

# Mission Training at PTS-CAS in View of Jesus' Discipling Approach with Special Reference to Online Learning and AI Chatgpt

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## INTRODUCTION

During the COVID-19 pandemic, many theological institutions, including PTS College & Advanced Studies (PTS-CAS) in the Philippines, shifted to online learning due to the closure of schools. While numerous schools in the Philippines were unable to make this transition and had to shut down,<sup>1</sup> PTS-CAS persevered and continued its mission through digital platforms. The use of various online tools and platforms like Moodle, Zoom, and Google Groups facilitated instruction delivery in different formats, including self-paced learning, real-time interactions, and blended approaches. But did PTS-CAS effectively fulfill its mission through online learning during the pandemic?

Starting in November 2022, PTS-CAS implemented a hybrid approach to mission training, combining both online and face-to-face teaching and learning methods. This approach ensures that at least 50% of the teaching-learning experience is conducted in person, as required by the Philippine Commission of Higher Education (CHED). As the government seeks to retain the critical elements of traditional classroom instruction, PTS-CAS has also embraced this principle in its mission training program. Personally, I prefer attending face-to-face mission conferences, whether domestic or international, recognizing that the online modality, though helpful and convenient, falls short of capturing the full benefits of face-to-face interactions.

It was also in November 2022 that a groundbreaking digital tool known as ChatGPT became publicly accessible, and I utilized its assistance in composing this presentation. ChatGPT stands as a remarkable digital instrument harnessing the power of artificial intelligence and natural language processing to generate text. Engineered by OpenAI, this exceptional language model exhibits a diverse range of applications, including language translation, writing assistance, and conversational agents. Its emergence marks a critical point in the technological and theological realms, which may bring about significant changes in seminaries and reshape the landscape of mission training. Nevertheless, the adoption of this cutting-edge tool also invites a critical examination of the ethical challenges it presents (e.g. data privacy, algorithmic bias, dehumanization of the learning experience).

Indeed, the COVID-19 pandemic has demonstrated the adaptability of theological institutions in providing mission training through technology. However, the

shift to online learning has resulted in the loss of the unique benefits of face-to-face theological education and mission training, which is crucial in following Jesus' model in training his disciples. The integration of digital platforms, including AI ChatGPT, has brought about both challenges and opportunities in mission training. So, this presentation suggests that while theological institutions, including PTS-CAS, navigate the technological landscape of the new normal, it is essential to consider how they can address their mission training in view of Jesus' model. It seeks to answer the following question: In what manner can theological institutions, like PTS-CAS, effectively incorporate Jesus' discipling model with online learning, encompassing various digital platforms such as AI ChatGPT into their mission training programs? In other words, I'm exploring the challenges and opportunities of incorporating Jesus' discipling approach, online learning, and AI ChatGPT in post-pandemic mission training at PTS-CAS.

My presentation adopts Jesus' approach of calling and training the twelve disciples as the framework for analyzing the challenges and opportunities facing mission training in theological institutions in the post-pandemic context. In light of the significant changes brought about by the technological revolution, it is crucial to determine the ideal framework that will guide our reflections on the most suitable approach to mission training. In this regard, Jesus' model remains as relevant today as it was two millennia ago. The discussion will feature the mission training experience of PTS-CAS in the current context, which may resonate with other theological institutions engaged in mission training. It may also inspire others to grapple with the best ways to follow Jesus' model while adapting to the ever-evolving technological landscape.

## **Embracing God's Call in the Digital Age: Mark's Portrayal of the Twelve Disciples**

While attending an Artificial Intelligence (AI) seminar, I was deeply moved by the presenter's prediction that writers, graphic designers, and others could potentially lose their jobs due to the impact of AI. I was even troubled when I remembered browsing through the so-called "Last Bookshop" in Oxford, serving as a symbol of technology's rise and its impact on many traditional systems, jobs, and industries, leading to their closure. As I reflect on the implications of these for theological education and mission training, I question whether many of us (who are tutors in mission training schools) would fall victim to a similar fate. Will our students prefer to be trained by famous lecturers via YouTube or podcasts rather than

1. A Google search shows multiple news articles discussing the closure of schools in the Philippines during the pandemic.

us? Will others prefer to be tutored or counseled by AI ChatGPT making us irrelevant? However, amidst this technological revolution, I remain confident that those called by the Lord for mission work—even in theological education— will flourish until He comes.

So, in the context of rapid technological advancements and the proliferation of digital platforms, it is crucial to reflect on the enduring significance of Jesus' call. While online learning, artificial intelligence, and other technological tools offer undeniable value, they cannot replace the individuals chosen by the Lord for His mission, weak and unremarkable they maybe, just like those early disciples of Jesus. Of course, God can use anyone and anything, even angels and stones and trees, but none can replace those whom He calls for His mission work. Mark presents the disciples' flaws, highlighting their unfaithfulness, lack of understanding, and selfish attitudes, yet called by the Lord to be with Him and to be sent by Him for His mission (Mark 3:13-19).

In their journey alongside Jesus, the disciples exhibited obvious instances of unfaithfulness. Their faith wavered amidst a storm (Mark 4:35-41), revealing their frailty and lack of steadfastness. Peter, one of the closest disciples, infamously denied Jesus three times (Mark 14:66-32), betraying his earlier assertion of unwavering loyalty (Mark 14:29). All the other disciples also faltered in crucial moments, failing to keep awake and pray with Him in Gethsemane (Mark 14:32-42) and fleeing at Jesus' arrest (Mark 14:43-50). They were notably absent during Jesus' crucifixion and burial (Mark 15:33-47), which was not typical because it was customary in those days for disciples to bury their master or teacher (like when John's disciples buried him, Matt. 14:12).

Mark's account also showcases the disciples' intellectual limitations and inability to grasp Jesus' teachings. They struggled to comprehend his parables (Mark 4:13), remaining perplexed by His profound teachings. Their failure to comprehend Jesus' explanations regarding what defiles a person (Mark 7:17-23) and the implications of the Pharisees' leaven (Mark 8:14-21) further exposed their intellectual shortcomings. Jesus often asked his disciples, "Are you so dull?" (Mark 7:18) Or "Do you not understand?" (Mark 8:17) showing the disciples' ongoing intellectual struggles. Moreover, the disciples struggled to grasp the necessity of Christ's suffering, death, and resurrection (Mark 8:27-30, 9:2-6, 9:30), displaying a significant lack of insight into the core tenets of Jesus' mission.

In addition to their faithlessness and limited comprehension, Mark portrays the disciples as exhibiting a self-centered disposition. Their quest for personal greatness and status within the kingdom of God led to disputes among themselves (Mark 9:34-41). They demonstrated a sense of entitlement by attempting to hinder someone from ministering in Jesus' name (Mark 9:38-41). Furthermore, they displayed a misguided perception that being in the

presence of Jesus was an exclusive privilege for adults, obstructing children from approaching Him (Mark 10:13). This recurring selfishness underscored the disciples' imperfection and their need for transformation.

Remarkably, Jesus called and appointed the Twelve, despite their inherent flaws and weaknesses, to accompany Him and to be sent by Him for a mission (Mark 3:13-19). Their selection was not predicated upon personal qualifications or deservingness but rather stemmed from an act of divine option and grace (John 15:16). The Lord deliberately chose individuals who were frail and unimpressive in the eyes of the world to shame the so-called "wise" and "strong" (1 Cor. 1:27). Within Mark's narrative, the disciples' deficiencies are vividly depicted, encompassing their unfaithfulness, limited comprehension, and self-centered dispositions. These shortcomings resonate with the imperfections and limitations of contemporary individuals whom the Lord calls, thereby emphasizing the reality of their inherent limitations, yet the Lord opts to call and use such weak and frail individuals.

From Mark's narrative, a principle in connection to the current technological revolution emerges: regardless of technological advancements, it remains incapable of replacing individuals called by the Lord for His divine service. This recognition is crucial when considering mission training, following the model of discipleship set by Jesus. While online learning and AI ChatGPT provide conveniences and resources, they inadequately capture the essence of personal presence and relational connections inherent in discipleship. Jesus' call encompasses profound spiritual formation, character development, and transformative encounters that cannot be easily replicated or substituted by technological platforms. Consequently, in this digital era, it is imperative to approach online learning platforms and AI ChatGPT as supportive tools that enhance educational processes and broaden accessibility, while always prioritizing the significance of personal presence and relational connections in fulfilling the Lord's call.

### **Jesus' Model of Training the Twelve for Their Mission – For the Current Context**

This section shifts the focus from highlighting the calling of the twelve disciples to emphasizing their training. What sets Jesus' instructional approach apart is its singular uniqueness compared to contemporary pedagogues of his time. While philosophers, law interpreters, prophets, and visionaries followed structured frameworks within schools and educational systems, Jesus relied on his inherent qualities of personality, style, and adaptability to impart his teachings and way of life to his disciples.<sup>2</sup> While it was

2. See the different associations during the time of Jesus in PHEME PERKINS, *Jesus as Teacher* (Cambridge: Cambridge University Press, 1990); MICHAEL, J. WILKINS, *Discipleship in the Ancient World and Matthew's Gospel*; LAURENCE GATAWA, "Comparative Characterisations of Jesus and the Disciples in the

customary for disciples to choose their own mentors, Jesus departed from this practice by personally calling and training the twelve disciples. Through this deliberate selection, he not only transmitted his teachings but also bestowed the Holy Spirit, ultimately aiming to disseminate his message to all nations and establish his church on earth.

T.W. Manson posited that Jesus was an adept educator who employed a range of pedagogical strategies tailored to the needs and dispositions of his diverse audiences. In his interactions with the Scribes and Pharisees, Jesus employed polemic, while he used parables when communicating with the masses, and he delved into the deeper mysteries of the Kingdom of God when instructing and relating to his disciples.<sup>3</sup> Jesus' approach empowered his followers to wholeheartedly embrace his teachings. His love and guidance infused his instructions with extraordinary power and inspiration, distinguishing them from those of his contemporaries.

Sylvia Wilkey Collinson sheds light on Jesus' exceptional approach to educating and preparing his disciples for their mission work. She presents Jesus' approach to teaching incorporating both formal and informal elements, grounded in the model of discipling.<sup>4</sup> While he utilized a formal approach, involving lecture-style teaching which is the dominant approach in contemporary schooling, his teachings were not limited to a classroom setting. In fact, the four Gospels are replete with Jesus' teachings, solidifying his title as Teacher or Rabbi. As Robert Banks noted, Mark employed an abundance of teaching-related terminology to describe Jesus (like *didaskalos*, *didaskain*, *euangelein*, *didache*), whereas Matthew and Luke devoted more space to the content of his instruction and intimately linked preaching and teaching.<sup>5</sup> Jesus' multifaceted approach to teaching offers a compelling example of his adaptability and dedication to his mission.

Throughout the course of Christian history, the predominant mode of transmitting Christian doctrine and training mission workers has been through formal teaching, as Collinson notes,

*The stories of the faith have been told, the critical faculties of learners have been developed. Ministers and church leaders have received a large proportion of their training and qualifications for Christian ministry under the schooling model. Its value is undeniable.*<sup>6</sup>

Notwithstanding its success, eminent scholars,

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Gospel of Mark, with Special Reference to Ancient Oral Narration" (Ph.D. Dissertation, Middlesex University, 2017).

3. T.W. Manson, *The Teaching of Jesus* (Cambridge: Cambridge University Press, 1963), 17-19.

4. Collinson, Sylvia Wilkey Collinson, *Making Disciples: The Significance of Jesus' Educational Methods for Today's Church* (Milton Keynes: Patternoster, 2004).

5. Robert Banks, *Reenvisioning Theological Education* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1999), 103.

6. Collinson, 185.

including Sylvia Wilkey Collinson and Robert Coleman, have acknowledged the value of an informal method of discipleship, as epitomized by Jesus. Collinson has underscored the importance of incorporating both formal and informal elements into the discipleship paradigm,<sup>7</sup> while Coleman has emphasized the significance of informal approaches in his seminal works, *The Master Plan of Evangelism* and *The Master Plan of Discipleship*.<sup>8</sup> Both Collinson and Coleman have advocated for a holistic approach to discipling that combines formal instruction with informal mentoring to foster spiritual growth and personal transformation in the lives of believers.

In his classical work, *The Training of the Twelve*, A.B. Bruce underscores that Jesus' teaching style was not limited to formal lectures or sermons, but rather was a multi-sensory approach that involved both hearing and seeing. Bruce further observes that Jesus trained his disciples not only in knowledge but also in spirituality, which included prayer, fasting, inward purification, and Sabbath observance. In addition to the theoretical aspects of discipleship, Jesus also exemplified character development through practical application, teaching his disciples the importance of humility, self-sacrifice, and serving in love through various situations.<sup>9</sup> According to Bruce, Jesus' own life was the most potent example of these teachings, as he willingly gave himself up to death, was resurrected, and bestowed the Holy Spirit upon his disciples, empowering them to go out and make disciples of their own.<sup>10</sup> Through his distinctive and comprehensive approach to teaching, Jesus not only conveyed knowledge but also transformed the hearts and lives of his followers. Bruce's work stands as a testament to the profound influence of Jesus' teachings, which continue to inspire and guide mission workers to this day.

Drawing upon the insights of diverse authors mentioned above, some key elements surface, which constituted the core of Jesus' discipling methodology in preparing His twelve disciples for their missionary endeavors. These elements can also serve as a framework to evaluate the effectiveness of mission training programs, particularly in light of the current technological landscape. Firstly, Jesus emphasized the transfer of content and context, tailoring his teachings to meet the specific needs and understanding of his disciples. Secondly, Jesus focused on developing the conviction and faith of his disciples, challenging them to think critically about their beliefs and to seek truth through a personal relationship with God. Thirdly, Jesus prioritized the formation of his disciples' character and spiritual growth, modeling a life of

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7. Collinson, 241-43.

8. See Robert Coleman's *The Master Plan of Evangelism* (Grand Rapids, Michigan: Fleming H. Revell Company, 1993) and *The Master Plan of Discipleship* (New Jersey: Fleming H. Revell Company, 1987).

9. Alexander Balmain Bruce, *The Training of the Twelve* (Edinburgh: T. & T. Clark, 1901), 411-455.

10. Bruce, 455.

integrity, humility, and sacrificial love. Fourthly, Jesus emphasized the importance of compassionate and evangelistic ministry (usually termed together as “holistic ministry” or “integral mission”), modeled by a life of service and sacrifice. Finally, Jesus placed a strong emphasis on communal and relational living, modeling the importance of healthy and authentic relationships.

#### Mission Training at PTS-CAS: Integrating Jesus’ Training Model and Online Platform

Johan Ferreira asserts that “Theological education fulfills the Great Commission both directly as it ‘makes disciples’ and indirectly as it equips the church to ‘make disciples’.”<sup>11</sup> Thus, PTS-CAS is committed to fulfilling its mission in the current technological context. Despite CHED’s (Commission on Higher Education) reservations, PTS-CAS will offer an exclusively online Master of Arts in Biblical Exposition (MABE) program and seek accreditation from ATA. Drawing from the lessons of the Covid-19 pandemic in relation to online learning, we have crafted a structured course framework spanning 2 or 3 years, featuring 16 sessions for each subject. These sessions incorporate a balanced mix of synchronous and asynchronous activities, with four real-time sessions for interaction and twelve flexible sessions for accessing course materials. Personalized mentorship by assigned faculty, facilitated through communication technologies, will ensure effective guidance and support, fostering a dynamic and interactive online learning environment that meets students’ evolving needs within the realm of advanced communication technologies. However, I am contemplating the integration of a fully online program into blended learning and how it aligns with Jesus’ model of discipleship.

In addition to the above, I have had three recent experiences that have prompted me to contemplate the existing mission training at PTS-CAS. The first one occurred in November 2022, when I traveled overseas for the first time during the pandemic to attend a workshop in Chiang Rai, Thailand that promoted community and church mobilization (CCM). It was a refreshing break from attending online seminars and lectures, allowing me to meet like-minded theologians and practitioners in person. This was also the month when the Philippine government required at least 50% face-to-face classes in schools and eased pandemic restrictions, prompting PTS-CAS to adopt a hybrid approach to classroom learning in compliance with the Department of Education’s guidelines.

Then in February 2023, PTS-CAS took a significant step forward in its mission to provide innovative and quality mission training by launching the Ph.D. in Intercultural Studies program. The first two modules of the program were entirely online, leveraging the latest technology and communication platforms to

provide an engaging learning experience. Dr. Park, however, preferred face-to-face interactions and the unique benefits of in-person instruction while welcoming those who could only join via the online modality. He, therefore, implemented a dual learning approach, allowing some students to attend classes on campus while others participated remotely. This hybrid model enabled students to take advantage of the best of both worlds, leveraging the convenience and flexibility of online learning while also benefiting from the richness and depth of in-person interaction.

My third experience involved contemplation of the potential benefits of digital tools, particularly ChatGPT, in augmenting the quality of teaching and learning. In my assessment, ChatGPT appeared to have played a facilitating role in improving the quality of some of the theses I reviewed and evaluated recently either at PTS-CAS or elsewhere. Additionally, I utilized the same tool to abridge each chapter of a thesis that I was evaluating to comprehend its essence easily. The incorporation of digital tools with traditional educational techniques could likely yield an effortless yet efficient learning experience for both learners and instructors. However, I am mindful of the ethical considerations implicated in employing such technologies for mission training and theological education. Therefore, I present this matter as a pertinent subject for deliberation and discourse, even at this current mission conference.

The emergence of the COVID-19 pandemic and the continuous advancements in technology have presented both opportunities and challenges for theological institutions, including PTS-CAS. These circumstances necessitate a comprehensive re-evaluation of theological education and mission training strategies. In response, this presentation seeks to identify relevant principles derived from the discipling model of Jesus that can be deliberately applied within the context of our current technological landscape. Based on the identification of five principles derived from Jesus’ training of His twelve disciples, this study poses five pertinent inquiries that are specifically directed and applied to PTS-CAS, potentially carrying implications for other theological institutions as well.

1. To what extent are the lessons at PTS-CAS deliberately contextualized (considering the current technological landscape) to address the varying backgrounds and specific requirements of the students?

While emphasizing academic excellence, influenced by its Reformed heritage and the guidelines of the Commission on Higher Education (CHED) and Asian Theological Association (ATA), PTS-CAS is continuously striving to adapt and contextualize its curriculum. The formative impact of Presbyterian American and Korean missionaries has shaped the academic content of the PTS-CAS curriculum,

11. Johan Ferreira, *Theological Education in Asia: Discipleship and Suffering* (Eugene, OR: Wipf & Stock, 2020), 36.

fostering a formalized approach to theological education that emphasizes content transfer through classroom lectures. However, the COVID-19 pandemic has brought about significant changes in the field of education, leading to the adoption of digital platforms and other innovative teaching methods by schools, including PTS-CAS. Additionally, the emergence of AI ChatGPT technology has opened up new possibilities for theological education and mission training, offering alternative avenues for exploration at PTS-CAS and other theological institutions. These developments align with the recommendation put forth by ATA prior to the pandemic, urging the inclusion of contextualization as a key element in the curriculum of PTS-CAS.

2. To what extent do mission training programs at PTS-CAS prioritize the development of personal conviction and the cultivation of a relationship with God, both of which are deemed crucial for effective mission and ministry even in the current technological age?

The academic framework of PTS-CAS goes beyond knowledge transmission to instill unwavering conviction in the Reformed faith, drawing inspiration from influential figures like John Calvin, St. Augustine, and the apostle Paul. This approach aligns with the discipling model exemplified by Jesus Christ and His disciples. Throughout the challenges of the pandemic, PTS-CAS demonstrated adaptability by transitioning chapel services online and later resuming face-to-face services while offering live worship streaming. The institution places great importance on nurturing students' personal convictions and deepening their relationships with God through active participation in chapel services, which provide valuable opportunities for worship, reflection, and spiritual growth. However, there are areas where PTS-CAS may need improvement, as some students have chosen paths diverging from Christian ministry or become involved in false cults. Instances involving faculty members from diverse faith traditions have also caused confusion among students, raising concerns about integrating one's faith and teaching when non-believing teachers lack personal faith in Christ.

3. To what extent do mission training programs at PTS-CAS acknowledge the fundamental significance of fostering a profound and genuine relationship with God to augment the effectiveness of ministry, and how do they prioritize the cultivation of character and spiritual growth in their students within the current technological context?

Even within the current technological context of online or blended learning, the institution emphasizes character development and spiritual growth. Drawing inspiration from Jesus appointing twelve disciples, the approach aims to align one's character with virtues

exemplified by Jesus, develop spiritual gifts, and manifest the fruits of the Holy Spirit. Despite the shift to online and blended learning, PTS-CAS maintains discipline and spiritual activities that contribute to a Christ-like character and Spirit-filled life. The daily routine includes morning prayer, regular chapel services, and evening prayer meetings. Each semester incorporates designated days for prayer and fasting, dedicated Bible reading, and revival meetings. Church placements, even in an online format, are valued for students' spiritual and character development. The institution remains cautious to prevent a self-righteous attitude, emphasizing humility, love, and a servant's heart. The focus is on authentic and transformative spiritual growth rooted in the teachings and example of Christ.

4. To what extent do mission training programs at PTS-CAS effectively prepare their students to engage in holistic ministry that addresses the physical, emotional, and spiritual needs of individuals in the context of advancing technology?

Mission training programs at PTS-CAS demonstrate intentional efforts to prepare students for practical ministry by incorporating activities into various subjects, such as homiletics, counseling, Christian education, and mission, while also recognizing the importance of addressing the physical, emotional, and spiritual needs of individuals. Students engage in practical training through church ministries or placements, and some participate in short-term mission practicums locally or abroad. These experiences, along with team-building activities, leadership roles, and organizational duties, contribute to their holistic preparation. However, in the current technological context, PTS-CAS faces the challenge of effectively integrating technology into its training programs to equip students for ministry in a technologically advancing world. This includes harnessing online learning platforms and AI technologies like ChatGPT to enhance practical and hands-on training. Furthermore, the institution acknowledges the need to adapt its approach to reach out to the nominal Roman Catholic population, which represents a significant portion of the Philippine population. By leveraging technology, PTS-CAS can develop targeted strategies and approaches to engage and minister to this specific group effectively. Additionally, the institution recognizes the importance of training workers for compassionate ministry among underprivileged individuals in the technological age. This calls for the development of specialized programs and activities that equip students to engage in both evangelistic and mercy ministries while leveraging the benefits of technology. By addressing these challenges and integrating technology effectively, PTS-CAS can enhance the holistic preparation of its students for ministry, equipping them to address the physical, emotional, and spiritual needs of individuals in

today's technologically advancing world.

5. To what extent do mission training programs at PTS-CAS prioritize the cultivation of communal and relational living among students, faculty, and staff, while acknowledging the role of collaborative partnerships in enhancing the effectiveness of ministry, particularly within the current context of advanced technology?

While the traditional in-person setting cannot be fully replaced, there is an acknowledgment that community-building can also be fostered through digital platforms. The goal is to create a learning environment where individuals interact and relate with one another, not only drawing knowledge from lectures and opinions but also learning from each other's lives. However, the cultural barrier poses challenges to fully realizing the potential of this communal approach. Many Asians are influenced by Confucian philosophy, which places the teacher in a higher position than the student, creating difficulties for both students and lecturers to adjust. Some professors maintain strong boundaries that students find difficult to overcome, while others are more accessible but still operate within their own cultural frameworks. Furthermore, the student body itself comprises individuals from diverse cultures and languages spanning different countries. As a result, the PTS-CAS community cannot be strictly modeled after the community of Christ and his disciples. Nonetheless, PTS-CAS implements the principle of gathering in small groups for learning and fellowship which contributes to the cultivation of communal and relational living.

## IN RETROSPECT

As a theological educator and mission trainer, am I indispensable? Of course not, for the Lord will call others to replace me in the future. But will the new technological tools replace me in doing the mission God has called me to do? For sure not. But to effectively incorporate Jesus' model of training His twelve disciples with online learning and encompassing digital platforms (such as AI ChatGPT) into their mission training programs, theological institutions like PTS-CAS must navigate the challenges and opportunities presented by the post-pandemic technological landscape, with special consideration to the ethical dilemmas they may bring. At the same time, while online learning may help institutions to continue their mission, it is important to recognize the valuable aspects of face-to-face education that may be lost in an online modality, especially if we try to model our mission training programs after the way Jesus called and trained His twelve disciples.

Incorporating Jesus' discipling approach into online learning and mission programs involves drawing inspiration from His methods and personal

investment in His disciples. Just as Jesus tailored His teaching strategies to different audiences, PTS-CAS should contextualize teachings, emphasizing personal conviction and relationship with God. Prioritizing character formation, spirituality, and compassionate ministry is essential in equipping students for ministry in the current technological age. Additionally, fostering a strong community and promoting holistic ministry are crucial elements to consider at PTS-CAS.

But how can PTS-CAS embrace these principles when it launches an exclusively online Master of Arts in Biblical Exposition (MABE) program? This program combines synchronous and asynchronous activities within a structured framework, providing personalized mentorship for effective guidance and creating an interactive online learning environment. My recent experiences of attending face-to-face workshops, participating in the start of the new Ph.D. in Intercultural Studies at PTS-CAS via blended learning, and exploring the potential of AI ChatGPT have prompted my reflection on the opportunities and challenges of a fully online mission training program at PTS-CAS. How may these developments call for a reevaluation of theological education and mission training strategies, with a focus on contextualization, personal conviction, spiritual growth, holistic ministry, and communal living?

As theological institutions embrace technological advancements and navigate the changing landscape, it is essential to anchor ourselves in the reassuring power of Jesus' model of discipleship. Through the integration of Jesus' principles that emphasize one's calling and training within theological education and mission programs, alongside the embrace of the opportunities afforded by online learning and digital tools like AI ChatGT, institutions can proficiently equip prospective leaders and ministers to actively engage in mission work and faithfully serve God's Kingdom within this ever-evolving technological landscape.

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