



CANADA

Langham
PARTNERSHIP

FALL 2026

Langham Preaching seminar in Johannesburg

LANGHAM PARTNERSHIP IN SOUTH AFRICA

“The cultural diversities, the economic challenges, the social ills that we have in South Africa as a country -- is the Word of God able to cover each and every single area of our lives as a country?” asks Pastor Sipiwe Pandeka, a lay pastor in Johannesburg, South Africa. His one-word answer: “Absolutely!” Langham Preaching has helped equip him to faithfully preach the Bible to his congregation and to apply it to the many challenges of contemporary South Africa.

Langham Preaching has been helping equip preachers in South Africa since 2009. South Africa’s history shows the importance of sound preaching. In the past, the Bible was misused to justify the country’s apartheid policies, but today, biblically faithful teaching is helping to heal these wounds and foster unity in a once bitterly divided nation. There is also a long-standing and growing temptation to twist Scripture to justify errors such as the prosperity gospel. Rev. Dr. Frank Shayi, who now serves as Facilitator at Large for Langham Preaching Africa, says, “Langham Preaching is equipping the pastors who are equipping the congregations. Those congregations are going to become salt in the communities, and the communities are going to change.”

Shayi became South Africa Country Preaching director in 2012. He first became involved in Langham Preaching in 2010 at the invitation

of Emmanuel Oladipo, who served as Scripture Union’s International Director until 2005, and by 2010 was heavily involved with Langham Preaching. The first seminars were in 2009 in South Africa’s Northern Province, spearheaded by Anglican Bishop Martin Breytenbach, and Jorge Atiencia, then Langham Preaching director for Latin America. From these small beginnings, it has now spread into

the eastern provinces and into the important central cities of Pretoria and Johannesburg. In one northern Anglican diocese, Langham Preaching is now a formal requirement for training new priests, and the new Anglican bishop in the neighbouring country of Eswatini (formerly Swaziland) hopes to do the same soon.

Despite dramatic changes since the official repeal of apartheid in 1994, South Africa’s demographics remain a social and economic challenge. Its population of about 62 million consists of 82% black; 8% “coloured” (mixed race); 7% white; and 3% Indian. South Africa is still working through its difficult racial history, but there are many wonderful examples of progress. Langham Scholar Parmesh Venkatasami, from an Indian background, is studying in the doctoral program at North-West University in Potchefstroom. That university was founded in 1869 as a conservative, Reformed school, grounded in the faith tradition that reaches back to the original Dutch settlers in the seventeenth century. But for many years it reflected the bitter South African paradox: a theologically conservative, Reformed school, but one whose scholars provided the theological underpinning for apartheid.

Today’s reality could not be more different: NWU has students and faculty from all races and remains a strong evangelical voice in a theological environment increasingly shifting away from its biblical roots. This has been a danger for several generations: many church leaders, who advocated for liberalized race laws, also advocated for an increasingly liberal theological agenda. This departure from historical orthodoxy is a challenge not just in the seminaries. A growing number of pastors, in majority-black settings, dismiss biblical Christianity as a “white man’s religion” or promote the Prosperity Gospel as the answer to the dire economic condition of many South Africans, in a country with one of the most extreme rich-poor gaps in the world.

During the past year, that gap has resulted in dramatic riots in South African cities against undocumented immigrants who for years have



Rev. Dr. Frank Shayi



Langham Scholar Parmesh Venkatasami

poured into South Africa from other African countries seeking work. This wave of protest has been marked by large groups of armed men going house to house in search of migrants, in some cases killing them. The government has responded with a wave of expulsions – 53,000 in July 2026 alone – but this is only the tip of the iceberg. Church leaders are divided. One well-known pastor urges immigrants without legal status to return home to help build their own countries rather than deny South Africans badly needed jobs. Other church leaders look for ways to love and care for the illegal migrants, while not encouraging more illegal migration.

One such voice is Rev. Dr. Siegfried Ngubane, presiding bishop of the Reformed Evangelical Anglican Church of South Africa, whose church “is encouraging our members to love and care and speak out without encouraging illegal migration”. Ngubane is the Langham Scholar Care Coordinator for Anglophone Africa, and after decades of ministry in South Africa, he understands its uniquely challenging context well. South Africa is an African country facing many issues also confronting the rest of Africa.

However, with Africa’s most powerful economy, enormous cultural reach, and an evangelical history reaching back over three centuries, Ngubane says that in many ways, South Africa has “the best of both worlds.” Its excellent seminaries train Langham Scholars from all over Africa, including many supported directly by Langham Canada. Teresa David has now returned from South Africa to her native Angola and is engaged in church ministry. Godwin Adeboye and David Okeny completed their PhD’s at the University of Pretoria. Adeboye now teaches at an ECWA (Evangelical Church of West Africa) seminary in Nigeria, and is researching and writing about Muslim/Christian engagement in West Africa. Okeny is principal of a Presbyterian seminary in Juba,



Rev. Dr. Siegfried Ngubane

South Sudan, where he also directs an apologetics-based ministry. Parmesh Venkatasami currently pastors a Baptist congregation in Johannesburg, and teaches at the Baptist Theological College, Johannesburg, and plans to write in the future. Langham Scholar Vuyani Stanley Sindo (PhD, Stellenbosch University, Cape Town), today teaches at Cape Town’s George Whitefield College, affiliated with

In the past, the Bible was misused to justify the country’s apartheid policies, but today, biblically faithful teaching is helping to heal these wounds and foster unity in a once bitterly divided nation.

North-West University, where Ngubane is an ex-officio member of the board. Langham published Vuyani’s book *Paul as a Prototype and Entrepreneur of Christian Identity*. Alfred Sebahene also completed his PhD at Stellenbosch, and today teaches at St John’s University in Dodoma, Tanzania. His books, *Corruption Mocking at Justice* and *Faith and Public Life*, have been published by Langham.

While describing South Africa’s preaching culture as “uneven”, both Shayi and Ngubane are far from discouraged. They see clear signs that younger pastors have become impatient with poor preaching and teaching, creating an opening for Langham Preaching. Many are joining an Ushirika (Swahili for ‘fellowship’) – small groups of pastors committed to Bible-based expository preaching, which then become the seedbed for Preaching seminars. Ngubane describes the Ushirikas as “the lifeline of expository preaching in Southern Africa”. Benjamin Pillay, pastor of a majority-Indian church in Durban, has introduced Langham Preaching to a network of Indian pastors, about 30 of whom this year participated in a Level I seminar, Introduction to Expository Preaching. Participation in an Ushirika is now required to enrol in Level II (Preaching the Old Testament) and Level III (New Testament) in all of Southern Africa. This move toward locally based movements was pioneered by Shayi as Regional Coordinator for Southern Africa. Under Shayi’s guidance, Mukulule Ncube, a Zimbabwean national and IFES (International Fellowship of Evangelical Students) worker, has introduced Langham Preaching to pastors in Eswatini (formerly Swaziland). Langham Preaching has been welcomed by the Anglican Church in Madagascar, which in June 2026 asked all Anglican churches in Madagascar to specifically pray for Langham’s work, and during the past year has trained 110 pastors (80 – Level I; 30 – Level II). Planning is underway to introduce Langham Preaching into Angola and Mozambique, countries neighbouring South Africa, and Langham’s first move into Lusophone (Portuguese-speaking) Africa.

For Langham, the South African context is in many ways unique. Its centuries-old legacy Church faces the same issues, including theological liberalism and cultural corruption, that confront the Western Church. At the same time, South Africa faces many of the challenges encountered in Majority World contexts including Prosperity Gospel teaching. However, by providing preaching training, world-class biblically faithful doctoral-level education, and books engaging with African realities, Langham’s work in South Africa is blessing not only the South African Church itself but the African continent as well.

LANGHAM PARTNERSHIP IN CENTRAL ASIA

“I speak English and Russian, but my great desire is to hear people speaking my national language in heaven.” That is the testimony of Temir*, a Langham Scholar now teaching and writing in his home country in Central Asia.

Five newly independent Central Asian republics emerged from the fallout of the USSR’s collapse in 1991. They are often lumped together as “the Stans”, but each is unique, shaped by very different histories. However, they are all majority Muslim, with a small Russian Orthodox minority (ranging from 1% to 12%) as a result of several centuries of Russian imperial control, and an evangelical presence of well under 1%. Christian expression and evangelism are discouraged in some of these nations and actively persecuted in others. As a result, the church there operates largely underground, informally, and in private homes.

Against this backdrop, Langham Scholar Marat* is faithfully living out a gospel witness. While working toward his PhD, Marat still lives in his country and is deeply involved in ministry. He shepherds a house church, teaches theology, organizes youth discipleship and outreach ministries, and translates key biblical resources. That’s a testament to who Marat is. But it’s also the reality of the young and undeveloped church in his country and in most of Central Asia. There is huge potential and need, but not enough leaders — yet.

Marat, along with two other Langham Scholars from Central Asia, feels this responsibility deeply. They are part of a handful of Central Asian church leaders with formal theological training. That means they are pioneering a young church, bringing a gospel message many have never heard.

The first step is identifying and equipping young leaders like Marat. With the training that comes with getting a PhD in theology, he and other leaders Langham Partnership supports multiply their impact by discipling others through mentoring, teaching, pastoring and writing.

“The church is still fledgling. The theology of the church still is developing.... Leaders need to be trained very well in the Bible, the way they understand, present, preach and proclaim the message,” Marat says.

Without this training, many pastors fall back on Muslim customs and norms. Marat says, “There has not been enough of a break from Islam, which still [influences] what they teach, how they pastor, how

they do church here.”

In another country in Central Asia, Langham Scholar Azamat* will be one of the first Christians with a PhD. Raised in a Muslim home, he spent years wrestling with his family’s faith before hearing the gospel in college and deciding to follow Jesus.

Azamat, Marat and Temir*, a Langham Scholar from a third Central Asian country, are thinking deeply about questions of identity. They know that another challenge is overcoming the idea that Christianity is a

Russian or Western religion. Becoming a Christian is seen as a betrayal of one’s Central Asian identity. Their goal is to train others to present the gospel for what it is — not a religion by Westerners for Westerners but a source of hope and life for the Central Asian context as well.

With Langham’s support, Temir has already produced a basic lexicon of theological terms in his language, and he is now writing a resource that will present core Christian doctrines in a way that’s accessible and relevant to people in his context. Langham Partnership Canada has helped fund the translation of the Russian-language *Central Asian Bible Commentary* into local languages. This is critical to engaging young people in these countries, where resentment of centuries of Russian control has led to a rejection of Russian-language literature of any kind.

Because of faithful partners like you, Temir, Marat, and Azamat are planting new seeds of deep faith in regions with huge potential for gospel growth. Through their ministries, thousands of others will also be equipped to faithfully spread the good news.

“Organizations like Langham, when they support people from that context, train them and send them back, I think it perfectly serves that purpose of multiplying and growing,” Temir says.

**To protect our scholars and Langham programs in Central Asia, we have omitted names of specific countries and individuals.*

***“The church is still fledgling. The theology of the church still is developing. ... Leaders need to be trained very well in the Bible, the way they understand, present, preach and proclaim the message,”
- Marat****

GREAT NEWS FROM GUATEMALA

John Stott, Langham Partnership's founder, foresaw the day when Majority World seminaries, founded and for many years sustained by Western missionaries, would one day themselves become contributors to the task of theological education. In the past, Langham Scholars studied only in western seminaries, but today over half of all Langham Scholars study at Majority World institutions, most with some professors who are themselves graduated Langham Scholars. The result is that new Scholars can often study closer to their home country and in a more culturally familiar context – easier for families and more affordable for their sending churches and seminaries which often help support a PhD candidate.

An exciting example of this change over the past generation is SETECA (Central American Theological Seminary) in Guatemala, a leading Latin American seminary. SETECA was founded in 1929 as a Bible school and became a seminary in 1966. It now has 37 full-time and several adjunct professors, collaborations with several American seminaries, and offers a PhD in Theological Education (in Spanish). In November 2026 it will launch a PhD in Biblical Studies. SETECA now also has a PhD in Global Theological Education (in English), a fully accredited online program developed together with seminaries in Asia, Africa, the Caribbean and Latin America.

Guatemala itself illustrates the amazing changes in Latin American Christianity. As recently as the late 1960s, 88% of Guatemalans identified as Roman Catholic. But today about 45% are Protestant, with about 45% Catholics. The Joshua Project estimates Guatemala's evangelical population at 25%, with 0.3% of its 18.8 million people considered "unreached". (For comparison, Canada's evangelical population is about 7.6%, with 7.2% "unreached".)

Langham has invested heavily in SETECA over the years, including

helping to build up its library through the Library Grants program. Dr Nelson Morales, currently SETECA's Provost/Academic Dean and Professor of New Testament, is a Langham Scholar (PhD, Trinity Evangelical Divinity). He was also National Preaching Coordinator for Langham Preaching in Guatemala, and editor of *Good News from Latin America: Reflections in Honor of John Stott*, published by Langham in 2024, and of *El texto en disputa: Del debate contemporáneo al conflicto de las interpretaciones* (2025). Dr Sofia Quintanilla, adjunct professor of Hebrew and Old Testament (PhD, Universidad Evangelical de las Americas, Costa Rica), and Dr Gerardo Corpeño, missionary and full-time theology professor (PhD, Wheaton College, USA) are also Langham Scholars.

Langham has published many books written in whole or part by SETECA faculty. Dr Pablo Sywulka, former SETECA president and also former General Secretary of the Association for Evangelical Theological Education in Latin America, contributed to Langham's *Leadership in Theological Education Volume 3: Foundations for Faculty Development* (2018). Dr Daniel Carroll, who taught for 13 years in Guatemala City, is a contributor to Langham's *Latin American Contemporary Biblical Commentary* (as is Dr Morales).

Langham Canada is investing in Guatemala through our support for Langham Scholar Oscar Garcia. Oscar, a native of Uruguay, has served in Puerto Rico and Uruguay for twenty years, including ten years at the Alliance Theological Seminary in Uruguay, as pastor, seminary professor, and academic dean. Uruguay is Latin America's most westernized, and most secular, country, with an evangelical presence comparable to Canada's (7.3%). Oscar expects to graduate in 2030, and will then continue to serve as academic dean in Uruguay.



YOU CAN BE PART OF LANGHAM'S MISSION!



CANADA

Langham
PARTNERSHIP

WILL YOU JOIN US ON MISSION? LANGHAM'S WORK RESONATES WITH GLOBALLY-MINDED CANADIAN CHRISTIANS WHO LOVE AND VALUE THE CHURCH OF THE MAJORITY WORLD. JOIN US.

☐ Enclosed is a cheque payable to "Langham Partnership Canada"

☐ I prefer to pay by: ☐ MasterCard ☐ Visa

Donation Amount: \$ _____ ☐ One Time Donation ☐ Recurring Monthly Donation

Card #: _____ Exp. Date: _____ Signature: _____

Name on Card: _____ Street Address: _____

City: _____ Prov: _____ PC: _____ Phone: _____ Email: _____

You can also transfer funds electronically at canada@langham.org

EQUIPPING A NEW GENERATION OF BIBLE TEACHERS

Mail Donations to: 10 Huntingdale Blvd., Scarborough, ON M1W 2S5

Email: canada@langham.org

Please find us on Facebook

Remember to email us at canada@langham.org to request a zoom meeting with Steven Van Dyck, executive director of Langham Canada and the outreach and mission team at your church.