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## Analysing and Implementing Contextual Embeddedness of Jane Vella's "Seven Steps of Design" to develop a Disciple-Making Program

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### Abstract

How important is to ask the right question? How important is to know what to ask? How important is to ask what we need to know? Such thought-provoking questions are crucial towards learning to teach. At several occasions, a gap is created between the learner and the teacher. Perhaps, most of the time, it is due to the lack of knowing the learners and their context. A contextual pedagogical approach is the need of teaching-learning framework in the church. The paper is an outcome of an experiment that was conducted by both authors in Bihar in 2018. The authors analyses and implements Jane Vella's seven step of design for the pastors and bible workers in Bihar to develop a disciple-making program that is contextually relevant.

**Keywords:** Contextualization, Bihar, Discipleship, Mentoring, Mission, God, Education in Mission

### Introduction

Training is an integral part of the learning process for any sector. A church is no different. For the growth of the church, the engagement for "mentoring and discipling" is essential. Several scholars have recommended the same to be a mandatory function to operate and lead a church, ensuring its growth as well (McGavran 1990, 100; Stetzer 2006, 325; Anderson and Fox 2015; Mallory 2009). Before we begin with the research subject, the reader must be well acquainted with India's mission field from the beginning. The researchers strongly believe that the string attached to the past is crucial in developing a contextual training program for India's pastors and volunteers.

Seventh-day Adventist mission started little above a hundred years ago on the land of India. Ever Since, there have been various views on how to aggrandize the mission work effectively. Initially, missionaries from the west were passionately involved in nurturing the churches and the believers in India. However, in doing so, the cultural sentiments were compromised several times, though unintentionally. The SDA mission ministered to the communities around India in various capacities; first headquarter to start mission work (Horro 2014, 207); industrial school (Johnson 2010, 155); or printing literature (Perrin 1909, 4). Gradually, it was accepted that the missional approach to India must be culturally relevant and religiously appreciated. As a result of that, missionaries emphasized promoting works of literature in vernaculars (Johnson 159-160; Enoch 1914, 8; James 1915, 7). The vernacularity of the gospel played a vital role and brought dramatic transformations among the new believers. Hence, there was growth in the churches in India based on discipleship. However, the passion for mission never remained the same due to inconsistent motivation by disciple-makers and by lack of intentional mentoring. Paul was consistently motivated for the mission by a deep sense of gratitude, a profound sense of responsibility, and an intense sense of concern (Bosch 1991, 135-141). Incredibly compelled by Christ's love (2 Cor 5:14), Paul ensured most of his colleagues' passion for the mission through intentional

mentoring. If Paul's comrades in the mission needed mentoring to be consistently passionate about the mission, it is even much needed today. Thus, the paper focuses on mentoring, importance of prayer in disciple-making, and grounding the belief in the Bible to be applied to develop the training program.

Hence, the desire is to develop a discipleship program to equip and train the pastors and volunteers to create a disciple-making ambiance in their churches for an on-going self-initiated contagious discipleship. I (Santosh) was a pastor in the state of Bihar in northern India. During my service years, I was encouraged to involve pastors and volunteers once a week every month at different places. With this involvement, I realized that the field workers had been appointed with limited knowledge of God, and mostly insufficient knowledge for effective disciple-making and mentoring. Such skill scarcity was devastating for me. Hence, I decided to develop a program (2010-2011)<sup>1</sup> to do a series of fundamental beliefs with the workers. Over time, I have realized that the lack of Bible training among the workers in SUD is due to an improper discipling process. Since there were no mentors to train these workers, there was a lack of discipline that led to weak discipleship.

In the year 2018, I expressed my burden to my colleague and fellow-visioner, Anish P. Joseph, and he was prompt in participating in the training program. I am deeply impressed by the passion Anish has for the mentoring program<sup>2</sup>, which brought confidence in my heart that Bihar's workers would be benefited. We prayed, planned, and processed the entire meeting with one more colleague joining us and about fifteen students from the Department of Religious studies.

The training program was initiated in February 2018 and soon formed a team to continue planning and preparing for the upcoming summer program scheduled for May 3 – 27, 2018. The program started with regular prayers and devotions, conducted daily to be equipped with spiritual strength. Boubakar Sanou mentions that the mission belongs to God, and we are the servants in his mission, and therefore, the church must keep praying to revitalize and restore our mission and ministry (Sanou 2015, 47). The program was scheduled, and the three professors (Dr. Mohanraj Israel, Anish P. Joseph, and Santosh Kumar) prayerfully divided the task of training the mission workers in three distinctive areas: 1) Prayer; 2) Paul, and 3) the Bible.

Towards developing this paper, we need to mention that the paper is based on a training program conducted in 2018, and is an on-going plan to reschedule it in the future. There both Anish and I would be focusing on the suggestion and reference books used during our course lectures with Dr. Cheryl Doss. Especially Jane Vella's "Seven steps of Design" (Vella 2002, 167-174). The following paper will follow the same structure to design a training program for adults in the Indian context.

### Who? – The Participants Profile

There are three important groups of people that will be focused on the entire paper. It is noteworthy that the one-week program was not only to benefit the mission workers, but the team was proactively participating in also engaging with the local people educating them about various aspects that are essential for their lives. As discussed earlier, the first two groups are the pastors and the volunteer workers employed to help the pastors and church leaders nurture the members. The third group was exciting because it involved the locals from the communities around where we went from the training programs.

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<sup>1</sup> Under the supervision of Bihar's region director, I was responsible for training the pastors in their vernacular to understand and learn how to present and preach the gospel effectively. For one week, I was sent to different fields every month to live there in the local SDA school and gather the local workers for the quick "capsule training." The training mainly involved the church's fundamental beliefs, necessary information on various religions, stewardship, and other essential aspects that could help them in their ministry in the local churches.

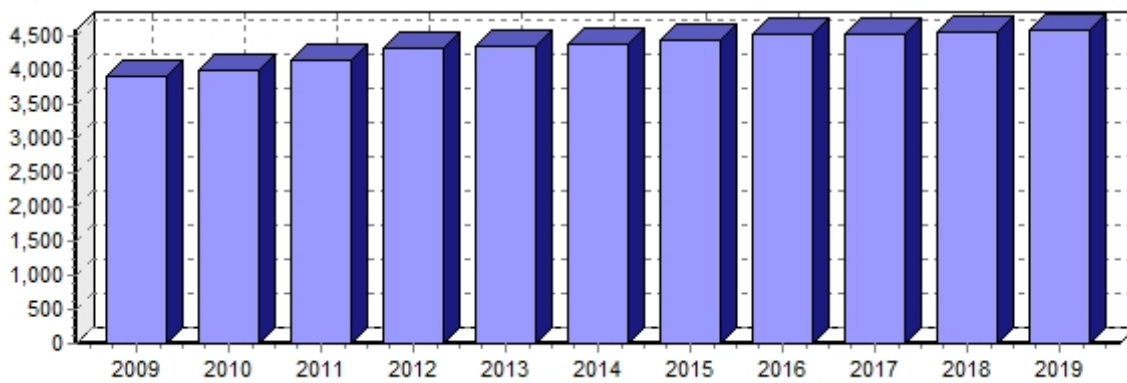
<sup>2</sup> Anish developed a mentoring program for Spicer students, especially those who lived in the dormitory. This mentoring program was to engage the fresher students to get involved with teachers and develop a mentor-mentee relationship. Indeed, this was the right start for discipling as well. I am fortunate that I was part of it. We hope to continue doing this as long as we serve at Spicer Adventist University and make sure we leave it behind in responsible hands to continue the noble vision.

The locals' engagement was nurturing for them as they received new information on health and God, and it was spiritually enriching for us as we could converse with them to feel connected. I (Santosh) visited one of the same communities in 2019, and the congregation welcomed me warmly. In their capacities, they offered me meals and provided the best hospitality that was emotionally overwhelming. Not to forget, they remember Anish and Dr. Mohanraj as well. Therefore we will also propose an intentional ministry and discipling to them during the training program.

### Why? – The Needs: The Present Situation

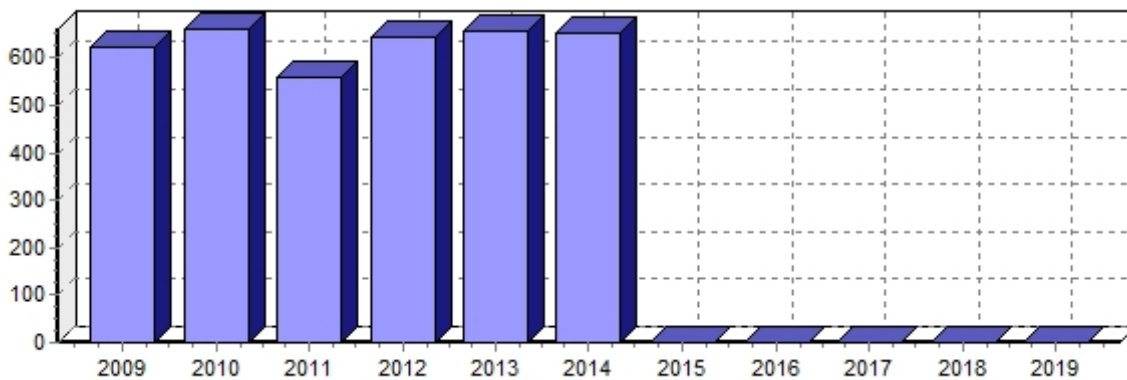
Ed Stetzer states that if a denomination wishes to expand its outreach, the number of new churches it establishes must equal at least 3% of the existing denominational churches (Stetzer, 5). Before we discuss the need for *why*, we need to look into the statistical data to understand the ground realities. According to the statistical reports of ASTR (Adventist Statistics), the following are the church's growth, the number of ordained pastors, and the number of licensed pastors from 2009-2019.

No. of Churches (2009-2019):



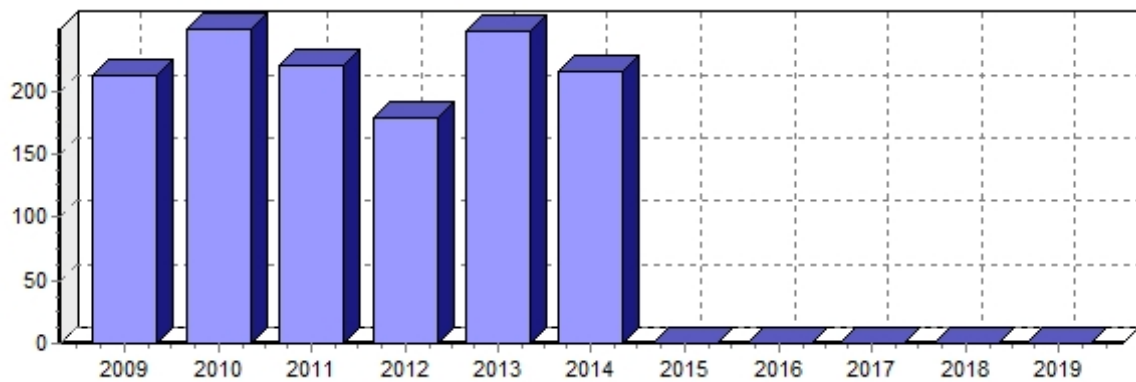
**Total growth percentage: 1.76%.**

No. of Ordained Pastors (2009-2019):



**Total growth percentage: 0.49%.**

No. of Licenced Pastors (2009-2019):



**Total growth percentage: 0.14%.**

The above data clearly shows that the growth rate of churches is low. We are nowhere close to the suggested growth percentage by Stetzer. Likewise, the total ordained ministers and pastors are also in dreadful condition. Unless we engage in training and equipping the volunteers and pastors, we cannot establish a church, hence, a reciprocating situation. Following is a graph that presents how crucial it is to grow together and rapidly.

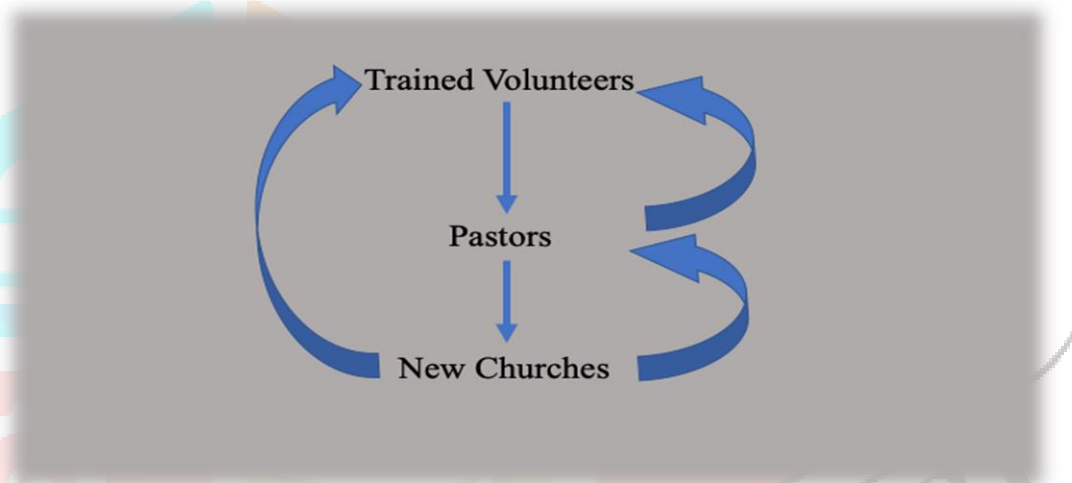


Diagram by Santosh Kumar

The purpose of *why* to develop a training program is to initiate advancement in skills and educate them for more effective processed learning (Vella, 168). The scarcity of trained gospel workers has forced the field to appoint volunteers to shepherd the churches. Although they joined the mission with passion, these gospel workers lacked the training in disciple-making that hinders the potential success in contagious disciple-making. Hence, their continued efforts, without producing the expected results, are frustrating and demotivating them. I (Anish) learned that they not only lacked adequate training in disciple-making but also in the understanding of and interpretation of fundamental biblical doctrines, from my conversations with some of these volunteers and pastors during our last training program in Bihar. During our conversation, they expressed their sincere desire for similar ongoing training to better equip them in the mission and ministry.

The field leaders expressed that if the church needs to grow significantly, everyone should be involved in disciple-making. Lack of training and understanding is preventing many from even trying to make disciples. In such scenarios, training programs that equip the pastors and volunteers with disciple-making skills is the need of the hour. Once skilled and experienced, these gospel workers will train their members for an on-going disciple-making. They are thus paving the way for contagious disciple-making. Although we are all called to be motivated for the mission, the positive impact such annual or biannual training programs can have on the gospel workers is immense. It was evident in the participants' joy and happiness by singing vernacular folk songs during the break hours. They were found to be exuberant and rejuvenated at the end of the training program. The training program also paved the opportunity for them to meet their fellow servants of God and be inspired by their stories of meeting the challenges. That discloses a further need for training in depending on God through prayer, an adaptation of biblical disciple-making, and the right interpretation of the major biblical doctrines. Some gospel workers still keep in touch and contact us for advice on making crucial decisions and clear some of their biblical doubts.

## So What? – Conceptualizing Predicted Transformation

Through the DMiss program that the researchers (Santosh and I) are pursuing, Missiological training has tremendously raised concern for *Missio Dei* in the Southern Asia Division of SDA Church. Often in our conversation, a conscious deliberation towards engaging in mission through thought-provoking ideas emerged. The researchers being trainers at the major centre (Spicer Adventist University), from where the workforce for the field is primarily produced, added fuel to the concern to do something that will offer ongoing training and mentoring disciple-makers in the field. Thus, with prayer and God's providence, the training program originated and is shaped through this paper's discussions. The training program anticipates achieving 1) contextual disciple-making skills among the participants, 2) intentional and ongoing mentoring for the participants, and 3) consistent motivation for disciple-making. Thereby envision having a workforce equipped with disciple-making skills and consistently motivated.

## When? – Scheduling the Program

The training program was scheduled for execution soon after the school year is over at Spicer Adventist University. We finished our gradings and prepared ourselves with journey dates. We first sent the students (May 3, 2018) and instructed them to reach and settle at the SDA Region office campus. Three days later, on May 6, we reached our ministry field. It was planned during summer vacations to maximize the number of people involved in this program, including students. Unfortunately, the evening program was affected due to our negligence in the harvesting period. The farmers were mostly exhausted after a full day of hard work in the field, making it impossible for them to attend the evening meeting, where we presented skits and health messages for the locals.

The entire program was scheduled from May 3-27, 2018. We were planned to spend one week each at three locations, making it easier for the pastors and workers to attend the meetings with their families. We were excited to see that many pastors and workers brought their families and a few church members to help cook for us and attend almost all the presentations we had. Since it was an all-day training program for the workers, we scheduled the entire team into parts to take various responsibilities. The readers need to understand that the students involved in this program were responsible for doing several things, and therefore, we arranged them as groups assigned for different works on different days. Here is one following example to make it simple to understand.

### Monday:

**Student A & B** – Cooking

**Student C & D** – Time-keepers and snacks

**Student E & F** – Teaching music to the children

**Student G & H** – Assigned for Massage therapy (They never changed the work because they were the only trained masseuse in our team).

**Rest all** – Visited the local churches, invited people for the evening program, visited Orphanages.

The following was the schedule for the trainers:

### Monday

Time	Topic	Speaker
7.30 AM to 7.55 AM	Devotion	
8.00 AM to 9.00 AM	Bible Doctrines & Adventist Heritage	Dr. Mohanraj Israel
9.00 AM to 10.00 AM	Science of Prayers I & II	Santosh Kumar
10.15AM to 11.15AM	Science of Prayer III & IV	Santosh Kumar
11.30AM to 12.30 PM	Rediscovering Paul I	Anish Joseph
<b>Lunch Break</b>		
2.00PM to 3.00 PM	Rediscovering Paul II	Anish Joseph
3.15PM to 4.15 PM	Beginning Soul Winning	Anish & Santosh
4.30PM to 5.00 PM	Prayers	



**Tuesday**

Time	Topic	Speaker
7.30 AM to 7.55 AM	Devotion	
8.00 AM to 9.00 AM	Bible Doctrines & Adventist Heritage	Dr. Mohanraj Israel
9.00 AM to 10.00 AM	Science of Prayers V & VI	Santosh Kumar
10.15AM to 11.15 AM	Science of Prayer VII & VIII	Santosh Kumar
11.30AM to 12.30 PM	Rediscovering Paul III	Anish Joseph
<b>Lunch Break</b>		
2.00PM to 3.00 PM	Rediscovering Paul IV	Anish Joseph
3.15PM to 4.15 PM	Beginning Soul Winning	Anish & Santosh
4.30PM to 5.00 PM	Prayers	

**Wednesday**

Time	Topic	Speaker
7.30 AM to 7.55 AM	Devotion	
8.00 AM to 9.00 AM	Bible Doctrines & Adventist Heritage	Dr. Mohanraj Israel
9.00 AM to 10.00 AM	Science of Prayers IX & X	Santosh Kumar
10.15AM to 11.15 AM	Science of Prayer XI & XII	Santosh Kumar
11.30AM to 12.30 PM	Rediscovering Paul V	Anish Joseph
<b>Lunch Break</b>		
2.00PM to 3.00 PM	Rediscovering Paul VI	Anish Joseph
3.15PM to 4.15 PM	Contemporary Issues in mission & ministry	Dr. Mohanraj Israel
4.30PM to 5.00 PM	Prayers	

**Thursday**

Time	Topic	Speaker
7.30 AM to 7.55 AM	Devotion	
8.00 AM to 9.00 AM	Bible Doctrines & Adventist Heritage	Dr. Mohanraj Israel
9.00 AM to 10.00 AM	Science of Prayers XIII & XIV	Santosh Kumar
10.15AM to 11.15 AM	How to study the Bible & Teach the Bible I	Santosh Kumar
11.30AM to 12.30 PM	Rediscovering Paul VII	Anish Joseph
<b>Lunch Break</b>		
2.00PM to 3.00 PM	Rediscovering Paul VIII	Anish Joseph
3.15PM to 4.15 PM	Contemporary Issues in mission & ministry	Santosh Kumar
4.30PM to 5.00 PM	Prayers	

**Friday**

Time	Topic	Speaker
7.30 AM to 7.55 AM	Devotion	
8.00 AM to 9.00 AM	Bible Doctrines & Adventist Heritage	Dr. Mohanraj Israel
9.00 AM to 10.00 AM	How to study the Bible & Teach the Bible II	Santosh Kumar
10.15AM to 11.15 AM	How to study the Bible & Teach the Bible III	Santosh Kumar
11.30AM to 12.30 PM	Rediscovering Paul IX	Anish Joseph
<b>Lunch Break</b>		
2.00PM to 3.00 PM	Rediscovering Paul X	Anish Joseph
3.15PM to 4.15 PM	Contemporary Issues in mission & ministry	Anish Joseph
4.30PM to 5.00 PM	Prayers	

After our training programs on Fridays, we prepared for sabbath and discontinued our sabbath day training. Instead, our group planned and prepared programs for both vesper and divine service at the church. The talented students used the ethnic, classical style of singing gospel songs to impress the congregation, and they did well. On Saturday night, we will pack our belongings, and Sunday, we leave for the next location.

**Where? – Location and allocation**

We chose to conduct the training program at three locations. I am well acquainted with these places because I often visited these locations for conducting meetings during my pastoral ministry in the regional office. Each of the three locations is at a distance of 80 miles from each other. Our first stop was Patna, the capital city for the state of Bihar. Patna, also known as Ancient *Patliputra*, was the capital of ancient India during Maurya,

Shunga, and the Gupta empires and several others (Sahay 2016, chap. 4). Our second training location was Bodhgaya. Bodhgaya is famously known for Buddhism as its place of origin. It was Bodhgaya where Buddha got enlightenment and began the religion of Buddhism (Joshi 2019, chap. 2, para 1). Our third and final training location was on a boarding school campus, in the countryside of Rohtas. Rohtas has been the most active district in response to Christian missions, including the SDA mission. Rohtas is the headquarter of the GEMS mission, whose impact on the district is profound. All the locations were chosen considering the comfortability of the pastors and volunteers. They were invited to attend any one of them to choose on their own according to their vantage.

### What? – The Content of the Training

Most contemporary educators would agree that there are at least three areas of learning. Popularly known as the KSA model - Knowledge, Skill, and Attitude. This section explains the participants' learning outcomes within the KSA framework.

#### Knowledge to be Learned (*Cognitive*)

The training program intends that the participants acquire and retain certain specific knowledge. Therefore, upon the successful completion of the training program, the participants will:

1. Know the importance of prayer in disciple-making through the example of apostle Paul.
2. Learn to depend on God through prayer for their personal and ministry needs and circumstances.
3. Understand that it is not our wise and persuasive words, but the demonstration of the spirit's power that attracts people to God's kingdom (1 Corinthians 2:4).
4. Grasp the gospel message that they need to share with others to lead them to be disciples and disciple-makers.
5. Realize that they(workers) need to be prepared for rejection and persecution in the process of disciple-making (Matthew 5:10-12; 2 Corinthians 11: 24-29; 2 Timothy 3:11).
6. Recognize that they need to fear God more than men in the ministry of disciple-making.
7. Understand the importance of losing their old life and nourishing the Son of God's life in them through prayer and witnessing (Galatians 2:20).
8. Know the significance of identifying cross-cultural differences that need to be respected in the process of disciple-making.
9. Understand and distinguish various contemporary issues involved in the mission and ministry.
10. Perceive and appreciate the power of prayer in mission and ministry during the training program.

#### Skills to be Attained (*Psychomotor*)

The training program also intends that the participants attain and be able to use certain specific skills. Therefore, upon the successful completion of the training program, the participants will be able to:

1. Disciple people who, in turn, become disciple-makers.
2. Interpret major doctrines of the church biblically, following right hermeneutical methods.
3. Find out and adapt the principle of disciple-making from the Bible and other appropriate literature.
4. Identify and mentor potential disciple-makers from their congregations.
5. Organize and conduct similar training programs for the potential members of their congregations.

#### Attitude to be developed (*Affective*)

The training program also intends to develop and apply certain specific attitudes in their life and ministry context. Therefore, upon the successful completion of the training program, the participants will be

1. Growing spiritually, determined to live exemplifying Christ in their personal lives, mission, and ministry.
2. Consistently motivated for mission and ministry and particularly for disciple-making.
3. Motivating their colleagues and members for the ministry of disciple-making.
4. Trusting and depending on God for the source of power for mission and ministry.

5. Developing the emotional muscle that they need to constructively deal with rejection and persecution in disciple-making.

### **What For? Training or Learning-Centered Objectives.**

There are three training types: 1) trainer or teacher-centered training, 2) trainee or learner-centered training, and 3) training or learning-centered training. Training or learning-centered approach sees learners or trainees as practically able, rational, holistic beings, problem solvers who use their abilities to encounter realities and make choices (Doss, 2020). This training program assumes that learning occurs best when both declarative and procedural knowledge acquiring platforms or environments are made available in a more balanced manner. Therefore, this training program aims to have an appropriate balance in using both declarative and procedural learning platforms or environments in its training structure. Since most of the participants are adults, dialogical andragogy is considered the best for the training program.

### **How: Planning Learning Tasks**

As mentioned previously in the paper, the idea for writing the paper is based on our previous experience of training pastors and volunteers. It is essential to mention that our paper is shaped by the mission classes that we took under Dr. Cheryl Doss, which helped us understand the dynamics of teaching and learning for mission education. Based on KSA's model, we designed the lesson plan carefully, implementing the following tables' KSA model. Both the authors believe that based on this KSA model of teaching what is needed and relevant for the community at Southern Asia Division, we could propose the General Conference of SDA to install a "Mission Institute" at Spicer Adventist University so that we could effectively train our students at Spicer University to teach and train others in the mission field. We developed day one training tasks, and based on the same, we would propose learning tasks for the rest of the days for training.

### **Learning Tasks**

<b>Learning Task 1: Devotion</b>	
Allotted Time	Materials Required
7:30 am - 7:55 am	1. Songbooks 2. Musical Instruments
<b>Desired/Intended Learning Outcome</b>	
1. To dedicate the beginning of the day in prayers. 2. To recall the blessings of being a believer of a true God. 3. To learn to engage the family in worship.	



Teaching/Training Plan			
Method	Time	Outcome	Training notes
Praise and worship	15 min	A- 1	Engaging students to create an ambiance of spirit-led praise and worship. Purposely including the contextual form of worshipping, such as clapping, sitting on the floor.
Prayer	10 min	DLO – 1,2	Being with thankfulness, testimonies, and a season of prayers offered by appointed students.
Family Prayer	5 min	DLO – 3	Involve in praying with their family individually.

Learning Task 2: Bible Doctrines & Adventist Heritage (Team-teaching)	
Allotted Time	Materials Required
8:00 am - 9:00 am	1. Laptop 2. Video presentation 3. Adventist Movies (Light Bearers)
Desired/Intended Learning Outcome	
<p>Upon successful completion of this session, the participants will:</p> <ol style="list-style-type: none"> <li>1. To introduce the participants to Adventist Heritage.</li> <li>2. Create a sense of belonging to the remnant church.</li> <li>3. Learn to develop an attitude of responsibility for being a member of the prophetic church.</li> </ol>	

Teaching/Training Plan			
Method	Time	Outcome	Training notes
Prayer	2 min	K1, A1	Anish & Santosh
Presentation	30 min	DLO – 1	Briefly discuss the history of Adventism. With the help of PPT slides, the teachers will explain the beginning and expansion of Adventism, including story-telling.
Presentation	20 min	DLO – 2	Explaining the stories of the Adventist pioneers and their progression in faith unitedly.
Discussion	8 min	DLO – 3	Discussions on our responsibilities being part of the church.

### Learning Task 3: Science of Prayers I & II (Santosh)

Allotted Time	Materials Required
9:00 am - 10:00 am	<ol style="list-style-type: none"> <li>1. Bible</li> <li>2. Laptop</li> <li>3. PowerPoint Presentation</li> <li>4. Steps to Christ – Ellen G. White</li> </ol>
Desired/Intended Learning Outcome	
<p>Upon successful completion of this session, the participants will:</p> <ol style="list-style-type: none"> <li>1. Understand that prayer is a reflection of our faith.</li> <li>2. Know that God promises to answer prayers.</li> <li>3. Exercise faith through a prayerful life.</li> <li>4. Learn from different examples in the Bible who exercised faith through prayers.</li> </ol>	

### Teaching/Training Plan

Method	Time	Outcome	Training notes
Prayer	2 min	K1, 2	Santosh
Presentation 30 min		DLO-1	Santosh- Explaining the power of prayers by quoting biblical text and EGW writings. To inculcate the idea that those who seek God diligently, God answers them.
		DLO- 2	Critical bible reading to understand the promises of God.
Activity		DLO- 3, 4	Participants went out of class two by two and exercised faith by acknowledging God in their lives, recalling the life-changing miracles, or any incident that they would share with their partner. In prayers, they recall on the name of those whose prayers were answered to claim that God hears and answers prayers.

### Learning Task 4: Disciple-making (Santosh)

Allotted Time	Materials Required
10:15 am - 11:15 am	<ol style="list-style-type: none"> <li>1. Bible</li> <li>2. Laptop</li> <li>3. PowerPoint Presentation</li> <li>4. My Life Today – Ellen G. White</li> </ol>
Desired/Intended Learning Outcome	
<p>Upon successful completion of this session, the participants will:</p> <ol style="list-style-type: none"> <li>1. To understand the dynamics of prayer.</li> <li>2. To develop an attitude to understand the conditions that are crucial in prayers.</li> <li>3. To skillfully be able to practice asking, believing, and thankfulness.</li> </ol>	

Teaching/Training Plan			
Method	Time	Outcome	Training notes
Prayer	2 min	K1, 2	Santosh
Presentation 30 min		DLO-1	Explaining the conditions that make prayers effective. The three essential conditions that make prayer meaningful are: Asking, believing, and thanking God.
		DLO- 2	Explaining each condition with biblical support and creating importance to the writing of Ellen White to prove that every human who believes can do as EGW did.
Activity		DLO- 3, 4	Participants will introspect and say a prayer following thanking, believing, and asking God.

### Learning Task 5: Rediscovering Paul - I: Paul in His World (Anish)

Allotted Time	Materials Required
11:30 am - 12:30 pm	<ol style="list-style-type: none"> <li>1. Bible</li> <li>2. Laptop</li> <li>3. Projector &amp; Screen to project</li> <li>4. Maps of Mediterranean and Greco-Roman world</li> <li>5. Pictures of people and sociocultural artifacts of the Mediterranean and Greco-Roman world.</li> <li>6. PPT of Rediscovering Paul in His World.</li> </ol>
Desired/Intended Learning Outcome	
<p>Upon successful completion of this section, the participants will:</p> <ol style="list-style-type: none"> <li>1. Know what it means to live in the Mediterranean and Greco-Roman world to understand Paul and his writings better.</li> <li>2. Develop the skill to look at and deal with people in their sociocultural context.</li> <li>3. Grow an attitude of acceptance of people regardless of their socio-cultural and religious differences.</li> <li>4. Eagerly anticipate for the next section.</li> </ol>	

<b>Teaching/Training Plan</b>			
<i>Method</i>	<i>Time</i>	<i>Outcome</i>	<i>Training notes</i>
Prayer	2 min	K1	Anish
Presentation	30 min	DLO-1	Anish - Explain with the help of the materials mentioned above what it meant for Paul to be brought up in the Mediterranean and Greco-Roman world.
	12 min	DLO-2	Anish - Discuss the importance of looking at and dealing with people in their sociocultural context.
Activity	10 min	DLO-3,4	Participants - Two by two share the socio-cultural context of their upbringing.
	6 min	DLO-3,4	Participants - Brief the main points of their findings to the whole group.

<b>Learning Task 6</b> <b>Rediscovering Paul - II: Paul's Conversion, Call and Chronology (Anish)</b>	
Allotted Time	Materials Required
2:00 pm - 3:00 pm	1. Bible 2. Laptop 3. Projector & Screen to project 4. The drama "Paul the Apostle of Christ." 5. Paul' chronology chart 6. PPT of Paul's Conversion, Call and Chronology
<b>Desired/Intended Learning Outcome</b>	
Upon successful completion of this session, the participants will: <ol style="list-style-type: none"> <li>Understand Paul's experience of conversion, his calling, and the chronology of his ministry.</li> <li>Acquire the skill to compare and contrast their conversion and call experiences with the biblical conversion and call narratives to gain insight for the confirmation of their own experiences.</li> <li>Have an embracing attitude to those who are experiencing such a radical conversion experience like Paul.</li> </ol>	

Teaching/Training Plan			
Method	Time	Outcome	Training notes
Prayer	2 min	K1	Anish
Video	23 min	DLO-1	Anish - Show the conversion and call scenes from the drama "Paul the Apostle of Christ" from the 29 <sup>th</sup> minute to the 52 <sup>nd</sup> minute.
Presentation	20 min	DLO-1,2	Anish - Review what they have seen with biblical support. Explain the chronology of Paul's ministry with the help of the chart.
Activity	10 min	DLO-2,3	Participants - They will be divided into groups of two. The group members will share their conversion story and their calling experience with each other.
Discussion	5 min	DLO-1-3	Participants - Brief what they have learned from the session.

Learning Task 7: Beginning Soul Winning (Santosh & Anish)	
Allotted Time	Materials Required
3:15 pm - 4:15 pm	1. Holy Bible 2. Laptop 2. PowerPoint Presentation
Desired/Intended Learning Outcome	
<p>Upon successful completion of this session, the participants will:</p> <ol style="list-style-type: none"> <li>1. Know that the foundation for soul-winning is prayer.</li> <li>2. Know that the foundation for soul-winning is to go forth following Jesus.</li> <li>3. Realize that self-introspection and confession of sin (hidden, known or unknown) is crucial.</li> </ol>	

Teaching/Training Plan			
Method	Time	Outcome	Training notes
Prayer	2 min	A1	Santosh
Presentation	20 min	DLO- 1	Santosh- Explain the need for prayers and reflection on God's word before even thinking of approaching others. Review biblical scriptures to affirm the group of a prayer life before ministering God's people.
Activity	28 min	DLO-	Anish- The participants will be divided into groups of 4. They will be asked to demonstrate how they will initiate soul-winning through dramatization of a particular soul-winning situation, utilizing the knowledge they have gained so far.
Discussion	10 min	DLO-	Insights from each group's dramatization will be critically analyzed and discussed.



<b>Learning Task 8: Prayer</b>	
Allotted Time	Materials Required
4:30 pm - 5:00 pm	1. Songbook 2. Musical Instruments
<b>Desired/Intended Learning Outcome</b>	
1. To reflect and dedicate towards the learning for the day. 2. To know the essentiality of each training module. 3. To express gratitude to God for the privilege of being trained and part of the learning processes.	

### **Evaluation of the Training**

The training program will utilize a formative assessment to evaluate the effectiveness of the training informally soliciting feedback throughout the program. This will be done through discussions being carried out in different sessions, reflections made by the participants and also from the demonstrations and presentations they make in different sessions. This will also be done through private conversations during break times and before or after the training in each day. Food time will be another occasion to engage with them in casual conversations that can evaluate as to how much they have gained from the training program. The trainers along with the participants go for morning and evening walk, that time also will be used intentionally to find out how much they have benefited from the training program.

### **Conclusion**

In conclusion we are delighted that the experience we had in the past collaborated well with the new insights we gained through the Vella's design, resulting in the development of the contextually modified training program, well discussed in this paper. The three-dimensional teaching style compensated by the seven steps of design gives a better picture to design courses and syllabi. The approach provides an educator to develop a new way to think and utilize the skills for developing a program that is contextually sound and well receptive.

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