



PENTECOSTAL THEOLOGICAL SEMINARY

FALL 2019

Spirit

E-LEARNING

Online Connectivity





PENTECOSTAL THEOLOGICAL SEMINARY ACADEMIC PROGRAMS



The Pentecostal Theological Seminary is a graduate school dedicated to preparing pastors, chaplains, and ministry leaders for global evangelization and Kingdom impact.

- **ACCESSIBLE:** On-Campus • J-Terms • Sync • All Online • Cohorts
- **AFFORDABLE:** Low Tuition • Financial Aid • Scholarships
- **AVAILABLE:** Fulfill Your Ministry Goals

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- Master of Divinity (MDiv)
- Master of Arts in Clinical Mental Health Counseling (MACMHC)
- Master of Theological Studies (MTS)
- Master of Arts in Church Ministries (MACM)
- Master of Arts in Counseling (MAC)
- Doctor of Ministry (DMin)
- Certificate in Wesleyan-Pentecostal Ministry

ACCREDITATION

- Association of Theological Schools (ATS)
- Southern Association of Colleges and Schools—Commission on Colleges (SACSCOC)
- Association for Hispanic Theological Education (AETH)
- Other Accrediting Agencies for Special Academic Programs



Spirit FEATURES

FALL 2019



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To view the video links on your phone or tablet, download any free barcode reader from the Apple App Store or the Google Play Store and scan the QR codes.

4 **CONCEPT** **E-Learning: Online Connectivity**

MICHAEL L. BAKER

As the Internet expanded and technology advanced, learning paradigms have changed in a relatively short period of time.

7 **CONTEXT** **E-Learning: Online Connectivity**

DAVID S. HAN

"Classroom" is no longer confined to a physical location but includes "virtual" space that people everywhere can access at a time convenient to their schedule.

9 **PTS Sets Record Enrollment**

10 **PERSPECTIVE-PROFESSOR** **E-Learning: Online Connectivity**

DANIEL D. TOMBERLIN

Imagine a room that is large enough to contain the world. In this room are people from around the globe with open hearts and minds searching the Holy Scriptures and engaging in dialogue about the Kingdom of God. That room is PTS!

12 **VIEWPOINT-STUDENT** **E-Learning: Online Connectivity**

MARK S. CAREY

Enrollment was appealing due to the fact that I could participate in graduate-level education while continuing to fulfill the functions required by my full-time employer.

14 **News:**

- PTS and Eight Educational Institutions of Gereja Bethel Indonesia Sign Memorandum of Understanding
- Christine Caine Special Guest Speaker in Robert E. Fisher Chapel

16 **Alumni SPIRIT**

18 **In Memoriam—Carlos Napoleon Canizález Rugamas**

CONCEPT

E-Learning: Online Connectivity



■ HISTORICALLY, THE EDUCATION MODEL has been that learning occurs in a brick-and-mortar classroom with students and a teacher who leads the process. It was about physical presence. Then, the computer revolution precipitated an electronic evolution that has radically changed the educational landscape. As the Internet expanded and technology advanced,

learning paradigms have changed in a relatively short period of time.

With the educational paradigm shift, e-learning came into existence. E-Learning can be defined as a computer based educational system that provides online learning, enabling someone to learn anywhere in the world, at any time, and with a large group of recipients.

Michael L. Baker
Chancellor of Education, and
President, Pentecostal Theological Seminary



As a result of technological expansion, the geographical gap has been bridged with the use of electronic resources simulating the learning environment as if the student is inside the classroom. E-learning provides learners with the opportunity to arrange learning experiences congruent with their lifestyles, allowing busy people to fulfill their educational goals. Many

people in ministry have a desire to further their education through seminary experiences. However, because of life circumstances, marriage, family, and/or engagement in full time ministry, it is almost impossible to uproot their family, surrender their ministry position, move to a place like Cleveland, Tennessee and “go to school” full time. Those days are gone. Nevertheless, with the technological developments and electronic possibilities, online education is the cutting-edge opportunity to maximize ones ministry preparation and calling. Online learning settings provide a greater degree of flexibility than the traditional classroom.

There are two modes of online learning identified as e-learning and m-learning. E-learning is “electronic” learning and m-learning is “mobile” learning. These two formats differ in many aspects, yet they can and should supplement and complement each other. Let’s contrast these two modes:

E-Learning is...

- useful when teaching in-depth intellectual content and is structured, formal and time-bound;
- any form of learning delivered using electronic devices such as a computer or laptop via the internet and tethers the learner to a desk;
- about large screens for greater connectivity and interaction; and,
- longer and broader with attention to curriculum and course of study.

M-Learning is...

- useful to access information quickly and on-demand;
- any form of knowledge given using hand-held or mobile devices such as smart-phones and tablets learning anytime, and anywhere;
- about small screens to digest one idea at a time; and,
- short and brief modules of information.

AS TECHNOLOGIES
AND ONLINE
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THE RANGE AND
AVAILABILITY OF
E-LEARNING COURSES
OF STUDY WILL
CONTINUE TO
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THE DELIVERY
METHODOLOGY.
PTS OFFERS ALL OF
ITS DEGREE PROGRAMS
FULLY ONLINE
WITH BOTH
DELIVERY METHODS.

E-Learning experiences are typically provided via synchronous or asynchronous delivery methods. Synchronous learning refers to a group of students engaging in learning at the same

time mostly online. For example, synchronous involves a teacher and some students together in a classroom, while other students interactively participate online simultaneously in the class from any location in the world. The instructor views all the students face-to-face in the traditional classroom setting, as well as, other students online at a designated time via video conferencing at real time. Synchronous experiences develop and strengthen teacher-student and student-student relationships receiving immediate feedback from the teacher or fellow students. In summary, synchronous learning occurs when remote learners enroll in a call that is paced at particular intervals that must be attended and completed according to a specific schedule.

Asynchronous learning is a more learner-centered method that utilizes online learning resources to fulfill academic experiences outside the constraints of time and place. Asynchronous is supported through digital platforms that do not require students to be online at the same time. Asynchronous e-learning occurs when learners begin and complete a course of study at different times, according to their own schedule.

No doubt about it, e-learning is here to stay. As technologies and online tools develop, the range and availability of e-learning courses of study will continue to expand and improve the delivery methodology. PTS offers all of its degree programs fully online with both delivery methods. We believe that PTS is not just “a place,” nor is it “the place;” however, we do believe that the Pentecostal Theological Seminary could be just the right place for prospective learners to experience relevant cutting-edge online delivery methods and commitment to academic excellence.

DAVID S. HAN

CONTEXT

E-Learning: Online Connectivity



■ “CONTEXT”, BY NATURE, IS NEVER STATIC BUT ALWAYS CHANGING. The changing nature of context also applies to the world of theological education. A case in point is the effects that advanced online technology has on theological education. Articulating the shift in educational landscape, William H. Bergquist (co-authoring with Kenneth Pawlak) revised his

earlier book, *The Four Cultures of the Academy* and re-titled it, *Engaging the Six Cultures of the Academy*. Bergquist and Pawlak argue that the contemporary context of academic learning is marked by the emergence of two new cultures, the “virtual” and the “tangible” cultures. In their perspective, educators in the contemporary context must reflect deeply on the ramifications

of the ever-advancing online technology and its generative power, and accordingly re-vision “how” education is or ought to be provided.

First, the advancement of online technology allows diversification in student learning. “Classroom” is no longer confined to a physical location but includes “virtual” space that people everywhere can access at a time convenient to their schedule. The significance of the “virtual” space is not simply that it provides another platform for learning, but it is characteristically nimble and versatile to allow creative adaptations of multifarious learning modalities. To illustrate this, PTS currently uses six to seven different learning modalities that include the residential, the synchronous online, the asynchronous online, and the one-week intensive formats; as well as variegated “hybrid” approaches combining different parts of the residential, the synchronous online, and/or the asynchronous online learning.

Second, the diversification of e-learning modalities can empower educational institutions to fulfill their missional goals. With various e-learning modalities in place, PTS has been able to pursue more rigorously than ever its missional vision to provide theological education for the “global needs” of the church. Because e-learning makes theological education accessible everywhere and everywhen, it catalyzed PTS to pursue strategic dialogues with ministry and educational leaders in the Church of God and beyond, and helped forge collaborative partnerships. As a result, PTS currently provides various levels (i.e., pre-Seminary, graduate and doctoral) of theological education around the globe with a particular emphasis given to Latin America and the Caribbean region. A creative utilization of diverse e-learning modalities has allowed PTS more opportunities to engage in global theological education and help increase student enrollment in the process—Fall of 2019,

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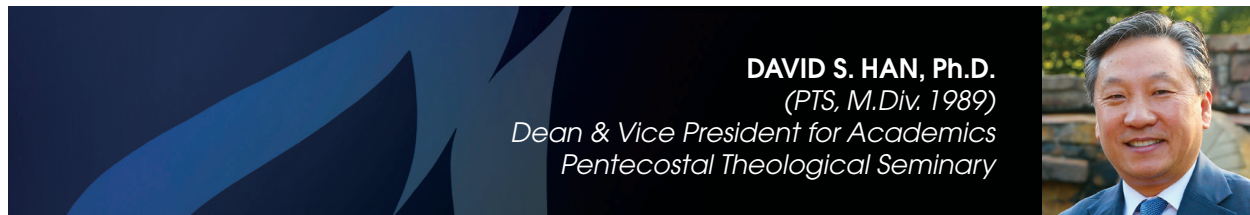
PTS reached its record enrollment with 517 students.

Third, the notable expansion of global educational outreach through e-learning also demands a strategic collaboration in dealing with the issues of formation and contextualization. Just as the advancement of online technology fosters a “virtual” culture of learning, it also prompts another educational trend that tends to value tangible traits such as “roots” and “community.” As referenced earlier, Bergquist and Pawlak refer to this as “the tangible culture” which is characteristically corollary to “the virtual culture.” For theological education, this then calls for paying careful attention to formational learning, which takes seriously the concrete realities of local ministry context. The utilization of e-learning modalities should not deter the process of formational learning but instead trigger new and creative approaches to ensure it. To this end, PTS has been intentional in forming strategic alliances with local ministry agencies and exploring (and implementing) constructive ways to expand the pool of adjunct

faculty who are rooted in various local ministry contexts. The current doctoral cohorts for Latin America and the Caribbean regions, for example, utilize Spanish-speaking instructors who not only understand, but also are themselves rooted in the local ministry contexts. A hopeful expectation of this approach is to pursue authentic formational learning that attends to the crucial issues of contextualization particularized in disparate local ministry contexts.

The “changing” context demands creative adaptation and engagement. The advancement of ever-evolving e-learning modalities should not, however, affect the essence of theological

education as we envision it in Pentecostal tradition. What takes place in theological learning should be more than “uploading” and “downloading” information. It ought to place individual learners in a “creative” and “sacred” space wherein the transforming presence of God is readily expected to cultivate sensibilities and openness to discern the workings of the Spirit in their midst. As the late R. Hollis Gause used to remind his students, any and all theological learning demands a posture of worship. In the process of theological learning, we are indeed being led into a time of worship and witness in the presence of God.



DAVID S. HAN, Ph.D.

(PTS, M.Div. 1989)

*Dean & Vice President for Academics
Pentecostal Theological Seminary*

PTS SETS RECORD ENROLLMENT

In 1975, the Pentecostal Theological Seminary, sponsored by the Church of God, was founded. PTS will celebrate its 45th Anniversary in 2020. During these more than four decades, thousands of students have experienced the educational dynamics of the Seminary and are now serving in key ministry positions around the world.

With a commitment to global education and utilization of relevant electronic idioms, the Seminary is on the cutting-edge of delivery platforms with all of its academic programs fully online. We are thrilled to announce that as of September 6, 2019, the Seminary has set an all-time record enrollment of more than 500 students from 37 countries!

Men and women representing many denominational backgrounds have chosen PTS as the right place for their ministry higher education. Our commitment is to excellence, doctrinal integrity and praxis focused outcomes. PTS graduates serve in the full spectrum of ministry from pastors, leadership, missionaries, chaplains, counselors and so much more.

President Michael Baker states, “The entire PTS team celebrates this momentous achievement. We believe that PTS is The Right Place! It is not the only place nor just a place; however, it may just be the right place for you!”



DANIEL D. TOMBERLIN

PERSPECTIVE—PROFESSOR

E-Learning: Online Connectivity



■ IMAGINE A ROOM THAT IS LARGE ENOUGH TO CONTAIN THE WORLD. In this room are people from around the globe with open hearts and minds searching the Holy Scriptures and engaging in dialogue about the Kingdom of God. That room is PTS!

Just a few years ago, seminary learning was limited to those who could attend a brick-and-mortar institution. Today, Pentecostal Theological Seminary's online

platform allows students throughout the world to complete various degree programs—from certificate to doctoral—without leaving their home.

Online courses at PTS are made available as synchronous and asynchronous classes. Asynchronous classes allow the students to complete all assignments throughout the week while engaging faculty and other students via online discussion forums, videos, podcasts,

and other electronic venues. Synchronous classes meet at specified times and allow distance students to join the class in real time via video conferencing technology. The result is that a single class can be populated with students from the United States, Europe, Africa, Latin America, and Asia.

I must admit that I was an online skeptic. During my educational journey, I drove 12 hours round trip each week to attend PTS classes on campus. This allowed an opportunity to build community on campus with my traveling partners and others. I loved the classroom dialogue. When I began teaching online classes, I didn't think building community would be possible. But I was wrong. Online learning is similar to keeping in touch with friends and colleagues via social media, but with learning goals and required exercises. Yes, developing a meaningful electronic community of learning is more difficult, but it is possible and very rewarding.

As I was preparing to teach my first synchronous class utilizing video conferencing, I was apprehensive. I was concerned that distance students would be disengaged, bored, and detached. I was wrong. Within the first hour of our class time, everyone in the class was well adjusted and the faces on the TV wall were just as "present" in the classroom as those who were sitting with me around the table.

With students accessing classes from around the world, E-learning allows each class to become a global community in which students gain a broad perspective on the Christian/Pentecostal Movement. As a global community, each class offers an opportunity for students to engage colleagues from diverse cultural and ethnic contexts. My responsibility as the instructor is to guide the discussion to ensure that each voice is heard. In a recent class, I had students from Pakistan,

AS A GLOBAL COMMUNITY, EACH CLASS OFFERS AN OPPORTUNITY FOR STUDENTS TO ENGAGE COLLEAGUES FROM DIVERSE CULTURAL AND ETHNIC CONTEXTS.

Korea, Trinidad, Mexico, as well as African-Americans and Anglo-Americans. The conversation was about the ministry of reconciliation. So, I asked various students probing questions about their ministry context. I asked the Pakistani student, "What is the relationship between Pakistani Christians and Indian Christians?" He replied, "There is none. Pakistan and India are enemies." I asked the Korean students to discuss their relationships with Japanese Christians. One student replied, "I dislike the Japanese so much that I refuse to buy a Japanese made car." Then I allowed the African-Americans and Anglo-Americans to share their views on racial tensions in the United States. I was well aware of the historic cultural and ethnic tensions between Pakistan and India, Japan and Korea, and between white and black Americans. We then engaged in a conversation about how the Gospel of Jesus Christ transcends historic biases and prejudices so that humans may be reconciled with God and with each other. This kind of dialogue is possible because of the various community building venues that E-learning provides.

If you are looking for a graduate or doctoral level program available online that offers an opportunity to learn in a global community, then the Pentecostal Theological Seminary is the right place for you!

DANIEL D. TOMBERLIN, M.Div., D.Min.
(PTS, M.Div. 2003, D.Min. 2014)
*Director, Student Placement,
Instructor, Pastoral Ministry
Director, PTS Thrive*



MARK S. CAREY

VIEWPOINT—STUDENT

E-Learning: Online Connectivity



■ I ENROLLED AT PENTECOSTAL THEOLOGICAL SEMINARY in the fall of 2016 after a long absence from the formal learning environment. Enrollment was appealing due to the fact that I could participate in graduate-level education while continuing to fulfill the functions required by my full-time employer. For the first semester, I took only asynchronous classes which I could work on at times that best fit my schedule.

These classes were instrumental in getting me back into a regimented system of studying. The advantage of this style of presentation was that I could watch the recorded lectures at the most convenient time for me. Asynchronous classes are very dependent on a dialogical exchange with the other students in the class. The dialogue is accomplished by posting comments, reading the comments of other students and then responding

MY OFFICE AND DINING
ROOM TABLE BECAME
MY TWO CLASSROOMS
OF CHOICE, BUT THERE
WERE ALSO TIMES
THAT I ATTENDED
CLASS WHILE I WAS A
PASSENGER IN A CAR, ON
A SHIP IN THE MIDDLE
OF THE OCEAN, AND
A VARIETY OF OTHER
PLACES.

to those posts. All of this dialogue would be generated from the lectures or reading associated with the class. While I never had any face-to-face exchange with my classmates, I forged a relationship with them by reading and responding to their posts on the class assignment pages.

My second semester included one class presented synchronously. Every Thursday morning, I sat in my office and participated in a live class setting. The instructor and some of the students were in a classroom at the seminary while other students were geographically dispersed but connected using video conferencing. The dynamics of the classroom were incredible. I never felt distant or disconnected. On the contrary, I always felt as if I were sitting in the front row of the seminary classroom. The biggest drawback for me was that if I was unable to participate in a class session for any reason, then I was not allowed to go back and view the session later. On the rare occasion that this occurred, I depended

upon classmates to take notes and share them with me, and I would return the favor for them if they missed a class session.

The synchronous classes proved to be more advantageous for me because I had the flexibility to adjust my work schedule to accommodate class attendance. I was part of a cohort that took several of these classes together allowing for even greater comradery between members of the group. We shared group text messages outside the class context to encourage one another and hold each other accountable.

Online learning, synchronous and asynchronous, also allowed me the flexibility to participate in class regardless of my geographic location. My office and dining room table became my two classrooms of choice, but there were also times that I attended class while I was a passenger in a car, on a ship in the middle of the ocean, and a variety of other places. As long as I had a WIFI connection or cell phone coverage, I was able to take part in the instructional dialogue. It would not have been feasible for me to relocate to the seminary and become a full-time, on-campus student; so online learning made it possible for me to obtain the master's degree that I desired.

Currently, I am enrolled in the doctoral program at PTS and am once again taking advantage of the online venue. The methodology that is employed by PTS has allowed me to continue with my vocation while also expanding my knowledge base. E-learning may not work for everyone, but for me, it was the only way to return to school and pursue training at the graduate and postgraduate levels.

MARK S. CAREY, D.Th.

(PTS, MACM 2019)

Director of Ministries

Virginia Church of God State Office

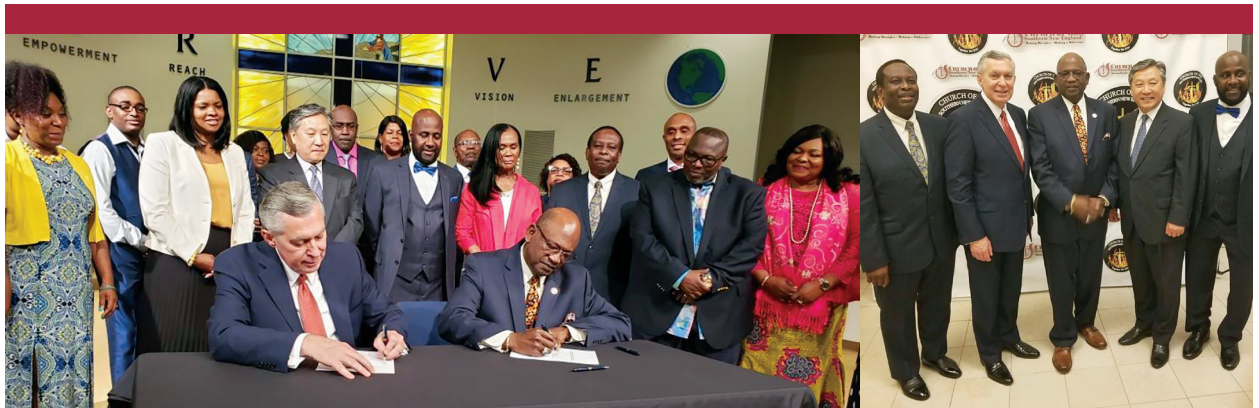




PTS and Eight Educational Institutions of Gereja Bethel Indonesia Sign Memorandum of Understanding

A significant part of the Church of God is Gereja Bethel Indonesia (GBI) with membership of approximately three million. During the 16th Synod of Gereja Bethel Indonesia convening in Jakarta, Indonesia, the Pentecostal Theological Seminary and President Michael Baker were invited to participate in a historic ceremony on Wednesday, August 28. Dr. Baker was a guest speaker addressing the role of education in Finishing the Great Commission. Following his presentation, there was a momentous ceremony with the official signing of a Memorandum of Understanding (MOU) between PTS and eight GBI educational institutions. Since the founding of PTS, there has been a continual connection between the leadership of GBI and the Seminary.

This ceremony marks a strengthening of educational partnership with PTS and those institutions who have completed the rigorous requirements of educational certification with the Division of Education of the Church of God. The MOUs will broaden the Global Education Initiative of the Church of God and our vision for the FINISH Commitment.



Above: Dr. Baker and Bishop Hill signing MOU

Left to right: Wayne C. Solomon, Michael L. Baker, Kenneth L. Hill, David S. Han, Byron G. E. Peart

COG Southern New England and PTS Sign Historic MOU!

On Thursday evening, June 27, 2019 at the COG Southern New England (SNE) Camp Meeting, Dr. Kenneth Hill, Administrative Bishop, and Dr. Michael Baker, Chancellor of Education and President of the Pentecostal Theological Seminary (PTS), signed a historical MOU. The Memorandum of Understanding between SNE Regional Office and PTS establishes the inauguration of a PTS Cohort class which began this fall term.

Congratulations to the executive leadership for this visionary initiative to prepare the current and next generation of leaders in SNE!

CHRISTINE CAINE

Special Guest Speaker in Robert E. Fisher Chapel

On Wednesday Nov 6, the Pentecostal Theological Seminary convened a special chapel service emphasizing the endowed Robert E. Fisher Chair of Spiritual Renewal and Christian Formation. Dr. Cheryl Bridges Johns, Ph.D., holds the chair position as a professor at PTS. Special guest speaker was Christine Caine noted author and Pentecostal preacher. Because of overwhelming response and needed additional space, the chapel service was hosted by the North Cleveland Church of God. More than 800 were in attendance. It was an outstanding service! Here are few pics of the leadership and special guests. You can check out the chapel service at www.ptseminary.edu

PTS Leadership—
Left to right:
Oliver L. McMahan,
Michael L. Baker,
Sharon Baker,
Christine Caine,
Grace Han,
David S. Han,
Cheryl Bridges Johns,
Jackie D. Johns



Left to right:
Cheryl Bridges Johns,
Christine Caine,
Nick Caine,
Jackie D. Johns



Fisher family—
Left to right:
Cameron Fisher,
Donna Fisher,
Amanda Fisher,
Christine Caine,
Mary Fisher,
Lorri Wickam,
Cheryl Bridges Johns



DANIEL D. TOMBERLIN (2003, 2014)

Daniel Tomberlin is an ordained bishop in the Church of God and served as a local pastor in South Georgia for thirty-seven years. His extensive ministerial experience includes Director of Ministerial Development in South Georgia (15 years), member of COG Division of Education Board (12 years), South Georgia State Council (4 years) and South Georgia Ministries Board (4 years).

Dan's higher education studies include East Coast Bible College, Brewton-Parker College, and graduate with BS of Science from Lee University. He is a graduate of the Pentecostal Theological Seminary earning the MDiv and Doctor of Ministry degrees.

Tomberlin currently serves as PTS Director of Graduate Placement, professor in pastoral ministries, and Executive Director of PTS Thrive!, a Lilly Foundation grant supported initiative developing coaching and mentoring program for early career and mid-career pastors.

He is a member of the Society for Pentecostal Studies. His interests include Historical Theology, Practical Theology, World History, Ecumenism, Systematic Theology, and Religion and Culture. He is married to Sharon and they have two sons: Aaron with wife, Katie, and their son, Eli; Nathan with wife Alexis, and their son Levi.

WILMER ESTRADA CARRASQUILLO (2013, 2018)

Wilmer Estrada Carrasquillo serves as the Director of the Center for Latino Studies (CLS) and as Assistant Professor of Practical Theology at Pentecostal Theological Seminary (PTS). Before joining the PTS staff in 2012 as adjunct faculty and then as the Assistant Director of CLS, he served as a District Youth Leader, National Youth, and Discipleship Director, and as Senior Pastor of the Iglesia de Dios Mission Board "Buenas Nuevas" in Puerto Rico.

During his educational journey, Wilmer has been the recipient of the following awards: Pentecostal Ministry Award (PTS2013), International Leadership Award (PTS2013) and Ira & Sally Gallaway Full Tuition Scholarship (ATS2013). Also, he received the E. Stanley Jones Outstanding Scholarship & Investment in World Missions (ATS2018) for his research in Contextual Theology which is concerned with the relationship between Pentecostal beliefs and practices and their contribution for new avenues of public witness.

Wilmer has served as guest lecturer at SEBIME, Universidad Teológica de Caribe, Lee University and Asbury Theological Seminary. He has contributed research articles to different theological journals such as Journal of Pentecostal Theology, Journal of Latin American Theology, PNEUMA and others. Additionally, he is an active member of religious societies such as Fraternidad Teológica Latinoamericana, American Society of Missiology, American Academy of Religion, Asociación para la Educación Teológica (AETH) (where he serves as a member of the Certification Committee) and the Society for Pentecostal Studies.





WELTON WRISTON (2007, 2012)

Welton's educational journey began at PTS in 1999 when he moved to Cleveland in pursuit of a Master of Divinity degree. At that time, online classes were not available. Now, by having online classes, students do not have to move to campus for class, but can receive the same qualitative education right where they live.

In 2003, Welton joined the PTS team while continuing his studies. In 2007, he completed the MDiv and moved directly into the Doctor of Ministry program at PTS. It was during this degree program that he experienced online classes. Because of his busy schedule with work and home life, the convenience of online study was a tremendous blessing.

Welton has taught online classes as a PTS faculty member and currently serves as the Director of Student Services. Earlier, he taught the Conflict Ministry class online. Welton stated, "It was a great experience to have students in different locations in the

USA and literally from around the world simultaneously."

ROBERT BLACKABY (2007, 2012)

Robb Blackaby serves as the Pentecostal Theological Seminary Director of Online Learning. Having served for five years in this position, Robb has been engaged in online theological education for approximately ten years. His experience brings qualitative implementation of online platforms that now provides all PTS degree programs available fully online. This educational paradigm provides ministry practitioners who choose to remain in their context educational opportunities. Robb's passion is exemplified in his commitment to training ministry leaders utilizing cutting-edge technological resources.

Robb is a graduate of PTS earning a Master of Divinity (2004) and Doctor of Ministry (2016). His doctoral research was focused upon online theological education. His ministry activities also include pastoral capacities in Tennessee and he is an ordained Church of God minister. Robb, his wife Kim, a school counselor, and their three daughters reside in Cleveland.



**DID
YOU
KNOW?**

98.8% of the graduates from the recent PTS assessment believed that pastoral and leadership studies at PTS helped them develop ministry practices that were sound and relevant to contemporary human needs.

IN MEMORIAM

CARLOS NAPOLEON CANIZÁLEZ RUGAMAS

■ CARLOS NAPOLEON CANIZÁLEZ RUGAMAS was born in 1956 to Maria Dolores Canizález and his father, José Eusebio Rugamas. Canizales grew up in the city of Santa Ana, El Salvador and at age 17, graduated from the National Institute of Santa Anna with concentration in industrial electricity. That same year, 1973, both his parents passed away.

In 1976, Carlos furthered his studies at the Central American Technological Institute graduating as a technician in control engineering. In the coming few years he specialized in computer maintenance and electronic engineering studies.

During a powerful evangelistic campaign in 1980 directed by a ministry team from Puerto Rico, Carlos committed his life to Christ and they began to gather at the Church of God of Santa Key. A few months after his conversion, he was trusted with the leadership of local youth through his first Pastor, Bishop Samuel Peraza, and National Supervisor Bishop Osvaldo Orellana.

In 1981, Carlos enrolled in the Saturday Diploma program at the Bible Institute of the Church of God in El Salvador, graduating in 1982.

Carlos began his baccalaureate program in ministry in 1983 and started his career as pastor of the Church of God in Chalatenango, El Salvador serving between 1983 and 1985. This was a challenging time with civil war in El Salvador.



In 1985, the Church of God in El Salvador sent Carlos to study for a bachelor degree in interpretation of Scripture at the Pentecostal Bible School of Puerto Rico, known today as the Theological University of the Caribbean. Carlos graduated with highest honors.

Upon his return to El Salvador in 1988, Carlos was recommended by Supervisor David Peraza to direct the Bible Institute of the Church of God in El Salvador. He fulfilled this ministry assignment after five years.

William D. Alton, Superintendent of the Church of God in Central America, sent Canizález in 1993 to the Church of God School of Theology (known today as the Pentecostal Theological Seminary) in Cleveland, Tennessee.

Carlos graduated from the Seminary with a Master's degree in 1995 and returned to El Salvador to work as Coordinator of the National Work Plan, and in 1996 he was appointed as

Director of the Church of God Bible Institute. In 2002, he was appointed Supervisor of the Church of God in El Salvador serving 2002 through 2010.

Following his term as Supervisor of El Salvador, Carlos served as Director of the Central American Pentecostal Bible Seminary of the Church of God in Central America located in Quetzaltenango, Guatemala. During his leadership and until his death, Carlos exemplified the essence of commitment, vision, passion for ministry and love for education.

At the 76th International General Assembly (2016), Carlos was awarded the Distinguished Educator Leadership Award presented by the Church of God Division of Education. This award represents the highest recognition of outstanding educational leadership. Further, in 2017, Canizález was named as President of the Alliance of Education for Latin America (ALEAL) with the purpose of developing the course of education for the Church of God in Latin America.

Dr. Carlos Canizález and Celsa Bonilla were married 37 years and blessed with three children: Fares Isaac Canizález, Gerson Isaíá Canizález, Raquel Eunice Canizález.

Throughout his illustrious ministry, Carlos Canizález served Christ as a disciple, exemplary husband, unmatched father, pastor, preacher, educator, sincere friend and an influential thinker for the evangelical Christian church. During the early morning of Tuesday, October 24, Carlos Canizález graduated from this earthly life receiving a crown of righteousness and eternal life with Christ. He leaves an extraordinary lasting legacy and unforgettable memories with those he encountered, mentored, and shared in friendship!







Above left to right: David S. Han, Carlos N. Canizález Rugamas, Michael L. Baker, Victor G. Cruz, and David E. Ramirez


Opposite page: Michael L. Baker and Carlos Canizález



The Right Place!

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