceeded to share on the themes of HCD and presented the vision of Global Alliance:

- The scope – inside and outside the church
- The nature – holism
- The approach – both practitioners and church leadership
- The intent – to produce a whole new layer of Christian leadership
- The foundation – sound theological reflection
- The mission – child in focus
- The partnership – church-based

Response 3: HCD Training in China

By Rev. Eva Ching

Having been with Asian Outreach China Ministries since 1967, Eva reported that AO has grown from one program to the other such as:

- First “Stream in the Desert”, “Read Bible” & “Bible School in the Air”
- A New Bible for A New China
- Donkey for Jesus
- Now: - “Training Trainers to Train” and “Leading Leaders to Lead”

After more than 40 years, in reflection, Asian Outreach ministries can be summed up into 4 stages:

- Stage 1: **TO** China (1967-1977)
- Stage 2: **IN** China (1977-1987)
- Stage 3: **WITH** China (1987-1997)
- Stage 4: **FROM** China (1997- present)

With more and more ‘IN’, “WITH” & “FROM” AO’s approach is now strategic, long term, leveraging and holistic. Eva’s personal involvement in AO has been more than 30 years now, and has always involved children. Since 2005, together with her home church, Shaukeiwan Baptist Church of Hong Kong, she started SONshine, China. SONshine is a movement to motivate, revive, and train children and youth workers in China. It focuses on training trainers to train and leading leaders to lead.

China Population and Children’s Situation

- Over 40% of China’s 1.3 billion populace are under 30
- Half are aged 0-14 years
- This amounts to 250 million children and youth

So far, more than 10 module courses in various children’s ministry topics have been taught. Over 8,000 first and second generation students have been trained. They came from all over the country. In one city, a Summer Vocational Bible Camp drew more than 56,000 children! More and more children’s ministry materials are now indigenously produced by the China church.

Asian Outreach Challenge...

...is not just to do “bigger”, but also to do “Training Trainers to Train” and “Leading Leaders to lead better. For training trainers, their requirement is now systematic and creditable. For leading leaders, the leaders are getting ready, and excited to move into their communities. For instance, the leaders are eager to meet the needs of China’s high priority social concerns: Migrant Workers (Over 30-40 million!), and their children (15-20 million), now marginalized by China’s massive and rapid urbanization. Asian Outreach’s Social Development called ActionLove has launched a national wide program in China to bless the migrant children in their health care. It’s called the “Young Eagles.” Both Action Love and the China Church are appealing for HCD training, which can allow China’s Christians to connect with their society in ways that will be appreciated by all. The challenge is to

minimize the tension between the 4Ps: Practitioner, Professionals, Projects and Programs. Eva's current focus is to train trainers to become qualified trainers with a special emphasis on HCD curriculum development so that the children of China can grow just like Jesus did! (Luke 2:52).

COMMENTS/OTHER RESPONSES FROM PARTICIPANTS:

- How many of the churches in Hong Kong are serving in China?

(Eva's response: Christians at 10% of the population now outnumber the communists. Ministry in China is extremely low profile. Larger and medium size churches must minister in China or would be considered "outdated.")

- Is the certificate of Christian Education a HCD program?

(Eva's response: Thinking "holistically" is a new mindset among the Chinese. The Certificate of Christian Education in Hong Kong is a 2 year course of 12 subjects (1 credit per subject) accredited by MBTS. The church select their own candidates. So far, 51 have graduated from North East province and etc. We are helping several churches to model the HCD).

Response 4: HCD Training in Philippines

By Dr. Theresa Lua and Dr. Nativity Pettallar

By Dr. Julie Detalo (Luzon Nazarene Bible College, LNBC), Dr. Nativity A. Petallar (Asia-Pacific Nazarene Theological Seminary, APNTS), and Dr. Theresa Lua (Asia-Graduate School of Theology, AGST)

This team of dedicated and passionate trainers presented the HCD programs in both the Bachelors and Masters level.

The Bachelors program in HCD is an integration of HCD courses with the Bachelor of Theology and Bachelor of Religious Education. The purpose was to train laypeople and pastors through HCD modules. The M.A. in RE in an accredited program recognized by the Philippines Commission in Higher Education (CHED). It requires 48 units for graduation.

The PhD in HCD is a partnership program between APNTS and AGST (the educational arm of the Asia Theological Association which offers postgraduate programs). The PhD in HCD is a multi-year, inter-disciplinary, research-oriented degree that builds on an earned master's degree. Graduates of the Ph.D. in HCD will be prepared to teach, to lead specialized ministries for children, and to engage in intensive and original research. It is intended for those who are or will be high level practitioners and for those who are leaders or administrators of ministries with children.

For more details, see Appendix.

COMMENTS/OTHER RESPONSES BY PARTICIPANTS:

- What will happen after the PhD?
- Is the PhD a faculty development program?

Response 5: HCD Training In Cambodia

By Bev Laing

Beth gave a brief background of herself and the context of her ministry. Beth is with the Assemblies of God serving in Cambodia which is still experiencing the after-effects of the Pol Pot regime. Beth reports that parental debt is usually because of health issues and medical needs are almost in the Dark Ages. 70% of Cambodians still live without electricity. Her ministry to children involves basic things like toothbrushing skills, visitation, medical and dental missions.

According to Beth, there is no current HCD program in Cambodia at this moment. Generally, ministries are done through holistic programs such as healthcare, health awareness or helping the Khmers start a business. The Cambodia Bible Institute is looking at a way of integrating HCD materials into a church program with the possibility of a future diploma HCD program of its own. The CBI is also planning on using some of the HCD materials as part of a teacher's training program to be done through the college.

Response 6: HCD Training in Thailand

By Mrs. Nantiya Petchgate

Nantiya began her presentation by giving a brief overview of the religious background of Thailand. Overall, Buddhism (Hinayana or Theravada) comprises about 94% of the religions. Christianity is regulated by the Government of Thailand and consists of 5 main groups viz. Roman Catholic, Church of Christ, Evangelical Fellowship, Baptist Church Association and the Seventh Day

Since 1988, 3 Protestant groups form “The Thailand Protestant Church Coordinating Committee” with the following purposes:

- To affirm the Unity among all Protestant groups in Thailand.
- To bring good cooperation and collaboration in all ministries and religious activities.
- To be the coordination-center with the government sector and the private sector.

Nantiya then gave a brief history of the Bangkok Institute of Theology:

The Bangkok Institute of Theology or BIT was established in 1941 by the 7th District of the Church of Christ in Thailand. It began as a Bible training center with five students. A woman pastor, Jiow Woi Chen from China, had come to preach in Thailand to a Chinese congregation when WWII began. Remaining in Thailand, unable to return home because of the war, she began this training center, teaching in the Chinese language.

1960 The Bible training center was registered with the Ministry of Education of Thailand. The training center became the Bangkok Institute of Theology

1975 B.I.T. became a member of Asia Theological for Theological Education in Southeast Asia and Asia Theological Association.

1980 B.I.T. began offering a bachelor degree program and changed to teaching in the Thai language.

1984 B.I.T. began offering an MDIV degree curriculum and received accreditation

From ATESEA for the bachelor degree program.

- 1989 B.Th curriculum and program received accreditation from ATA. B.I.T. withdrew its membership from ATA.
- 1995 B.I.T.'s M.Div program received accreditation from ATESEA
- 2001 B.I.T. celebrated its 60th year anniversary
- 2006 B.I.T. became a department under the Christian University of Thailand. The Ministry of Education recognized B.I.T. as a university.

From 2008 degree programs are recognized and approved by the government.

The Ministry of B.I.T. offers two programs of study, a Bachelor of Theology and a Master's of Divinity. B.I.T. also offers short intensive programs of study covering a variety of topics. Currently, BIT is offering a Certificate in HCD, details of which are at the Appendix.

Obstacles and Problems

I don't understand why participation is low since 600 workers are required to be trained through this course. I would like to be able to discuss and work together with Compassion workers, administration and BIT to better access, understand, and make changes accordingly.

Future Plans

Nantiya shared that BIT will be following up the BIT students and Compassion staff in order to improve the HCD curriculum and their ministries among children. She has plans to offer this program to other Bible seminaries and BIT alumni. Nantiya's burden is to change attitudes toward children in society and for pastors and the Christian community to be concerned for and reaching out to children outside the church. She sees the need to educate and train church members to welcome children from outside who may lack family and love. It is her hope to raise up the faculty at BIT who would lead and head a program for holistic child development. BIT has not considered HCD on a master's level yet because the government requires three of the BIT faculty to have a doctorate level of education in holistic child development.

Testimony from an HCD Alumni

By Joshua Vogel

Joshua Vogel is attached to Harvest Bhd which is both a church and school. MBTS work with Joshua in conducting workshops for the following ministries amongst refugee and poor children:

- Teach the Bible to children who can't read, especially refugee children who are not educated
- Engage in Bible play, discussion in Sunday school
- Believes that education is a way to get out from poverty
- Developing children to have confidence to "stand up to their parents" in the right way

Joshua presented a touching self-made video entitled "Little Is Much" which greatly inspired the participants.

COMMENTS/OTHER RESPONSES FROM PARTICIPANTS

- As a practitioner, what advice would you give to the seminaries?
(Joshua's response: Relevant training e.g. HIV,)

- HCD training is a 2-way traffic – to shape our curriculum. How many seminary students are linked to practical work with you?

(Joshua’s reply: none)

- Key issue is how much can theology change our society? The focus should be on interaction between theology & praxis.
- We must be careful not to overspecialize in one aspect of HCD work because the CAR issue is complex.
- We need to develop a HCD working model for the church.
- We need to network with other Christian groups when we don’t have all the skills. The best theological program is a marriage between academics and practice.
- We need theology and skills; theological reflection is vital because theology critique our works. We cannot define holism without God. When we release a person to think theologically, God’s spirit will equip the person to do the work. God critiques us.
-

WEDNESDAY 6 MAY: SESSION 2

Devotion

By Dr. Julie Detalo

Text: Prov. 22:6; cf. Deut. 6:5

Title: Train a Child

Julie began by highlighting the 4Cs of training in the Nazarene Theological Seminary which are: content, character, competence and context. These 4Cs are found in every syllabus of the Nazarene seminary. She brought up a pertinent point in that we need to ask “What are we doing in all our training?” She challenged us to reexamine the 4Cs and more in our training.

Another highlight of Julie’s devotion concerns the Philippines context. Many fathers go abroad leaving the mothers with their babies behind. The consequence is lack of nurture and training of the child. Sadly, the government encourages fathers to go overseas to work too. In the Hebrew setting, the Father is the spiritual leader. “Where is the father in households today?” asked Julie. Training in the Hebrew context is a lifestyle, day to day, moment by moment situation where the father takes the lead.

On the basic definition of curriculum, Julie believed that it is everything planned or unplanned, learnt directly or indirectly from teachers, peers or own personal experiences. It is not the subject but rather the professor who teach and care for the students that will make the impact.

As Julie make reference to Proverbs 22:6 particularly on the phrase “train a child,” she made this statement: “A child whether he is a child at risk or not is a child at risk.” Children in normal circumstances can still be at risk. And every home should have a father and mother in order to provide the child a solid foundation. A home without a father is like a house with only one pillar. It is not just children at risk we should focus but rather children in general.

“Who is responsible?” asked Julie. Seminaries should take heed of Proverbs 22:6 and train students to be trainers of children.

Contextual Needs of HCD Programs in SEA

By Dr. Rosalind Lim-Tan

This paper introduces some issues related to the HCD programs in South East Asia and paves the way for the working group discussion, and that is, to identify areas that need to be addressed in the effort to translate the envisioned GA HCD program in the region.

Training of children-at-risk (CAR) workers has been carried out long before the HCD program came into being. In meeting the needs of CAR in South East Asia and around the globe, Christian and non Christian groups have developed and implemented all sorts of training programs. Hence, we cannot exclusively claim the term HCD as our very own “brand name.” The phrase holistic child development (HCD) can be found in almost all children related programs. Presumably the programs are called ‘holistic’ because they seek to comprehensively address the whole child.

All training programs have their vision and mission statements, goals and objectives, or curricular structure to deliver a planned outcome. But, this particular holistic child development program (HCD) as envisioned by the Global Alliance has a key signature which makes it different from all other HCD training programs. As mentioned earlier in the consultation, other than the usual skills training which can be delivered by Christian and non Christian facilitators, the Global Alliance HCD training program seeks to form theological minds so that those who minister to children can faithfully work out the God-children connection; facilitate research as a way of prophetic challenge on God-children issues for Christian ministry to children; and to form the heart with a paradigm change in the way adults view children. This key signature is the main reason that we are encouraging seminaries and bible colleges to walk alongside us for these are the best places to engage in this form of training.

The four characteristics—skills training, theological formation of the mind, research as a way of prophetic challenge, and formation of the heart are the components of the envisioned Global Alliance HCD program or what I will now term as the GA HCD Signature Training Program for CAR workers. At MBTS, we are privileged to have a team of HCD facilitators who are constantly reflecting and researching on what it means to deliver an HCD curriculum where knowledge and skills are threaded with the God-children connection. The process means that all courses taught are not only based on theoretical data but seriously reflected from what God is communicating to us when he calls us to be responsible for the children in our midst.

Bringing the GA HCD Signature Training Program for CAR workers to a particular context has its challenges. Geographically, South East Asia lies north of Australia, south of China, and east of India. The region consists of Myanmar, Cambodia, Laos, Thailand, Vietnam, Malaysia, Brunei, East Timor, Philippines, and Singapore; ten different countries each with its unique culture and language. A “one-size” training program will not meet the training needs of the South East Asian CAR workers. Even the global food chain Macdonald sees the need to contextualize their operations. For example, other than pancakes MacDonal outlets in China and Malaysian also serve chicken rice porridge for breakfast.

Contextualization is an important consideration for meaningful HCD training and learning experiences. In contextualizing the GA HCD Signature Training Program, we need to take the four stated components and translate them into the local training situation mindful of the local variables present. Ultimately, it is hoped that the GA HCD signature training program will become a “shared signature” among the network institutions in South East Asia; that each South East Asian country will have its unique version of an HCD training program based on a shared concern to form theologically

minded children’s workers, facilitate research as a way of prophetic challenge on God-children issues for Christian ministry to children; and form hearts with a paradigm change in the way we view children.

The objective for Day Two of the Consultation is to help interested bible institutions translate this signature training through identifying contextual variables which may affect the implementation process and to discuss ways by which these variables can be addressed.

COMMENTS/OTHER RESPONSES FROM PARTICIPANTS

- What is theological “Formation of the Mind” and “Prophetic Challenge?”

(Dr. Sunny Tan’s response: Theological Reflection is the formation of the mind and Prophetic Challenge refers to the church as a model – where the people of God are warned through research and information).

Response 1: Addressing Contextual Needs When Implementing HCD Programs in SEA

By Thomas Swaroop

Working Group Activity (30 minutes)

Identify the cultural variables that can affect the implementation of a GA HCD Signature Training Program in your local SEA context. If able, suggest possible ways to address the issues.

Group Reports (30 minutes)

In response the above, the following working groups were formed:

- Philippines
- Thailand & Cambodia
- Indonesia
- Malaysia & China

Each group represented by a reporter gave their respective reports and below is a brief summary:

In some SEA cultures, the word “holistic” is still a new concept. The word “child” also tends to create a misconception that the HCD program is predominantly a child-oriented study usually undertaken by female ministers. In a traditional male-dominated society like Thailand and Indonesia where children are not highly visible, the term “Holistic Child” sometimes fail to attract the majority male spiritual leadership to participate in the HCD vision resulting in a weak response to the HCD training programs. However, some cultures like China are currently hungry for a systematic biblical training and HCD has much to offer in this area. The underground churches in China are rising to the prophetic challenge of the HCD program in reaching their communities.

Generally, there seems to be a common call for contextualization of the HCD program in the areas of implementation, materials and curriculum. As in all pragmatic Asian cultures, there is also a need to re-examine the way HCD students are taught to do research. As in most pragmatic community-oriented Asian culture, research demands going to the grassroots and understanding their felt needs.

Finally, as the HCD is relatively new in SEA, most groups felt that integrating core HCD courses into existing programs in seminaries is perhaps more effective than implementing the HCD as a program by itself.

Response 2: Meeting Contextual Needs

By Dr. Allan Harkness

TRAINING PROGRAM FOR HCD TEACHERS/TRAINERS: A PROPOSAL

Summary:

This proposal outlines the shape of a Certificate of Teaching (Adults) for HCD practitioners who have, or are likely to have, teaching/training roles, but who do not have formal training and/or a recognised qualification to do so.

The Holistic Child Development movement (HCD) is commended for its commitment to training those involved in its programs, and for seeking to offer HCD programs in theological institutions/seminaries in the countries in which it is functioning. A major challenge for both these commitments is to ensure that the trainers/teachers of the HCD programs are equipped as best possible.

Hence *AGST Alliance proposes offering the following program for HCD to “train its trainers” – a proposal which fits well into AGST Alliance’s education/training object.

This program is envisaged as a hybrid program which combines the elements of educational praxis: A recurring cycle of ‘on-campus’ training/reflection with on-going, on-site (‘on-the-job’) professional development in teaching/training skills. This is a more viable – and probably even more effective educationally – avenue by which the quality of teaching/training may be enhanced for the staff of relatively small organisations/institutions who are unable to take substantial periods of time away from their work-place.

A fundamental premise underlying the program is that because what we teach (the content) is so important, we must use the best possible processes in order to help people learn it.

Overview of Proposed Program:

This proposal is for a program which results in a Certificate of Teaching (Adults). The program will:

- span about 12 months;
- involve three short, intensive on-campus modules, and ongoing projects in the participants’ own teaching/training settings;
- be practice-based and directly related to the teaching/training opportunities of the participants;
- have assessable activities throughout the duration of the program which cover both theoretical and practical aspects of effective teaching/training.

Values Inherent in the Program:

The program will be based on a foundation of significant principles and values, integrating both educational and theological perspectives to reflect the distinctive nature of teaching/learning in the setting of Christian institutions. In general, these will be the values recognised by the Asia Theological Association, complemented by other values/principles consistent with these drawn from institutions specifically established to provide tertiary level teacher training.

Accreditation of the Program:

The certificate awarded for successful completion of this program will be issued by AGST

Alliance. It is anticipated that validation of the program will later come from an external accrediting body.

Program Facilitators:

The training program will be headed by Dr Allan Harkness, Dean and Education Programs Director, AGST-MST, who has many years experience in training professionals for teaching/training. Along with his formal tertiary qualifications, he has also qualified as a trainer accredited by the Australian Skills Standard and Accreditation Board. He will be complemented by other competent resource people. As well, a suitable local mentor-coach will be assigned to each participant.

There is scope for shaping this proposal for it to be maximally effective for the likely participants, in their specific contexts and with the range of teaching/training opportunities they have available. AGST Alliance looks forward to a productive partnership with the HCD movement, all for God’s Kingdom purposes to be worked out especially among children in this region of our needy world.

* AGST Alliance Sdn Bhd is a Malaysian registered company with a training/education objective. It is the legal parent entity for Asia Graduate School of Theology (Malaysia – Singapore – Thailand).

Dr. Allan made the following clarification:

- The proposed program is a fast track program which will create a pool of HCD trainers.
- Training can be done in host country and not necessarily in Singapore.
- Participants are to bring their content into the class.
- Not all seminary teachers are not good teachers.

COMMENTS/OTHER RESPONSES FROM PARTICIPANTS

- Not all practitioners want to be teachers
- Would it do any justice to HCD if we do a fast track train the trainer program?

Visit to MBTS Campus and Library

In the afternoon, the participants were given a tour at the MBTS campus and library. Some of the participants took the opportunity to visit the HCDI office. A short video presentation of the HCD program and activities in HCDI-MBTS was shown. This was followed by a briefing of the HCD Training at MBTS by Dr. Dan Brewster and Dr. Rosalind Tan. The participants were also given a booklet on the M.A in HCD program currently offered in HCDI-MBTS. The visit ended with tea fellowship with the MBTS faculty.

THURSDAY 7 MAY: SESSION 3

Devotion

By Dr. Kris Timotius

Text: Matthew 9:35,-36 cf Matthew 4:23, 5:3-10

Title: Holistic Model of Ministry

Kris began with the following prayer:

“Prepare our hearts, O God, to accept your Word. Silence in us any voices but your own, so that we may hear your Word and do your will. Through Christ our Lord, Amen.”

He expounded on the following passages to demonstrate the holistic model of Jesus’ ministry:

Matthew 9:35 - “Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness.”

Kris mentioned that there are three words which point to the holistic ministry of Jesus viz. “teaching,” “preaching” and “healing.” Healing was a part of His evangelism done with compassion to meet physical needs.

Matthew 9:36 - “But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd. When he saw the crowds He had compassion on them, because they were harassed and helpless, like sheep without a shepherd.”

Here Kris demonstrates that caring for people is not a command but a spirit motivated by love and compassion. Jesus cared for individuals and society in His holistic ministry. Passion and compassion of the mission minded person brings the Gospel of Peace to all the nations. Our service ought to be the performance of love and rooted in love. God is love. Social service is an expression of love that identifies with God.

Matthew 25:40 - “Whatever you did for one of the least of these brothers of mine, you did for me.” Here, Kris shared a touching story demonstrating the truth of this passage.

Illustration: A Glass of Milk

One day, a poor boy was selling clothing door to door, to pay for his education realized that he only had ten cents left in his pockets. He was hungry and so decided to ask for some food at the next house that he came to.

In the meantime he lost his hunger when a beautiful young woman opened the door. Instead of a meal, he asked her for a glass of water. She saw that he was very hungry so instead brought him a huge glass of milk. He drank it very slowly and then asked “How much do I owe you?” “You do not owe me anything at all”, she replied. “My mother taught us never to accept anything for doing someone a kindness.” He replied “Then I thank you from the bottom of my heart.”

When Howard Kelly left the house, as well as feeling stronger physically, he sensed a return of his faith in the lord which he had nearly abandoned. Years later, this same young woman fell gravely ill. The local doctors were mystified, so they sent her to the big city where they knew that the specialists would be able to diagnose this rare sickness.

Doctor Howard Kelly was called as a consultant. When he heard the name of the city where she lived, a memory burned brightly in his eyes. He got up and went to her room. As he entered her room, he immediately recognized her. He returned to the consultation room, determined to do his best to save her life. From that day on, he paid special attention to this case. After a long battle, the war was finally won

Doctor Kelly left instructions that the bill should be sent to him for authorization. He looked it over, wrote something in the margin, and sent it to her room. She thought that when she opened the envelope she would find an invoice that would take the rest of her life to pay in full. But when she finally opened it, something caught her attention in the margin of the invoice. She read these words: “Paid in full with a glass of milk,” Doctor Howard Kelly.

An act of goodness that we do today can come back to us or someone that we love, when you are not expecting it. If we do not see this act of goodness returned, at least we will have made a difference in this world. And in the end, isn't this what life is all about?

Kris ended with a concluding prayer:

“Our heavenly Father, we thank for your love and your care. We confess that we have not always lived as you have taught us to live. Too often we are selfish and proud, ignoring you and neglecting others. Too often we follow the false hopes and desires of this world. Transform us and renew us. Help us to be committed to you and to follow you with joy.”

Developing an Appropriate HCD Curriculum: A South India Model

By Thomas Swaroop and Dr Jeyaraj Jesudason

Thomas Swaroop gave a brief history of the development of curriculum development of HCD programs. It was at the recent South Asia Curriculum and Resource Development Consultation (SACC-CARD from 11th – 14th Feb 2009, Bangalore) that the programs below were developed.

After Dr. Jeyaraj presented the variety of proposed HCD programs in South Asia, he encouraged the SEA participants to persevere when implementing the HCD programs. He informed the participants that South Asia started out without a single HCD program but as they persevered, “things happened” and resistance changed to implementation. Dr. Jeyaraj then shared the following principles to inspired the participants:

1. Don't dwell on resistance and oppositions
2. Don't go for recognition – recognition will come
3. Don't wait for a large group of students
4. Share the vision with the right people
5. Get the right people on the board

The proposed HCD programs in South Asia is shown in the Appendix.

Response 1: Program Competencies

By Dr. Theresa Lua

There are currently different levels of training viz. the Certificate, Bachelor, Master and Ph.D and also different models of training. Here are some suggestions for achieving program competencies:

- Develop a Full Program (e.g. M.A., Ph.D. in HCD)
- Include several HCD courses in the existing program
- Offer HCD as an area of concentration (e.g. M.A. in Missions major in HCD)
- Integrate HCD perspective in various seminary courses

With regards to preserving the HCD signature program, 4 areas need to be developed:

- Ministry Skills (Tools)
- Theological Minds (Thinking)
- Spiritual Formation (Transformation of the Heart)
- Research for Prophetic Voice (Transformation of Society)

What basic competencies should students have after completing an HCD program? What

should the students know, be, and do? (content, character, competence, context) at the following levels (Certificate, Bachelor, Master or Ph.D.)? The following are the basic competencies every HCD student should have:

- Skills (Competence)
- Theological Minds (Content)
- Formation of the Heart (Character)
- Research (Context)

There is a need to identify 4 basic interest groups that will contribute to HCD program competencies viz:

- Advocacy/Marketing – selling the need to offer an HCD program
- Developing an HCD Program
- Running/Implementing an HCD Program
- Resource Building

COMMENTS/OTHER RESPONSES FROM PARTICIPANTS

- Philippines – linking Bible Schools with organizations and schools in the cities
- Replacing existing course with HCD-type courses in Cambodia context
- Advocating HCD programs and courses in Indonesia. Suggestion: Having a network / a partnership for resource building
- Helping teachers/caregivers to have a deeper understanding on how children develop and learn.
- Thailand – not ready for full program but will have more HCD courses included in the theological school; plan for seminars / weekend training. Need resources. Challenges from the Language, Tribal context, Thai Church situation, Government requirements
- BIT - Need for the Faculty to be involved; expand target groups,
- Resources – Translating available materials for SEA; Materials providing examples on how skills are used.

Response 2: Resources – Faculty and Library

By Dr. Sunny Tan

The following steps and resources are necessary for the growth of the HCD vision and programs:

1. HCD Theological Educators
2. Seeking theological educators committed to the “God-Children connection” in the fields of Theology, Education, Missions, and Pastoral Ministry.
3. Equipping potential educators for HCD programs
4. Continuing education for theological educators in HCD
5. Relevant HCD Literature
6. Identifying relevant texts and articles
7. Producing materials
8. Sharing resources

Response 3: Networking and Partnerships

By Dr Dan Brewster

Dan gave a brief overview of the role of the Global Alliance in advancing academic programs in Holistic Child Development. See the Appendix for the full document of this presentation.

Response 4: Introducing the Global Alliance Website

By Kok Chik Bu

The GA website is a tool for HCD resources. As web manager of the newly created GA Website, Chik Bu took the participants for a tour briefing them on its purpose and features, highlighting the resources, announcements of upcoming events and courses available at each institute. The participants were shown how to access the resources as well as use the community forum to ask questions, share comments and exchange ideas.

He also reported that he is currently working on the user guidelines and will look into the possibility of setting up a blog to encourage HCD students and users to interact with one another.

Chik Bu also reported that currently, the book resource and articles that are most popularly viewed are “Child, Church and Mission” and “The Biblical Basis for respectively. Finally, Chik Bu demonstrated to the participants on how to sign up for the GA Website.

All participants are encouraged to submit all HCD-related resources -- articles, brochures etc. to Chik Bu for uploading into the Website at info@hcd-alliance.org

Response 5: Recommended Actions

By Menchit Wong

Menchit Wong compared the promoting and advancing of the Global Alliance for the HCD movement to the current swine flu virus. She said that all it takes is just a slight trigger or “virus” to cause the widespread of the HCD movement. She then proceeded to show the participants a short video clip in line with this inspiring thought.

Quoting from Malcolm Gladwell’s bestseller, “The Tipping Point: How Little Things Can Make a Big Difference, Menchit discussed the concepts of the Law of the Few, the Stickiness Factor, and the Power of Context.³

The Law of the Few teaches that for isolated events to crystallize into a critical mass, 3 kinds of people are needed to create a tipping point situation viz.:

the connectors (people who know how to make connections)
mavens (people who are quiet yet are gurus – “when they speak, you listen”)
salesmen (people who are able to articulate the vision)

The Stickiness Factor refers to the “quality that compels people to pay close, sustained attention to a product, concept, or idea.”⁴ Menchit said that we have a “sticky idea” in the HCD. It is a God-child connection – an unconventional idea that challenges the norm.

³ http://www.wikisummaries.org/The_Tipping_Point

⁴ Ibid.

The Power of Context is about “determining whether a particular phenomenon will tip into widespread popularity.”⁵ Menchit reminds the participants that timing is crucial for a movement to spread. She challenged the participants by asking “Where do we go from here?”

Recognizing that every participant is at a different stage of their HCD programming, Menchit formed 3 Focus groups viz. The “Start” Group (Advocacy and Awareness Stage), the “Survive” Group (Program Implementation Stage) and the “Strengthen” Group (Program Development Stage). She invited the participants to join whichever group that best described the stage they are at. Menchit then gave a common template for group discussions, the results of which are as follows:

“START” Group - Advocacy & Awareness Stage

Members: Lim Siew Ling (Coordinator), Dewi Sartika, Kris Timotius, Tryphena Chin, Sompong Proettisawatdee, Philbe Proettisawatdee and Kezia Lawira. (Moderator: Dan Brewster)

| Hopes And Dreams | Action Steps (what we are going to do between now and next 6 months) | Support | |
|---|--|---|--|
| | | That We Need | That We Can Give |
| The church in Indonesia can be more involved in helping children at risk. | Mobilize the HCD vision thru prayer | Prayer from all of us | Continue to cast the HCD vision whenever and wherever the opportunities arise. |
| Seminary can be the hands and legs to the church in Thailand. Be a tool for the church. | Field test one HCD course in Bethel Bible School in Thailand first to get feedback. | Financial backing for scholarships and training. | Pray for the HCD vision to grow in SEA and pray for all rep of SEA HCD. |
| The HCD “virus” can spread to the Chinese congregation in Malaysia and China. | Reaffirm vision to current HCD students through classes in Penang & KL. | Training materials in Mandarin | Edit, write and translate HCD materials into Mandarin |
| Seminaries in Indonesia will have HCD programs (Most Indo churches not child-friendly yet). | Identify key leaders to share the vision within church, seminary and organizations. | Compassion Indo - clear direction from GA and Compassion Indo. Manpower | Write and develop HCD materials in Indonesian. |
| Start a network for alumnus of HCD... e.g. Asian HCD alumni association. Purpose: for sharing resources, preserving HCD as a distinctive unique | Send letters to country directors of Compassion and key personnel of universities to learn and share the HCD vision. | Network with likeminded people in the HCD circle through blogging and GA website. | Moral and prayer support and connect with key people. |

⁵ Ibid.

| | | | |
|---|---|---|--|
| signature program... provide long-term “after service” both from seminary and field experience. | | | |
| For AG Malaysia to catch the HCD “virus” both in churches and seminaries | Connect with presidents and key people of bible colleges and seminaries in the AG circle to share the HCD vision. | Malaysia - ministry endorsement from denominational key leadership in spreading the HCD vision. | Continue to offer editing assistance, create and develop HCD resources in English. |

“SURVIVE” Group – Program Implementation Stage

Members: Dr. Julie (Coordinator), Toyditz, Joshua Vogel, Bev Laing, Nantiya, Jenjira, (Moderator: Menchit Wong)

| Hopes And Dreams | Action Steps (what we are going to do between now and next 6 months) | Support | |
|---|---|---|---|
| | | That We Need | That We Can Give |
| <p>To begin 1 (one) HCD course in Philippines and develop it into a signature, integrated program, then into a degree program resulting into a concentration for an additional HCD program</p> <p>Hope that a HCD graduate will begin a pilot program which would result in church growth and cause more to be reached by the Gospel hence more pastors “buying in” to the HCD program.</p> | <p>Add 2 more courses this year.</p> <p>Start one (1) pilot program.</p> | <p>To promote to more students for the full-fledged HCD program.</p> <p>Finance Skills training and manpower.</p> | <p>Modeling</p> <p>Sharing results</p> <p>Offering experience</p> |
| <p>To weather the enrolment crisis</p> <p>That the faculty will recognize the importance of the HCD program and take ownership of it.</p> <p>To expand the target group for the HCD</p> | <p>Develop faculty and upgrade personnel so that they can teach when necessary.</p> <p>Make connections; write letters to parties and make phone calls etc.</p> <p>Meet with Compassion</p> | <p>Offer 4 for price of 3 – scholarships.</p> <p>New teachers.</p> <p>Prayer</p> | <p>Support to newer colleges</p> |

| | | | |
|---|---|--|---------------------------------|
| program (Christian schools, World Vision) | Thailand to ask for help in bringing changes and advertise the program. Promote HCD program during BIT (Bangkok Institute of Thailand) day | | |
| To add 2nd course as elective by next year and add more soon. To meet practical needs through church context – children’s pastor and cell groups | Dan Brewster to come and teach Contact church for involvement. | Teachers already familiar with course to come and teach. | |
| Wants to see HCD attract professionals, and those with lots to offer to become motivated to work “in the field.” | Ensure equipping of those in the program at high level Spend more time learning about child development itself as well as Theology of Children and the specific areas of children at risk. | Find experts in child development/education/psychology to draw on for HCD program. | Offer on the ground experience. |
| Provide course at pastoral level in Bible School Develop course specific to teacher training/retraining | Write course Write course | | |

“STRENGTHEN” Group - Program Development Stage

Members: Dr. Nativity A. Petallar (Coordinator), Dr. Theresa Lua, Allison Lee, Thomas Swaroop
(Moderator: Dr. Sunny Tan)

| Hopes and Dreams | Action Steps (what we are going to do between now and next 6 months) | Date | Support | |
|--|--|---|--|--|
| | | | Need | Give |
| - Begin the Ph.D. in HCD - To have at least 10-15 students for the program on October 2009 | 1) Advertise (brochures, website, bulletins) and promote to: Compassion Global Alliance World Vision Salvation Army PCEC NCM PCMN ATA ICETE (International Council of Evangelical Theological | May 2009 | Students Faculty | Faculty or resource persons |
| | | May 2009 | Funding Resources: materials, books, on-line resources, etc | Share websites, library (8 seminary libraries) |
| | | April 2009 June 2009 May - Aug 2009 | | Prayer support to the “start” and “sustain” |
| | | | | |

| | | | | |
|-------------------|--|---------------------------------------|--|---|
| | Education) OCI 2) Finalize line-up of faculty, schedule of courses, ask for syllabi, course descriptions 3) Identify mentors/supervisors 4) Resource Building – online resources 5) Process the registration and profiling and levelling of expectation 6) Look for scholarships 7) Develop distance education for cases that might need this 8) Orient them and pre-class preparation for reading and writing | May 2009 June 2009 Oct 2009 | | Networking and collaboration Source of Field Visits/Sites/Exposure Expertise in curriculum development (It is better to give than to receive) |
| Identify students | At least 12 potential students have been identified for the PhD in HCD program. | | | |

Response 6: Formation of SEA HCD Regional Coalition

By Menchit Wong

Menchit Wong reminded that the formation of the Focus groups (“Start,” “Survive” and “Strengthen”) is for the coming together as regular prayer groups and to be vision keepers. Group coordinators are to keep in close contact, collect and collate data and updates of their respective groups during the next 6 months. They are then to send a report to the Regional Coordinator to advise at which stage their respective Groups are.

Dr. Rosalind Lim-Tan was appointed the SEA Regional Coordinator. The other group coordinators are:

- Start Group - Lim Siew Ling
- Survive Group – Dr. Julie Detalo
- Strengthen Group – Dr. Nativity Lua

Commissioning of SEA HCD Participants

By Dr. Dan Brewster

As the Consultation came to a close, Dr. Dan Brewster thanked the delegates and organizers. He gave a summary of the things accomplished at the Consultation and re-emphasized the GA website as a “go to” place for the expansion of the HCD vision.

Dr. Dan Brewster introduced the participants to a new draft booklet called “Raising Up a New Generation in the 4/14 Window” by Luis Bush. Referring to Zechariah 4, he exhorted the participants to be vision keepers, connect to the God, the True Source, pay attention to God’s timing and focus on rebuilding His “Temple.”

In closing, Dr. Theresa Lua was asked to pray for the newly-appointed SEA Regional Coordinator and the group coordinators (for “Start,” “Survive.” And “Strengthen.”)

Below is the text of Dr. Dan Brewster’s concluding message:

By Dr. Dan Brewster

Text: Zechariah 4

Title: Don’t Despise the Day of Small Things

Children are small things. We must not despise them. In fact, as Wess Stafford says in the title of his book -- children are the next big thing! The HCD movement is a small thing. Our gathering was a “small thing.” Some seminaries are only getting started. None of us has a really clear idea of the way ahead. Our consultation is a small thing. But let’s not despise the day of small things!

Zechariah is instructive as we think of this “small thing” – this HCD movement in SE Asia.

Here are some thoughts:

The Power. What we have begun in the Spirit must be finished in the Spirit – not in the flesh. Not by might, not by power, but by my spirit. The work of God must be done by the anointing of the Spirit. The oil is continually flowing into the lampstand – without it we smoke and smolder. Let’s not rely on sleepless nights and sweaty brows. Let’s stay connected to the source.

Remove the Obstacles! The mountain = obstacles, difficulties. Some of us see lots of obstacles in beginning HCD programs. It can be discouraging. But difficulties cannot become an excuse to stop the work, or to lose focus or commitment. What are the obstacles facing us? What are the mountains that must be moved? Pray (and trust) that the mountain of difficulties will become level ground.

Look at things from God’s perspective. Zechariah saw (prophetically) the capstone – the last brick. The task is done one brick at a time. We may be discouraged, not even having laid the first brick. But move on. Do the work. By faith, envision the completion. Let’s keep the end in mind – the HCD vision – key seminaries with HCD programs in every country.

“These Hands.” (Take a piece of paper and on it outline both of your hands. Label the page “These Hands.”) Realize that whatever God intends to do on earth He will accomplish in the power of His Spirit, but with our hands – old hands, young hands, strong hands, feeble hands, steady hands, trembling hands. MY hands, YOUR hands. There is a time for praying, but also a time for action. What will be accomplished in HCD development will be done with OUR hands. (But always clean and anointed hands.)

The Plumb line. If the wall doesn't match the plumb line, don't blame the plumb line. The plumb line is the standard. God must be glorified in our methods as well as in the outcomes. Let's seek to have the "gold standard."

Don't Despise the Day of Small Things! Most things start small. Our efforts, results, and resources may look small at the moment, but don't despise small things. A journey of a thousand miles is begun with a single step. With consistency and patience, small and insignificant things – like children, or like HCD programs -- can become very large and important.

THE SEA-HCD REGIONAL COALITION GROUP

Formed on 8 May 2009



Back row: Kok Chik Bu, Sunny Tan, Thomas Swaroop, Jeyaraj Jesudason , Joshua Vogel, Dan Brewster, Kris Timotius, Toyditz Cosico, Bev Laing, Philbee Proettisawatdee and Sompong Proettisawatdee

Front row: Tryphena Chin, Lim Siew Ling, Rosalind Tan, Theresa Lua, Kezia Lawira, Nantiya Petchgate, Menchit Wong, Jenjira Kiriratnitikul, Dewi Sartika, Julie Detalo, Allison Lee and Nativity Petallar.

(Not in the photo: Alan Harkness and Eva Ching)

APPENDIX

The Challenge: The Present State of our Children in the 21st Century

By Ricardo “Toyditz” Cosico Jr.

1. DEATHS OF CHILDREN UNDER 5 YEARS

In 2007, According to UNICEF’s report on the State of the World’s Children, 9.2 million children died before age five. Africa accounted for 51% (4.7 million) of these deaths while our continent Asia has 41% (3.8 million) while the rest of the world has only 8% (0.7 million). Africa and Asia alone together accounted for 92% of these deaths.⁶ In some SE Asian countries like Vietnam and Cambodia, under-five child mortality ranges from 3 per cent in Vietnam to a high 9.3 per cent in Cambodian urban areas. This is a disturbing figure but doubtless better than the corresponding figure for rural areas in Cambodia, which is recorded at 12.6 per cent.

One in four children in the world remains without immunization against the six deadly diseases – (measles, polio, pertussis, diphtheria, tetanus and tuberculosis.)

Dr. Harlem Brundtland, former Director General of the World Health Organization, says, “Nearly two million children worldwide will still die needlessly each year of vaccine – preventable illnesses. For only U.S.\$17 per child, we can provide lifetime protection against the six historical scourges.⁷

But not all is bad news. During the 1980’s and 1990’s a few inexpensive actions saves the lives of millions of children. During that time, the immunization levels in the developing world rose from 20 percent to about 80 percent. In the early 1980s, about 75 million children contracted measles each year and more than 2.5 million died. By 1999 only 800,000 measles cases were reported worldwide. Vaccines can now save the lives of at least 3 million annually. And the vaccines cost an average of \$17 per child. The UNICEF State of the World Children in 2004 reported the following development in terms of Mortality Rate and Infant Mortality Rate from 1960 and 2002.

Changes in Terms of Under 5 Mortality Rate and Infant Mortality Rate (1960 and 2002)

| Region | Under 5 Mortality Rate | | Infant Mortality Rate | |
|---------------------------|------------------------|------|-----------------------|------|
| | 1960 | 2002 | 1960 | 2002 |
| East Asia and Pacific | 207 | 43 | 137 | 33 |
| Industrialized Countries | 39 | 7 | 33 | 5 |
| Developing Countries | 222 | 90 | 140 | 62 |
| Least Developed Countries | 278 | 158 | 170 | 99 |

Maternal Deaths:

Children can be ensured a healthy start in life if women start pregnancy healthy and well nourished and go through pregnancy and child birth safely but as per UNICEF 2005 reports, the continent of Africa has the highest percentage of maternal deaths at 51% (276,000) and Asia at 43% (232,000) while the rest of the world is only at 5% (28,000).

Having a child remains one of the biggest health risks for women worldwide. 1, 500 women die everyday while giving birth. That’s half a million mothers every year.

Let me share some statistics on how maternal deaths are directly related to poverty. In Niger – 1 in 7 woman has a chance of dying during the course of her lifetime from complications during pregnancy or delivery. In the US, it is only 1 in 4,800 and in Ireland, it is 1 in 48,000.⁸

⁶ UNICEF: State of The World Children Report, 2007

⁷ Sider, Ronald J. Rich Christians in an Age of Hunger: Thomas Nelson.2005.p.15

⁸ UNICEF Report: State of the World Children 2009

In the 2004 State of the World's Children Report of UNICEF, Life Expectancy at Birth in Southeast Asia is at 69 years and in Industrialized Countries, it is 78 years and in Developing Countries at 62 years and a very low 49 years for Least Developed Countries.⁹

2. UNDERWEIGHT CHILDREN UNDER 5 YEARS

In 2007, UNICEF reported that 27% of the world's malnourished children are in Africa (39 million), while 67% or 99 million are in Asia. The rest of the world accounted for 7% or 10 million.

Permanent brain damage caused by protein deficiency is one of the most devastating aspects of world poverty. Eighty percent of total brain development takes place between conception and age two. Medical science has demonstrated that severe malnutrition produces irreversible brain damage. One of the most obvious expressions of poverty is malnutrition. Persistent malnutrition hinders poverty alleviation efforts by limiting human capital accumulation, hampering labour productivity growth and generating welfare losses to society through adult disability morbidity and early mortality. It most adversely affects women and children of poor households in rural areas. In 1990, 36 per cent of pre-school children in South-East Asia were malnourished. This figure reduced slightly to 29 percent in 2000. In Cambodia, specifically, 46 per cent of children under age 5 in rural areas are underweight (33 per cent moderately underweight and 13 per cent severely underweight). Among rural women aged from 15 to 49 years, 22 per cent suffer from malnutrition.

3. PRIMARY SCHOOL – AGE CHILDREN OUT OF SCHOOL

In 2007, UNICEF reported that 49% (49 million) of children who are not able to go to school are in Africa while 39% (40 million) are in Asia. The rest of the world accounted for 12% (12 million). Almost half a billion children lack access to published information of any kind. 134 million children have no access to any school whatsoever.

Based on enrolment data, about 72 million children of primary school age in the developing world were not in school in 2005; 57 per cent of them were girls.

In the 2004 UNICEF State of the World Children Report, total adult literacy rate in Southeast Asia is at 81%, lower compared to the 97% of Industrialized Countries, and higher than the 67% of all the other Developing Countries and much higher than that of Least Developed Countries with only 43%.¹⁰

Enrollment rates, even in primary education, are disproportionately lower in rural areas compared to urban areas. In the Philippines, for example, the enrolment rate among the 6-10 year old age group is about 88 per cent in urban areas versus 78 per cent in rural areas.

⁹ UNICEF Report: State of The World Children 2004

¹⁰ UNICEF State of the World's Children Report 2004.

The Role of Theological Institutions in Meeting Children's Needs in South East Asia

By Dr Sunny Tan

INTRODUCTION

Re. The Facts and Challenge by Mr. Ricardo Toyditz Cosico
Re. The Reminder on the Church's Role.

An affirmation that "Church" is the entity that should respond. By "Church" here is meant (a) the worldwide church, that is, all who are followers of Jesus Christ in the world, and (b) the local congregations or the visible churches that are found wherever Christians gather.

Individual believers should seek to meet children's needs, but as individuals we are very limited. In order to meet social needs we have to work through organizations and institutions. "Church" is the rightful entity for us to impact the world. Thus, the local churches must be equipped to do something.

The churches can do two things: (1) Go out into the neighborhoods and communities – to where the children-in-need are to and meet the children's needs; and (2) Churches as visible groups of believers need to treat the children in their midst in such a way that bear witness to God's attitude to children. The church is called to show the world that it is an alternative society, or in John Stott's words, "God's New Society." The way Christians in local churches treat children are to be so attractive that people around would want to be part of us.

Accepting what has been reported and the challenge issued, what is the role of theological schools?

It is important to understand the nature of the link between Church and Theological School, especially in the South East Asian Context. Theological Schools are arms or agencies of Churches. By churches, I do not mean just denominations, but group of Christians with certain vision may band together to start theological schools. Hence, it is important that we cannot view theological schools as completely independent entities, rather they have been set up as a kind of department of a church or denomination or as an equipping role for a group of people with an agenda.

Thus, if we want theological schools to respond to children's needs, the bigger body, that is, churches or denominations or movement must either be convinced of their responsibilities to meet such a need or that God requires that the reason for their existence and their mission include serving children. Thus, if theological schools have not included children in their curricula, then we can say that children are not considered significant to the churches or denominations or movements.

This response assumes that the theological institutions gathered here have somehow received the green light/the permission to include a children focus in their programs. Hopefully, our sponsoring churches, denominations or groups of Christian are convinced that God wants children to be included whenever Christians deal Christian growth, when Christians do Church, do Theology, and do Missions.

Theological Institutions have a 3-fold role in being set to be focused on Education or Training. One is to provide skills to the learners; two is to form the mind or the pattern of thinking the learner; and Three is to help learner to look beyond the surface of the data or information – to go into what is not visible and to bring them out into the open.

What does this mean for meeting children's needs in SEA?

THE THREEFOLD ROLE

1. In Skill-Training – this is most basic level.

(a) Providing skills for doing and thinking. Churches concern with meet children's need would want members to have skills in their hands on ministries to children and skills in the way they think on children. Obviously, theological schools are not mostly concerned with such basic skill training; yet maybe there is need to start considering offering courses in these areas. In the past, it seems parenting skills are just passed down, but down with greater challenges people feel need to learn these basic skills. I think most churches take for granted that such skills are offered in the society, but if such skills are not available or not properly taught, the churches would want to take up the responsibility, that is, if Christians are convinced that raising up children is one of the most important human activities from God's perspective.

(b) Someone has told me that if anything is worth doing, it must be done well. So with our conviction with regard to children, the churches with the help of their training agencies would want to assist their members to provide effective care towards children.

2. In Forming Theological Minds

Church is a theological community, that is, it is about GOD through and through. Theology is the attempt to think everything in connection to GOD. The Christian way of thinking is to bring the mind captive in Jesus Christ.

But thinking Christianly or thinking according to GOD in all things do not happen automatically. If it is so, Paul in Rom 12 would not have challenged us to renew our minds. Our weakness is to think like the world; even as God-believers, we do compartmentalize, and do not necessary think rightly.

In recent time, we have come to recognize that there is a lot of improvement still required in thinking through the God-Children connection. The theological schools if they are to be theological need to produce minds that think rightly on the God-Children connection. Forming theological minds that think rightly about children is not about having HCD programs, but to bring children into every theological discipline if possible. Hence, the Child Theology movement asks what would happen to how we think about God, about Church, about Missions, if we really put children in the midst of our thinking in these areas?

And it is not only the need to think rightly the God-Children connection, but also to work out faithfully the theology in the churches and in the world. Faithfully working out is not easy and this calls for training. Can we raise fresh theological graduates who are not necessary children's workers but people who see children as the Triune God sees them? (It is incredible for people to hear theologically trained people say that they don't like children. Can this be possible?)

3. In Finding and Announcing Contextual Concerns

Theological schools are about information, about knowledge, about facts, about truth claims. Though at one level, students only are trained to do, but in the end schools about understanding, about going deeper into the data, to what we read on the surface.

Schools do not just read the printed texts, but also read the situations the churches want to respond to. Churches want their members to be equipped for their contexts, to be relevant. So schools have to know the context in which ministry is to be carried out to make information and training relevant.

To go deeper, to read deeper, is to see beyond the surface- and if we do so from God's perspective, we function as prophets helping the churches to be prepared for what cannot be seen.

By researching into children's situations in context, and providing information to churches and to the society at large, we warn and prepare people of consequences that will take place if something is not done now.

If Holistic Development of Children depends a lot on the kind of environment or support we give to the children, then theological schools have a role to do research. This is the gift of scholarship, people set aside by the church to dig deep, to discern and to give us the information that will help us to do right.

CONCLUSION

Theological Institutions help meet children's needs when they equip the Church to serve Human Persons in their needs and development based on an understanding of and according to the Triune God who welcomes children.

The Role of the Global Alliance in Supporting HCD Training in South East Asia

By Dr. Dan Brewster

The Global Alliance: The Global Alliance is a voluntary group of Seminaries, Bible Colleges, and other Christian Academic Institutions working together with researchers, trainers, practitioners and other Christian leaders to create a global movement of programs in Holistic Child Development.

Vision: In response to God's heart for children, programs in HCD will be an integral component of the ethos and programs of a majority of Christian Educational Institutions in every country and region around the world.

Mission: To encourage and enable Seminaries, Bible Schools, and other Christian academic institutions to implement contextually sensitive, academically rigorous, and developmentally sound HCD programs which motivate and train practitioners, and which inspire and equip church leaders, advocates and other Christians to increase and improve their ministry and advocacy on behalf of needy children.

Roles of the Global Alliance Partners:

1. Through advocacy, awareness building, sharing of expertise, equipping and resourcing, encourage and mobilize Christian institutions to understand and undertake programs in HCD.
2. Contribute to the development of HCD resources, including curricula, syllabi, books, articles, websites and other resources which enable and enhance HCD programs globally and in their respective regions.
3. Participate with other like institutions to further HCD research, share resources, offer joint courses, provide mentoring and other mutual cooperation to further the cause of holistic care for needy children.
4. Work collaboratively with like institutions to raise standards, improve content, ensure accreditation, develop administrative/governance guidelines, and undertake other initiatives which facilitate the implementation and improve the quality of HCD programs around the world.
5. Contribute to the development of Child Resource Centers, HCD Institutes, and other resourcing/enabling structures which facilitate the creation and advancement of HCD programs.
6. Develop programs for the training of trainers, faculty development, guest lecturing, conduct seminars, workshops, institutes or other fora which contribute to the development of HCD programs and programming.

Features of HCD Programs:

1. An HCD program is primarily an Academic Program, normally taking place in Academic institutions and part of the course mix of the hosting institution. Typically be designed to lead the student towards academic credentialing or other recognition, whether at the Certificate, Diploma, or Degree level.

2. An HCD program places emphasis on research and scholarship. HCD programs will provide more opportunity for research and scholarship than most other equipping programs. Students will be expected to engage in significant, quality research on matters such as:
 - Needs of children in light of Scripture, culture and theology;
 - Systems and structures of poverty in communities;
 - Processes of HCD within a variety of theoretical frameworks;
 - Analysis of methods of assessment and evaluation and the models of prevention and intervention; The relationship of Christian child development programs and strategies to the wider context of the Mission of the Church.
3. An HCD program is inclusive of sound, theological reflection. While other training programs may include Biblical foundations or other Biblical references to children and our responsibility to care for them, an HCD program will provide the opportunity for deeper biblical and theological reflection. It is usually in the seminary context where there is the opportunity, interest and expertise to do such theological reflection.
4. The Intent: The intent of HCD programs is to produce a whole new layer of Christian leadership who will have a unique understanding of God’s heart for children, and competency in all aspects of Holistic Child Development. HCD students will develop analytical and critical skills to evaluate their own ministry practices and experiences in light of the Bible and contemporary child development theories.
5. An HCD program will recognize that the Church is God’s instrument for transformation, and will emphasize the role of the Church in carrying out ministry to children in need. An HCD program recognizes that the Church is uniquely able to do true Holistic Child development, because only the Church can adequately address both the physical and the spiritual needs of children. Only Christians can appropriately confront the unbiblical worldviews. Thus, while the students may be from Christian NGOs, or other non-church entities, an HCD program will seek to equip future church leadership to be strong advocates and spokespersons on behalf of needy children.
6. An HCD program is Holistic – addressing the whole child and both the immediate and the long term development needs of the child. Unlike a typical church program providing only spiritual nurture, an HCD program will equip for addressing physical needs as well. And unlike a typical secular child care program addressing only physical needs, an HCD program will equip for meeting the spiritual needs of the child.
7. An HCD program is distinctive in scope. It is inclusive of children both inside and outside the church. An HCD Program will be intentionally inclusive of equipping for ministry to children in the Church – enhancing and improving CE and discipleship programs, for example. It will also be intentional about equipping the students to care for children not yet in the church, e.g. from other faiths, or children in the communities around the church but not part of church-going families.
8. An HCD program will understand the “mission” component of ministry to children. An HCD program will understand the reality of the “4/14 Window” and thus carefully and sensitively promote evangelism and discipleship of children as part of the caring strategies. An HCD program will view ministry to child as strategic, recognizing the importance of such ministries to the mission of the church, to church growth and to furthering the kingdom. Moreover, an HCD program recognizes the opportunity that ministry with children represents in terms of reaching the whole family – not in a manipulative or scheming way – but as an informed view of the “big picture” of how such “great commandment” ministries fit into the Great Commission.

Philippines : MA-RE in Holistic Child Development

Introduction

This academic program is a result of the Global Consultation on Academic Programs in Holistic Child Development held in Chiang Mai, Thailand on May 13-17, 2007 sponsored by Compassion International¹¹ and Fuller Theological Seminary. Thus, a unique partnership exists between Asia-Pacific Nazarene Theological Seminary¹² and CI. The Master of Arts in Religious Education¹³ in Holistic Child Development¹⁴ is envisioned to emphasize the biblical, theological, ecclesiastical, contextual, ministerial and missiological dimensions as the bases of HCD in its curriculum and in the teaching and learning process.

Program Description

The MA-RE in HCD is an academic endeavor with careful insight on the balance between the theory and praxis of holistic child development. Contextual and theological issues on holistic child development are basically intrinsic in its operations as these are fundamental to formal graduate education.

Holistic Child Development curriculum includes the following possible levels of course work and practicum: (1) graduate certificate in HCD with 18 units; (2) MA-RE in HCD with 48 units; and could work towards proceeding to (3) Doctoral Program in HCD (60 units inclusive of dissertation).

“Let the children come to me,” so says Jesus Christ, the Master Teacher (Matthew 19:13-15; Mark 10:13-16). The Prophet Elijah said to the widow, “Give me your son” (1 Kings 17:19). The Bible is ever challenging the Christians across the centuries the world over to open the doors for the children to come in. There is so much in the church and in the hearts of Christians for yet another child to find hope.

All children, rich or poor, are at risk.¹⁵ Culturally, children are marginalized. Even though a third of the world’s population is composed of children, yet seminaries have given little attention to their care. In a sense, children are the biggest ‘people group’ and yet they have often been marginalized or invisible in the seminaries’ agenda Dr. Dan Brewster calls this the “Great Omission.”¹⁶

While secular care for children has its place, there is no other proper context for *holistic* child development apart from the church. It is imperative then, to equip the church and her leaders for this awesome responsibility. Brewster comments, “Seminaries are the ‘production line’ for developing leaders for the next generation.” Graduates of the certificate, MA, and Doctoral Program in HCD, the church will be strategic participants with the children “silencing the foe and the avenger” (Psalm 8:2).

Rationale

The MA-RE in HCD is a research-oriented degree that builds on an earned certificate of Holistic Child Development. Graduates of this program qualify to teach at the undergraduate level of instruction, to act as advocates, spokes-persons, leaders, managers, and facilitators to ministering with and through children both inside and outside the church. It is intended for (1) those who engage in quality and original research in a specific academic discipline, (2) for church leaders who believe in the importance of children both in the local context and the global scheme, and for (3) those who are advocates and practitioners on behalf of children at risk.

¹¹ Hereafter referred to as CI.

¹² Hereafter referred to as APNTS.

¹³ Hereafter referred to as MA-RE.

¹⁴ Hereafter referred to as HCD.

¹⁵ Daniel Brewster, *Child, Church, and Mission: A Resource Book for Christian Development Workers* (Compassion International, 2005), 16.

¹⁶ Brewster, Dialogue with Seminary Leaders for Holistic Child Development (December 5, 2007).

Background and History

Programming for Holistic Child Development is becoming common place in seminaries around the world. The MA Program in Holistic Child Development, begun at the Malaysia Baptist Theological Seminary (MBTS) in Penang, Malaysia in 2001, was created in response to the biblical mandate to care for children. To date, over 300 students who have taken courses in HCD from more than 20 countries around the world. HCD programs have also been established in seminaries in South America, such as SEMISUD, and other Christian academic and theological institutions in Asia, Africa, and the Caribbean region.

Programs in HCD are now being developed in seminaries around the world. The expectation is that seminaries will include such programs in their curricula in order to ensure that future church leaders are equipped to become leaders in all aspects of HCD in church and para-church organizations. On December 5-6, 2007, a dialogue was held by seminary key leaders and CI to develop an HCD program at APNTS. During the consultation done on the APNTS campus, the group¹⁷ formulated initial courses for the HCD program. The program began with the certificate level with modules in summer of 2008. The group commissioned Dr. Nativity Petallar to collaborate with Dr. Cunningham, Rev. Dan Balayo, and CI to work on courses that will be suitable for the MA in HCD as well as for the Doctoral Program in HCD. There is now a sense of anticipation as this program begins to unfold.

Program Mission

To equip students with the gifts, skills, and commitment to be child advocates, teachers, and practitioners, caring holistically for children inside and outside the church.

Program Vision

In response to God's heart for children, APNTS HCD graduates will be leaders, teachers, advocates and practitioners on behalf of needy children, understanding the biblical and strategic significance of children and having the ethos and mindset for holistic ministries to and with children.

Program Values

The program will function on the following ideals:

- Christ-centered education. Program participants understand that every child needs an opportunity to learn of Christ and be given an opportunity to have a personal relationship of Jesus
- Holism. The Bible tells us that "Jesus grew in wisdom, in stature, and in favor with God and man" (Luke 2:52). The curriculum will seek to ensure that children today have the opportunity to grow in the same way that Jesus did.
- Intentional and strategic intervention. Program participants will be challenged to engage Bible-based, professional and relevant interventions that would enable children to grow up and become an army that would "silence the enemy" (Psalm 8:2).
- Learning for life contexts. Classroom interactions are always culture sensitive and instruction, scholarly research, major projects, as well as practicum will always be geared towards the immediate life applications with children.
- Developmental orientation. Theories and processes on child development will be given emphasis as this is intrinsically related to intentional individual child attention.

¹⁷The group was composed of Dr. Theresa Lua, Prof. Rovina Hatcher, Dr. Dan Brewster, Menchit Wong, Dr. Floyd Cunningham, Dr. Nativity A. Petallar, Dr. Robert Donahue (on Skype), and Mrs. Calm Mijares (secretary).

Program Objectives and Competencies

On completion of the MA-RE in HCD, students will:

Create initiatives for ministering with children as felt needs are identified through research and experience (Missions, Practical Ministry)

Holistically engage in teaching children at different levels of ministry with informed, , relevant, and intentional strategies for growth and development (Personal Growth/Leadership)

Identify the needs, characteristics, potential, developmental tasks of the child, and develop strategies to enable the child to have a living relationship with Christ in light of Scripture, culture, and theology (Anthropology/Theology/Christian Education, Communication)

Look closely at the internal, social, familial, societal, psychological, and other factors: which have direct or indirect impact on children at risk (Sociology)

Develop a theoretical/conceptual framework/model/processes in working with children in crisis (Child Development/Psychology)

Program Structure

The program curriculum comprises of 48 master-level credits. Students write a thesis on topics related to holistic child development which counts for three credit units. Students are given a maximum of five years of continuous enrolment to complete the program.

The HCD program fits with the APNTS and our Wesleyan heritage in the sense that we believe in educating the “whole” person. Compassionate ministries and children have always been an integral part of the Wesleyan impulse. John Wesley endorsed the Sunday School in the late 18th century which started to teach children, who worked during the week, to read. Later it evolved to teach the Christian faith.

HCD is a new and vibrant issue the world over. The Asia-Pacific and beyond have workers who are passionate to work with children in crisis yet do not have the content, theories, theology, and relevant interventions for going about it. Thus, this course will be a beacon that will prepare these workers for holistic ministry with and through children. HCD strikes the balance between theory and praxis. In addition to the academic units students, a practicum will require a minimum of 200 hours of concrete encounters and service work with children, enabling them to apply what they have learned in the the classroom.

MA-RE in HCD (Course Sequence)

Required Courses: 18 (from Certificate of HCD, including practicum)

SUMMER MODULES

Summer module 1:

| | |
|------------------------------|----------|
| Child, Church and Mission | 3 |
| Holistic Nurture of Children | <u>3</u> |
| | 6 |

Summer Module 2:

| | |
|---|----------|
| Child in Changing Contexts and Cultures | 3 |
| Approaches to Holistic Ministry with Children | 3 |
| Practicum | <u>3</u> |
| | 9 |

FIRST YEAR

Semester I:

| | |
|-------------------------------------|---|
| Methods of Research | 3 |
| Theological Foundations of Ministry | 3 |

Required Cognate: OT Studies $\frac{3}{9}$

Semester II:

Required Cognate: NT Studies 3

Required Cognate: Doctrine of Holiness 3

Qualitative Research or Statistics $\frac{3}{9}$

SECOND YEAR

Semester I:

Thesis Seminar 3

Community Transformation and Development 3

Learners With Special Needs $\frac{3}{9}$

Semester 2:

Thesis Writing 3

Unregulated Elective $\frac{3}{6}$

Total 48 units

CE CONCENTRATION IN HCD

Basic Courses (9)

Major Field of Concentration (18)

required Cognates (9)

Thesis (6)

Other Requirements (6)

Total (48)

Basic Courses (9)

Methods of Research (3)

Statistics or Qualitative Research (3)

Theological Foundations of Ministry (3)

Major Field of Concentration (18)

Child, Church and Mission (3)

Holistic Nurture of Children (3)

Approaches to Holistic Ministry with Children (3)

Child in Changing Contexts and Cultures (3)

Learners with Special Needs (3)

Community Transformation and Development (3)

Required Cognates (9)

OT Studies (3)

NT Studies (3)

Doctrine of Holiness (3)

Thesis (6)

Thesis Seminar (3)

Thesis Writing (3)

Other Requirements (6)

Unregulated Elective (3)

Practicum (3)

Admission Requirements

Prerequisites FOR ENTRY INTO the PROGRAM

Since HCD is under APNTS' Christian Education Department, students interested entering into the program needs to go through the prerequisites for entry into the MA-RE program. The MA-RE program is built upon the student's background in ministerial education, Christian Education (BRE or BA in Education) or secular education (BSED or AB Psychology). The pre-Seminary requirements apply with the exception of the NT Greek requirement. Thus those students coming from secular backgrounds are still required to have had at least Introduction to Theology and Biblical Introduction. These courses may be taken at APNTS at the graduate level, but will not be counted toward the degree. If a student takes Introduction to Theology or one of the Biblical Introduction courses to fulfill a pre-seminary deficiency, he or she must take additional courses in Christian Faith and history and/or Biblical studies.

It is further required that all students entering the program have had a minimum of nine (9) hours of Education courses. These are prerequisites for all MA-RE courses. If any of these have not been taken at the undergraduate level they must be taken at the graduate level in the students' first semester, but will not count toward the degree.

Particularly, in relation to HCD, students who apply should have a:

- Portfolio that includes evidence of English abilities (a test of English is required)
- the student should have the equivalent of 550 [paper-based TOEFL])
- evidence of experience working with children in crisis

ADMINISTRATION

Program Committee for MA-RE in HCD:

Director: Dr. Nativity A. Petallar

Christian Education Department, APNTS

Dr. Dan Brewster, Compassion International/Malaysia Baptist Theological Seminary

Mrs. Carmen Menchit Wong, Compassion International

COURSE DESCRIPTIONS

A. Basic Courses (9 credits)

Methods of Research (RE101) (3 credits)

Orients the student to research methods and procedures applicable to theological studies, including religious education and Christian communication.

Qualitative Research (RE221) (3 credits)

Provides a philosophical perspective for qualitative research methods, and involves practical training in multiple methods, including participant observation, interviews and focus groups, open survey/questionnaires, discourse analysis, document and content analysis, case studies and analysis of the collected data. Explores the practical use of these research methods.

or

Statistics (RE211) 3 credits

Provides practical training in quantitative educational research tools. Students demonstrate ability to correctly apply selected statistical tools appropriate for research.

Theological Foundations of Ministry (CE103) (3 credits)

Explores how theological perspectives are rendered in Christian education. Students will examine how their understanding of God, humankind, sin, salvation, grace, the work of the Holy Spirit, human freewill, and other concepts affect their views of teaching and learning Christian education. Allows the students to explore what one's theological understanding looks like in the local church and the broader community.

B. Major Field of Concentration (18 credits)**Child, Church and Mission (CE300) (3 credits)**

Provides an overview of holistic child development, the Biblical foundations for children's ministries, the roles and responsibilities of the church in caring for children, and the place of children's ministries as strategies and resources for missions. This course develops awareness of contemporary church and mission issues and strategies in order to understand how ministries with children fit into this broader picture, and helps the students grasp the global and eternal significance of their ministries.

Holistic Nurture of Children (CE345) (3 credits)

A careful examination of the holistic development of children which includes perspectives on developmental, psychological, physical, cognitive, socio-emotional, moral, and spiritual aspects of growth. The course examines specific settings for ministry including the home, church, and the Christian school and the impact these settings have on the lives of children. Models and interventions to minister with children are also explored together with curriculum redesign. The course creates awareness and enumerates strategies regarding the significant roles of parents, pastors, teachers, and the faith community towards nurturing children according to biblical principles.

Approaches to Holistic Ministry with Children (PM311) (3 credits)

Provides a broad framework for assessing, identifying and applying various types of micro to macro-level intervention strategies with children. These strategies refer particularly to children at risk, due to poverty and other hostile environments. Students will be expected to use analytical thinking in examining the various issues and contexts where children face risk. They will be exposed to various Christian ministries that provide holistic intervention strategies with children in different settings. Through class discussions, ministry exposure, casework and group projects, students will build competency in designing and formulating contextually appropriate intervention strategies that are grounded on Biblical principles of holism and child development.

Child in Changing Contexts and Cultures (CE303) (3 credits)

Examines the variables that influence and bring change for children in contexts and cultures. It is concerned with what is done for and to children, but especially what children do, initiate, influence, participate in and lead. It draws from a wide spectrum of foundations and perspectives including biblical, theological and anthropological, philosophical, psychological, educational and historical.

Learners with Special Needs (CE51) (3 credits)

Surveys the information regarding learners with special needs including possible causes and characteristics of exceptionalities, educational intervention, available resources, referral processes, family involvement, modification of environment, curriculum, the advocacy role and legislative issues. Learner's social, emotional, learning, and behavioral difficulties will be examined and treatment needs defined according to an ecological, multi-systems, developmental framework. Relationships of home, school and community contexts will be offered. Students create a resource to be used with learners with special needs. Actual and direct ministry with the community of learners with special needs is required.

Community Transformation and Development (PM136) (3 credits)

Studies community transformation through evangelism and discipleship. Emphasizes gospel presentation and obedience to the commands of Christ. Explores how the church can meet the spiritual, social, physical, emotional, intellectual, and economic needs of people and how Christians can better help people in their communities.

C. Required Cognates (9 credits)

Old Testament Studies (B11) (3 units)

Examines current research regarding the text, canon, language, geography, archeology, history and literature of the Old testament. Gives special attention to the unifying themes of its message.

New Testament Studies (B101) (3 units)

Examines correct research regarding the text. Canon, language, geography, archaeology,, history, and literature of the New Testament. Give special attention to the unifying themes of its message. Studies the methods, tools and problems of interpreting and exegeting the New Testament.

Doctrine of Holiness (T11) (3 units)

Examines the biblical theological foundations, and prevalent interpretations, of the Wesleyan doctrine of entire sanctification.

D. Thesis (6 credits)

Thesis Seminar (RE301) (3 credits)

Guides students as they undertake a thesis of original research into a given problem arising from biblical, theological, historical, practical or other areas of divinity studies. (Prerequisite: RE101, English Proficiency, and the completion of at least 24 hours).

Thesis Writing (RE302) (3 credits)

Mentors students as they draft theses, (Prerequisite: RE301)

E. Other Requirements (6 credits)

Unregulated Elective (3 credits)

Holistic Child Development Practicum (CE351) (3 credits)

Practicum affirms the importance of practice in the learning process. Though the HCD program is generally weighted knowledge, the practicum plus theology electives provide the balance. The practicum requirements include concrete encounters and acts of service with children at risk from a theological perspective. The latter is important as HCD seeks to contribute toward practices that are “truthful” to God’s view of children. The practicum, therefore, is an experiment for students to link practice with sound theology of children. Students shall participate in an average of 200 hours of ministry for a period of one year of actual concrete encounters and service work with children.

Philippines: PHD in Holistic Child Development

Hosted by Asia-Pacific Nazarene Theological Seminary (APNTS)

RATIONALE

The Ph.D. in HCD is a multi-year, inter-disciplinary, research-oriented degree that builds on an earned master's degree. Graduates of the Ph.D. in HCD will be prepared to teach, to lead specialized

ministries for children, and to engage in intensive and original research. It is intended for those who are or will be high level practitioners and for those who are leaders or administrators of ministries with children.

PROGRAM MISSION

This program exists to equip leaders, teachers, child advocates, practitioners, and pastors who have the gifts, skill, and capacity to care holistically for children inside and outside the church.

PROGRAM VISION

The program envisions equipping leaders and churches with the ethos and mindset for holistic ministry with children.

PROGRAM VALUES

The program will function on the following values:

- **Christ-centered education.** Program participants are always led to the realization that in ministering to children, Jesus Christ reigns supreme and that every child will be led to a personal relationship of Jesus
- **Holistic approach to ministering to “the least of these” (Mark 9:37).** A holistic approach treats the physical, emotional, and social needs of children as well as the spiritual. The Bible says, “So Jesus grew both in height and in wisdom, and he was loved by God and by all who knew him,” (Luke 2:52, NLT). The curriculum will take into consideration various aspects of child development for holistic ministry.
- **Intentional and strategic intervention for children in crisis and at risk.** Program participants will be challenged to engage Bible-based, professional and relevant interventions that would enable children to grow up in the fear and knowledge of the Lord so they, too, could minister to others including their families, friends, and others around them.
- **Learning for life contexts.** Classroom interactions are always culture sensitive and instruction, scholarly research, and major projects will always be geared towards various of areas of ministries with children.
- **Developmental orientation.** Attention will be given to development theories and processes within a biblical framework and their implications to ministry. This is intrinsically related to the concept of the individual worth of each child and the value of giving every child respect and consideration.

PROGRAM EMPHASES

The Ph.D. in HCD is designed to meet the need of the church and society for competent child advocates, practitioners, and educators. Upon completion of the program the students will have developed the following competencies:

- **Leadership Competence** – as well-informed, passionate and skilled leaders of graduate level and/or grass-roots ministry with children inside and outside the church.
- **Children in Crisis Ministry Competence** - as creative resource persons for ministering with children in crisis in the Asia-Pacific and beyond.
- **Competence as Educators**—as effective teachers or mentors in issues related to children in crisis and at risk.

- Research Competence – as scholarly, competent, and strategic researchers on issues relating to children and towards transformation of society in general

ADMISSION

Prerequisites:

1. Master's degree from an accredited institution
2. Six (6) graduate units in Research Methods
3. Twelve (12) graduate units of study in Biblical and theological subjects
4. Portfolio that includes: (a) thesis or other evidence of substantial research; (b) evidence of English abilities. A test of English is required. The student should have the equivalent of 550 (paper-based TOEFL test); and (c) prospective research topic for the Ph.D. – a 3-4 paged essay;
5. Evidence of or interest in working with children, or at least 5 years of experience in any scope of Christian ministry.

All decisions on admission will be made by the program committee. If the admission requirements noted above are not met, provisional acceptance may nevertheless be offered to an exceptional applicant who may then be required to complete supplementary assignments in addition to his or her regular coursework. He or she will gain full acceptance after having successfully completed 18 credit hours.

APPLICATION PROCEDURE

1. E-mail or write for application packet:

Dr. Nativity A. Petallar (npetallar@apnts.org)
Asia-Pacific Nazarene Theological Seminary
Ortigas Ave. Ext., Kaytikling, Taytay, 1920 Rizal Philippines
Tel: 63-2-284-3741

Or

Dr Theresa R Lua (agstphil@yahoo.com)
AGST Dean

Applications can be downloaded from www.apnts.edu.org

2. Ask an administrator and a member of the faculty of an institution you have attended, as well as your current pastor to provide letters of reference in sealed envelopes and send these to the above address.
3. Ask all undergraduate and graduate institutions you have attended to send official transcripts of your academic record to the above address. Prepare a statement describing your vocational objectives and explaining how a Ph.D. degree is related to these.
 - Prepare a statement indicating how your studies will be financed, including specific commitments from any institutions or individuals that may be sponsoring you.
 - Prepare a health certificate indicating your physical fitness to pursue graduate studies.
 - Send your completed application for admission, prospective research topic (a 3 to 4-paged essay), the description of your vocational objectives, the financial statement, and the health certificate, along with the nonrefundable application fee of \$50 (US) or the peso equivalent, to the above address.

- Wait until you have received your letter of acceptance before coming to Manila.

ADMINISTRATION

PROGRAM COMMITTEE

1. Dr. Floyd T. Cunningham, Program Director, APNTS
2. Dr. Nativity A. Petallar, Associate Program Director, APNTS
3. Mrs. Carmen Menchit Wong, Compassion International/APNTS
4. Prof. Anne Ardina, Alliance Graduate School (AGS)
5. Dr. Robert Donahue, APNTS
6. Prof. Rovina Hatcher, APNTS
7. Dr. Sierr Tindero, Asian Theological Seminary (ATS)
8. Dr. Theresa Lua, Dean, Asia Graduate School of Theology (AGST) -Philippines

ADVISERS

1. Dr. Dan Brewster, Compassion International/Malaysia Baptist Theological Seminary
2. Dr. Sunny Tan, Malaysia Baptist Theological Seminary
3. Dr. Rosalind Lim-Tan, Malaysia Baptist Theological Seminary
4. Dr. Jeyaraj Jesudason, Director of Jubilee Institute, a unit of Jubilee Educational and Social Service of India

PHD IN HCD PROGRAM DESIGN

Core Units (21 units)

Choose seven (7) of the following:

1. Biblical Theology of Children and Childhood
2. Children in Socio-Cultural and Historical Context
3. Mission with Children at Risk
4. Transformational Leadership for Holistic Child Development
5. Advanced Christian Nurture and Development of Children
6. Transformation Theology
7. Theology of Compassion
8. Intervention Strategies for Children in Crisis
9. Action Research for Social Change

Concentration Units (15 units)

* Concentration courses with MA-RE in HCD. Doctoral students will have different sets of requirements.

** These are pre-requisites to core units.

Choose five (5) of the following:

1. Child, Church, and Mission**
2. Approaches to Holistic Ministry**
3. Child in Changing Contexts and Cultures**
4. Holistic Nurture of Children**
5. Physical Development and Public Health
6. Learners with Special Needs
7. Children's Spirituality

Electives and Practicum (9 units)

1. Any relevant course from other AGST seminaries or from their home country (6 units)
2. Practicum (3 units)

Advanced Research Methodology (6 units)

1. Research Design
2. Research Analysis and Integration

Project/Dissertation (9 units)

1. Dissertation Seminar (3 units)
2. Dissertation Writing (6 units)

Total = 60 units

CLASSES will start October-November 2009

1. Research Design
2. Mission with Children at Risk

Each course will meet for two weeks with pre-class and post-class work in reading, writing, and application to ministry. Next schedule of classes will be April to July 2010.

FACULTY (MENTORS AND SUPERVISORS):

1. Dr. Desiree Segura (Fuller Theological Seminary)
2. Dr. Marsha Bunge (Christ College, Valparaiso University)
3. Dr. Daniel Brewster (Compassion International and Malaysia Baptist Theological Seminary)
4. Dr. Sunny Tan (Malaysia Baptist Theological Seminary)
5. Dr. Nativity Petallar (Asia-Pacific Nazarene Theological Seminary)
6. Dr. Robert Donahue (Asia-Pacific Nazarene Theological Seminary)
7. Dr. Catherine Stonehouse (Asbury Theological Seminary)
8. Dr. Gustavo Crocker (Eurasia Regional Director for the Church of the Nazarene)
9. Dr. Phyllis Kilbourne (Crisis Care International)
10. Dr. Charles Ringma (Professor at large)
11. Dr. Linda Caringal (Physician)
12. Dr. Romy Caringal (Asia Regional Director for the Wesleyan Church)
13. Dr. Peter Malvicini (Asia Graduate School of Theology)
14. Dr. Fletcher Tink (Director of Bresee Foundation, Adjunct Faculty, Nazarene Theological Seminary)
15. Dr. Jeyaraj Jesudason (Director of Jubilee Institute, a unit of Jubilee Educational and Social Service of India)
16. Dr. Theresa Lua (Dean, Asia Graduate School of Theology-Philippines)
17. Dr. Lee Wanak (Asian Theological Seminary)
18. Dr. Rosalind Lim-Tan (Malaysia Baptist Theological Seminary)
19. Dr. Floyd T. Cunningham, (Asia-Pacific Nazarene Theological Seminary (APNTS))
20. Dr. Mel Luna (Asia Graduate School of Theology)

And other resource teachers from the AGST consortium.

Deadline of Submission of Application: **September 15, 2009**

Email: npetallar@apnts.org for application form.

FINANCIAL INFORMATION

A. For Two-thirds world students:

- Application fee (non-refundable): \$50 (or peso equivalent)
- Library Fee: \$40/semester
- Tuition fee: \$50/credit hour
- Comprehensive exam fee: \$100
- Graduation fee: \$35
- Dissertation Fee: (\$50x9 units) plus \$50/semester (residency fee)

- TOEFL fee (for those who might want to take this test at APNTS): \$50
- Lodging and Food: (A limited number of accommodations are available on campus. Dormitory rooms are \$65 per month. Cost for eating lunch at the dining hall is about \$2.00/meal.
- Note: books and IT expenses are additional.

B. For Students from Japan, Korea, Taiwan, New Zealand, US, and countries outside the Asia-Pacific Region and South Asia Field:

- Application fee (non-refundable): \$85 (or peso equivalent)
- Library Fee: \$75/semester
- Tuition fee: \$85/credit hour
- Comprehensive exam fee: \$135
- Graduation fee: \$70
- Dissertation Fee: (\$85x9 units) plus \$85/semester (residency fee)
- TOEFL fee (for those who might want to take this test at APNTS): \$85
- Lodging and Food: (A limited number of accommodations are available on campus. Dormitory rooms are \$100 per month. Cost for eating lunch at the dining hall is about \$2.00 (combo meal).
- Note: books and IT expenses are additional.

AGST

AGST is the educational arm of the Asia Theological Association which offers postgraduate programs. In the Philippines, AGST is a consortium of the following seminaries:

1. Alliance Graduate School (AGS)
2. Asia Pacific Nazarene Theological Seminary (APNTS)
3. Asia Pacific Theological Seminary (APTS)
4. Asian Theological Seminary (ATS)
5. Asian Seminary for Christian Ministries (ASCM)
6. Biblical Seminary of the Philippines (BSOP)
7. International Graduate School of Leadership (IGSL)
8. Presbyterian Theological Seminary (PTS)

Thailand: Certificate in Holistic Child Development

By Mrs Nantiya Petchgate

Holistic Child Development is one of the courses BIT offers. This course is done in cooperation with Compassion Thailand. Toward the end of 2004, Acharn Sanya Ladaphongpattana, director of Compassion Thailand, contacted the BIT to request that the school create a new course with Compassion Ministry. The purpose of the course would be to train their workers and teachers in order to reach children for Christ. BIT offered an ideal facility for this course as it has a library, computers and internet access, classrooms, audio, visual and music practice rooms, men and women's dormitories, dining hall as well as a basketball court/sports area for its students. During the summer vacation April and May, BIT can accommodate up to 80 people.

After meeting with Acharn Sanya for discussion several times, he invited Acharn Sunee and I (Nantiya) to see the children's ministry program and course in action at Malaysia Baptist Theological Seminary. After returning from Penang, both BIT professors and Compassion designed a new curriculum together and chose a lecturer.

In 2006, when BIT changed its curriculum to the bachelor's degree program, two courses were chosen as compulsory subjects, with four as electives. The BTH program required courses compliment what is taught in the HCD course in which 2 subjects are compulsory, four are electives.

Purpose

- To produce workers with a burden for children who can serve effectively
- To equip workers with knowledge and skills in order to help the children to develop in the church or with Christian organizations.
- To motivate and stimulate Christians to serve God in children's ministry

Construction of a Curriculum/Course

This course consists of eight subjects –each subject is worth 2 credits, totaling 16 credits.

Ministry to Children

- Holistic Child Development
- Child psychology and counseling.
- Curriculum and Instructional media
- Teamwork and communication
- Intervention Strategies for Children at Risk
- Teaching Techniques and Youth Intervention Program
- Working with Communities; Techniques and Practices

Schedule

Each course is held Monday through Friday for eight hours a day during the Thai summer school break. The course begins the 3rd week of April for one month duration. The students take 4 courses each summer term and are required to complete 8 subjects in two summers (years).

Qualifications for Students

They must be "born again" Christians (personal relationship with God, evangelical)

Students must have a strong sense of God's calling for children's ministry

Their churches need to be in the membership of the Thailand Protestant Church Coordinating Committee

Minimum educational requirement of each student is the completion of the ninth grade

Current Status of Enrollment and Completion

HCD course began in April-May of 2006 until 2009.

- 2006 34 students enrolled and 21 completed the course (students completed the 2nd year of courses that fall October 2006).
- 2007 40 enrolled, 23 completed
- 2008 25 enrolled, no one from this class has completed their course work because the enrollment for the 2nd year was too low (7 students), resulting in the cancellation of the course.
- 2009 17 enrolled

South Asia: Foundations for Holistic Child Development

SAIACS – M.Th (PT) MODULE – Oct 08

Syllabus written and taught by Dr. Jesudason Baskar Jeyaraj
Professor of Biblical Studies, Adjunct Faculty, SAIACS

Preamble

Holistic Child Development is getting importance in UNO, UNICEF and governments of various nations because 400 million children are at risk. Building the future generation in values, security, health, equality and perspectives and to be responsible citizens in society has become a necessity for the present generation. It's an important ministry of the churches, government and communities. On What basis? – is the question. The conceptual frame work should be addressed. This course is to discuss the concept of development based on various ideologies and explore the biblical understanding of development. While there are a number of other foundations like medical, psychological, philosophical, etc., this course deals with three important foundations for holistic child development. These foundations become basis for reformulating existing opinions and approaches towards children in churches and society. Field visit and Group discussions are included as an important component for the students studying this subject to enhance the interaction between theory and praxis and thus trying to achieve an impact of hidden curriculum on the learners so as to develop their ministry in future.

Objectives

To introduce to the learner various understanding and theories of development and the importance of holistic development with particular reference to children.

To develop the skill of identifying and analyzing various problems and issues related to HCD.

To study the biblical, contextual and ecclesiastical foundations for HCD by interpreting the biblical texts, contextual data and critically evaluating the theological views prevalent in churches.

To apply the insights gained out of this study for the reformulation of theologies and restructuring ministries in churches towards HCD.

Course Requirement

An essay on one of the foundations for HCD – 20 %

Field visit and Report – 30 % - presenting for group discussion

Final Exam – 50 %

Expected Outcome

1. The Learner would have learnt the concepts and theories of development and the need for holistic child development
2. The learner has developed his or her skill to identify the issues and interpret biblical texts and data from the context for HCD.
3. The field visit combined with the study has opened the eyes to see the problems of children and the need of appropriate theological emphasis in our teaching and preaching and renewal of our approaches for HCD in churches and mission fields.

COURSE OUTLINE

Unit I. Theology of Development

1. Definition of 'Development' and Development Debate
2. Kinds of Development – Spiritual, Social, Economic, Cultural and Political
3. Ideologies for Development – Capitalism, Marxism, Socialism, Gandhism, etc.
4. Biblical concept of Development

Unit II. Biblical Foundation for Holistic Child Development

1. Old Testament – Study of Selected Texts.
2. New Testament – Study of Selected Texts

Unit III. Contextual Foundation for Holistic Child Development

1. International and Indian Context
2. Status and Role of children in Indian society – Family, Caste, Dalit, Tribe, Village, City
3. Issues and problems for HCD
4. Responses from various institutions – Government, NGOs and Religious other than Christianity

Unit IV. Ecclesiastical Foundation for Holistic Child Development

1. Status and role of children in churches
2. Identifying issues for HCD
3. Reformulating theology and praxis for HCD
4. Restructuring the ministries of church

Summary and Evaluation: Towards Pastoral Theology of Holistic Child Development

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1. Reports of the Child Theology Movement's Consultations – 6 Nos.
2. Report of different NGOs – World Vision, Viva New letter, Compassion, KNH, etc.
3. Web-sites: 'Children', 'UN rights of children' 'Sex abuse' 'Child Labour' etc.

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1. Ram Ahuja, *Social Problems in India*, Rawatt, Jaipur, 2002.
2. Nirmala Jeyaraj, *Women and Society*, ISPCK/LDC, 2005. chs. 5, 21, 22.
3. R. Muthulakshmi, *Female Infanticide: Its causes and solutions*, Discovery Pub, Delhi, 2003.
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Articles

1. Frontline Magazine, 17, Nov. 2006 issue on 'Stolen Childhood'
2. Frontline Magazine 4, Jan. 2008 has children in trafficking –“Easy Prey”
3. Economic and Political Weekly (EPW), March, 11-17, 2006 – on 'malnutrition of children'.
4. Manushi, Jan-Feb 1995.

Dictionaries

(Refer to articles on 'children', 'family', 'patriarchy' 'gender', 'abortion' etc)

1. New Bible Dictionary
2. Dictionary of Biblical Imagery
3. Evangelical Dictionary of Theology

Commentaries

1. Word Bible Commentary
2. Interpreters' Bible
3. Tyndale commentaries, etc. check texts of OT and NT in appropriate commentaries.

South Asia: Understanding Children: Biblical, Contextual and Pastoral Perspectives

Saiacs MA-Programme-Module

Preamble

More than 400 million children are at risk due to economic, social, political and religious reasons in different parts of the world. Some of them are in critical situation and facing crisis in their lives. So far attention to children in theological education is given by the Department of Christian education with the focus of nurturing them spiritually and scripturally. To a certain extent the social, economic and cultural problem of the children are not paid much attention in our curriculum unless they have been taken up in the Dept of Theology or Women' Studies. On the other hand, the NGOs paid much attention to their physical need and are helping the orphanages, children homes, schools and in the adoption process. They could not provide much care for their spiritual care and mobilize the churches and seminaries with theological challenges. The recent awakening in churches, NGOs and para-church organizations about the need of holistic development of children has challenged the seminaries to offer courses and training to students, pastors, missionaries, evangelists, volunteers and practioners in Child Theology for HCD. This course designed for MA students in SAIACS shall deal with the biblical and pastoral care perspectives on children to lay a foundation for further exploration and involvement in future. The faculty members of these departments as a team shall contribute for teaching this course.

Programme Goal

The goal of this basic course is to achieve biblical insights on children and their situation in society and local churches today and develop theological basis for caring ministry in the churches and society. This goal is expressed in the following objectives.

Objectives

1. To introduce the learner to understand the importance of children in family, churches and society and the problems they are facing.
2. To study and interpret the key biblical texts related to children and derive the teachings of the OT and NT to develop Child Theology.
3. To enable the learner to find out the status and role of children in churches and society.
4. To develop the skill of analyzing the problems and identifying issues of children to suggest practical ways and means for the holistic development of children.
5. To draw more challenges for the pastoral ministry and mission of the churches today towards children.

Course Requirements

(This Course requires the learner to develop academic, personal and ministerial formations)

Academic Formation (50%)

The learner is required to read the assigned sections in the books and articles to become familiar with problems and the need for the HCD.

Write an essay of 2000 words on one of the problems of children today analyzing the issue critically and apply biblical/contextual/pastoral teachings to that issue. (25%)

Final Exam (25%)

Personal Formation (25%)

A personal report of the values learnt out of this course and analysis of spiritual, theological and personal formation (25%)

Ministerial Formation (25%)

Visit at least 2 or 3 times (in the afternoon) as a group during the module to one of the Children homes or centres in local area, have dialogue with the children and staff of the centre and submit a paper of 1500 -2000 words with your own theological and ministerial reflections. (25%).

Expected Outcome of the Learning

1. The learner learnt the importance of children in families, churches and society and the problems they are going through. The learning experience shaped the attitude and values of the learner towards children.
2. The learner knows the teachings of the Bible about children and has taken effort to formulate a Child Theology in Indian context with his or her critical skill.
3. The learner has paid more attention to the holistic development of children in his or her ministry.

COURSE OUTLINE

Introduction:

Contemporary situation of Children in the world wide.

Unit I. Old Testament understanding of Children

1. The structure of ancient Israelite society and the role of families.
2. Children in the Pentateuch – Study of selected texts
3. Children in the Historical and Prophetic books – Study of selected Texts
4. Children in the Poetical and Wisdom Literature – Study of selected Texts.

Unit II. New Testament understanding of Children

1. The structure and role of families in NT times.
2. Children in the Synoptic Gospels – Study of selected texts
3. Children in Johannine Literature – Study of selected texts.
4. Children in Pauline and other Epistles – Study of selected texts.

Summary: A comprehensive understanding of Child Theology in the Bible.

Unit III. Children in Indian Context

1. Nature and analysis of Indian Society (spl.Patriarchal system)
2. Marriage and Family system in India (Caste, Inter-Caste, Arranged Marriage,
3. Joint-family system, Nucleus family. Extended family).
4. Status and Role of Children in Families in India.
5. Children at risk – Selected problems and issues.

Unit IV. Pastoral Understanding of Children and Holistic Child Development.

1. Status and role of children in contemporary churches
2. Children and Worship
3. Children and Christian nurture
4. Children in socio-economic needs and social service of churches

Summary: Pastoral theology for the ministry of Holistic Child Development

Summarizing the study for developing Child Theology for HCD.

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Dictionaries

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Dictionary of Biblical Imagery

Evangelical Dictionary of Theology

Commentaries

Word Bible Commentary, Interpreters' Bible, Tyndale commentaries, etc. – check texts of OT and NT in appropriate commentaries.

Team Teaching by Faculty members from different Departments:

Dr. J. B. Jeyaraj – Biblical

Dr. Chris Gnanakan – Pastoral

Guest Lectures by: Mr. Philip Prasad – TAFTEE

South Asia: Master of Arts Programme in Holistic Child Development (MA IN HCD -RESIDENTIAL OR DISTANCE MODE)

Prepared and presented by Dr. J.B. Jeyaraj
GA-HCD South Asia Representative
Vice- Chairman, CFCD (Academic Programmes)

DRAFT PROPOSAL FOR MA in HCD

Master of Arts is a post-graduate degree after obtaining a graduate degree and it is usually geared towards specialization. Following the pattern set in Universities and in theological institutions, a proposal to offer two years MA in the field of specializing Holistic Child Development is proposed to theological colleges in India. It is designed to be a quality professional programme with practical work so that the graduates can practice what they have learnt for the cause of children.

Rationale and Need

So far, the case of children is not given separate identity in theological education. Students do one or two courses about children and nurturing them when they their B.Th/BD/M.Div/M.Th in the Department of Pastoral Care or Christian Ministry. As such not much importance is given to children in theological education. There is a need to specialize the study of the problems and prospects of children and develop Child Theology and Holistic Child Development in theological institutions.

A number of staff members working with children either in the programmes and projects of their churches, missionary organizations and NGOs are looking for upgrading their knowledge and gain specialization in HCD rather than doing correspondence course in History, Literature or Commerce in secular universities.

Some women and men students who graduated with B.Th or B.D or M.Div want to do post-graduate degree in order to work among children gaining professionalism in HCD.

Some mothers who are at home or employed in a job also like to know more about child development so that they can contribute for the development of children in their families and neighbourhood as voluntary service.

Today's children are tomorrow's generation. They will be the leaders of families churches and society. Churches and Seminaries cannot ignore this segment of the society in training their leaders. Offering a post-graduate programme which can make the students to be professional care givers of children cannot be ignored anymore.

Objectives and Aims of MA in HCD

To offer a post-graduate degree programme in HCD with biblical, theological, psychological and contextual dimensions and prepare the students to promote the welfare of children in and around their neighbourhood.

To train those ministers and lay persons interested to be professional care givers of children.

To help the churches, missionary organizations and NGOs to upgrade their staff members with a post-graduate training specializing in HCD.

Target Groups (Christians having a minimum bachelor degree and below the age of 55 ??).

1. Students who have done their basic degree from any recognized university/college irrespective of the Class/grade they obtained in bachelor level.
2. Students who have done B.Th. or equivalent of Bachelor degree in theological education.
3. Staff member working in NGOs who have either secular bachelor degree or theological degree.
4. People involved in Christian ministry through churches or organizations who have bachelor degree in theological institutions or having secular degree.

Duration and Mode of Education

1. The duration of the MA course is minimum 2 years and can extend up to 4 years.
2. Distance Mode of education is suggested for the sake of people involved in jobs and facing difficulties in getting long leave, scholarship or relocating to seminary campus but students will be asked to attend Contact seminar classes periodically.
3. Some colleges may want to offer this MA as Residential programme depending on the facilities.

Requirements for ATA Accreditation

1. ATA has certain requirements to accredit the programme of MA in HCD. Refer to their Accreditation Manual.
2. Global Alliance for Advancing HCD – South Asia Unit - will also supervise the programme, try to provide some resource materials for their libraries, facilitate Visiting Professors depending upon the need and funds available.
3. It is suggested that an Academic Programme Committee of HCD Education in South Asia (APC-HCD-SA) can be formed with the member institutions offering Degree/Diploma /Certificate HCD programmes so that they own this programme like a consortium and with the purpose to share information and plan for furthering of course writing and professional training in HCD and to help and monitor the progress of HCD programmes in each member institutions. This Academic Council of HCD Education should work closely with ATA.

How should we call the degree?

M.A in HCD

SEMESTERS AND COURSES

A Semester could have 13-15 weeks depending upon the theological institution. Subjects can be offered in residential programme. Each institution should work out the time table and arrange the teachers to teach the subjects.

If it is going to be Distance/Extension mode, then 6-10 days Contact Seminar Classes should be conducted to teach the subjects. Once in 4 months, Contact Seminar Classes can be conducted requiring the students to come to the seminary at least 2 times in a year. Totally a minimum of 4 Contact Seminar Classes during the 2 years of MA is required.

The Centres can arrange special and additional contact seminar classes for orientation, Research Methodology and Help in thesis Writing if they want. The subjects can be spread out for these Contact Seminar Classes.

Total credit required for MA degree is 60 – spread out in 4 semesters.

Each subject is graded for 100 %. Out of which, 50 % for internal assessment of 5 essays based on each unit of the syllabus. Each essay is about 1000-1200 words for 10%. Final exam is for 50 %

First Year MA

Semester I Orientation and Research Methodology and 3 Core Subjects (12 credit)

Semester II Core subjects 4 (16 credits)

(At the end of First Year, during summer vacation, Field visit to be completed) – 3 credits

Second Year MA

Semester III Optional Courses 4 (12 credits)

Semester IV Optional Courses 3 (9 credits)

(During the Second Year, Project work to be written. Some students may be able to complete it by the end of the Second Year. Others may use the summer months to complete it). – 8 credits

LIST OF SUBJECTS FOR MA-HCD PROGRAMME

For MA-HCD degree, total required credit is 60 to facilitate the programme acceptable in future for the accreditation of ATA

CORE COURSES

(7 subjects are required as Core Courses. Each Core subject is 4 Credits . Total Credit is 28)

1. Biblical Understanding of Children – Toward a Child Theology
2. Society, Marriage, Family, and Parenting
3. Children at risk: Issues and Theological Response
4. Rights of Children - UNO, CRC, Indian Constitution, Human Rights
5. Children, Church and Mission
6. Theology of Development and Holistic Child Development
7. Counselling Approaches/Techniques for children in problems.

OPTIONAL COURSES

(7 subjects are required out of the following Groups. Each Optional paper is for 3 Credits. Total credit is 21)

1. Common Issues found all over India (Select 3 subjects out of the following)
2. Orphans, Identity, Adoption and Foster Parenting
3. Infanticide, Feticide and Abortion
4. Poverty and Child Labour, Street children and Child Beggars
5. Sexual abuse of children
6. Child Sacrifice, Marriage and Widowhood
7. Children of Prisoners, Juvenile crime and Children in Prison
8. Children in Cultural Context (focusing on one of the context: Tribal/ Dalit/ Urban/ Rural)

Wider issues at global level (Select 1 subjects out the following)

1. Children as Victims of War and conflicts - Migration and Refugees
2. Children of HIV/AIDs parents and infected children
3. Media and Children- Cartoons and Child Pornography
4. Globalization and Children problems
5. Pastors Kids and Missionary Kids

Nurturing/Developing Children (Select 2 subject out of the following)

1. Christian Nurture: Ministries of Sunday School, VBS and Curriculum and Child Development
2. Health and Fitness, sports , toys, arts and skill development of children
3. Children born with genetic defects, transgender and schools for special needs

4. Educational burden for school children and Psychological problems

Training and Management (Select 1 subject out of the following)

1. Management of Children Homes, orphanages and Ministries
2. Training of the Trainers (Developing the Care givers for HCD)
3. Managing children - Case Studies of Children, NGOs and institutions working among children.

FIELD VISIT AND PRACTICAL REPORT (3 Credits)

Each student doing MA-HCD is required to visit a nearby Children homes/orgnizations/NGO for a month (at least minimum of 60 hours of visits during the period of 2 years to study the institution, interact with the children and staff and write a report of 2000 words reflecting theologically and sociologically.

A certificate from the institutions visited should be submitted along with Report. The Report will be evaluated and graded.

THESIS PROJECT (8 Credits)

All the MA-HCD students should attend the Research Methodology course offered by the seminaries during the first year.

A project work using methodology to be submitted at the end of their Second Year. The expected Project is about 10,000 - 12000 words excluding bibliography.

South Asia: Bachelors of Divinity (BD)/Master of Divinity(M.Div.) Syllabus

(Revised Draft after Kolkata Meeting)

INTRODUCTION TO CHILD THEOLOGY

Preamble

36 - 40 percent of the world population are children; up to 1.2 billion are in some way children are at risk. India, for example, has more malnourished children than any other country in the world. The United Nations regards all those who are below 18 years of age are children its General Assembly has agreed the Convention of the Rights of the Child.

Most people who ever make a Christian commitment do so in their childhood years. The Bible speaks of children as the gift of God; of their rights and responsibilities; and as partners in ministry. Churches have paid attention to educate the children through their Christian education programmes and to take care of the orphans and neglected children through their social service. Theological colleges offer one or two subjects on Children, usually incorporated into the curriculum of Christian Education Department for Sunday School or Pastoral Theology Department for counselling and guidance.

A separate course on 'Child Theology and Ministry' or 'Holistic Child Development and Mission' is rarely found in the curriculum of seminaries. A Core Course emphasizing the biblical perspective on and value of children; of holistic child development and ministry is urgently needed today.

This scheduled subject deals with the biblical, historical and contextual understanding of children, the status and rights of children in the charter of international and national agencies, methods and means for the holistic development of children and ministry to the children in society and at risk in the local areas of the learners; and developing biblical worldviews of and commitment to children.

Note:

This subject can be offered either by the Department of Biblical Studies or Theology and Ethics or Christian Ministry or Social Analysis or Missiology depending on the faculty situation of the seminaries with 3 Hours of class lectures per week for a Term or Semester of 13-16 Weeks for 3 Credits.

It can be an inter-disciplinary course run jointly by two or three departments, including Biblical Studies, History, Theology, Social Analysis, Pastoral Theology, Missiology, Religions, and Christian Ministry.

Objectives

1. To expose and engage learners with children and child theology, and so gain personal understanding of God's heart for children.
2. To draw insights from the biblical, historical and contextual studies towards developing a Child Theology for India
3. To study the status, role and problems of children in families, churches and society.
4. To identify the reasons and analyze the issues for the oppression of children and to be involved in programmes and strategies for the empowerment of children.
5. To apply the study to develop child centred models of ministry.

Learner's Outcome

The expected main outcome of this course on the conceptual and practical aspects on the side of the learners can be listed as below:

1. That the learner will make personal commitment to listening to and prioritising the needs and role of children in his or her current and future life and ministry.
2. The learners have learnt the importance of children in families, churches and society and gained biblical perspectives on children.
3. The learners have identified the problems and forces which are threatening the lives of many children in India and particularly living in their local context and developed plans, therapies and strategies which can be used by their churches or missions for the holistic development of children.

Course Requirements

(The requirements of this Course can be worked by the Faculty members teaching this subject. However, the following requirements are suggested).

1. Attending the class with a prior reading of the biblical texts, books and articles and participating in the discussion.
2. Submitting an essay of 2000 words on the topics given by the teacher (20-25%).
3. Learning through doing.... A Project for the ministry to Children, which can be used, by his or her church or mission (20-25%)
4. Time to be spent listening to a named child from a different social situation with a subsequent shared theological reflection (requirement; not marked).
5. Final Exam (50-60%).

COURSE OUTLINE

UNIT 1. INTRODUCING CHILD THEOLOGY [2 classroom hours]

What do we mean by child theology?

Why is it needed? What are the issues?

Terms and Concepts in Child Theology: Children At Risk (CAR), Holistic Child Development (HCD), Convention on the Rights of the Child (CRC), Child Theology Movement (CTM)...etc

UNIT II: CHILDREN IN CONTEMPORARY INDIAN CONTEXT: (8 Hrs)

Perspectives/Realities

Socio-Economic (3 hrs)

1. Children within Caste and Class Realities
2. Cultural Influences on Children
3. Changing family and community structures across Indian society
4. Education
5. Mass/Multi Media and its impact on children
6. Poverty
7. Liberalization, Privatisation and Globalisation. (LPG)

Religious (2 hrs)

1. Community and religious laws and rites in relation to Children
2. Children in religious structures and institutions: (e.g. orphanages, convents boarding schools, madrasas, Buddhist monasteries, "Sunday Schools", Adoptions)

Legal and Political (3 hrs)

1. Convention on the Rights of the Child (CRC)/Millennium Development Goals
2. Children Protection Laws: IPC
3. Other National Laws and Policies on Children rights, Child Labour, Education, Health, empowerment and budget allocation.

UNIT III: BIBLICAL FOUNDATIONS: UNDERSTANDING GOD'S HEART FOR CHILDREN FROM SCRIPTURE (10 hrs)

A. OLD TESTAMENT PERSPECTIVES ON CHILDREN (3 Hrs)

(Special focus can be on the status, role, relationship, rights and responsibilities of children in Unit III)

Children in the Pentateuch

Some Texts: Gen. 1:26-28; 2:7,23-24; 3:16-17; 4:1-16; 16:7-16; 21:17, 23; 28:10-22; 30:1-5; 37:12-36; Ex. 1-3; 20:12; 21:7-11, 20-25; 22:16,18; Lev. 18:21; 19:29; 20:1-7; Dt. 6:1-9; 10:18; 11:18-21; 18:9-13; 22:13-19, 23; 23:17-18)

Children in the Historical Books and Prophetic Literature.

Some Texts: 1 Sam. 1:11; 2; 17:31-34; 2 Sam. 9:1-10; 1 Kings. 3:16-28; 2 Kings. 4:1-7; 5:2-4; 8:12; 10:1-11; 14:5-6; Isa. 11:6-8; 7:11-14; 13:16,18; 48:48; 49:5; Jer. 29; 31:15; 32:35; Amos 2:7; Joel 3:3-8; Hos. 10:14; 11:1-4; 13:16; Zach. 8:1-8; Mal. 4:6)

Children in the Poetic, Wisdom and Apocalyptic Literature

Some Texts: Ps. 8:1; 10:18; 27:10; 49:15-16; 68:5; 82:3; 103:13; 106:37-38; 127:3; 128:3-4; 137:9; 139; Lam. 2:19; Prov. 22:6, 15, 30:16; Job 24:7-10; 15:34; Esther 3:13; Ecc.11: 9)

B. NEW TESTAMENT PERSPECTIVES ON CHILDREN (3 Hrs)

Children in the Synoptic Gospels and the Book of Acts.

Some Texts: Matt. 2:16-18; 11:25; 18: 1-6,10, 15-17; 19:13-15; 21:1-4, 12-16; 16; Mark 2:34-35; 9, 10:13-24; Lk. 2: 8-20, 38, 48-51; 11:11-12; Acts 23:16-22)

Children in the Johannine Literature.

Some Texts: Jn. 3:1-10; 12:12-19; 1 Jn.2:1; 3:7-10; 4:4-16)

Children in Pauline, other Epistles and Revelation.

Some Texts: Rom. 5:8-11; 1 Cor. 13:11; Gal. 3:26-29; 4:4; Eph.4:11-16; 6:1-4; Col. 1:15-20; 1Thes. 2:11-12; 1 Tim. 4:12; 2. Tim. 3:15, 22; Titus 2:6-8; 1 Pet.4:7-11; 5:5; James 1:27; Heb. 2:17, Rev. ...)

C. DEVELOPING BIBLICAL THEMES ON CHILDREN AND CHILDHOOD (4 hrs)

Key themes:

1. Dignity – female and male children in the image of God (start point: Genesis)
2. Children in the society of God (start point: Deuteronomy)
3. God's care for oppressed children (start point: Exodus)
4. God's justice for children (start point: minor prophets)
5. Children as signs of the Kingdom (start point: synoptic Gospels)
6. Holistic growth of children, in family and church community (start point: Luke, Ephesians)
7. Children as agents of God's mission (start points: Moses, Miriam, Samuel, Josiah, Jesus, Naaman's servant girl,)

UNIT IV: CHILDREN IN INDIAN CHRISTIAN THOUGHT AND MINISTRY (4 hrs)

1. Children and church practice and policy
2. Roman Catholic Church and CBCI; Children in the protestant churches (inc. NCCI and EFI policies); Children in the Orthodox Churches; Children in the Pentecostal Churches
3. Children and early missions in India, including a historical case study of Pandita Ramabai or Mother Teresa or any other person/organization in 20th century India.

UNIT V: Towards a Child Theology in the Indian Context (8 hrs)

1. Methodology
2. Listening to Children's Voices (Ps. 8:2, Is. 11: 6)
3. Setting the child in the midst. (Mat. 18: 1-6)
4. Children in theology
5. Children and Creation
6. Children and Fall
7. Children and Salvation
8. Children and New Creation
9. Children and Family
10. Children and Society
11. Children and the Church
12. Children and Mission
13. Children and Ecology

UNIT VI: TOWARD FULLNESS OF LIFE FOR CHILDREN: IMPLICATIONS FOR CHRISTIAN MINISTRY (18 hrs)

1. Analysis of various approaches to the ministry to children. (8 hrs)
2. Children at risk:
3. Rights-based approaches, Community-based rehabilitation, Fostering and Adoption; Residential Care, Awareness and Education to Children on their rights and responsibilities, problems and prospects; Counselling and Therapy; Advocacy - social action against the injustice to children; child protection; Relief; Medical and Educational interventions
4. Children in the church:
5. Worship, Sunday school, spiritual formation, Christian education, child protection
6. Being with children: Field Experience with CAR (10 Hours)
7. Listening and dialoguing with children in different social situation: considering strengths, resiliencies, opportunities, needs, problems faced and vulnerabilities; followed by theological reflection.
8. Role and responsibilities in ministry among children.
9. Developing commitments and action plans

BIBLIOGRAPHY

DICTIONARIES AND COMMENTARIES

1. Theological Dictionary of the OT (TDOT) and NT (TDNT)
2. New Bible Dictionary
3. Interpreters Dictionary of the Bible
4. Dictionary of Biblical Imagery
5. Dictionary of Pastoral Care and Counselling
6. Commentaries on the various books of the Bible (TNOT, TNNT, WBC, ICC, NICOT, NICNT, etc.)

BOOKS

1. Berryman, J.W. *Toward A Theology of Childhood* (Vols.1-4), Co: Denver, 2002.
2. Bhadra, Mita. (Ed), *Girl Child in Indian Society*, Rawat Publications, New Delhi 110 002, 1999.
3. Bishoyi, Sri Kedarnath, *Plight of Child Labour*, Discovery Publishing House, New Delhi – 110 002, 2003.
4. Brewster, Dan Child, *Church and Mission*, CI, USA, 2005. – ch 2. pages 25-36.
5. Bunge, Marcia J. (ed.), *The Child in Christian Thought*, Eerdmans, Grand Rapids, 2003.
6. Carol Garhart Mooney, *Theories of Childhood: An Introduction to Dewey, Montessori, Erickson, Piaget and Vygotsky*, 2005.
7. Deshpande, N.G. *Survival Realities of Street Children*, Navdin Prakashan Kendra of the Indian Society for Promoting Christian Knowledge (ISPCK), New Delhi – 110 006, 1993.
8. Erikson, F. *Toys and Reasons: Stages in the Ritualization of Experience*, WWN, NY, 1977.
9. George, Sabu M. P. Phavalam (Ed), *Female Feticide In Tamil Nadu*, Society for Integrated Rural Development (SIRD), Madurai, 2000.
10. Hay, D. and Nye, R. *The Spirit of the Child*, HC. London, 1998.
11. Hecht, Tobias. *At Home in the Street*. Cambridge, UK: Cambridge University Press, 1998.
12. McDonald, Patrick. *Children at risk: Networks in action*. Monrovia: MARC Publications,
13. Miles, Glenn & Wright, Josephine-Joy, *Celebrating Children*. Carlisle, Cumbria: Paternoster Press, 2003.
14. Stephenson, Paul & Miles, Glenn, *Child Development Study Pack*. Tear Fund, UK...,Aldine De Gruyter, 1992.
15. Myers, Glenn. *Children in Crisis*. Cumbria, UK: OM Publishing, 1998.
Stephenson, Paul & Miles, Glenn, *Child Development Study Pack*. Tear Fund, UK...,Aldine De Gruyter, 1992.
16. Phyllis, Kilbourn, ed., *Healing the Children of War*. Monrovia, CA: MARC Publishing, 1995.
17. _____, *Children Affected by HIV/AIDS*. Monrovia, CA: MARC Publishing, 2002.
18. _____, Kilbourn, Phyllis & McDermid, Marjorie, eds., *Sexually exploited children: Working to protect and heal*. Monrovia: MARC, 1998.
19. _____, *Street Children: A Guide to Effective Ministry*. Monrovia, CA: MARC Publishing, 1997.
20. Roy, Kalpana. *Women and Child Development*, Commonwealth publishers, New Delhi – 110 002, 2000.
21. Sahoo, U.C. *Child Labour in Agrarian Society*, Rawat Publications, New Delhi – 110 092, 1995.
22. Saksena, Anu. *Human Rights and Child Labour In Indian Industries*, Shipra Publications, New Delhi – 110 009, 1999.
23. Speakman, Danielle. *Nothing but a thief*. Sovereign World, 2002.
24. Swaroop, Thomas (edit.). *The Asian Context of Children at Risk: A Brief reader on issues of poverty affecting children in Asia.*, Compassion India: Chennai, 2006
25. Weber, Hans-Ruedi. *Jesus and the Children*, TC, Ohio, 1994.

26. Weiner, M., *The Child and the State in India*. Princeton, New Jersey: Princeton University Press, 1991.
27. Winnicott, D. *Playing and Reality*, BB, NY, 1971.
28. Zuck, Roy. *Precious in His Sight: Childhood and Children in the Bible*, Baker Books, Grand Rapids, 1996.

ARTICLES

1. Judith Gundry-Volf, 'To such as these belongs the Reign of God: Jesus and the Children' *Theology Today*, 56, 4, 2000, pp. 469-480.
2. J. Moltmann, 'Child and Childhood as metaphors of Hope'
3. R. Maas, 'Christ as the Logos of Childhood'
4. J.B. Jeyaraj, 'Biblical Perspectives on Children and their Protection: Towards a Child Theology' (forthcoming) 2007.
5. Neera Burra, 'Crusading for Children in India's Informal Economy' *EPW*. Dec. 3, 2005, pp. 5199-5208.
6. Manu N. Kulkarni, 'Child Survival Programmes Revisited', *EPW*, Jan, 7, 2006, pp. 28-30
7. Leela Visrai, A. Acharya and F. Raj, 'Two Child Norm: Victimising the Vulnerable?', *EPW*, Jan 7, 2006, pp. 41-48.
8. M. Grangnolati, M.D. Gupta, et. al., ' ICDS and Persistent Under nutrition: Strategies to enhance the impact', *EPW*, March, 25, 2006, pp. 1193-1201.

REPORTS (can be made as Resource material for study).

1. Reports of the Child Theology Movement Consultations I-VII (edited by Keith White and John Collier, UK)
2. The Papers presented by Indian scholars at the two consultations in Bangalore can be included here if published in Journals or Books (Report complied).
3. Reports of various NGOs – Compassion –India, World Vision, VIVA Net-work, SISU, KNH, etc.
4. Reports of Children Ministries – VBS, ISSU,
5. Reports on Case Studies of CAR – News Papers, Journals, Legal Judgments
6. Models of Project Proposals of Churches, Missions and NGOs for Child Care.

UNPUBLISHED THESIS

1. on the Biblical Theology of Children/Childhood.
2. on the topic of Abortion, Infanticide and Foeticide
3. on the topic of Child Labour, Illiteracy, Child Abuse
4. on the topic of Family and Children
5. on the topic of Counselling and Guidance to CAR.

READING FOR THE UNITS

Unit I.

Reference for Reading.

1. Reports of the Child Theology Movement Consultations I-VII (edited by Keith White and John Collier, UK).
2. Dan Brewster, *Child, Church and Mission*, CI, USA, 2005. – ch 1. pages 15-25
3. J.B. Jeyaraj, 'Biblical Perspectives on Children and their Protection: Towards a Child Theology' (forthcoming) 2007.
4. Berryman, J.W. *Toward A Theology of Childhood* (Vols.1-4), Co: Denver, 2002

Unit II

Reference for Reading

1. Bhadra, Mita. (Ed), *Girl Child in Indian Society*, Rawat Publications, New Delhi 110 002, 1999.

2. Bishoyi, Sri Kedarnath Plight of Child Labour, Discovery Publishing House, New Delhi – 110 002, 2003.
3. Deshpande, N.G. Survival Realities of Street Children, Navdin Prakashan Kendra of the Indian Society for Promoting Christian Knowledge (ISPCK), New Delhi – 110 006, 1993.
4. George, Sabu M. P. Phavalam (Ed), Female Feticide In Tamil Nadu, Society for Integrated Rural Development (SIRD), Madurai, 2000.
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6. _____, Children Affected by HIV/AIDS. Monrovia, CA: MARC Publishing, 2002.
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8. _____, Street Children: A Guide to Effective Ministry. Monrovia, CA: MARC Publishing, 1997.
9. McDonald, Patrick. Children at risk: Networks in action. Monrovia: MARC Publications, 2001.
10. Myers, Glenn. Children in Crisis. Cumbria, UK: OM Publishing, 1998.
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12. Weiner, M., The Child and the State in India. Princeton, New Jersey: Princeton University Press, 1991.
13. Adenwalla, Maharukh, Child Rights and Law: A Guide Book for legal Intervention, Childline India Foundation, Jenaz Printers, 2612 853, 2002,
14. Fullness Of Life And Dignity Of Children In The Midst Of Globalisation With A Focus On Street Children, Wcc/Cca Inter-Regional Consultation ,Mumbai, India, 21 - 25 January 2004., <http://www.wcc-coe.org/wcc/what/regional/actionplan2004.html>, 17th January 2007.
15. Swaroop, Thomas (edit.). The Asian Context of Children at Risk: A Brief reader on issues of poverty affecting children in Asia., Compassion India: Chennai, 2006
16. The State of the World's Children, 1999, 2005, UNICEF
17. UNICEF Rights of Children, <http://www.ohchr.org/english/law/pdf/crc.pdf>, 17th January 2007.
18. United Nations, Background Note, Children's Rights, <http://www.un.org/rights/dpi1765e.htm>, 17th January 2007

Unit III – A

Reference for Reading:

1. Article on 'Children' in IDB, NBD and in the Dictionary of Biblical Imagery and TDOT (for Hebrew terms).
2. Roy Zuck, Precious in His Sight: Childhood and Children in the Bible, Baker Books, Grand Rapids, 1996.
3. Dan Brewster, Child, Church and Mission, CI, USA, 2005. – ch 2. pages 25-36.
4. Marcia J. Bunge (ed.), The Child in Christian Thought, Eerdmans, Grand Rapids, 2003.

B-

Reference for Reading:

1. Article on 'Children' in the NT Dictionaries and TDNT (for Greek Terms).
2. Roy Zuck, Precious in His Sight: Childhood and Children in the Bible, 1996.
3. Dan Brewster (ed.), Biblical Themes on Children and Childhood in the Bible (Booklet).

C-

Reference for Reading:

Keith White, 'Rediscovering Children at the Heart of Mission' in Miles, Glenn and Wright, Josephine-Joy, Celebrating Children, Paternoster Press: Carlisle, 2003, 189-200.

Unit IV

Reference for Reading

1. Bunge, Marcia J edit., *The Child in Christian Thought*. Grand Rapids, Michigan: Erdmann Publishing Company. 2001.
2. C.B. Firth, *An Introduction To Indian Church History* (India: The Indian Theological Library, 1992
3. Clark, Gillian. "The Fathers and the Children". In *The Church and Childhood*, edited by Diana Wood, 1-28. Oxford: Blackwell Publishers, 1994.
4. Latorette, Kenneth Scott. *A History of Christianity, Volume 1 and 2: (Revised)*. San Francisco: Harper. 1975.
5. Miles, Margaret R. "Infancy, Parenting, and Nourishment in Augustine's Confessions." *Journal of the American Academy of Religion* 50 (1983): 349-64.
6. Mundalan, A. Mathias. edit. *History of Christianity in India*, Church History Association of India : India. Vol. 1-5.
7. Myron Weiner, *The Child and the State in India*, Oxford University press, New Delhi – 110 001, 1991.
8. Mangalwadi, Vishal , Paditha Ramabhai

Unit V

1. Wright, Josephine-Joy, Budiardjo, Tri and Yewangoe, Andreas A. "What the Bible Says about Children", in Miles, Glenn and Wright, Josephine-Joy, *Celebrating Children*, Paternoster Press: Carlisle, 2003, 18-33.
2. Keith White, 'Rediscovering Children at the Heart of Mission' in Miles, Glenn and Wright, Josephine-Joy, *Celebrating Children*, Paternoster Press: Carlisle, 2003, 189-200.

Unit VI

Readings can include Case Studies and Reports of NGOs, Churches and NGOs working among children.

South Asia: M.Th-HCD Programme

Residential Or Distance Mode

NEED FOR M.Th PROGRAMME

Master of Theology in theological education is a higher degree after BD/M.Div. and the emphasis is more on academic to be teachers in institutions. There is a need for this new innovative programme for the following reasons:

So far M.Th in HCD is not offered in seminaries in India as a special discipline focusing on children.

Some who have completed their M.Div./BD are looking for upgrading their education by doing M.Th but in some new area like HCD and develop new approaches and theologies to promote the cause of children in society.

In the future, the graduates of MA in HCD shall like to do M.Th in HCD and it is good to provide them opportunities to upgrade themselves in the same field of their specialization.

SEMESTERS AND COURSES

A Semester could have 13-15 weeks depending upon the theological institution. Subjects can be offered in residential programme. Each institution should work out the time table and arrange the teachers to teach the subjects.

If it is going to be Distance/Extension mode, then 6-10 days Contact Seminar Classes should be conducted to teach the subjects. Once in 4 months, Contact Seminar Classes can be conducted requiring the students to come to the seminary at least 2 times in a year. Totally a minimum of 5 Contact Seminar Classes during the 2 years of M.Th is required.

The Centres can arrange special and additional contact seminar classes for orientation, Research Methodology and Help in thesis Writing if they want. The subjects can be spread out for these Contact Seminar Classes.

Total credit required for M.Th degree is 50 – spread out in 4 semesters. It is recommended to have 60 % for internal with 2 or 3 assignment papers of 2000 - 2500 words each and 40 % for the final exam.

First Year M.Th.

Semester I Orientation and Research Methodology and 3 Core Subjects (12 credit)

Semester II Core subjects 4 (16 credits)

(At the end of First Year, during summer vacation, Field visit to be completed) – 4 credits

Second Year M.Th.

Semester III Optional Courses 2 (6 credits)

Semester IV Thesis writing (12 credits)

(During the Second Year, Thesis work to be written. Some students may be able to complete it by the end of the Second Year. Others may use the summer months to complete it). – 8 credits

LIST OF SUBJECTS FOR M.Th-HCD PROGRAMME

For M.Th-HCD degree, total required credit is 50 to facilitate the programme acceptable in future for the accreditation of ATA or affiliation to SSC.

CORE COURSES

(7 subjects are required out of the following Core Courses. Each Core subject is 4 Credits. Total Credit is 28)

1. Biblical Understanding of Children – Towards a Child Theology
2. Foundations for HCD (Theological, Contextual, Ecclesiastical, Psychological, Missional)
3. Society, Family, and Parenting
4. Children at risk: Issues and Theological Reponse
5. Rights of Children - UNO, CRC, Indian Constitution, Human Rights
6. Children, Church and Mission
7. Counselling Approaches/Techniques for children in problems.
8. Children in the Thoughts of Theologians (Augustine, Calvin, Luther, etc)

OR

9. Children in the writings of Indian Christian Theologians (Ramabai, etc)

OPTIONAL COURSES

(2 subjects are required out of the following Groups. Each Optional paper is for 3 Credits. Total credit is 6)

10. **Common Issues found all over India** (Select 1 subject out of the following)
11. Orphans, Identity, Adoption and Foster Parenting
12. Infanticide, Feticide and Abortion
13. Poverty and Child Labour
14. Street children and Child Beggars
15. Sexual abuse of children
16. Child, Sacrifice, Marriage and Widowhood
17. Children of Prisoners, juvenile crimes and Children in prisons
18. Children in Cultural Context (focusing on one of the context: Tribal/ Dalit/ Urban/ Rural)

Wider issues at global level (Select 1 subjects out the following)

1. Children as Victims of War and conflicts -Migration and Refugees
2. Children of HIV/AIDs parents and infected children
3. Media and Children- Cartoons, TV, Child Pornography
4. Globalization and Children problems
5. Pastors Kids and Missionary Kids

Nurturing/Developing Children (Select 1 subject out of the following)

1. Christian Nature: Ministries of Sunday School, VBS and Curriculum and Child Development
2. Health and Fitness, sports, indoor games, toys, arts and Skill Development.
3. Children born with genetic defects, transgender and schools for special needs
4. Educational burden for school children and Psychological problems
5. Training and Management (Select 1 subject out of the following)
6. Management of Children Homes and Ministries
7. Training of the Trainers
8. Managing children -Case Studies of Children and NGOs and institutions working among children.

FIELD VISIT AND REPORT (4 Credit)

Each student doing M.Th-HCD is required to visit a nearby Children homes/orgnizations/NGO for a month (at least 60-70 hours of visits during the 2 years period to study the institution, interact with the children and staff and write a report of 2500 words reflecting theologically and sociologically).

A certificate from the institutions visited should be submitted along with Report.
The Report will be evaluated and graded

THESIS PROJECT (12 Credits)

All the M.Th-HCD students should attend the Research Methodology course offered by the seminaries during the first year. Since M.Th is designed to be more academic, thesis is an important requirement. Each institution offering M.Th should arrange the Mentors for their students who has a Doctoral Degree (Ph.D/D.Th/Th.D) in a related field of study and not necessarily in HCD.

A Thesis work using methodology to be submitted at the end of their Second Year. The expected Project is about 25,000- 30000 words.

South Asia: Doctor of Philosophy in Holistic Child Development

A PROPOSED DRAFT

Doctor of Philosophy programme is highly academic and based on course work and research. It will take at least 4 years to complete through Distance mode by attending Contact seminar classes and doing field research.

Institution Offering the Ph.D

Centre for Contemporary Christianity

\$47, 10th Cross, 3rd Main, Hoysala Nagar, Bangalore 560016, India.

PH.D. COURSE CURRICULUM

Need and Objectives of Ph.D Programme

1. Christian Education in the Church is the backbone of the faith formation. The role of Christian Education is clubbed into the multi-pronged function of the local pastor in a church. There is a lack of Christian Education Specialists in the churches.
2. There used to be some colleges which produced specialized CE graduates in the past. But none of the colleges now offer such specialization in India / South Asia.
3. There are no colleges offering MTh in Christian Education as there are no teachers with Ph.D. in Education that are employed in the colleges. Some who had such degrees are in administration and pastoral roles.
4. Hence, there is urgent need to offer PhD level education in the area of CE. And since the old CE is now being revamped into the HCD program, we shall use this nomenclature and offer PhD degree in HCD to meet the urgent need.

Requirements – Credits, etc

1. The candidates shall firstly undergo a Research Methodology Course and Orientation.
2. The Candidates shall then attend 6 modules of course work that shall be held to offer expertise in the various subject areas of HCD.
3. Each such course shall have a team of scholars to teach and guide through a two week course of 60 hours + 20 hours of library research.
4. After each such course, the candidates shall write a research paper / project worth 10,000 to 15,000 words as per the guidelines provided.
5. Each candidate shall write a comprehensive exam and pass with B+ grade.
6. The candidate shall go through the thesis workshops and then write a thesis of 60,000 to 80,000 words under the mentorship of the assigned doctoral committee.
7. The candidate shall pass in the viva voce.
8. The candidate shall graduate if all the above are completed and the fee is paid in full.

First Batch June/August 2009 - June 2013

Application processing from March to June 2009.

Interview and Entrance Examination during May / June 2009.

Admissions confirmed during July 2009.

| | |
|--|-------------|
| Orientation & Research Methodology (No credit) | August 2009 |
| Biblical Understanding of Children: Toward a Child theology | Nov 2009 |
| Christian Education – Its Roots and Branches – Literature Review | Feb 2010 |

| | |
|---|-----------|
| Thesis Proposal Workshop 1 Child at Risk – Global Survey: Theological Response | May 2010 |
| Thesis Proposal Workshop 2 Global and Non Governmental Attempts towards HD of Children | Nov 2010 |
| Foundations for Holistic Child Development – Theories of Development and Theology of HCD | Feb 2011 |
| Planning for Holistic Child Development – Independent Projects | May 2011 |
| Comprehensive Exam | July 2011 |
| Thesis Proposal Workshop 3 | |
| Thesis Draft 1 | Nov 2011 |
| Thesis Draft 2 | May 2012 |
| Final Submission of Thesis | Nov 2012 |
| Viva Voce | Feb 2013 |
| Graduation | June 2013 |

The second batch could start and go through in a similar manner at any month or year as resolved by the institution. A four year block of time should be required. A fifth year may be granted if there is a delay. But sixth year shall be the final year to complete the program. As a rule, a candidate shall not drag the course into a seventh year.

Siga Arles.

Minister to Children Rant

I am a minister.
I minister to the largest mission field in the world.
I minister to children.

My calling is sure; my challenge is big; my vision is clear; my desire is strong; my influence is eternal; my impact is critical; my values are solid; my faith is tough; my mission is urgent; my purpose is unmistakable; my direction is forward; my heart is genuine; my strength is supernatural; my reward is promised; and my God is real. In a world of cynicism, I offer hope. In a world of confusion, I offer truth. In a world of immorality, I offer values. In a world of neglect, I offer attention. In a world of abuse, I offer safety. In a world of ridicule, I offer affirmation. In a world of division, I offer reconciliation. In a world of bitterness, I offer forgiveness. In a world of sin, I offer salvation. In a world of hate, I offer God's love.

I refuse to be dismayed, disengaged, disgruntled, discouraged, or distracted. Neither will I look back, stand back, fall back, go back, or sit back. I do not need applause, flattery, adulation, prestige, stature, or veneration. I do not have time for business as usual, mediocre standards, small thinking, outdated methods, normal expectations, average results, ordinary ideas, petty disputes, or low vision. I will not give up, give in, bail out, lie down, turn over, quit or surrender.

I will pray when things look bad. I will pray when things look good. I will move forward when others stand still. I will trust God when obstacles arise. I will work when the task is overwhelming. I will get up when I fall down.

My calling is to reach boys and girls for God. It is too serious to be taken lightly, too urgent to be postponed, too vital to be ignored, too relevant to be overlooked, too significant to be trivialized, too eternal to be fleeting, and too passionate to be quenched.

I know my mission. I know my challenge. I also know my limitations, my weaknesses, my fears, and my problems. And I know my God. Let others get the praise. Let the church get the blessing. Let God get the glory.

I am a minister. I minister to children. This is who I am. This is what I do.

Author unknown, adapted to Children's Ministry by Roger Fields. Used by permission from [Cold Water Cafe](#).