

# Evangelical Missiological Society Annual Conference

## Abstract Booklet

Friday, October 7, 2022  
(all times in Central Time)

1:00-2:15 PM Welcome and Plenary A

### Event Center (EC) Auditorium

Dr. Karen Fancher (Multnomah University) [kfancher@multnomah.edu](mailto:kfancher@multnomah.edu)

*Formation as Peacebuilding: Becoming Instruments of "Shalom"*

In a world in which division, conflict, and violence are increasingly experienced in our neighborhoods and around the globe, the call of Jesus to be peacemakers poses an urgent challenge to followers of Christ. Our response to this call is critical to our witness of the radical transforming power of the gospel and the calling of the church to be instruments of "shalom." This paper explores the concept of Christian formation through discipleship and education as an avenue of peacebuilding. Emphasis is placed upon the principle that peacebuilding originates from a disposition which enables us to become channels of God's redemptive grace. Strategies for discipleship and educational approaches to formation are explored through both theoretical approaches and case studies. This research affirms the necessity and urgency to integrate a peacebuilding lens into our discipleship and our approaches to Christian education in order to be effective witnesses for Christ in a divided world.

**Bio:** Karen has served as a bilingual teacher, missionary, professional counselor, Dean of Students, and Professor. Her current role is professor of Global Studies/Global Development and Justice Studies at Multnomah University. Her greatest joy is to work with students who wholeheartedly invest their lives as humble learners and who seek to be instruments of hope and healing.

At Multnomah, Dr. Fancher integrates the disciplines of biblical studies, professional counseling, and intercultural studies, as she seeks to help students use their gifts and passions to invest in God's redemptive purposes in the world. Her research includes community-based approaches to provide support and healing for those impacted by the trauma of war. She seeks to partner with church and community leaders to be catalysts of hope and healing at the grassroots level. Her current passion is to grow in understanding and engaging in the process of peacebuilding between individuals and communities. In her spare time she enjoys travel, international food, hiking, and continuing to learn from the wisdom of wonderful people that God brings into her life.

## Response: Michael Ortiz

**Bio:** Dr. Michael A. Ortiz serves as Vice President for Global Ministries and Associate Professor of Missiology and Intercultural Ministries at Dallas Theological Seminary. He oversees the Seminary's language programs, free online programs, international student development, and the research on and training of pastoral leaders worldwide through DTS.

Michael was born in New York City to Cuban immigrants. After receiving a law degree from Southern Methodist University in 1988, he submitted his life to Christ. In 2015, he received his PhD in Theological Education from Seminario Teológico Centroamericano (SETECA) following his ThM in New Testament from Dallas Theological Seminary in 2008. He's been married to Kathy for over thirty-five years, and they have two adult children.

## 2:25-3:00 PM Parallel Session #1

### Event Center (EC) Auditorium: Practical/Case Studies

**Stephen Stallard** (Western Seminary) [ssallard@westernseminary.edu](mailto:ssallard@westernseminary.edu)

*Locked Down but Not Locked Out: A Case Study of How Portland, Oregon Multiethnic Churches Responded to National Racial Unrest During the COVID-19 Pandemic*

This presentation will draw upon surveys and interviews conducted with the leaders of 10 self-identifying multi-ethnic churches in the greater Portland area. This descriptive project will demonstrate a variety of ways in which these multi-ethnic churches engaged in reconciliation efforts during the pandemic as they responded to two national events: the death of George Floyd (2020) and the shooting of Asian spa workers in Atlanta (2021). The data will be situated within the context of a biblical theology of reconciliation, and preliminary suggestions will be offered that will allow all churches (mono-ethnic and multi-ethnic) to learn from the experience of Portland area multi-ethnic churches.

**Bio:** Stephen Stallard, Ph.D. is married to Sonya, and they have four children. He has over a decade of experience serving in multicultural church plants on the East Coast, including 8 years as a church planter in NYC. He has a Ph.D. in Applied Theology from SEBTS, with a concentration in North American Missiology and Church Planting. Stephen teaches pastoral ministry at Western Seminary in Portland, OR. He enjoys making hot sauce.

### Mahler 4: Theological/Biblical

**Ria Martin** (Freelance) [rialmartin@outlook.com](mailto:rialmartin@outlook.com)

*Exploring the Genealogy of Jesus Christ: Embracing the Past for Healing and Reconciliation*

This session will first explore the genealogy of Jesus Christ: why it matters to acknowledge the past, the good and the bad, and how it is necessary for healing and reconciliation. It is not the letting go or the forgetting of the past that we will begin to understand justice

or administer the appropriate punishment to understand justice. We need to understand the injustice to understand justice. To see the redemption, we need to see the condemnation. This session concludes with how the Christian practice of Communion as a dignified 'remembering' of the enduring love of God, can bring about reconciliation and healing.

**Bio:** Dr. Ria Llanto Martin received her doctoral degree from Western Seminary this past April 2022, in Intercultural Studies with Enoch Wan as her mentor and advisor. Since then, she has been teaching and training an international audience on diaspora missions' engagement and intercultural competencies to missionary agencies, churches, and seminary faculties. She is currently a part-time Senior Research Fellow and Global Catalyst for Intercultural Campus Ministry for Kwiverr, an organization which specializes in equipping international students for global missions.

## Mahler 2: Historical

**Nathanael Somanathan** (Colombo Theological Seminary, Sri Lanka) [nathanael.somanathan@gmail.com](mailto:nathanael.somanathan@gmail.com)

*Stories of Reconciliation in Mission: The Witness of Francis of Assisi, Christian Frederic Schwartz, and Navaradnarajah Somanathan*

This paper will address the challenges of reconciling neighbors in Majority World contexts by telling the stories of Francis of Assisi (c. 1181-1226), Christian Frederic Schwartz (1726-1798), and Navaradnarajah Somanathan (1960-present). The stories of these three missionaries reflect collaboration in missions that encourages churches to be centers of reconciliation in their local community. In this narrative engagement there are insights for healing wounds of ethnic conflict, which allows a gospel of love, acceptance, and forgiveness to embrace our socially broken world at the beginning of the twenty-first century.

**Bio:** Nathanael M. Somanathan is a lecturer at Colombo Theological Seminary, Colombo, Sri Lanka teaching in the areas of theology and pastoral ministry. He also serves as an associate pastor at his local church (CRC Churches International in Colombo) and is an emerging voice at the intersection of theology and culture in Sri Lanka having published a number of articles on the South Asian context. Currently he is pursuing his Ph.D. in theological anthropology for the Sri Lanka context at the University of Birmingham, United Kingdom.

## Mahler 5/7: Missiological

**Johannes Reimer** (World Evangelical Alliance) [Johannes.Reimer@reconciled.world](mailto:Johannes.Reimer@reconciled.world)

*Towards a Missional Theology of Reconciliation (remote)*

What is reconciliation? Many attempts have been made to define this. Looking at 2 Cor 5 this paper roots the definition in scripture and applies it towards biblical mission. Starting with the Missio Dei and a holistic perspective towards it, the intention of God's mission is questioned next. This leads towards the understanding of God's mission of Peace and how Reconciliation ties into a broader view on Christian mission. With such an understanding the question remains: What is the call to the church in this? One can only consider the way how Jesus brought peace into the public square. The paper will show how this servant of God has become a reconciler to all things and then answers the question of the mission of the Church following this model of Jesus. Concluding with the Praxis-Cycle of wholistic reconciliation, this paper shows how the biblical mandate is applied in local contexts.

**Bio:** Dr. Johannes Reimer is professor of mission studies and intercultural theology at the Ewersbach University of Applied Arts, Germany and the University of South Africa (UNISA). He is authored numerous books and articles on intercultural mission. Reimer serves on the Senior Leadership Team of the World Evangelical Alliance (WEA) and leads the Department of Public Engagement of the WEA.

## Event Center (EC) Business Center: Missiology & the Black Experience

**Lisa P. Christian** (Community Faith Partnership Inc.) [lpctheprof@gmail.com](mailto:lpctheprof@gmail.com)

*A Pauline Approach to Reconciliation in the Context of Twenty-First Century Missions (remote)*

The first-century church experienced the Roman Empire in its infancy, and the apostles and New Testament writers felt the influence of its dominance. The Apostle Paul's letter to the Romans underscores this backdrop. For centuries, countless theologians and biblical scholars have maintained that Paul's elucidation of the law, his sound interpretation of grace, and his comprehensive insight into God's love are the crux of his letter to the Romans. A Pauline Approach to Racial Reconciliation in the context of Twenty-First Century Missions challenges this constricted focus.

It examines the premise that reconciliation is the premiere focal point of the book of Romans. Moreover, a comprehensive investigation into the book of Romans reveals reconciliatory theology. Paul's dual use of εὐαγγελίζω (euangelion) becomes a stern rebuke against the Roman Empire's repressive system. However, it sends a contrasting revolutionized message to Jews and Greeks that the good news is the power of God through Jesus Christ. This systemic oppression and the extreme tension between the Jews and Greeks led Paul to address the need for reconciliation. Furthermore, the gospel's advancement rests upon Paul's reconciliatory theological framework and echoes the essentiality of imitating this methodology in a twenty-first century missiological movement.

**Bio:** Lisa P. Christian was born and raised in the Chicagoland area. She accepted Christ at a very early age and sensed a call to foreign missions as a young teen. Lisa was a missionary to Russia for some 15 years where she directed an English language center and served as a youth pastor, preacher, and teacher in a Russian church and later a Russian/Korean church. After serving in Russia, Lisa served as a cross-cultural worker in the Middle East. Lisa earned a B.A. from Purdue University in West Lafayette, IN, a Master of Arts in Teaching English to Speakers of Other Languages (TESOL) from Wheaton College in Wheaton, IL, and an MDiv from Liberty University. Lisa currently serves as the Executive Director for Community Faith Partners in Ithaca, NY, and is a second-year Ph.D. student at Liberty University.

## Activity Center (AC) Auditorium: Orality

**Tara Rye** (Audio Scripture Ministries) [tara.rye@audioscripture.org](mailto:tara.rye@audioscripture.org) or [www.audioscripture.org](http://www.audioscripture.org) or [www.tararye.com](http://www.tararye.com)

*Will You Disciple My Wife?*

In this session, you will hear about how a male leader in Southeast Asia contacted a female leader in North America to disciple his wife in Bible Storytelling. Both leaders were praying for God's provision. Neither anticipated what God would do, but both knew they were

seeking God's will. God has forged a team that encourages and strengthens each other to Learn, Share, and Teach Bible stories so that it multiplies. You will hear about how an indigenous Bible translator and a North American Bible storyteller partner to spread the gospel using storytelling and stick figure drawings to help with recall. You will be encouraged in prayer, learning, practice, encouragement, accountability, strategy, and mobilization.

**Bio:** A long time ago a very passionate teacher gave her students every single detail of information she would learn, but she soon discovered that many were overwhelmed and did not understand what she was teaching. At first, the teacher thought something was wrong with her and then she thought something was wrong with her students. The teacher felt frustrated and really struggled because she wanted to teach in a way her students would understand. Out of frustration and resignation one day she simply told a story. To her surprise her students were excited and were able to recall what she taught. The teacher caught the truth that a story enables people to engage the Bible and encounter Jesus so that life change happens. So she began to use oral strategies in Bible studies, speaking engagements, shelters, mission trips, on the radio, and as a college professor. She is passionate about helping others to be in the Word, be with Jesus, and be transformed. Dr. Tara Rye is the Bible Engagement Director for Audio Scripture Ministries.

## Activity Center (AC) Meeting Room: Arts and Reconciliation

**Anya Ezhevskaya** (Dallas International University) [anya.ezhevskaya@gmail.com](mailto:anya.ezhevskaya@gmail.com)

*Finding the Key: A Cathartic Interactive Art Installation in Houston (Video)*

In Houston - a city plagued by sex trafficking - one organization stands up to fight for teenaged victims of trafficking through a Christian approach of unconditional love and acceptance. However, the teenagers struggle for self-acceptance in the face of deep shame, while the city continues to turn a blind eye to the problem. Part of the problem with engaging the public on the topic of sex trafficking is human nature - on one end of the judgement spectrum individuals ostracize trafficking victims and settle into a posture of self-righteousness while on the other end people feel helpless to fight human trafficking because of their own deep imperfections.

My paper describes a specific art installation at an anti-human trafficking festival developed several years ago by the author with a team of volunteers to engage the public in an introspective study on shame, acceptance, and reconciliation with inner struggles. The installation in the form of a 5-foot padlock built out of individual bricks designed and colored by festival attendees symbolizes the grip sin has on our sense of agency. Brick by brick the padlock is built, but through the additional "keystones" of Love, Hope, Forgiveness, and Family, it is ultimately torn down at the end of the festival to symbolize the triumph of good over evil. Through this cathartic experience participants gain a sense of reconciliation with self which in turn enables them to act outward to help others, like sex trafficking victims, to find reconciliation.

**Bio:** Anya Ezhevskaya is a PhD candidate in world arts at Dallas International University. Her current research interests include bardic song, the use of arts in worship and healing from trauma, creativity in extreme environments, and creativity and artificial intelligence. Anya is also an interpreter at NASA working to support human space flight. However, her most important work, together with her husband, revolves around raising her two teenagers into decent human beings.

## CEWA: ISFM

**Steven Bryan** (Trinity Evangelical Divinity School) [smbryan@tiu.edu](mailto:smbryan@tiu.edu)

### *Mission and the Problem of Cultural Multiplicity: Nationalism, Multiculturalism, and the Purposes of God*

Nationalism and multiculturalism are the two most common political responses to the problem of cultural multiplicity - a problem that characterizes virtually every modern state. On the one hand, nationalism posits that every people or cultural group should have its own state, or inversely, that every state should have but one culture. This vision of cultural singularity is often supported with the rhetoric of unity or oneness, e.g. "One America." On the other hand, multiculturalism posits that the identity of a country is simply the sum of its cultural parts. If nationalism pursues unity at the cost of diversity, multiculturalism does the reverse. Christians around the world have been vulnerable to both extremes, not least because they lack a sense of God's unfolding purpose to create for himself a people of peoples, that is a people marked by the sort of shared identity that opens up space for cultural multiplicity within it. The purpose of this paper is to demonstrate the way in which Scripture does not so much mediate between nationalism and multiculturalism as chart a completely different course.

**Bio:** Dr. Bryan has taught New Testament at Trinity Evangelical Divinity School since 2016. Prior to that, he served with SIM in Ethiopia for more than 23 years. He taught for many years at the Evangelical Theological College in Addis Ababa and also served as the first Dean of Studies of the Ethiopian Graduate School of Theology. From 2009-2015, he served as director of SIM Ethiopia, leading the work of over 500 ministry and support personnel from Australasia, Ethiopia, Europe, North America, and South Africa. Dr. Bryan was selected as part of the Ethiopian delegation to the 2010 Lausanne Congress in Cape Town and currently serves on the Lausanne Theological Working Group. He completed his PhD on the mission of Jesus at Cambridge University in 1999. He is the author of numerous publications, including, most recently, *Cultural Identity and the Purposes of God: A Biblical Theology of Ethnicity, Nationality, and Race*.

3:10-3:45 PM Parallel Session #2

## CANCELLED: EC Auditorium: Practical/Case Studies

**Richard Donkor** (Western Seminary) [rickdonkors3fs@msn.com](mailto:rickdonkors3fs@msn.com)

*The Transformative Role of the Church as an Agent of Racial Justice, Healing and Reconciliation*

## Mahler 4: Theological/Biblical

**Ken Baker** (SIM International) [ken.baker@sim.org](mailto:ken.baker@sim.org)

*Reconciliation: The Neglected Outcome of Kingdom Mission*

Renowned reconciliation advocate, John Perkins, poses a poignant question, "Can a gospel that reconciles people to God, and not people to people, be the true gospel of Jesus Christ?" The obvious reply is, of course not. The cross of Jesus Christ resolves the Genesis 3 tragedy (human alienation from God), as well as the Genesis 11 tragedy (human alienation from each other). The good news

of the kingdom proclaims that, through Jesus Christ's death and resurrection, all enmity is destroyed bringing reconciliation with God and each other. Thus, kingdom mission necessarily involves two dimensions—kingdom community, a global call for people and peoples to be reconciled to each other in loving, inclusive relationship, and kingdom expansion, a global call for people and peoples to be reconciled to God. These two dimensions represent two mission outcomes— holistic reconciliation of all people(s) in Christ, and a Christ-centered church among all peoples—kingdom ministry within God's people and kingdom ministry beyond God's people. Yet, the persistent and dominant narrative of the global mission industry seems to recognize only one dimension and outcome—expansion through Jesus movements among unreached peoples. This singular outcome is an incomplete vision of all that Christ intends for his church in his kingdom. The reconciliation of all people(s) in Christ is a neglected outcome of global kingdom mission because we do not seem to recognize the unifying bond and evangelistic witness of love, peace, and community—the fruit of reconciliation with God and each other in Christ.

**Bio:** Ken Baker spent twenty-four years church planting with SIM International in five, primarily Muslim, contexts, in three West African countries. Then, for nine years he was national director of Culture ConneXions, a ministry which coaches churches in intercultural life and ministry. Currently he is the global team training lead for SIM International. Ken holds a Th.M. from DTS, a D. Miss. from TEDS and teaches adjunct global mission courses at Southern Evangelical Seminary. Dr. Baker has written numerous articles, papers and book chapters on a range of missiological topics since 1988. Ken and his wife, Gwen, have lived in ten countries during 40+ years of mission service.

## Mahler 2: Historical

**William Payne** (Ashland Theological Seminary) [wpayne@ashland.edu](mailto:wpayne@ashland.edu)

### *A Deal with the Devil: Pragmatic Mission and Early American Methodism's Complicity with Slavery*

Early American Methodism inherited a staunch abolitionist position from Wesley. Bishops Asbury and Coke strongly opposed slavery. Under their leadership, the early minutes and disciplines included a series of rules that required preachers to free their slaves and ameliorate the effects of slavery. They also waged an ongoing "war" with the various state legislatures that allowed slavery. After a strong backlash threatened Methodism's ability to minister to slaves, enter plantations, and work in the South, the church prioritized the evangelistic mandate over the cultural mandate. The compromise mitigated social hostility and allowed Methodism to become the largest church in the South by 1800. Sadly, the compromise tainted the church, enabled slavery, and created a legacy of racism.

**Bio:** In addition to serving as the professor of World Missions and Evangelism at Ashland Theological Seminary for the last twenty years, William Payne has grown many United Methodist congregations, planted a network of Spanish-speaking congregations, and racially integrated a large congregation. As a global citizen, he has lived on five continents. Notably, he pastored a Cuban refugee camp in Panama. He has taught in Latin America, Africa, and Singapore, and authored books on American Methodist history, spiritual warfare, and theology. Based on the theory of "missional" history, he is writing a revival history of America. Recently, he completed a national survey of the religious attitudes, values, beliefs, and practices of the Irish people. He received his PhD from Asbury Theological Seminary.

## Mahler 5/7: Missiological

Sarah Lunsford (Liberty University) [sklunsford@liberty.edu](mailto:sklunsford@liberty.edu)

### *The Homogenous Unit Principle and Racial Reconciliation: Hindrance or Healing?*

The Church Growth Movement introduced the Homogenous Unit Principle (HUP) more than 50 years ago, and it has since been adopted by most major denominations and mission organizations. Has this church planting principle resulted in churches that reflect racial unity in the body of Christ? This paper will analyze the HUP along five lines. Is the HUP validated historically and sociologically? Does the HUP align with a biblical worldview, or can it be adapted to align? How significant are any theological concerns with the HUP, and what is an appropriate corresponding level of missiological application? A final ethical analysis asks if the HUP brings racial reconciliation and whether it should be applied in church planting. The paper will present case studies related to HUP-driven church planting methods, as well as examine the ongoing arguments over the HUP. The paper will conclude that the structural functionalism undergirding the HUP is sociologically outdated and that modern studies bring significant implications to our applications of the HUP, that the church has always been unified by a new family identity in Christ which transcends racial and ethnic identities, and that the HUP can best be applied in evangelism but that natural ethnocentrism and racial divisions ought not to be purposefully encouraged and solidified through homogenous church planting.

**Bio:** Sarah Lunsford is an Instructor of Global Studies for Liberty University Online. Dr. Lunsford formerly served with the International Mission Board in East Asia and now teaches short-term adjunct courses at Evangelical Theological College in Ethiopia. Her PhD from Columbia International University focused on the integration of theology and social science in missiological methods. Dr. Lunsford and her four children are active members at Johnson Ferry Baptist Church in Atlanta, where Sarah trains and equips small-group Bible teachers.

## EC Business Center: Missiology & the Black Experience

Phyllis Johnson (HOSM, Inc.) [phyldjohnson21@gmail.com](mailto:phyldjohnson21@gmail.com)

### *The Missiological and Ecclesiological Response of the Church in a Twenty-First Century Post Secular Society*

The landscape in which Jesus empowered his disciples to evangelize nearly two thousand years ago, is vastly different from our world today; therefore, the mission of God must remain the predominant fundamental message of the church in a post-secular age. 21st-century society is faced with the ebb and flow of ideological progressivism, modernism, socialism, anti-Semitism, and politicism; these detractors are the driving force behind a paradigm shift from a sacred framework to a secular one. This shift has impacted the world and its responsiveness to the missio Dei. Furthermore, the effects of the chasm can be seen amongst denominations, faith groups, traditions, which produces racial tensions and clashes within ethnic groups and sections of the population. Therefore, this paper will challenge post-secular ideology and progressivism by realigning our understanding of the missio Dei and the responsibility of the church, to bring about reformation, transformation, restoration, and the redemption of a secular society, thus fulfilling the mission mandate of God here on earth.

**Bio:** Phyllis Johnson is a native Louisiana. She has lived in Texas for the past 30 years. She is a licensed and ordained minister of the Gospel and the Founder and Executive Director of a non-profit organization which provides humanitarian aid to the homeless



population in inner city Dallas/Fort Worth. She partners with several NGO's in Africa, particularly Kenya, Tanzania and Zambia, establishing church plants and supporting Orphans and Vulnerable children by providing free medical camps and school supplies. She serves on the Board of Directors of several local organizations which help to promote health and wellness initiatives for girls and women and provide educational and athletic scholarships for boys and girls in indigenous countries. She has traveled extensively to Europe, Greece, and Slovenia sharing the Gospel. She earned a B.A. from Dallas Christian University, an M.Div., from Baylor Truett Theological Seminary, and is a second year PhD student at Liberty University. She is married to Dennis of 23 years and has two adult children.

## AC Auditorium: Orality

Larry Dinkins (OMF International) [larrydinkins@gmail.com](mailto:larrydinkins@gmail.com)

*The Integration of Chronological Teaching and Oral Story (video)*

I did my doctoral research on the Walk Thru the Bible Chronological teaching method in the context of the Thai. Through this qualitative research I was able to clearly see the benefits of presenting the meta-narrative of the Scriptures as a foundation for Thai believers who often had a very fragmented understanding of God's Word. Being able to reproduce the basic structure and story line of the Bible including the key characters, events, time elements and geography through WTB proved to very beneficial. However, a needed further step was a thorough familiarity with the individual stories that make up the redemptive story line and an ability to reproduce those stories orally for the purposes of discipleship, leading small groups, evangelism, church planting and preaching. There has been many positive developments and materials produced for presenting the chronological meta-narrative, but those advances need to be matched with practical training in oral Bible story telling. My presentation will seek to show how these two aspects can be integrated and effectively taught so that the majority of our world which is made up of preferred primary and secondary oral learners can be reached with the gospel.

**Bio:** Dr. Larry Dinkins finished his ThM at DTS in 1979 and then went with his wife Paula to Thailand through OMF International and began a church planting ministry with leprosy patients. In 1987 the Dinkins transitioned into a Bible teaching ministry at the Bangkok Bible College. In 1995 Larry finished classwork for a PhD at Biola University allowing him to return to Thailand to start a TEE program in North Thailand. Larry acted as a founding director of the newly formed Chiang Mai Theological Seminary in 2000 before the family evacuated Thailand in 2002 due to a diagnosis of cancer in Paula's bone marrow. After nine years of treatment, Paula's struggle with cancer ended and she went into the Lord's presence. In 2012 Larry returned to Thailand to resume his ministry of Bible teaching. Dr. Dinkins is the coordinator for both Walk Thru the Bible and Simply the Story in Thailand.

## AC Meeting Room: Arts and Reconciliation

Kersten Priest (Indiana Wesleyan University) [home4thehungryheart@gmail.com](mailto:home4thehungryheart@gmail.com)

*Breaking Down the Social 'Walls' through Visual Storytelling - Interracial Christian Partnership in Indiana*

Identity is linked to publicly rehearsed stories, images, and objects that regularly recall the memory of a community. Museums house this collective memory giving permanence to "who we are." Often minorities, as well as local interracial histories, are limited or hidden

altogether in such spaces. Yet, if Scripture's proclamation is true - that through the Gospel all social "walls" which divide are broken down through Christ - then Christian mission might creatively design an inclusive museum that fosters reconciliation.

Marion, Indiana is widely known as the site of America's last publicly sanctioned lynching in 1930. It is a story many rightly feel must never be forgotten. What is far less well-known is the unique way that Marion's Black community was birthed as a free black settlement with both Black and White Christians working collaboratively to resist slavery.

Two blocks from the courthouse - and the proposed lynching monument site - is the county library and Museum. In collaboration with many Black community members precious papers, photos, books, pioneer farm implements, family trees, and land deed maps were brought together to re-imagine collective memory and give context to trauma by way of the stories of Black elders. This paper/presentation will demonstrate how such a collaborative effort resulted in a public display that both recalled and demonstrated interracial Christian partnership as a foundation for racial justice efforts.

**Bio:** A native Californian, Kersten Priest earned her BA in Bible from Columbia Bible College in 1980 and went on to complete an MA in anthropology at USC in South Carolina and a PhD in sociology at Loyola University, Chicago. Her research has focused on how cross cultural interracial relations can become a means for people of Christian faith to intentionally foster stronger and better ties, or, conversely, create further division. Her partner in life and research is Bob Priest and they currently reside in Louisville, Kentucky near their children and grandchildren.

## CEWA: ISFM

Shane O'Neil (NextGen) [oneillshane376@gmail.com](mailto:oneillshane376@gmail.com)

### *Representing a Kingdom of Rich Diversity and Abundant Identity*

Current Western generations --- from Boomers to Gen X to Millennials to Gen Z --- can be characterized as both globally connected and relationally impoverished. The West is fracturing under the meta-ideals of diversity and unity, of being both a home for all peoples and a place of belonging within unique identity. The West is staged as a case study of the pursuit of these two ideals --- that no human institution can support the innate belief that all cultures are valuable while holding to the dignity of distinct identity. The results are seen in the protests on our streets, the drugs in our homes, and the silent mounds that grow in our cemeteries from suicides. Regardless of the generation, disillusionment stains every worldview—Christian, atheist, and everything in-between.

This presentation asserts that the Kingdom of the West does not have the fundamental grounding to support both the innate value of all peoples and the dignity of distinct identity. We either deconstruct ourselves or deconstruct others, but we are unable to construct a place for both. The Kingdom of the West is a failed experiment --- but what of the Kingdom of God? the Kingdom of the Heavens? The end of that story promises a land for every tribe, every tongue, every nation, beholden in celebration to one King. How are God's people to pray for God's Kingdom to be on earth at it is in heaven? How can we, the heralds of The King, properly invite the peoples of the earth into a Kingdom that is deep with identity and vast with diversity? What is the good news of identity that includes all cultures? How do we as diverse ambassadors of God's Kingdom live unified in the West?

**Bio:** Shane was born in the Philippines as an MK, and he currently lives in Lynchburg Virginia with his wife, Kaylee. Shane has an undergrad in Biblical Studies, an M.A. in Apologetics, and is currently pursuing an M.A. in counseling. Shane is the creator and host of the Naked Gospel podcast—a podcast that explores what it looks like to follow Jesus as embodied and relational beings.

3:45-4:15 PM Break

4:15-4:50 PM Parallel Session #3

## EC Auditorium: Practical/Case Studies

**Aubry Smith** (Pioneers, Columbia International University) [aubry.smith@ciu.edu](mailto:aubry.smith@ciu.edu)

*Welcomed at God's Table: Moving from Abstraction to Embodied Reconciliation through Hospitality*

Paul Hiebert's application of mathematical sets (bounded, fuzzy, and centered) to Christian communities provides the theoretical framework for analyzing identity politics and ministry in Belfast, Northern Ireland. Two decades after the end of the Troubles and despite a strong push for reconciliation, strong cultural identity boundaries mark both the Catholic and Protestant working class communities in Belfast. Brexit and the influx of asylum seekers have added additional layers of complexity to the impermeable cultural boundedness of the city. This paper proposes biblical hospitality as an embodied practice that moves reconciliation from abstraction to lived reality, permeating the reified boundaries of culture and identity that separate communities. Reconciliation is thus embodied within the people of God through hospitality, shared space, and concrete symbols of identity, belonging, and reciprocity.

**Bio:** Aubry G. Smith has been a member of Pioneers since 2012. After training new missionaries on the Arabian Peninsula, she and her husband Brady now work in Belfast with refugees and asylum seekers alongside local churches. Aubry is a Ph.D. student in Intercultural Studies at Columbia International University.

## Mahler 4: Theological/Biblical

**Alan Howell** (Harding University) [ahowell@harding.edu](mailto:ahowell@harding.edu)

*Marked by Suffering: Discipleship, Sovereignty and Suffering in the Gospel of Mark and in Mozambique*

For the Church to participate in God's ministry of reconciliation, we will need a robust theology of suffering. Making disciples of Jesus and encouraging people to enter into his Kingdom is linked to being able to engage people in the midst of pain. The connections in Mark's Gospel between discipleship, suffering and the sovereignty of Christ resonate in the African Folk-Islamic context of the Makua-Metto people. This paper explores these themes in the Gospel of Mark as well as looking at them in the context of northern Mozambique. We will see how a robust theology of suffering, one that is linked to discipleship and to the sovereignty of Christ, can be especially useful in the work of inter-religious dialogue and reconciliation in Islamic influenced contexts.

**Bio:** Alan Howell, his wife Rachel, and their three daughters resided in Mozambique from 2003 to 2018 as part of a team working among the Makua-Metto people. Alan (MDiv) is currently serving as the Visiting Professor of Missions at Harding University.

## Mahler 2: Historical

Linda P Saunders (Ambassadors for Christ Ministries) [linpar263@gmail.com](mailto:linpar263@gmail.com)

*Am I My Brother's Keeper? Speaking Reconciliation into the Christian Missionary Movement*

The paramount theme found within the Missio Dei is the theme of reconciliation. This theme is inextricably woven into the ideology of the Grand Narrative where God's chief aim is to bring about reconciliation with fallen humanity to bridge the chasm caused by sin. When we look at this idea from a missiological perspective, the question is pondered, how can we articulate - without bias - the need for reconciliation within the Christian missionary movement? How do we speak into the challenges of nationalism, tribalism, ethnocentrism (racism and privilege) in missions without inciting further schisms and rifts? Considering Cain's query in Genesis 4:9, are we responsible for fostering reconciliation?

As Christians working towards building God's Kingdom of inclusivity, our goal should parallel His goal - reconciliation and restoration through redemption. To adequately address the challenges of racism and privilege within the missionary movement, first, it is prudent to consider the historical narrative as it relates to the racial climate within the missionary enterprise. Secondly, it is necessary to move toward an objective for unification through reconciliation. From this perspective, this paper explores the historical narrative which explains the implications of racial segregation found in the modern missionary movement, and it proposes a narrative that focuses on reconciling the body of Christ for the cause of advancing the gospel throughout the world.

**Bio:** Linda P. Saunders is passionate about missions and racial reconciliation. Linda and her husband have served as missionaries to the people of Venezuela for 18 years. Linda earned both a Master of Divinity and a Master of Arts in Global Studies from Liberty University and a PhD from Columbia International University. Linda serves on the leadership team for EMS and is a research advisor for the National African American Mission Council. She is an adjunct faculty member at Columbia International University and an adjunct professor at Liberty University. Her most recent publication includes a chapter in the 2022 EMS book series. Linda and her husband enjoy traveling and spending time with their children and grandchildren.

## Mahler 5/7: Missiological

Annette Harrison (Corban University) [aharrison@corban.edu](mailto:aharrison@corban.edu)

*From Comfortable Opposition to Reconciliation: A Re-examination of the Worldview Model and the Other*

The worldview model has a history of use in comparative religious studies and apologetics, as well as in cultural training for cross-cultural mission. The questions generally used in the model include Who am I? Where am I? Why am I? Who is in charge? Significantly, there is no Who is the Other? question to explore assumptions about strangers or people unknown to us. At best, this gap inadvertently erases the Other in inferences and expectations in cross-cultural work. At worst, a close dissection of the Other establishes an oppositional focus which hinders mission as reconciliation (2 Cor 5: 17-21 NIV).

Thus, this paper re-examines the current presentation of the worldview model and the ways in which it reifies categories of comfort in opposition to the foreign Other. The first area of exploration concerns how previous mission models have treated the Other, and then how the concept of the Other appears in relation to questions of identity (Who am I?), arena (Where am I?), power (Who is in charge?)

and purpose (Why am I?).

Our perspective and understanding of the Other is crucial to our understanding of mission and to approaches to cross-cultural training. The contribution of this paper is to reveal unintended consequences of comfortable oppositional thinking founded on the individualistic use of current worldview models, and the ways in which our adherence to the current worldview questions may sabotage mission as reconciliation.

**Bio:** Annette R. Harrison earned a PhD in sociocultural linguistics at the University of California, Santa Barbara. She joined Wycliffe Bible Translators in 1989, participating in Bible translation needs assessment through research, consulting, and training in Francophone Africa. Since 2012 she has taught courses in intercultural communication, applied linguistics, sociology, and anthropology at Corban University in Salem, Oregon. As Associate Professor of Intercultural Studies, she is a researcher, teacher and mentor to her students.

## EC Business Center: Missiology & the Black Experience

**Kurtran Wright** (Trinity Evangelical Divinity School) [zkwright@tiu.edu](mailto:zkwright@tiu.edu)

*Shaking Hands: Reconciling the Missional Ecclesiology of Dr. Martin Luther King Jr. with the Missional Ecclesiology of Bishop Lesslie Newbigin*

The mission of the Church is dependent upon its unity and the unity of the Church is dependent upon its obedience to its mission. We cannot achieve one without the other. This was paramount to both Newbigin's and King's missional ecclesiologies. Although Bishop Lesslie Newbigin and Dr. Martin Luther King Jr. agreed that the mission of the Church and the unity of the Church are symbiotic objectives, they present two different approaches to achieving them. Newbigin maintained that the Church must begin with mission and unity will follow. Conversely, Dr. King believed the Church cannot fulfill its mission unless it is first united. Furthermore, Dr. King believed that the mission of the Church is to be a gospel community that fights for social reform. However, Bishop Newbigin believed only the Church's adherence to the *missio Dei* will bring forth social reform. How do we reconcile these two missional ecclesiologies? Is it even possible?

**Bio:** Pastor Kurtran Wright was born and raised in Las Vegas, Nevada. He spent 9 years in Philadelphia and 14 years in Plano, Texas where he now resides. He holds a Master of Divinity from Missio Seminary, a Master of Arts in Architecture from the University of Pennsylvania, as well as a Bachelor of Arts from Yale University.

Presently he serves as the Pastor of Outreach and Missions at One Community Church and he is pursuing a Doctor of Philosophy in the Intercultural Studies program at Trinity Evangelical Divinity School. He has been married to his wife, Dr. Tracey Wright for 21 years and they have three children. In his free time, he enjoys fishing with his dad, going to his son's baseball games, and attending his daughters' diving meets and gymnastic competitions.

## AC Auditorium: Orality

Ray Neu (Spoken Worldwide) [rayneu@spoken.org](mailto:rayneu@spoken.org)

### *Visual and Narrative Theology: Designing for Reproducibility*

Can a picture teach theology? Can a story become a teacher? Can spiritual transformation take place through group dynamics? Can we do hermeneutics without reading? Can all of this be done without literature reliance?

The answer to all these questions is a resounding “Yes”! Oral Pastor Training is flourishing across several countries in Africa. This paper explores some of the methods and mechanics driving this phenomenon that extends even to the 7th and 8th generations! Come hear the “The Story Doctor”.

**Bio:** A graduate of Moody Bible Institute, Northwest Nazarene University and George Fox Evangelical Friends Seminary, lifelong learning runs deep for Ray Neu. While teaching pastors for 5 years while serving in Belize, Central America he began to apply story-based methodology. In each case, the content became much easier to receive, retain and retell.

By paying attention to oral communication styles, adult learning systems and memory capacities, Ray has designed oral and visual learning systems for several global partners, which are actively used on every continent. His passion for empowering those who deserve God’s Word in a way in which they can relate drives innovative approaches to creating sustainable, culturally reproducible theological training. It has also earned him the moniker of, ‘The Story Doctor.’ Ray’s current role is as Director of Orality Coaching at Spoken Worldwide.

## AC Meeting Room: Arts and Reconciliation

Matt Taylor (To Every Tribe) [matt.taylor@toeverytribe.org](mailto:matt.taylor@toeverytribe.org)

### *The Reconciliation Cycle: Lives of Sacrifice and Meaning (Video)*

Jesus became meaningful to me as an Illustration major in college, but I did not know what to make of American cultural Christianity: the music, slogans, humor, references, etc. Vivian, on the other hand, had seen it all through the decades at the same church building. Before she passed, I got to know Vivian at our local church while I was a new Christian in college. I watched her, an elderly woman, sing the latest contemporary Christian songs with joy. She could have held onto her preferred organ hymns of old, but instead she joyfully sang the updated, contemporary songs that held special significance for the students. I still remember why she chose to sacrifice her music preferences. She said she found joy and meaning in seeing the college kids come to Christ.

Vivian embodied this principle: Jesus’ work of reconciliation is made meaningful to believers through the sacrifice of their distinct, cultural preferences in order to make the gospel message meaningful to others. In so doing, we as believers, along with those we are sharing the gospel with, discover a renewed meaning in following Christ. This paper will examine this cycle of reconciliation by exploring how meaning is constructed through raw materials, context, and plausibility structures, how the role of art and the imagination is crucial to this process, and the necessity of sacrificing personal communication preferences in service to others, as we live as “metaphorical Christs” to the world, thus bringing renewed meaning to us and others.

**Bio:** The Lord saved Matt while getting his BA in Illustration near Chicago at Northern Illinois University. Since then, God has given him a passion for making disciples and using his skills and talents in the arts to multiply others for the kingdom. He currently serves as the Director of Training with To Every Tribe, a mission agency he's work at since 2011.

He is also working on his Thesis in fulfillment of a MA in World Arts with Dallas International University. He is married to Nati and has three wonderful kids (Ella, Chloe, and Caleb). He is passionate about helping missionaries and church planters understand the role of the arts and cultural studies in their work as well as helping artists understand their role in the kingdom of God.

## CEWA: ISFM

**Robert Priest** (Taylor University) [robert\\_priest@taylor.edu](mailto:robert_priest@taylor.edu)

### *Emergent Trends in Anthropology for Missiology Today*

Since the 1980s, cultural anthropology has taken a turn towards “dark anthropology” – focusing largely on the harsh dimensions of social life (power, domination, inequality, oppression, and suffering) and on the subjective experience of these dimensions in the form of depression and hopelessness (Ortner). More recently, some anthropologists have responded to this “dark anthropology” under the rubric of “anthropologies of the good,” where they examine conceptions of the good life, explore evidence of human agency and hope (not least in global Christianities), and consider what makes for human flourishing (Robbins). This presentation will explore the relevance of these recent trends in anthropology for missiology today.

**Bio:** Robert Priest is retired from teaching, but remains active in research, writing, and speaking. He is a former President of the EMS, and also served as President of the American Society of Missiology. He taught most recently at Taylor University, but before that served as a missiology professor at two seminaries for 29 years. For ten of these years he directed the PhD Program in Intercultural Studies at Trinity Evangelical Divinity School.

5:00-5:35 PM Parallel Session #4

## EC Auditorium: Practical/Case Studies

**Jose Cruz Parada** (Dallas Theological Seminary) [jcruz@dts.edu](mailto:jcruz@dts.edu)

### *Key to Forgiveness and Reconciliation: A Middle Eastern Case Study*

This paper presents a case-study of a Muslim background Christian community and their struggle to offer forgiveness and reconciliation. Focusing on examples of brave Middle Eastern believers, branded by their Muslim beliefs and a culture of honor and shame; this study shows how despite the hurdles they won victories in these areas. The study shows the obstacles they faced, and the catalysts God used in their lives to offer forgiveness and in some cases reconciliation and how their examples may serve to spread the Good News in their societies.

**Bio:** Jose Cruz Parada was born in El Salvador, and raised partially in El Salvador and the US. Jose came to Christ at age 18 and graduated with his BS in Chemical engineering. He also holds a masters in theology from Dallas Theological Seminary, a doctorate in Intercultural Studies from Fuller, and a PhD from NW University South Africa. Jose has been a pastor and church planter in El Salvador, California and Turkey, where we spent 16 years with my wife Betsy and family. He has served with outreach to Muslims in Texas and at present coordinates the Spanish DMin and DEdMin and DTS since November 2021.

## Mahler 4: Theological/Biblical

**Kazusa Okaya** (Trinity Evangelical Divinity School) [zkokaya@tiu.edu](mailto:zkokaya@tiu.edu)

*Toward a Theology of Christian Forgiveness in Intergenerational and Communal Context*

This paper considers a theology of inter-personal forgiveness within the context of inter-generational resentment between people groups. First, a brief survey of the philosophical and theological literature is offered, outlining how both have centered on viewing forgiveness as essentially a separation of offense from the offender. Second, limitations of the existing theological models are discussed as locating forgiveness in the event of the atonement in expiation of guilt. Third, an alternative modified model of Christian forgiveness is proposed by arguing that (1) along with guilt, shame must also be considered an important element in Christian forgiveness, and (2) the loci of Christian forgiveness must be expanded in a broader context of union with Christ, which grounds both justification and sanctification of the forgiven party. This model will allow forgiveness to be not only an invitation to participate in the righteousness and honor of the offended party, but also provide grounds for the ongoing transformation and renewal of the offender. This participatory model of Christian forgiveness bears missional implications as providing a living parable of Divine forgiveness, inviting the offender to participate in the grand narrative of the forgiveness of God.

**Bio:** Kazusa Okaya studies Master of Arts in Systematic Theology and Master of Divinity at Trinity Evangelical Divinity School. Prior to coming to Chicago, he has served as an international campus minister for InterVarsity Japan in Tokyo Japan. He currently serves as Lausanne YLG Japan committee and student fellow at NARI (Northeast Asia Reconciliation Initiative) He has translated several articles and books into Japanese including *Forgiving as We've been Forgiven: Community Practices for Making Peace* (Jones, 2010).

## Mahler 2: Historical

**Jenn Rombeek Burnett** (The Well CRC) [beekburnett@hotmail.com](mailto:beekburnett@hotmail.com)

*Play as a Reconciliatory Practice* (Video)

Soteriology is primarily a work of reconciliation; thus, missional work must reflect the heart of Christ to see people reconciled to each other through and in Christ. The need for interpersonal reconciliatory work can arise from a wide collection of experiences including, but not limited to, historic trauma, systemic oppression, and differing cultures of origin. The Canadian experience both in and out of the church share the need for strategies which can facilitate engagement from a wide variety of people. From a missiological perspective, the church must develop practices that shape her to be a non-anxious presence within the broader community and be well equipped at navigating difference from an invitational posture. Such practices ought to be characterized by voluntary participation and vulnerability. As such, this paper endeavors to bring in the practice of play as informed by neurobiology and



therapeutic practice to forge relationships across difference. Understanding that two primary barriers to the work of reconciliation are high anxiety and polarization, this paper will first survey the neurobiological discourse and environmental conditions of play. Then, this paper will turn to a discussion of a play as spiritual discipline and practice. Finally, we will conclude with how play is an essential spiritual practice for leaders navigating the work of reconciliation today.

**Bio:** Dr. Jenn Rombeek Burnett is a church planter in Kelowna, B.C. Canada who loves to have fun. She has experience pastoring in a diversity of denominations in both Canada and Australia. Her experience includes traditional church, para-church, church planting and camp contexts. She has seen first-hand how creating a playful environment can nurture deep relational connections able to overcome significant difference.

## Mahler 5/7: Missiological

**Andrea Chang** (Tyndale Intercultural Ministries Centre) [achang@tyndale.ca](mailto:achang@tyndale.ca)

**Nelson Chang** [nelsonc@thepeopleschurch.ca](mailto:nelsonc@thepeopleschurch.ca)

### *An Invitation to the Table: Stories of Mission, Reconciliation and Food*

Reconciliation between differences of people can be a challenging, complex, and often a long-term endeavor. In the Newcomers Network Ministry, the diverse, globalized, and multicultural diaspora presents even more challenges to reconciliation, but with God all things are possible. In this paper we describe a case study that identifies 5 “C’s” that contribute to serving the global diaspora in Toronto towards mission and reconciliation through radical hospitality and shared meals. The 5 C’s are: our shared COMMONALITIES, celebrating our different CULTURES, honest CONVERSATION, forming a new COMMUNITY, and shared COMMUNION.

**Bio:** Andrea immigrated from the USA to Canada in 2013 as an international student. In 2017 she graduated with a Master’s in Theological Studies with an emphasis in Spiritual Formation from Tyndale Seminary. She is currently an ordained pastor with the Canadian Baptist of Ontario and Quebec. Andrea works part-time for the Tyndale Intercultural Ministries Centre (TIM Centre) as an Assistant Leadership Consultant where her role includes research, and an intercultural development facilitator. Andrea also works for Anchor and Serenity where she is a Spiritual Director and consultant. Andrea is married to Nelson Chang of 14 years and is enjoying life with him in Toronto, Ontario.

**Bio:** Nelson is the Pastor of Newcomers Ministry at The Peoples Church in Toronto Ontario. Born in the USA to Hmong refugee parents from Laos, Nelson has been a student of migration all his life and enjoys walking alongside people in their journey of faith and life. His lived experience as an immigrant in North America continued as he immigrated to Canada in 2013 to study and complete his post-secondary degree at Tyndale Seminary. Nelson is married to Andrea and enjoys movies, camping, fishing, and music.

## EC Business Center: Missiology & the Black Experience

**Morgan Davis** (Northwest Baptist Church) [hello@morganrdvs.com](mailto:hello@morganrdvs.com)

### *All Ethne to All Ethne: The African American's Rightful Place in God's Reconciling Work*

Research shows that avertable factors contribute to the lack of African American missionaries serving as missionaries abroad. This essay explores methods for churches and sending organizations to increase African American representation among the nations. While the horrific effects of the African Slave Trade, the Jim Crow era, the inequality of resources, and the internally-focused Black Church are culpable for this "historic shortage," the Global Church, now more than ever, is not without remedy. In concert with every ethnic group, African American believers must take their rightful place in God's reconciling work on the earth.

As the world increasingly becomes more nonwhite, the Church must reflect an accurate picture of redeemed sent-ones from every major ethnic group within its ranks to reach the nations with the news of a Savior and Gospel that transcends one specific ethnicity.

Black American missionaries were engaged in global mission work long before white co-laborers were heralded as pioneers. This falsely perpetuated narrative would serve to misshape and attempt to nullify the African American mission experience. Toward that end, we will uncover the past and present ills and sins that stifle African Americans' desire to serve abroad. Further, we will cover practical solutions that foster a more robust representation of African Americans on the field and methods that prioritize reconciliation and collaboration within God's Body to be effective ambassadors of reconciliation among the lost.

**Bio:** Morgan Davis is the Director of Missions at Northwest Baptist Church who joyfully equips and mobilizes members to engage the lost, make disciples, and embrace the nations, especially where Christ has not been named. Additionally, Morgan is the North American Regional Director for the Arabian Peninsula Confession, a project led by African American and Arab indigenous leaders serving isolated Arabian believers in a high-persecution context in the Middle East. The APC is a comprehensive biblical and systematic theology discipleship tool written in English and Arabic to establish indigenous self-sustaining churches that will be resilient in the face of spiritual warfare and hostility.

With her husband of 22 years, she has been called to serve in predominantly white contexts to aid in the reconciliation of God's body. Morgan is the mother of 3 children, a full-time student at Lancaster Bible College, and a former United States Marine, who resides in Maryland with her family.

## AC Auditorium: Orality

**Mark Hedinger** (Culture Bound) [mark.hedinger@culturebound.org](mailto:mark.hedinger@culturebound.org)

### *Relationship, Reconciliation, and Communication*

There are five core elements that shape relationship. This workshop will look at those five elements and then apply them to:

- 1) relational interactions across cultural differences (including concepts of otherness and reconciliation), and
  - 2) relational interactions across the continuum of communication patterns that flow from oral (at one extreme) to literate (at the other).
- Each topic will include both theoretical analysis and practical suggestions.

**Bio:** Mark Hedinger, DIS, has served in intercultural Christian ministry since the late 1980s. His service has included field-based ministry, home-office administrative leadership, and educational roles. He now serves as Executive Director of CultureBound, which provides culture and second language acquisition training to sending organizations in many parts of the world. CultureBound also serves local churches, Christian businesses and educational institutes. Mark is adjunct faculty for Western Seminary. Mark and his wife Karen live in Portland Oregon. He is co-author (together with Enoch Wan) of *Relational Missionary Training* and is author of a practical guide for cultural adaptation entitled *Culture Learning, The Art of Understanding what No One Can Teach You*.

## AC Meeting Room: Arts and Reconciliation

**Matt Menger** (SIL International) [matt\\_menger@sil.org](mailto:matt_menger@sil.org)

*Creatives and their Communities: Reconciliation through the Arts (Video)*

What enables flourishing artistic creativity in Christian communities? This paper examines systems of worship-making creativity through the lenses of biblical studies, theology, history, culture, and psychology. It calls artists into creative Christian communities, leading not only to new expressions of artistic creativity for worship, but also for reconciliation and shalom. Biblical and theological studies inform Christian foundations about identity, creation, and humankind. History describes how Christian congregations have expressed themselves in worship. Cultural studies and theoretical frameworks guide the understanding of how individuals interact and communicate. Psychology describes the creative process. Mihaly Csikszentmihalyi developed the systems model of creativity which understands creativity as a structured interaction between the individual and a sociocultural context, made up of the field and the domain. Using his systems model, communities (and the artists within them) function as the field within the domain of worship. The individual artist creates within this sociocultural milieu. This creating includes new artistic expressions as well as the performance of existing forms. The paper proposes a model for ethnodoxology of how creative systems function within Christian communities and discusses significant principles which lead toward flourishing creativity. These principles include reconciliation, kenosis, joy, the Hebrew concept of hesed, and a grounded identity.

**Bio:** Matt is the International Coordinator for Ethnomusicology and the Arts for SIL and is also a PhD student in world arts at Dallas International University. He and his family have lived in Indonesia for the past 13 years where he serves as an ethnodoxologist, consulting with a variety of local partner organizations. He and colleagues have conducted over 40 arts workshops in Indonesia and are currently working towards training and equipping more Indonesians as arts advocates and workshop facilitators.

## CEWA: ISFM

**Christine L** (Telos Community Fellowship) [forthepeoplegroups@gmail.com](mailto:forthepeoplegroups@gmail.com)

*Younger Field Responses to Dr. Priest*

This session will respond to Dr. Priest by first offering two younger field perspectives on the relevance of anthropology amidst ever increasing globalization and allow then for further moderated discussion between these presenters and the audience.

**Bio:** Christine has served in South Asia with her husband and is involved in developing appropriate language acquisition tools.

5:45-7:15 PM Dinner

7:30-8:45 PM Plenary B

## EC Auditorium

**Tony Evans** (Oak Cliff Bible Fellowship)

*Race Reconciliation and the Gospel: How Jesus' Proclamation of the Gospel also Addressed the Social Issues of the Day*

**Bio:** Dr. Tony Evans is the founder and senior pastor of Oak Cliff Bible Fellowship in Dallas, founder and president of The Urban Alternative, former chaplain of the NBA's Dallas Mavericks & Dallas Cowboys, author of over 125 books, booklets and Bible studies. The first African American to earn a doctorate of theology from Dallas Theological Seminary, he has been named one of the 12 Most Effective Preachers in the English-Speaking World by Baylor University. Dr. Evans also holds the honor of writing and publishing the first full-Bible commentary and study Bible by an African American. His radio broadcast, *The Alternative with Dr. Tony Evans*, can be heard on more than 1,400 US outlets daily and in more than 130 countries.

Dr. Evans launched the Tony Evans Training Center in 2017, an online learning platform providing quality seminary-style courses for a fraction of the cost to any person in any place. The TETC currently has over 40 courses to choose from and has a student population of over 2000.

Dr. Tony Evans was married to Lois, his wife and ministry partner of over 50 years until Lois transitioned to glory in late 2019. They are the proud parents of four, grandparents of thirteen and great-grandparents of three. For more information, visit [tonyevans.org](http://tonyevans.org).

**Response: Manuel Boehm**

**Bio:** Manuel Boehm is Director of Network Development of the Peace and Reconciliation Network, a commission of the World Evangelical Alliance. He is researching network leadership and started his PhD at the University of Pretoria.

Saturday October 8, 2021  
(all times in Central Time)

9:00-10:15 AM Plenary C

## EC Auditorium

**Al Tizon** (North Park Theological Seminary)

*Reconciling All Things: Missional Competencies in a Fractured World*

In our fractured and fracturing world, reconciliation must take center stage in the church's mission. Mission is participating with God in the reconciliation of all things in Christ. In order to be a reconciling presence in the world, the church must develop certain competencies. In this presentation, I propose six missional competencies that will enable the church to address the brokenness of our world.

**Bio:** Al Tizon is affiliate professor of missional and global leadership at North Park Theological Seminary in Chicago, IL and executive pastor of Antioch Covenant Church in Antioch, CA.

Al has engaged in community development, church leadership, advocacy, and urban ministry in the United States and in the Philippines. Previous positions he has held include founding director of LIGHT Ministries in the Olongapo City, Philippines; lead pastor at Berkeley Covenant Church in Berkeley CA, holistic ministry director and then president of Evangelicals for Social Action and associate professor of holistic ministry at Palmer Theological Seminary of Eastern University near Philadelphia, PA.

Al is the author or editor of six books, including *Transformation After Lausanne: Radical Evangelical Mission in Local and Global Perspective* (Regnum, 2008) and *Whole & Reconciled: Gospel, Church, and Mission in a Fractured World* (Baker Academic, 2018).

Al received his BA in religious studies (1984) and his MA in church leadership studies (1987) from Vanguard University of Southern California (Costa Mesa, CA). He received his PhD in missiology from the Graduate Theological Union (2005, Berkeley, CA). Al is an ordained minister of the Evangelical Covenant Church.

Al and his wife Janice live in the San Francisco Bay Area, in close proximity to their four grown children and six grandchildren.

## Response: Geoff Hartt

**Bio:** Geoff earned his Doctor in Intercultural Studies degree under Dr. Enoch Wan at Western Seminary in Portland, Oregon where he also earned his Master of Divinity degree. Geoff serves as Kairos Affiliate Professor at Kairos University, Adjunct Faculty at Corban University and Adjunct Faculty at the Evangelical Theological Seminary of Liberia, and has taught Perspectives courses.

Currently he serves as Executive Director of Hispanics for Christ, co-founding it with Jorge Osorio in 2004. He oversees a team of eight Hispanic Field Coordinators planting churches across the Americas from Canada to Argentina. He was ordained in the North American Baptist Conference in 2003. He has served for the last fifteen years as pastor at Stafford Christian Church, an NABC church in Wilsonville, OR. In the past he led efforts to plant churches in Liberia and Mexico, in partnership with his church and national churches in these countries. He is also the Northwest Regional Vice President for the evangelical Missiological Society.

### 10:25-11:00 PM Parallel Session #5

## EC Auditorium: Practical/Case Studies

Wayne Dye (Dallas International University) [wayne\\_dye@diu.edu](mailto:wayne_dye@diu.edu)

Doug Tiffin [dougtiffin@hotmail.com](mailto:dougtiffin@hotmail.com)

### *Reclaiming Your Purpose: A Gospel Paradigm for Modern America*

The emerging generation in North America needs significance and purpose. The perceived loss of both is well documented. None of the current paradigms of the Gospel: guilt-forgiveness, shame-honor or fear-security, directly address this felt-need in our society. In the past, the guilt-forgiveness paradigm was relevant to most Americans, but it no longer seems to connect with our society. This paper is our attempt to provide a new biblical evangelistic paradigm that will make sense and appeal to young Americans.

We believe God planned for everyone to have significance and a unique purpose. Each of us was created by God with this significance and a particular purpose in mind, to benefit our world, to bring reconciliation, and to advance his plan. Without the understanding that they were created for a purpose, individuals in North America search for meaning and significance, often believing their lives have no significant purpose. God wants to enable each of us to reclaim the significance and purpose in life for which he created us, a purpose that can only come through a relationship with God himself. We propose an evangelistic paradigm based on Scripture that seeks to answer the felt needs of our society for meaning, significance and a life purpose.

**Bio:** Wayne Dye is an emeritus Scripture engagement professor at Dallas International University and has been an SIL international consultant for almost 50 years. He and his wife, Sally, pioneered the subdomain of missiology now called Scripture Engagement. Wayne has an MA in anthropology from the University of Michigan and a PhD in Intercultural Studies from Fuller Theological Seminary.

**Bio:** Dr. Doug Tiffin served Dallas International University from 2008 to 2022, the last five years as president. Previously he was a Senior Pastor for 25 years in Canada and Northern California. Doug earned a ThM from Dallas Theological Seminary and a DMin from Southwestern Baptist Theological Seminary. He is a native Canadian now with dual citizenship. He and MarySue have been married for 43 years. They have two married children with six and half grandchildren.

## Mahler 4: Theological/Biblical

**Michael Lee** (Wheaton College) [michael.lee@wheaton.edu](mailto:michael.lee@wheaton.edu)

*So that the World Will Know: Reflections on an Evangelical Theology of Christian Others and the Missiological Priority of Christian Unity*

Jesus's prayer for unity among his disciplines in John 17 links the quality of their life together with the credibility of their witness to the world. The biblical witness affirms that Christian unity is not just some abstract ecclesiological ideal. Rather it is a divinely ordained reality that must inform our missiological practice. Given the hyper polarization of our society, what does this mean for the American evangelical church today? This paper explores the confluence of factors driving socio-political polarization, offers biblical-theological and historical perspectives on ecumenism and the unity of the church, and lessons learned in the author's personal journey towards intra-Christian reconciliation.

**Bio:** Rev. Michael Hakmin Lee, PhD, is Assistant Professor of Ministry & Leadership in the Litfin School of Mission, Ministry, and Leadership at Wheaton College. He has previously written on the theology and philosophy of religions, race and ethnicity, theology of technology, religious mobility, and evangelical deconversion.

## Mahler 2: Historical

**Peter Cincala** (Andrews University) [cincala@andrews.edu](mailto:cincala@andrews.edu)

**Boubakar Sanou** (Andrews University)

*Restoring Collegial Relationships: An Intentional Process (Video)*

Conflict is an unavoidable part of life. All human beings, including Christians, are faced with conflict situations in their personal lives, workplaces, or through interactions with others, in general. Although we do not have a choice about whether or not conflict will arise, we certainly have a choice about how we will deal with it. Depending on how conflict is handled, it can either lead to growth or damage in interpersonal relationships. After laying a biblical foundation for the need for reconciliation, the rest of this paper focuses on our (Petr and Boubakar, two mission professors at Andrews University) personal story of reconciliation. In the beginning of our relationship, we started off well as colleagues; however, we soon ran into sharp disagreements that strained our relationships to the point of breaking. Fortunately, with focused intentionality, we were able to deal with our differences. For us, reconciliation was a process during which we took appropriate steps to arrive, by God's grace, at mutual understanding and a restored collegial relationship. We realize that if we did not deliberately pursue reconciliation, we would not be able to effectively accomplish our God-given mission in our university. Furthermore, holding grudges against each other could have damaged us emotionally, physically, and spiritually. In this paper, we will detail the steps that proved useful for our reconciliation.

**Bio:** Petr Činčala, PhD, MSW, MDiv, associate professor, serves as the Director of the Institute of Church Ministry and the Director of Doctor of Missiology program at Andrews University's Seventh-day Adventist Theological Seminary. As freelance missionary he had developed a model for reaching unreached Czech atheists. His current focus is on research and missiology.

**Bio:** Boubakar Sanou is an Associate Professor of Mission and Intercultural Leadership at Andrews University.

## Mahler 5/7: Missiological

**Alan McMahan** (Biola University) [alan.mcmahan@biola.edu](mailto:alan.mcmahan@biola.edu)

### *Multiethnic Churches for Promoting Racial Reconciliation and Missional Advance*

Despite the fact that the evangelical church in America is often characterized by the proliferation of homogeneous churches across the country, history will show that the church has often led the way in promoting reconciliation in the midst of a society fractured by racial tensions, and polarized power struggles. This is most evident in the role that multiethnic churches have played to bring diverse peoples together and to forge a new unity in Christ that transcends differences and division. The study investigates how multiethnic churches are leading in the mission of the church, and proclaiming the unity that is possible in Christ, by promoting racial reconciliation.

Clearly, around the theological imperatives there is a strong consensus among evangelical churches in the U.S. Yet, more research is needed to examine the effectiveness of racial reconciliation efforts in multiethnic churches and their relationship to the advance of the gospel.

The central research question for this study is: How do multiethnic churches facilitate racial reconciliation to advance the mission of the church? Supporting questions include:

1. How do multiethnic churches promote racial reconciliation?
2. What are the obstacles in achieving reconciliation?
3. What are the helpful "solutions" multiethnic churches have discovered in achieving racial reconciliation?
4. What are the missional results?

By examining the missional results and best practices of multiethnic churches, other churches can sharpen their focus and improve their ability to facilitate racial reconciliation and see the missions of the church be advanced.

**Bio:** Dr. Alan McMahan has served in churches in North America and overseas on the Pacific Rim and teaches in the areas of missiology, church growth, leadership, organizational development, and evangelism. He is a Professor in the doctoral programs at Biola University's Cook School of Intercultural Studies, educating graduate students from around the world in the effective means to develop leaders, grow churches, and serve cross-culturally. He has served as Vice President of the Alliance Theological Seminary, President of the American Society for Church Growth, and Editor of the Great Commission Research Journal. He has co-authored a book, "Being the Church in a Multiethnic Community."



## EC Business Center: Missiology and the Black Experience

**Kersten Priest** (Indiana Wesleyan University) [home4thehungryheart@gmail.com](mailto:home4thehungryheart@gmail.com)

### *Breaking Down the Social 'Walls' through Visual Storytelling - Interracial Christian Partnership in Indiana*

Identity is linked to publicly rehearsed stories, images, and objects that regularly recall the memory of a community. Museums house this collective memory giving permanence to "who we are." Often minorities, as well as local interracial histories, are limited or hidden altogether in such spaces. Yet, if Scripture's proclamation is true - that through the Gospel all social "walls" which divide are broken down through Christ - then Christian mission might creatively design an inclusive museum that fosters reconciliation.

Marion, Indiana is widely known as the site of America's last publicly sanctioned lynching in 1930. It is a story many rightly feel must never be forgotten. What is far less well-known is the unique way that Marion's Black community was birthed as a free black settlement with both Black and White Christians working collaboratively to resist slavery.

Two blocks from the courthouse - and the proposed lynching monument site - is the county library and Museum. In collaboration with many Black community members precious papers, photos, books, pioneer farm implements, family trees, and land deed maps were brought together to re-imagine collective memory and give context to trauma by way of the stories of Black elders. This paper/presentation will demonstrate how such a collaborative effort resulted in a public display that both recalled and demonstrated interracial Christian partnership as a foundation for racial justice efforts.

**Bio:** A native Californian, Kersten Priest earned her BA in Bible from Columbia Bible College in 1980 and went on to complete an MA in anthropology at USC in South Carolina and a PhD in sociology at Loyola University, Chicago. Her research has focused on how cross-cultural interracial relations can become a means for people of Christian faith to intentionally foster stronger and better ties, or, conversely, create further division. Her partner in life and research is Bob Priest and they currently reside in Louisville, Kentucky near their children and grandchildren.

## AC Auditorium: Orality

**William Bjoraker** (William Carey International University) [bill.bjoraker@wciu.edu](mailto:bill.bjoraker@wciu.edu)

### *Storytelling with Esther: A Case Study of Purim, a Model for Training a Congregation to Bring the Biblical Story to Life for Sacred Days*

I present a model for training congregations in oral storytelling. There are three parts:

1. I describe how I trained twelve storytellers to tell the whole Scroll of Esther, seamlessly. I divided the Book of Esther into twelve stories that were told sequentially at a Jewish Feast of Purim celebration at Baruch Ha Shem Messianic Synagogue in Dallas, TX.
2. I present the results of an evaluation survey after the event, of the storytellers, who were asked a series of questions on how well they felt trained to perform in the storytelling event; to assess what they thought were the strengths and weaknesses of the training and performance.

3. Based on the event, and the evaluations, I recommend methods and skills for training congregations to tell the part of the Biblical story associated with the observance of any holy day or feast on the Jewish or Christian calendars.

**Bio:** Rev. Bill Bjoraker, PhD., Fuller Theological Seminary's School of Intercultural Studies (2007), is an Assemblies of God US missionary to Jewish people. He and his wife Diana have served as missionaries to Jewish people for over 30 years; eight years in pastoral and teaching ministries in Tel Aviv, Israel in the 1980s. Bill is a specialist in Jewish studies. He is part-time faculty at William Carey International University (WCIU) in Pasadena, CA, and has been adjunct faculty in the Messianic Jewish Studies Department at the King's University, South Lake/Dallas, TX.

Bill has been employing oral strategies and storytelling as an instructor for Simply the Story, in Jewish ministry and in academia since 2008. He co-authored the book, "The Return of Oral Hermeneutics" with professor Tom Steffen of Biola University in 2020, published by Wipf & Stock.

## AC Meeting Room: Arts and Reconciliation

**Melanie Henderson** (Dallas International University) [melanie\\_henderson@diu.edu](mailto:melanie_henderson@diu.edu)

*The Eucharistic Bread: Brokenness to Oneness, Remembrance to Foretaste*

What, when given away becomes abundant, when broken becomes whole, when blessed multiplies, and when taken becomes a generous offering? At times a culinary staple, and at others a delight, bread carries a multitude of meanings. In its preparation, baking, provision, and consumption, we find a mystery whereby the simple, common day, and perishable interweave with the transcendent, imperishable, and holy. This symbol of hospitality and sustenance serves the memory, the soul, and the 'now' of the body—even as it attends to the 'not yet' of a spiritually present yet future Kingdom. In some sense beyond the sensate, this bread is yet experienced in a deeply incarnational way through the very earthly experiences of taste and touch and smell.

This paper explores the artistic expressions of breadmaking and bread breaking—particularly in relation to the Eucharist and the Lord's Table. It considers five perspectives: scriptural foundations, historical views, cultural analysis, liturgical considerations, and missiological reflection. It looks at Jesus's offer to the world of Himself as the "bread of life" for remembrance and considers how the church, as Jesus's body, might also proclaim this truth, a foretaste of the Kingdom to come.

Breadmaking has the potential as a contextualized faithful praxis beyond the symbolism and locus of traditional and historical ritual. There are ritual and incarnational implications of a renewed embrace of the Eucharist and of its potential for the eschatological imagination—responding to and addressing issues of disunity, injustice, and poverty in an increasingly globalized and complicated world.

**Bio:** Melanie Henderson is a musician and arts advocate who has served cross-culturally in Southeast Asia in worship ministry, education, community development, church planting, and reconciliation. She is a graduate of the College of William & Mary in Virginia and holds a Master of Arts in Religion from Liberty Baptist Theological Seminary. Currently, Melanie is a PhD student at the Center for Excellence in World Arts and a board member of the Global Ethnodoxology Network (GEN).

## CEWA: ISFM

Patrick Kraye (Dallas International University) [patrick\\_kraye@diu.edu](mailto:patrick_kraye@diu.edu)

*Frontier Mission Essentials: Following Paul and Moving Beyond Biblicality and Coloniality*

God's intention is that the gospel move across social, ethnic, cultural, and religious boundaries so that all the families of the earth can be blessed in Christ. When the gospel crosses a significant religio-cultural boundary we should expect it to have its own distinctives, reflecting the beauty of the recipient culture. However, biblicality and coloniality inhibit the emergence of these distinctives. Biblicality privileges and universalizes the culturally bounded ways Jesus' followers interpret and apply the Scriptures. Coloniality requires conformity. Since we live in a postcolonial era, biblicality and coloniality are less and less tolerated. This presentation will identify and describe how biblicality and coloniality surface in our day, how they manifested themselves in the early church, how Paul sought to mitigate them, and how we can apply Paul's advice to today's frontier mission contexts.

**Bio:** Patrick Kraye, with his wife, Joan, served in Peshawar, Pakistan and in Kabul, Afghanistan for almost 30 years. Their focus was to represent Christ and facilitate the formation and growth of Christ-centered communities among the 40 million Pashtuns who span both countries. During those years Patrick received his MA from Wheaton College and his PhD from Fuller Theological Seminary. Patrick was also the executive director of the US office of Interserve. Dr. Kraye has taught graduate level courses at Missio Seminary and Dallas International University, and has published articles in *The Bible Translator*, the *Evangelical Missions Quarterly* (EMQ), and the *International Journal of Frontier Missiology* (IJFM). In addition, William Carey Library published his book "My Mother's Sons: Managing Sexuality in Islamic and Christian Communities" in 2013.

11:10-11:45 PM Parallel Session #6

## EC Auditorium: Practical/Case Studies

Arend Van Dorp (OMF International) [arendvandorp@icloud.com](mailto:arendvandorp@icloud.com)

*Ethnicity, Reconciliation and the Church in Myanmar* (video)

A missional church in strife-torn Myanmar may bring reconciliation by becoming an inclusive, multi-ethnic community. Myanmar has long been plagued by ethnic conflict between the majority Bamar and the ethnic minorities. Christianity is still considered a foreign religion and the church is fractured along ethnic lines, creating additional obstacles for Bamar converts to join a local church. For the church in Myanmar to be a missional community in a fractured multi-ethnic society, it is essential to have a biblical understanding of the church as a diverse but unified body of redeemed people. This paper examines the challenges as well as steps toward reconciliation and multi-ethnic diversity, in order to form a welcoming, transformational community in Myanmar."

**Bio:** My wife and I worked with OMF in Southeast Asia from 1987 till 2020. We worked for 13 years in church-planting and pastoral leadership training in Thailand. From 2001 our ministry switched to leading mission teams throughout Southeast Asia, until we were reassigned to Myanmar in 2011. As OMF field directors we were responsible for an international team from 10 different countries. During those years we supported student ministry with IFES Myanmar as well as intercultural communication training and mentoring

pastors. In 2019 I received my DMin degree from Fuller Theological Seminary. Recently we embarked on a new ministry, mentoring and training young Spanish-speaking people preparing to serve in missions. We have three adult children, who live in the Netherlands and Germany.

## Mahler 4: Theological/Biblical

**John Cheong** (Grand Canyon University)

*The Category 'Christian' as a New Race: Theological and Sociological Examinations of the Structure and Practice of the Common Community*

The word and category "Christian" have traditionally signified those with religious links to the God of the Bible and the worship thereof. Besides its spiritual significance, the use and understanding of the 'Christian' in the early church, and its encounters in mission have been tied to struggles to reconcile racial and ethnic groups into a unified identity in Christ. This presentation analyses the term in dialogue with sociological discussions of the meaning of 'race' to propose that the 'Christian' is a valid and distinct type of race and how one might practically live this out as a reconciled community in Christ.

**Bio:** John Cheong is the associate professor of world religion and intercultural studies at Grand Canyon University. He formerly served or taught as a senior lecturer and consultant in missiology and intercultural studies in 5 countries in Asia for over a decade. He has written articles in the areas of religion, contextual theology, globalization, diaspora missiology and urban missions, and co-edited or published six books. He has a forthcoming book titled, *Emplacing Globalization: Mission in Contexts of People, Processes and Places* that will be published by Regnum Press in 2023.

## Mahler 2: Historical

**Andrew Bush** (Bethlehem Institute of Peace/Bethlehem Bible College) [andrew.bush@bethbc.edu](mailto:andrew.bush@bethbc.edu)

**Jack Sara** (Bethlehem Institute of Peace/Bethlehem Bible College) [jack@bethbc.edu](mailto:jack@bethbc.edu)

*The Challenge of Reconciliation in the Holy Land for Evangelical Missions* (remote)

This presentation first explores the implications for evangelical mission in Palestine and Israel of affirming that reconciliation and peacemaking are central to Christian mission. Second, it explores the lived reality for Palestinians today and why reconciliation must address the necessity of justice. Thirdly, the presentation discusses the fact that much evangelical Christian mission in Palestine and Israel works against reconciliation; in fact, misguided evangelical mission that departs from the ethics of Christ increases hostilities in the Holy Land. In conclusion, we will consider the ministry of Jesus in calling Israel to a reorientation of its missional spirituality and praxis as an example of the fundamental correction needed for evangelical mission if it will advance reconciliation in Israel and Palestine.

**Bio:** Andrew Bush is the director of the Bethlehem Institute of Peace and Justice at Bethlehem Bible College in Palestine. Previously he was the chair of the department of Anthropology and Missions at Eastern University in St. David's, Pennsylvania for fifteen years. He and his wife Karen have served overseas in various capacities for more than thirty five years. They lived north of Ramallah on the West

Bank throughout the Second Intifada. Andrew and Karen also continue to serve the churches they established in the Philippines.

Rev. Dr. Andrew Bush received his Doctor of Ministry degree from Princeton Theological Society. He holds a post-graduate degree in theology from the Ecole Biblique Français in Jerusalem, Israel and an MA in Theology from the Alliance Graduate Seminary in Manila, the Philippines. Dr. Bush earned his B.A. in architecture at Princeton University.

**Bio:** Rev. Dr. Jack Sara is the President of Bethlehem Bible College. Born and raised in the Old City of Jerusalem, Rev. Jack holds a doctorate degree from Gordon Conwell Theological Seminary in Missions and Cross Cultural Studies. Rev. Jack travels around the globe, teaching about Missions and Cross-Cultural work in the Middle East. Dr. Jack also is a coordinator for the World Evangelical Alliance for the Middle East and North Africa. Rev. Jack is an ordained minister with Evangelical Alliance Church in the Holy Land where he still maintains an overseeing role with the leadership of the churches.

## Mahler 5/7 Missiological

**Elke Speliopoulos** (Columbia International University) [elke.speliopoulos@ciu.edu](mailto:elke.speliopoulos@ciu.edu)

*A Home for the 'Wandering Aramean'— in Germany?*

Migration to Germany has been a fact of life for the average German since the 1960s. Immigrants started arriving from countries like Turkey, Spain, Greece, or Italy as a post-war labor force was invited to Germany to address workforce shortages. Many of these immigrants ultimately brought their families to live in Germany. One group of these newcomers was Aramean families of Syriac Orthodox faith, forced to flee the Tur Abdin region in southeast Turkey via Syria, Lebanon, and Northern Iraq. Heidi Armbruster published an extensive work on this community in 2013, "Keeping the faith: Syriac Christian Diasporas." Her book looks at the immigration experience and the impact of their persecution background.

This paper will discuss the impacts on the faith of Syriac Orthodox families while living in Germany, a secular country. It will also take an initial look at how evangelical communities in Germany, compelled by the love of Christ and interested in sharing living relationships with Jesus, can come alongside this group, still suffering from a different kind of persecution: the "otherness" of living in Germany.

**Bio:** Elke (Note: pronounced Elka) Speliopoulos was born in Germany and first came to the US as an exchange student in high school. While most of her professional career was spent in various management roles for global software companies, Elke—during this time period—completed a Master of Arts in Religion in Biblical Studies with a focus on Old Testament and a Master of Divinity in Missional Studies at Liberty Baptist Theological Seminary (now Rawlings School of Divinity). Now fully focused on academics, Elke is a PhD candidate in Intercultural Studies at Columbia International University. Her dissertation topic is "The impact on self-perception and religious experience of permanent geographical relocation of Aramean families of Syriac Orthodox faith to Germany since the 1960s." Her presentation today is based on her research.

## EC Business Center: Missiology and the Black Experience

**Mark Saunders** (Regent University) [marksau@regent.edu](mailto:marksau@regent.edu)

**Linda Saunders** (Wellspring of Hope LLC) [linpar263@gmail.com](mailto:linpar263@gmail.com)

### *How Reconciliation within the Evangelical Missionary Movement Can Heal the Wounds of the Past and Present*

The current trends in mental health counseling indicate an increased need to address past trauma within the cultural context of the individual. Competent multicultural counseling incorporates the individual's cultural experience into the counseling experience, paralleling how missionaries contextualize the Gospel when trying to reach the nations. As missionaries, we contextualize the good news of salvation to bring spiritual healing to individuals in need. There is an urgency for evangelical missionaries to perform this same manner of contextualization and apply it to reconciliation regarding racial trauma experienced in the past and present lives of African Americans. This paper addresses how racial trauma affects the individual both generationally and currently and how addressing this trauma empathically can bring about reconciliation and healing for both the individual as well as within the evangelical missionary movement. To have true and lasting reconciliation, all missionaries must learn to view their fellow co-laborers through the lens of the Imago Dei. Therefore, it is imperative to have an open discourse that hears others speaking the truth, embracing this truth as coming from individuals who embody the Imago Dei.

**Bio:** Mark A. Saunders, Sr. is a Licensed Marriage and Family Therapist, Licensed Resident Professional Counselor, and Assistant Professor at Regent University. Mark, along with his wife of 32 years, has served the people of Venezuela for the past 18 years. He holds degrees from Liberty University (Ph.D. in Counselor Education and Supervision, BA in Psychology); and a master's degree in Marriage, Couple, and Family Counseling from Regent University.

Mark earned his master's in Marriage Couple Family Counseling from the CACREP accredited program at Regent University while living in South America. This afforded him the knowledge and skills to deliver crisis intervention and family trauma care to the individuals and families with whom he worked daily. He has worked with numerous organizations that work both socially and ministerially in building up the family and family system.

Mark met his wife Linda at Purdue University over thirty-five years ago. Mark is most proud of his wife and family and is passionate about helping others in their goals for their family. He lives in Concord, Virginia, with his wife, Dr. Linda P. Saunders.

**Bio:** Linda P. Saunders is passionate about missions and racial reconciliation. Linda and her husband (Mark) have served as missionaries to the people of Venezuela for 18 years. Linda earned both a Master of Divinity and a Master of Arts in Global Studies from Liberty University and a PhD from Columbia International University. Linda serves on the leadership team for EMS and is a research advisor for the National African American Mission Council. She is an adjunct faculty member at Columbia International University and an adjunct professor at Liberty University. Her most recent publication includes a chapter contribution in the 2022 EMS book series. Linda and Mark enjoy traveling and spending time with their children and grandchildren.

## AC Auditorium: Orality

J. Jong (Asia Graduate School of Theology) [angeles0813@gmail.com](mailto:angeles0813@gmail.com)

Danyal Qalb (Institutes for Orality Strategies) [email@dqalb.de](mailto:email@dqalb.de)

### *Jumping Away from Syncretism: The Use of Orality to close the Gap between Formal and Folk Religion*

Evangelical missions largely used text-based approaches for worldwide evangelism. An oral world was reached by low orality reliant (LOR) methods with the result of many folk beliefs that are high orality reliant (HOR) in nature to continue in the background. Syncretism and folk religion result from inadequate contextualization. Formal/high/orthodox religion often misses to address local everyday concerns because, due to its primarily literacy/text-based nature, it is less accessible for HOR people. Most people that call themselves Christians today live in HOR cultures are part of a religion that was/is propagated and grounded with LOR methods. We call this the Folk Religion Orality Gap (FROG). It means that formal religion often fails to connect with HOR people, creating a gap that folk beliefs and practices can fill using orality. The lack of orality in formal religion often creates a vacuum where folk beliefs and practices flourish and open the doors for syncretism. We conclude that orality alone will not suffice to solve the problem of syncretism, but it is a vital part for Kingdom transformation among HOR peoples. Our recommendations include making orality principles and methods central in missions and missionary training, continue to research and provide resources, and to develop leadership and theology orally.

**Bio:** A Missionary from the Philippines Assemblies of God to Southeast Asia since 1996 Married to Jennifer Angeles with 3 kids Lecturer of Mission Courses in Berea School of Theology Founding Lead Coach of Linnaaw Student Center Director for School for Missionary Service of PG CAG World Missions.

**Bio:** Danyal Qalb and his wife have been serving among the unreached people in the southern Philippines since 2007. He earned his MA in Intercultural Studies at CIU in 2006 and is currently enrolled in the Ph.D. in Orality Studies program at AGST. Since 2018, Danyal teaches as a seminary professor for missions at a local seminary in Mindanao. He is currently the Research Director at the Institutes for Orality Strategies.

## AC Meeting Room: Arts and Reconciliation

Carolien Tantra (Southeast Bible Seminary, Indonesia) [carolian.tantraseabs.ac.id](mailto:carolian.tantraseabs.ac.id)

### *God and the Meals: Feeding and Reaching the Souls through the Liturgical Arts in a Reformed Chinese Church in Indonesia*

Meals play a significant role in the Bible, including in Christian worship. The biblical story begins and ends with a meal. Meals become a symbolic representation of a relationship with God. In the Old Testament, the relationship between God and the people was symbolized by food, while in the New Testament, the meals symbolized the relationship between God and the people through the covenant of Christ. Christian worship is the feasting event. Christian worship is built on a relationship between God and His people through Jesus.

This paper comes from my experience in a Reformed Chinese church in Indonesia. The notion of the feast tends to be embodied in

the sermon as the center of worship. The church tends to emphasize the sermon as one of the art forms to encounter God, and other art forms may be minimalized. In this paper, I will propose the liturgical arts as the symbol of meals of God to feed and to reach the souls. This metaphor will be interpreted broadly in the context of concepts and functions in the Reformed Chinese church in Indonesia. With reference to Robin Jensen in *The Substance of Things Seen* and Roberta King in *Global Arts and Christian Witness*, I propose the liturgical arts in the creational and incarnational concepts, their potential functions in the doxological, ecclesial, and missional aspects, and explore how a Reformed Chinese church can enrich the variety of worship expressions and experiences and reach out to the Indonesian people through the liturgical arts.

**Bio:** Carolien Eunice Tantra is from Indonesia. She is a church music lecturer at Southeast Asia Bible Seminary in Malang, Indonesia. Since 2021, she has lived in Waco, TX to accompany her husband who is studying a Ph.D. Program in Religious Department at Baylor University, while she is studying for a Doctor of Pastoral Music at Southern Methodist University. They have one boy who is 6 years old.

## CEWA: ISFM

**Dr. Kevin B (ISFM)**

*What is Good News to Gen Z? Jordan Peterson, Joe Rogan, and the Gospel*

This session offers another perspective on an emerging culture. According to a recent McKinsey survey, depression and anxiety are twice as common among Gen Z than Millennials, and 3x's more common than Boomers. Why? This session will offer a video by Dr. Kevin \_\_\_\_, entitled, "What is the Good News to Gen Z?" in which he addresses how the Gospel is good news in an age of expressive individualism. He will discuss how we can answer this question by learning from the prophetic voices to Gen Z like Jordan Peterson, Joe Rogan, and Brené Brown. Kevin will be available for further discussion.

**Bio:** Dr. Kevin did doctoral studies in South Asia and has served as an organizational leadership consultant for the United Nations and business community of South Asia.

12:00-1:20 PM Lunch

## AC Meeting Room

**Bill Harris (Dallas International University) [bill\\_harris@diu.edu](mailto:bill_harris@diu.edu)**

*Practical Workshop: How to Write Scripture Songs that Connect*

Accurately memorized scripture helps connect believers in worship both to God and each other. Well-crafted scripture songs enhance private worship, corporate worship, and can help newcomers to an unfamiliar language learn scripture in that language quickly and with accuracy. Scripture when learned with accuracy in the language of a host culture communicates respect and honor, helping newcomers to connect. Often scripture songs are more "songs based on scripture" than scripture sung without word modification. This seminar shows a practical model to approach scripture song writing, setting a scripture text memorably to music in order to learn it word perfect in a familiar or unfamiliar language. (Not for tonal languages.)



**Bio:** Over the past 50 years, Bill Harris has written songs to help him memorize scripture with accuracy. His approach served him during his 10 years in Russia to memorize scripture in Russian word perfect, even before he learned to speak the Russian language. His passion is to see God's word easily memorized and recalled in forms that complement the meaning and meter of the text. Bill has served in Alaska, Canada, and Russia. He holds three master's degrees, in Communication, Intercultural Studies, and Organizational Leadership. Currently, Bill works at Dallas International University as VP of Operations.

### 1:30-2:05 PM Parallel Session #7

## EC Auditorium: Practical/Case Studies

**Yakubu Jada** (Tri-State Bible College) [jakaday86@gmail.com](mailto:jakaday86@gmail.com)

### *The Sawi Peace Child Story: A Model for Community Base Reconciliation*

We live in a world full of crises, people groups and communities are bedeviled with conflicts - religious, ethnic, economic, political etc. In the world full of these conflicts, the Lord has called missionaries to cross cultural and political boundaries to preach the gospel and disciple the nations. Some of the people we are trying to reach are hurting and we need to be agents of peace and reconciliation wherever we are sent by God as missionaries. The writer argues that true and genuine reconciliation in a community that will produce lasting results is community base; it emerges from the culture, initiated, implemented, and defended by the community. The peace child story is a classic for finding dynamic equivalence for communication of the gospel, however, the writer finds this story fitting as a model for community reconciliation. Contemporary missions can learn a lot from reconciliation model of the Sawi Peace Child story. Missionaries should motivate communities at war with each other to see the need for peace, he should help them to find a handle in their culture that agrees with scripture which could be used to bring about peace and reconciliation and let them initiate and implement it. This paper is a case study with which the writer wishes to establish the importance of community base reconciliation with the missionary as a motivator and if necessary, as a guide.

**Bio:** Yakubu Jakada has served the Lord as an evangelist and Church Planter in the Muslim Northern Nigeria. He was also the Pastor of Glory Land Baptist Church, Kano and has also worked in the faculty of the Baptist Theological Seminary Kaduna where he taught Missions and Evangelism. He has a Graduate Certificate in Christian-Muslim Relationship from Hartford International University, Hartford Connecticut, and a PhD in Intercultural Studies from Asbury Theological Seminary, Wilmore, Kentucky. He is currently an adjunct faculty of the Tri-State Bible College, South Point, Ohio, where he teaches missions. The research on "The Sawi Peace Child Story: a Model for Community Base Reconciliation" is motivated by a desire for peace in Northern Nigeria and elsewhere where conflicts have done a lot of harm to the work of mission. His hobby is gardening. He is married to Yagana and are blessed with four Children Gamaliel, Comfort, Irene, and Karen.

## Mahler 4: Theological/Biblical

**Daniel O’Neill** (Health for all Nations) [dwoneill@cjgh.org](mailto:dwoneill@cjgh.org)

*Healing as God’s Intention for Ministers of Reconciliation*

Ministers of reconciliation, through whom God is making his appeal, are best described as wounded (and healed) healers. In Christ, God is reconciling all things to Himself, and He does this as a process vicariously through His people. This paper seeks to develop the concept of healing as a primary telos of God, and reconciliation as a part of that central purpose of mission. It will identify the preeminent role humans have as beloved objects of God’s global healing intentions, as well as co-regents in the reconciliation for all of creation.

**Bio:** Daniel O’Neill, MD, MTh. A physician-theologian, founder and Managing Editor of Christian Journal for Global Health and co-editor of the new book *All Creation Groans: Toward a Theology of Disease and Global Health*. He studied tropical medicine and public health in Puerto Rico and holds a master’s degree in Theological and Biblical Studies from Bethel Seminary. He is an Assistant Clinical Professor of Family Medicine at the University of Connecticut School of Medicine, and founding board member of Health for All Nations (Frontier Ventures), co-designer and instructor of the mission-mobilizing Christian Global Health in Perspective course. He has served on multiple health and development projects among impoverished or displaced populations in Central and South America, West Africa, North India, Indonesia and the Middle East. He is also a co-facilitator of the *Evidence Working Group of the Moral and Spiritual Imperative to End Extreme Poverty* convened by the World Bank. He and his wife Maria have three children and five grandchildren.

## Mahler 2: Historical

**Efraim Goldstein** (Chosen People Ministries) [egoldstein@chosenpeople.com](mailto:egoldstein@chosenpeople.com)

*Missions in Western Galilee, A Unique Peace in a Fractured Context: A Pastor’s Perspective*

Since the founding of the modern State of Israel in 1948, there has been a continued spotlight on the Israeli - Palestinian conflict. In recent years Israel has face increased scrutiny and criticism. Some of this disapproval comes from evangelical Christian individuals and denominations. The impression that all of Israel is embroiled in conflict and injustice is widespread. A closer look will be given to the situation regarding Israel and the diversity that does exist. This paper will examine the unique situation of the people in Western Galilee where the writer lives and serves as pastor of the Light of Galilee Congregation. The congregation is a mosaic of believers in Jesus who are from various backgrounds.

The criticism and condemnation against Israel come from different sources. However, the disapproval from Christian sources results in an increased hardening toward the message of the Gospel on the part of Jewish people. The criticism is perceived by Israelis as a revised form of anti-Semitism. A call for reconciliation among believers in conflict has a strong biblical base that will be examined. There is a strong hope that evangelical believers can include a message of hope and peace to the Jewish and the Palestinians peoples.

**Bio:** Efraim Goldstein is a Messianic Jewish believer in Jesus. He immigrated to Israel with his wife and two sons back in 1994. Currently he serves with the Chosen People Ministries as a pastor and mission leader in Western Galilee. The congregation he leads in is the coastal city of Nahariya near the northern border between Israel and Lebanon.

Efraim grew up in New York City in a traditional Jewish home. He was the first in his family to believe that Jesus is the promised Messiah. Since 1975, Efraim has been involved in full time ministry sharing the Gospel with his Jewish people in New York and Israel. He received his M.A. from Fuller Seminary in Intercultural Studies and a D.Min from the Beeson Leadership Center at Asbury Theological Seminary. His passion is in evangelism and discipleship. He can often be seen hiking trails in Israel and on the Appalachian Trail or just spending time with his five grandchildren.

## Mahler 5/7: Missiological

**Juno Wang** (Community Vision International) [info4meco@gmail.com](mailto:info4meco@gmail.com)

*Calling Chinese Diaspora Churches for Glocal Missions to All (Video)*

Nowadays, globalization provides us with the opportunities to evangelize and disciple global diasporas who live in our community. We can share the Gospel of reconciliation openly with global diasporas, particularly with people who are from the restricted countries and the Jewish diaspora. God gave the Back to Jerusalem (BTJ) vision to a group of Chinese Christians in 1940s. I believe the BTJ vision and missions is not only for Christians in China, but also for Chinese diaspora Christians around the world, and the Movement will thrive through glocal missions to all.

The Chinese diaspora churches need to recognize that it is God himself who brings the global diasporas to us. Everyone at church needs to understand what God is doing at the global level and involve themselves at the local level. We are from a group culture which is the majority culture of the world; therefore, the first- and second- generation Chinese diaspora Christians are in a unique position with the skillsets to reach other ethnic diasporas than mono-cultural Christians. We need to have a breakthrough in our egocentric, ethnocentric, and mediocre thinking, and adjust our missional vision and directions for glocal missions for the BTJ mission task that is in front of us.

**Bio:** Juno Wang is part of the Chinese diaspora. He came to the U.S. from Taiwan for higher education many years ago and accepted the Lord two years later. After graduation, Juno served with a Chinese mission organization under the leadership of the late Dr. Thomas Wang. Currently, she is a practitioner, researcher, and trainer for glocal missions.

## EC Business Center: Missiology and the Black Experience

**Duke Anderson** (Dallas International University) [duke\\_anderson@diu.edu](mailto:duke_anderson@diu.edu)

*The Black Christian Imagination: The Negro Spirituals as Repository for Ethnodoxological Theory and Practice*

This presentation analyzes a particular artifact of black culture, the Negro Spirituals, to address the vacancy in ethnodoxological discourse regarding the construction of Christian, conceptual frameworks that develop agency and self-determination. In so doing,

this research seeks to demonstrate that southern slaves in the 19th century used their immediate cultural and theological resources to forge a localized, ethnoartistic expression of Christianity and originate black American culture. What follows is an examination of the evangelical moralism and impulse that led to mass slave conversions. Next is an explanation of the forces that spawned the Spirituals, that rich repository of black insight. Proceeding from that is an analysis of the purpose and possibility of the Spirituals, their effect on their practitioners and audience, and an explanation of why they are ripe for ethnodoxological extraction. Finally, my commentary advocates for the transmission of the Black Christian Imagination by which 19th century American slaves creatively resisted slavery.

**Bio:** Duke graduated from the University of California, Los Angeles in 2017 with his Bachelor of Arts in Ethnomusicology. In 2021, he received his Masters of Theology from Princeton Theological Seminary after earning his Masters of Divinity the year prior from the same institution. Currently, Duke is working on his PhD in World Arts at Dallas International University. His research interests are the intersection of black theology, faith, and resistance, especially considering how theology, art, and action create frameworks for Christian subversion.

## AC Auditorium: Orality

**Phil Henderson** (Ethnos 360) [phil\\_henderson@ntm.org](mailto:phil_henderson@ntm.org)

*Orality and Accuracy: The Danger of Uncritical Conflation*

The idea that oral peoples have great ability to accurately recall information is a hallmark of the Orality Movement. Much of oral methodology is premised on this point. However, there are other features of oral communication that need to be considered in order to provide balance to the idea of accurate recall. One of those important features is that the ability to recall information accurately is not the same as valuing accuracy in retelling. Oral cultures are uniquely susceptible to inaccurate retellings. This paper will explore some of the reasons for that susceptibility and what can be done to evaluate and reduce content drift. Finally, the missiological implications of this susceptibility will be explored, especially as they relate to those missiological approaches characterized by what the author terms “movementism”, that is, CPMs (Church Planting Movements) and DMMs (Disciple Making Movements) where the emphasis is more on facilitating movement (--M) than on the church planting (CP-) or the disciple-making (DM-).

**Bio:** Phil was born and raised in Papua New Guinea. He became a missionary with Ethnos360 (then known as New Tribes Mission) in 2002. He is married to Elin and they have 2 children. Phil and Elin have worked among the Makhuwa-Mwinika (Moniga) people group in Mozambique since 2004. The Moniga are a Muslim people group numbering around 200,000. He spends half the year working amongst the Moniga in Bible translation, lesson development, and discipling church leaders. The other half of the year is spent travelling as the International Director of Church Development, visiting different fields, training church planting consultants, and discipling ministry leaders. For the past few years he has been working on a PhD in Intercultural Studies, investigating how metanarratives are used to support religious legitimacy, with a specific focus on the Islamic metanarrative.

## AC Meeting Room: Arts and Reconciliation

Lydia Hreniuc (SIL International and Dallas International University) [lydia\\_hreniuc@diu.edu](mailto:lydia_hreniuc@diu.edu)

### *Reconciliation through Remembering: Memorials as Places of Integration and Healing*

We are integrated beings created to belong within place, time, and relationship. As such, we encounter God and the world around us through a dynamic process of memory formation, whereby we translate experiences—past and ongoing—into reservoirs of meaning. While the effects of sin echo throughout ourselves and the places we inhabit, memorials can redirect our gaze toward a future hope of restoration and new life.

This paper explores the reconciling work of the Holy Spirit amidst our placemaking. Although brokenness permeates our simultaneously physical, spiritual, and cognitive reality, the Holy Spirit is redeeming and recreating our humanity. This truth gives form to our worship, as well as to the way we cultivate place. Thoughtful *re-membering* of the built environment provides the opportunity to redemptively engage with the past's ongoing presence in society.

What does reconciliation have to do with our embodied and emplaced reality as humans? How can architecture tell a truer story of creation and, through the work of the Spirit, transform fractured histories into signs of God's kingdom? We will consider these questions from the perspectives of theology, neuroscience, and placemaking.

**Bio:** Lydia is a PhD in World Arts student at DIU and serves with SIL International. She is second generation Romanian-American. While an architecture student at Arizona State University—and later at the University of Arizona for her master's degree—Lydia grew to truly appreciate the specificity and significance of the places we inhabit. Her architectural experience spans the fields of design-build, historic preservation, lighting design, affordable housing, and more. Through her research at the Center for Excellence in World Arts, Lydia seeks to integrate her design background with theology and missions.

## CEWA: ISFM

David Johnston (St. Joseph's University) [davidjo52@protonmail.com](mailto:davidjo52@protonmail.com)

### *Caring about Global Governance for the Sake of Human Flourishing*

This presentation argues that beyond promoting Christian development NGOs, the worldwide church should ponder the strategic importance of missional vocations for their young people in secular organs of global governance. These global efforts include the plurilateral summit institutions (PSIs --- like the G7/G8, G20, BRICS); the many United Nations summits on specific subjects, but especially the Sustainable Development Goals (SDGs, 2015-2030); multilateral agencies like the World Bank and regional ones like the EU; and NGOs, both in the business and development communities, and more broadly, civil society. All are stakeholders seeking in one way or another to eradicate poverty and build a more peaceful and just world. Based on a number of interviews with Christians now working in these positions, and with a biblical vision focused on "the nations streaming into the New Jerusalem" where all will flourish, this is also a call to work for all to flourish today according to the comprehensive blueprint provided by the SDGs. Finally, this is an effective way for believers of all nations to showcase the values of the coming Kingdom, in word and deed, as they roll up their sleeves alongside secular people and people of other faiths.

**Bio:** David Johnston served for sixteen years in Algeria, Egypt and the West Bank as a pastor and teacher. He later completed a PhD in missiology from Fuller Seminary, did research in Islamic Studies and taught several courses at Yale University and the University of Pennsylvania; he has been an adjunct lecturer at Saint Joseph’s University since 2007. His second book is *Muslims and Christians Debate Justice and Love* (Equinox, 2020) and translated Rached Ghannouchi’s Arabic book, *The Public Freedoms in the Islamic State* (Yale U. Press, 2022). His blog is found at [www.humantrustees.org](http://www.humantrustees.org).

## 2:15-2:50 PM Parallel Session #8

### EC Auditorium: Practical/Case Studies

**Rochelle Scheuermann** (Wheaton College Graduate School) [rochelle.scheuermann@wheaton.edu](mailto:rochelle.scheuermann@wheaton.edu)

*Enabling Evangelicalism: How a Renewed Vision of Church as an Alternative Community of Reconciliation Necessitates the Inclusion of People with Disabilities*

The marks of evangelicalism (biblicism, crucicentrism, conversionism, and activism) support the inclusion of people with disabilities; however, research reveals that having a disability label, especially a developmental disability, is a reliable predictor of whether people and families are present within the church. This paper uses disability studies to identify reasons why evangelicals traditionally struggle to fully include and engage people with disabilities and will argue that by embracing missio Dei and a more robust model of church as an alternative community that models reconciliation, we will begin to live out the Cape Town Commitment’s vision that we “think not only of mission among those with a disability, but to recognize, affirm, and facilitate the missional calling of believers with disabilities as part of the Body of Christ.”

**Bio:** Rochelle Scheuermann is Associate Professor of Evangelism and Leadership and program director of three master's degrees at Wheaton College. She holds an MDiv from the Assemblies of God Theological Seminary and a PhD in Intercultural Studies from Trinity Evangelical Divinity School. She is an ordained minister, a former church planter, and is entering her 11th year in higher education. Her research interests include preaching and culture, disability and mission, and theology of mission.

### Mahler 4: Theological/Biblical

**Jeremy McClung** (Wycliffe College, Toronto School of Theology) [jeremy.mcclung@mail.utoronto.ca](mailto:jeremy.mcclung@mail.utoronto.ca)

*Reframing Conversion as Reconciliation: A Relational Paradigm*

The evangelical understanding of Christian mission has rightly been expanded to include working for justice, peace, and healing in this world. However, the heart of our task remains proclaiming the gospel and inviting people to respond. Paul referred to this as the message and ministry of reconciliation—appealing to individuals to “be reconciled to God” through Christ (2 Cor 5:18-20).

Not only is reconciliation an important framework for mission, it is also central to a biblical understanding of conversion: “Becoming a Christian” is the restoration of the divine-human relationship. As with any relationship, this necessarily involves every aspect of the

convert's life: intellectual, volitional, emotional, spiritual, and social. Unfortunately, many churches and Christians operate from reductionistic models of conversion which place exclusive or undue focus on only one of those aspects. This skews evangelistic and disciple-making efforts, resulting in little or misshapen fruit.

However, viewing conversion as reconciliation incorporates all five aspects, bringing them together in a biblically sound, theologically robust, and practically useful paradigm. This affects the church's approach to evangelism and mission by offering a clear goal and uniting a wide variety of evangelistic methods, from apologetics to prayer retreats, under the overarching theme of relationship-formation.

**Bio:** Jeremy McClung is a PhD candidate in practical theology at Wycliffe College (part of the Toronto School of Theology) with research interests in homiletics, evangelism, conversion, and spiritual formation. He has been in pastoral ministry for over twenty years, including fourteen as founding pastor of Muskoka Community Church in Port Sydney, Ontario, Canada. He resides in Huntsville, Ontario with his wife and three children, and is currently working full-time on his dissertation "Preaching for Grateful Response."

## Mahler 2: Historical

**Alan Totire** (University of Valley Forge) [Agtotire@valleyforge.edu](mailto:Agtotire@valleyforge.edu)

*A Hub within the Hub: Emmanuel Gospel Center and Living System Ministry*

Globalization can be contextually framed according to urbanization and diaspora movements. How are churches and other ministries to engage in such milieu? This research is a case study into Emmanuel Gospel Center in Boston and its Living System Ministry approach to the city. It seeks to answer the question, "What is LSM, and how does it empower others in mission in the city?" This research sheds light on how a Christian organization or a church can engage the city in a more effective manner and gives one particular model of a contextualization model. Staff members were interviewed, and their responses helped to draw conclusions with a tentative evaluation given.

**Bio:** Rev. Dr. Alan Totire has been in intercultural ministry for 33 years, serving in places like Turkey, China, South Korea, India, and Thailand as a short-term missionary, pastor, and professor. He completed a BA (International ministries) from Moody Bible Institute, an MA (missions) at Gordon-Conwell and a PhD in Intercultural Studies from Trinity International University, studying and writing about diaspora missiology and outreach to Muslims in North America. Dr. Totire is currently the chair of the Intercultural Studies department at the University of Valley Forge. He and his wife, Jessy, are both ordained ministers in the Assemblies of God.

## Mahler 5/7: Missiological

**Manuel Boehm** (Peace and Reconciliation Network-World Evangelical Alliance) [manuel.boehm@reconciled.world](mailto:manuel.boehm@reconciled.world)

**Jeanette Boehm** (Peace and Reconciliation Network-World Evangelical Alliance) [Jeanette.Boehm@reconciled.world](mailto:Jeanette.Boehm@reconciled.world)

### *Reconciling Discipleship – Living as Ecclesia Wherever We Go*

As followers of Christ, we are called to be reconciling disciples: To live out transformed lives empowered by the love of God, commissioned through Christ's love into our communities and becoming centers of reconciliation. It seems that Christians are having a hard time living out this call. Instead have we become dependent on others to fulfill this call while we are fed milk as Paul would say. We have created church programs, often staff driven, to replace the relationships that are defined within the body of Christ. As reconciling disciples, we equip believers to be mature disciples of Jesus through our gifting. Also known as ecclesia, we are called to take responsibility for our communities. Followers of Jesus are those that are reconciled with their creator, their own story of pain, suffering, and restoration. Through this transformation process, they are then able to lead others to be reconciled with God and people around them – even be agents of transformation in their communities that need the “Good news of the kingdom of God”! This paper starts with a biblical understanding of what it means to be a reconciling disciple and how that translates into relationships and communities. Through unfolding the learnings about Jesus as the reconciler, we study his life model, what it means to be a witness of the Gospel of peace (Shalom) individually and as a church community.

**Bio:** Manuel Boehm is Director of Network Development of the Peace and Reconciliation Network, a commission of the World Evangelical Alliance. He is researching network leadership and started his PhD at the University of Pretoria. Jeanette Boehm takes part in the New Ventures Canada program of The Christian Missionary Alliance. Both live in Drayton and are seeking ways to engage the faith community to become a center for reconciliation.

## EC Business Center: Missiology and the Black Experience

**Jessica Janvier** (Columbia International University) [JNBrooks3@gmail.com](mailto:JNBrooks3@gmail.com)

### *Reconciliation Through Historiography: Black Evangelicalism and American Evangelical Histories*

Christianity among black peoples entered a new phase of existence with the emergence of the eighteenth and nineteenth century evangelical Great Awakening revivals in America. The energetic, missional tradition of evangelicalism drew enslaved and free African Americans to Protestant Christianity in greater numbers than any other previous form of American Christianity, helping to produce a self-theologizing black American church and what Albert Raboteau refers to as a “distinctive evangelical tradition”. In this era, historic African American denominations were formed; missions organizations and endeavors set forth; black leaders and teachers raised their voice with an evangelical accent. Be that as it may, when one turns to histories of American evangelicalism, there is a lacuna regarding the black evangelical experience or a peripheralized acknowledgement instead of an integrative historical account. What accounts for this phenomenon? This paper seeks to provide an answer and a way forward in order to reconcile a history and a spiritual kindred separated in historiography.



**Bio:** Originally from SC, Jessica Janvier graduated with her M.Div from Nyack College's Alliance Theological Seminary in 2017. While at Nyack, her degree focus was on Bible and Theology, with a concentration on the Hebrew Bible. She went on to pursue a ThM in Church History from Princeton Theological Seminary. Her research and thesis project centered on the shaping of the antebellum black church and Afro-Christology. From there, her studies have taken her to Columbia International University, where she is currently pursuing a PhD in intercultural Studies, focusing her dissertation around the history of the black evangelical experience. Last but not least, she is a proud graduate of Howard University - her foundational undergraduate institution and the place where she first became a disciple of Christ.

## AC Auditorium: Orality

**Cameron Armstrong (IMB)** [cameron\\_armstrong@ymail.com](mailto:cameron_armstrong@ymail.com)

*A Graduate Program for Orality Missiology (Video)*

The year 2022 is a landmark year for the Orality Movement. This year, the International Orality Network and Asia Graduate School of Theology - Philippines partner together to launch the world's first accredited graduate program in orality studies from a missiological lens. Program Director Cameron D. Armstrong reviews how orality experts came together to tweak a ThM/PhD curriculum designed to produce contextual studies in orality missiology. The article further discusses critical program objectives, core competencies, and characteristics of students admitted to the first cohort, launching in August 2022.

**Bio:** Cameron D. Armstrong (PhD, Biola University) serves as Program Director of the ThM/PhD Orality Studies at Asia Graduate School of Theology- Philippines. Cameron and his family are IMB missionaries who served for ten years in Bucharest, Romania. They transferred with IMB to Manila, Philippines, in March 2022.

## AC Meeting Room: Arts and Reconciliation

**Karen Kornelsen (SIL International)** [karen\\_kornelsen@sil.org](mailto:karen_kornelsen@sil.org)

*Neuroscience and the Arts: How Barriers to Reconciliation can be Addressed through Arts and Trauma Healing*

Arts coupled with Trauma Healing has the potential to help heal trauma and bring people back into a relationship with God and with others. Trauma has an effect on the brain that causes the prefrontal cortex to "go offline". One of the effects of this is that it shuts down our relational circuits, which make connecting with God and with others difficult. When our relational circuits are off, even a minor offence can contribute to a reaction, or trigger response that severs connection with others. Trauma disconnects the part of the brain that thinks rationally about God, oneself, and others. Using culturally appropriate expressive arts in a small, safe community setting can help to develop new neural pathways in the brain and mitigate the effects of trauma. This in turn can help remove obstacles and pave the way for eventual reconciliation with God, and if appropriate, with others. Pulling examples from around the globe, we will look at the brain science behind healing and hear testimonies of reconciliation.

**Bio:** Karen Kornelsen serves with SIL International and Wycliffe Bible Translators as the Global Trauma Healing Services Coordinator. She has her masters in Professional Counseling from Dallas Baptist University, is a LMFT and LPC and is EMDR trained. Previously she

served with Wycliffe as a Licensed Counselor, and as a Career Advisor. She and her family also lived in South Asia where they worked in translation and linguistic training. Karen is a devoted wife and a mother to two young adults and two teenagers.

## CEWA: ISFM

**Peter McLallen** (William Carey Int’l University) [Peter.McLallen@wciu.edu](mailto:Peter.McLallen@wciu.edu)

### *Work Engagement, Social Identity and Human Flourishing: An Organizational Perspective*

As missionaries and workers in Christ’s kingdom we desire to help others know Christ and in him to flourish. But do we see flourishing as an important aspect of our own organizational culture? This presentation explores ways that work engagement and social identity theories can help us understand flourishing in organizational life. Examples from William Carey International University will be provided.

**Bio:** Peter McLallen has been in academic administration for over 20 years, having served at Eastern University, Saint Joseph’s University, and Rosemont College. He currently serves at William Carey International University as the Acting President/Executive VP. He has earned a Master’s in African Studies from the University of Illinois – Urbana, an MBA from Eastern University, and a Ph.D. in International Psychology from the Chicago School of Professional Psychology. His research is focused on social identity and work engagement.

2:50-3:20 BREAK

3:25-4:00 PM Parallel Session #9

## EC Auditorium: Practical/Case Studies

**Emmanuel Kwizera** (African Enterprise) [emmakwi40@gmail.com](mailto:emmakwi40@gmail.com)

### *Effective Discipleship for Reconciliation: Case of Genocide against the Tutsi in Rwanda after 28 years*

For the last 28 years, Rwanda has been a case study of church mission failure and at the same time a success story to the world in reconciliation. With my experience as a Christian who was born, grew up in Rwanda and a survivor of genocide against the Tutsi, I always ask myself this question "Where was the church before, during and after Genocide against the Tutsi in Rwanda?". As Antoine Rutayisire (2010) discussed in his paper "Rediscovering the gospel of reconciliation", presented through Lausanne Movement: " How can we be Christians and still live with hatred and anger? What has gone wrong with our evangelization and Christian discipleship? What can we do to become 'ambassadors of reconciliation? ". This paper will provide theological reflections on the mentioned questions and the lessons the global church should learn from church history in Rwanda. My thesis is that « The message of reconciliation in our churches goes beyond theory and programs, this is a lifestyle of every disciple of Jesus Christ, as a way to respond to God's message of reconciliation. The true gospel-centered reconciliation is the response to the broken world".

**Bio:** Emmanuel Kwizera was born and grew up in Rwanda. He is currently pursuing his Masters in Evangelism and Leadership at Wheaton College as a Billy Graham Scholar. He serves as the International Missions Director with African Enterprise (www.africanenterprise.com) in Nairobi since 2015. Before then, he served as the National Missions Director for African Enterprise Rwanda for nine years. Emmanuel was a member of the International Fellowship of Evangelical Students (IFES - Rwanda) since 2000 and became its Chair of the National Board from 2007 to 2015. He also served as the Vice Chairman of Langham Preaching Movement in Rwanda.

Since 2016 up to date, he is a Proclamation Evangelism Catalyst of the Lausanne Movement and he is part of the Lausanne Young Leaders . Emmanuel is involved in different global evangelism initiatives such as Global Network of Evangelists, the African Evangelists Congress, City Gospel Movements Day. He is married to Kaligirwa Umuhoza Collette and they have three children Ella, Kefa and Tessa.

## Mahler 4: Theological/Biblical

**Jackson Wu** (Global Training Network) [jacksonwu@hushmail.com](mailto:jacksonwu@hushmail.com)

### *How Leviticus Informs the Church's Mission of Reconciliation*

The doctrine of atonement has long motivated the work of missions. Christians proclaim reconciliation with God and with others. Yet, less attention is typically given to how the sacrificial system in Leviticus itself contributes to the task of mission. The Old Testament uses three primary metaphors to describe the work of atonement-- purification, load bearing, and payment. Furthermore, worshippers seek atonement through several types of sacrifices. How might understanding these various offerings enhance our view of reconciliation and our strategies for pursuing it? By clarifying both the goal and mechanism of this Levitical system, we can better use Scripture to shape not only our message but also our mission practice. In addition, the church can better discern potential opportunities for contextualization. Moreover, we can grow wiser in avoiding syncretism in its various forms, many of which may hinder the goal of reconciliation. This paper draws from my forthcoming book *The Cross in Context: Reconsidering Biblical Metaphors of Atonement* (IVP, 2022).

**Bio:** Dr Jackson Wu is the theologian-in-residence for Global Training Network. For 15 years, he served in China, where he helped start an accredited seminary for underground house church leaders. His academic specializations include contextualization, honor, and shame. His books include *Saving God's Face, One Gospel for All Nations, Reading Romans with Eastern Eyes, Seeking God's Face*, and (forthcoming in November) *The Cross in Context*. You can find his work at [jacksonwu.org](http://jacksonwu.org).

## Mahler 2: Historical

Sydney Dixon (SEBTS) [drawmeamapto@gmail.com](mailto:drawmeamapto@gmail.com)

*Disarming the Battle Between Evangelism and Social Responsibility in the Campaign for Reconciliation: A Review of Missionary Work in Bengal* (Video)

The book of Revelation describes an amazing picture of a great multitude from every tribe, tongue, and nation around God's throne united in worship of him. Present reality, even within the church, does not reflect such harmonious unity. Each tribe brings its preference, every tongue contributes nuanced understanding, and all nationalities present prescribed ways of worship and methods for calling others to join in worship of God. These variations in preference, understanding, and methods become fertile ground for disunity. Yet, the Bible provides a unified picture of diversity worshiping around God's throne. The gap between present reality and future reality highlights the need for reconciliation. Any hope of lasting harmony among people comes only through true reconciliation that begins with a call to be reconciled with the Creator. The debate among Christians regarding proper presentation of this reconciliation continues to rage. The church often functions as if it must choose whether proclamation of the gospel in word is primary in its ministries or whether demonstration through deeds takes first place. The thesis of this paper is that both proclamation and demonstration are necessary and required to bring lasting reconciliation; first between people and the Creator, then between people. Only human-Creator reconciliation can provide the means to effect true and enduring reconciliation between human individuals and societies. This paper will examine the strengths and weaknesses of William Carey, Mother Teresa, and contemporary missionary work in Bengal and the successes and failures their methodologies have brought in the work for real reconciliation.

**Bio:** Sydney Dixon (PhD student) is serving in her eighth year as a church planter in South Asia and previously served for five years as a missionary to university students in Eastern Europe. She has developed training for a U.S. ministry and missionaries preparing to serve worldwide.

## Mahler 5/7: Missiological

Phil Wagler (World Evangelical Alliance) [phil.wagler@reconciled.world](mailto:phil.wagler@reconciled.world)

*Reconciliation: The Emerging Paradigm Shift in Mission* (Video)

In *Transforming Mission*, which explores the historical paradigm shifts in mission, David Bosch writes, "...we find ourselves, at the moment, in the midst of one of the most important shifts in the understanding and practice of the Christian mission" (p.xv).

Famously, Bosch proposed a new emerging postmodern paradigm of mission rising from the increasingly ineffective and questionable Enlightenment approach that shaped - and continues to impact - much of the way mission is approached. Bosch's new paradigm points to mission as "Church-with-others," "Missio Dei," "Quest for Justice," "Liberation," and "Ministry by the Whole People of God" (among others). He is inspiring, and broad, in terms of what form a new faithful paradigm will take, writing, "The new paradigm is therefore still emerging and it is, as yet, not clear what shape it will eventually adopt" (p.349).

That was three decades ago. So, what shape is the new paradigm beginning to adopt?

In this paper, I will propose that shifts in culture, and the perspective of Christianity particularly in western societies, points to a new paradigm of Mission as Reconciliation. The Enlightenment approach to mission that shaped much of the modern mission movement is transforming into a "sent-ness" of God's people as a reconciling force in a fractured world. The church must embody the gift of reconciliation, embrace the ministry of reconciliation, and witness to and experience the peace of Jesus with others in a world shaped by deep divides and polarizations.

**Bio:** Phil Wagler lives in Kelowna, British Columbia with his wife Jen. They have six children and an over-loved dog name Charlie. Phil has served in pastoral, college, and mission agency ministry for over twenty-five years and now serves as global director for the World Evangelical Alliance's Peace and Reconciliation Network. He is author of the book, *Kingdom Culture: Growing the Missional Church* and numerous articles. The Peace and Reconciliation Network began in 2016 and seeks to strengthen the peacemaking and reconciliation work of national evangelical alliances around the world by inspiring, equipping and connecting the church to serve the world with God's whole and reconciling Good News.

## EC Business Center: Missiology and the Black Experience

**Danielle Johnson** (Regent University) [danijo4@mail.regent.edu](mailto:danijo4@mail.regent.edu)

*A Developing Multicultural Framework for Professional Counselors New to Counseling Global Workers*

Professional counselors are not only trained to support and advocate for their patients' emotional wellness but also underrepresented and marginalized communities. The mental health needs of global workers who dedicate their lives to serving God's kingdom often go unaddressed in research, literature, and most counseling practices. However, there are professional counselors from various cultural backgrounds, often without missiological experience, who wonder how they can dedicate their clinical expertise to serving global workers who may or may not share the same cultural understandings. The presenter will address some barriers and misbeliefs that stymie professional counselors without significant experience in missions from specific practice in mental health treatment for global workers. Using active engagement through Kolb's Learning Cycle, the presenter offers a developing framework for supporting the mental health needs of global workers from a multicultural professional counseling perspective.

**Bio:** Danielle Holly Johnson, MA, LCPC, NCC, is a licensed clinical professional counselor and supervisor in the state of Maryland. She graduated from Regent University with a master's in clinical mental health counseling and a certificate of graduate studies in trauma in 2017. She is pursuing a Ph.D. in Counselor Education and Supervision from Regent University. Danielle is also a certified addictions counselor and telehealth therapist for global workers at Valeo. She has led discussions and provided workshops to decrease stigma regarding mental health and substance use treatment. She is also interested in understanding how trauma is experienced and addressed internationally, especially within underserved communities.

## AC Auditorium: Orality

**Enoch Wan** (Western Seminary) [ewan@westernseminary.edu](mailto:ewan@westernseminary.edu)

*Reconciliation and Transformational Change: From the Perspectives of Orality, Narrative Framework and Relational Interactionism*

This paper is a missiological study on “reconciliation” and “transformational change” from the perspectives of orality, narrative framework and relational interactionism. The focus is on the process of starting from “reconciliation” to “transformational change: from “being” to “belonging,” and “becoming”.

**Bio:** Enoch Wan is a research professor of Intercultural Studies, the Director of Doctor of Intercultural Studies & Director of Doctor of Education Program, Western Seminary, Portland, Oregon, former President of Evangelical Missiological Society.

## AC Meeting Room: Arts and Reconciliation

**Elsen Portugal** (Champion Christian College and Global Ethnodoxology Network) [elsenpp@gmail.com](mailto:elsenpp@gmail.com)

*Applying Ethnodoxology to the Ministry of Reconciliation: A Conversation among Theologians, Church Leaders, Missiologists, and Ethnodoxologists (Part 1 of panel conversation over two sessions)*

*Panelists: Karen Fancher (Multnomah Univ), Miguel Lopez (DFBC pastor), Al Tizon (North Park Seminary), and some arts track presenters.*

Ethnodoxology has been developed primarily within the theological study of missions and its intersection with the arts. Its aura of specialization, however, may lead to the impression that it is only applicable to missionaries, artists, and cross-cultural workers. The same may occur among believers of other cultures. But, in fact, ethnodoxology provides not only a broader spectrum of biblically founded worship possibilities but can also impact individual believers and congregations by providing essential scriptural foundation for how they may grow as disciples and serve in the ministry of reconciliation.

This conversation includes a short introductory presentation of the topic followed by a discussion among the panel participants. It discusses the value of ethnodoxology for local church disciples and how it can encourage individual reconciliation with God among the members of the local community as well as reconciliation between divided identities within the body of Christ and beyond.

**Bio:** Elsen Portugal is the Vice President of Academic Affairs at Champion Christian College and serves on the board of the Global Ethnodoxology Network. He has a PhD in Ethnodoxology from B. H. Carroll Theological Institute, bachelor's and master's degrees in Piano Performance, and a Master's in Missions. During his more than 34 years of full-time ministry, he has served as minister of music, as missionary in Germany, Costa Rica, and Brazil, as well as professor and collaborative pianist. Since 2010 his ministry has focused on the role and the application of music and other art modalities in Christian worship and ministry. He and his wife Michelle have 4 grown children and 9 grandchildren, and live in Hot Springs, AR.

## CEWA: ISFM

**Kelly O'Donnell** (Member Care Associates) [mcaresources@gmail.com](mailto:mcaresources@gmail.com)

*Global Integration: My Journey into the Missio Dei Frontiers* (remote)

This is a practical presentation in which I share personal examples as a pioneering Christian psychologist working internationally across sectors. I am especially interested in how my experiences can inform and inspire colleagues to further pursue "common ground for the common good" especially on behalf of least-reached peoples and places. Beginning with a brief overview of the Global Integration (GI) framework that guides and goads my work, I then share examples of my civil society involvement in UN agencies and efforts including the World Health Organization and the General Assembly along with involvement in graduate programs and church-mission settings. I conclude with seven suggestions for colleagues wanting to journey further into the missio Dei frontiers. Core reading: O'Donnell, K. & Lewis O'Donnell, M. (January 2020). "Following Jesus globally: Engaging the world through Global Integration." *Lausanne Global Analysis*, 9(1).

**Bio:** Dr. Kelly O'Donnell is a consulting psychologist based in Geneva and the CEO of Member Care Associates, Inc. (MCA). His multi-sectoral work in mission focuses on staff wellbeing and effectiveness, global mental health and sustainable development, and integrity and anti-corruption. Extensive resources and recent publications-presentations-projects are on the MCA website ([membercare.org](http://membercare.org)) and shared in their monthly Global Integration Updates and Member Care Updates.

4:10-4:45 Parallel Session #10

## EC Auditorium: Practical/Case Studies

**James Alongi** (Dallas Theological Seminary) [jpalongi@gmail.com](mailto:jpalongi@gmail.com)

*The Family as Reconciliation: The Lord's Prayer and the Cross*

In Luke 11:1-13, Jesus' teaching on prayer consistently draws on the analogy of family in response to a request by one of His disciples to teach them to pray as John the Baptist taught his disciples. Luke's purpose of contextualizing a gospel narrative for a Gentile audience required analogical correspondence closer to real life to communicate the Jewish ideals presented by Jesus; to accomplish this, he uses Jewish values of family that are held in common with a broad scope of Gentile cultures yet to be reached by Jesus' disciples.

God's care for His household is represented by the Lord's prayer and the fatherhood displayed by the friend of a man asking for bread at midnight. Yet this care crucially intersects a willingness on God's part to disrupt His household, expressed by Jesus as shamelessness in giving spiritual life to those who ask. As the Son of God, Jesus Himself would experience this disruption; therefore, the real-life analogy by which He teaches the disciples to pray is an evil father who gives good gifts to his children. Furthermore, the concept of forgiveness is presented as complete restoration of relationship, while reconciliation is implicitly depicted as the advancement of relationship into the future. Christ's death and resurrection empowers believers for reconciliation through a closer

analogical correspondence between the family and prayer than the disciples could have anticipated at the time. This has implications for evangelism and missions today, especially in the areas of cultural adjustment and ecclesiology.

**Bio:** James Alongi came to know Jesus Christ as Savior and Lord as a child and has grown the most through relationships with his parents and brothers. Happenings in his life that have been good for his faith have included church, Bible camp, Scripture memory, Bible college, and most recently studying New Testament and Intercultural Ministry at Dallas Theological Seminary, through which he also became interested in missiology in the church and theological education in community.

## Mahler 4: Theological/Biblical - None

## Mahler 2: Historical

**James Jacob Pursley** (Armenian Theological Academy) [gatewayeducationalservices1@gmail.com](mailto:gatewayeducationalservices1@gmail.com)

*The Missional Fruit of Reconciliation: The Impact of Armenian and Turkish Reconciliation over the Armenian Genocide*

This research reviews the historical facts of the Armenian Genocide, and the missiological implications of the removal of the Christian presence from Turkey. The body of the paper focuses on the reconciliation movement among Christian Turks and Kurds with Armenians. These reconciliation meetings began in 2007 and continue until the present. This research cites ethnographic observations, and detailed notes that the author took during these meetings from 2008 - 2019. The visible fruit of reconciliation on both the Turkish and Armenian sides are also documented in this paper. Brave Christian Turkish and Kurdish leaders have chosen to put their reputations and lives at risk by having the courage to publicly confess the Armenian Genocide to their Armenian brothers and sisters. A portion of the research is a translated response of a Turkish pastor to the reconciliation meetings, and comments from the Armenian side. The missiological fruit of the children of the perpetrators, the Turks and Kurds, confessing the sins of their fathers, and the forgiveness of their victims, the children of the Armenians, has led to unprecedented cooperation. The missional fruit of reconciliation includes ministry partnerships between the Turkish and Armenian churches. This research also highlights the prayer movement that has begun from Armenia and among the diaspora for Turkey, and the missions movement of Armenians that are now reaching their Turkish neighbors. This research ends with the covenant document drafted by Turkish and Armenian pastors called The Pasadena Covenant, which highlights their commitment to advance the kingdom of God together.

**Bio:** Dr. James Jacob Pursley is a native of Northwest Arkansas and has been a missionary in the Muslim world since 2002. He currently resides in Yerevan, Armenia. Dr. Pursley is a church planter, and academic dean of a missions school which prepares missionaries to serve in the Turkic and Persian world. Dr. Pursley has been working to sustain local missions through business as mission, and is also co-founder of a business called The Travel Ark. Since 2008, Dr. Pursley has been bringing, Christian Turks, Kurds, and Armenians together and helps facilitate reconciliation over the Armenian Genocide. Dr. Pursley received his Ph.D. in Intercultural Studies from Columbia International University. His academic pursuits have been focused on the application of Reformed Presuppositional Apologetics to Muslim apologetics, and discipleship of believers from a Muslim background. Dr. Pursley is married and has two adopted children.



## Mahler 5/7: Missiological

**Philip Crouse Jr.** (Carolina University) [crousep@carolinau.edu](mailto:crousep@carolinau.edu)

### *A Purpose Set Forth in Christ: God's Mission of Reconciliation in Ephesians 1-2*

God's mission of reconciliation is a theme spanning the biblical narrative. After the fall, God begins reconciling to Himself all things in the cosmos affected by sin, including a sinful humanity alienated from their Creator. Christ's sacrificial work on the cross is the climax of God's mission to reconcile, whereby God makes peace with His creation. However, God's mission does not stop with Jesus' death on the cross. God entrusts the ministry of reconciliation to His reconciled people; the reconciled are called to be reconcilers. While many passages throughout Scripture display God's reconciling work, the breadth and depth in which Paul explores reconciliation in Ephesians 1-2 sets it apart.

The Apostle Paul highlights God's mission of reconciliation in multiple places (Colossians 1:19-23; Romans 5:1-11; 2 Corinthians 5:11-21). But it is in his letter to the church in Ephesus—a letter sometimes ignored in discussions on reconciliation in the Bible—that Paul shares his most expansive thoughts on God's mission of reconciliation. In the opening chapters of Ephesians, Paul explains and celebrates 1) blessing and God's mission of reconciliation, 2) the trinitarian nature of reconciliation, and 3) reconciliation between peoples. Drawing from the Old Testament while looking forward to the culmination of God's reconciling work in the new heavens and new earth, Paul provides readers with an extensive theology of God's mission of reconciliation in Ephesians 1-2.

**Bio:** Dr. Philip Crouse Jr. (PhD, SEBTS) lives in North Carolina with his wife and four children. He currently pastors Germanton Baptist Church in Germanton, NC. He also teaches as an adjunct professor at Carolina University. Philip enjoys researching and writing on pastoral ministry and the intersection of missiology and preaching.

## EC Business Center: Missiology and the Black Experience

**Star Nelson** (Sowing Seeds of Joy) [sowingseedsofjoyinfo@gmail.com](mailto:sowingseedsofjoyinfo@gmail.com)

### *The Necessity for the African American Church to be Reconciled to the Great Commission*

Reconciliation is at the heart of the gospel. The word reconciliation means to renew a friendship or to restore to a right relationship. Paul told the church of Colosse that if anybody was going to be saved—reconciled to God—it must be through Christ. He is the only one who can renew our relationship with God. The African American Church should see itself as a “reconciler” and a force used to bring the nations to the saving grace of Jesus Christ. This presentation stresses the necessity for the African American Church to be reconciled to the Great Commission, and to be a gospel believing, Kingdom Agenda Church that welcomes, sends, and supports cross-cultural missions - the mission is POSSIBLE!

**Bio:** Star Nelson is the co-founder and Chief Operations Officer for Sowing Seeds of Joy, Inc. She is a graduate of Florida State University, former business owner, and a retired postmaster with the US Postal Service. Her passion is to connect, equip, train, and mobilize Black, Brown, African Americans and people of color to be more involved in global missions and outreach. Her gifts and talents have enabled her to bridge the gaps between the body of Christ and the world's hurting communities which has catapulted her into a total commitment to the global Christian movement. Star and her husband Ron, of 41 years, have been instrumental in

igniting the fire for missions where there has been no fire. For 24 years, they have empowered more than 2000 individuals, laypersons, pastors, and their wives, church leaders, youth, and young adults, to experience God by using the medium of short-term missions and exposing them to more than 15 cultures and countries. A plenary speaker at marriage and missions conferences in the US and around the world, Star finds much joy in advancing God’s kingdom. She’s the mother of two and the grandmother of four.

## AC Auditorium: Orality

**John Ferch** (Spoken Worldwide) [johnferch@spoken.org](mailto:johnferch@spoken.org)

### *Relational Training for Oral Bible Translators: A Case Study*

Bible translation has traditionally been a highly academic and mechanistic exercise requiring a high degree of literacy. Oral Bible Translation has recently emerged as an alternative approach to written translation, providing an end-product that is immediately useful in oral communities. However, the “back-end” processes that produce these oral translations can still depend on a literate translation team that can navigate printed Bible study resources and manage a software-driven translation workflow. This case study demonstrates how a relationally-oriented approach to oral Bible translation can promote locally-owned processes from the very beginning, resulting in an accurate and natural collection of oral Scripture recordings that does not depend on a literate translation team. It traces how relational training methods were used to guide the translation of Mark’ Gospel through an entirely oral process. The steps of exegesis, internalization, drafting, community testing, consultant checking, and final recording are discussed.

**Bio:** John Ferch serves as Oral Bible Translation Consultant/Trainer with Spoken Worldwide. In this role, he mentors indigenous translation teams in oral preference cultures around the world. This is an intensely relational process as translation principles are developed entirely through oral exegesis and experiential learning. Prior to joining Spoken, John served for six years at Alaska Bible College, where he learned the importance of orality while training indigenous Alaskan ministry leaders in the formal academic context. John holds a Doctor of Intercultural Studies from Western Seminary, as well as M.Div. and BA degrees from Moody Bible Institute. He lives in St. Louis, MO with his wife Katie and their three children.

## AC Meeting Room: Arts and Reconciliation (Session 2 of 2) Continued from Session 9

**Elsen Portugal** (Champion Christian College and Global Ethnodoxology Network) [elsenpp@gmail.com](mailto:elsenpp@gmail.com)

*Applying Ethnodoxology to the Ministry of Reconciliation: A Conversation among Theologians, Church Leaders, Missiologists, and Ethnodoxologists (Part 2 of panel conversation over two sessions)*

*Panelists: Karen Fancher (Multnomah Univ), Miguel Lopez (DFBC pastor), Al Tizon (North Park Seminary), and some arts track presenters.*

## CEWA: ISFM

David Taylor (Christian Aid Mission) [davebogs@gmail.com](mailto:davebogs@gmail.com)

### *Reconciliation as Frontier Mission Strategy*

We have sometimes assumed that near-cultural neighbors are not the most effective candidates for frontier mission. While this may be generally true, there are many exceptions to this in history and especially at the present time. Today the vast majority of pioneer missionary work among unreached people groups is happening through “proximate missions”. We will explore the importance of reconciliation missions in this context and its role in frontier mission strategy. Challenges and complications will also be addressed with some suggestions for best practices.

**Bio:** David Taylor served as a missionary with the Frontier Mission Fellowship in SE Asia. He currently serves as president of Christian Aid Mission and chairman of COSIM (Coalition on the Support of Indigenous Ministries). He is the author of *Eternal Vision* and editor of the Global Mission Database.

5:00-6:00 PM Business Meetings

## EC Auditorium: EMS Business Meeting

## CEWA: ISFM Business Meeting

6:00-7:15 PM Dinner

7:30-8:45 PM Plenary D

## EC Auditorium

Darren Duerksen (Fresno Pacific University) [Darren.Duerksen@fresno.edu](mailto:Darren.Duerksen@fresno.edu)

### *Agents of Reconciliation: Ministers of Christ on a Fractured Frontier*

This presentation will highlight an important context for reconciliation: the family and community fragmented by contending views of “religion.” As is well known, Western enlightenment thinking and colonialism solidified the category of “religion” as something that could be analyzed and believed separate from its communal context. For Christians the Christian religion became synonymous with the gospel and thus, in calling people to accept the gospel, also called them to substitute the Christian religion for their own religion.

Unfortunately, this way of presenting the gospel and Christian religion severely damaged family and community relationships, who understood religion as deeply entwined with their lives and relationships.

Though it is true that Christians are called to prioritize Christ and God's kingdom above all other allegiances, and that, for many, this creates tensions and divisions in family, might there be other ways to understand the relationship of the gospel to religious families? Those involved in missions have in recent years discussed persons sometimes called "insider Christ-followers" - persons who follow Christ but remain a part of their religious community (such as "Muslim followers of Christ"). I propose that one of the motivations of at least some insiders is to heal and restore the legacy of fragmentation of modernism and colonial missions. As they follow Christ and prioritize biblical scripture, they also resist the pressures to participate in the colonial narrative and logic of "converting" religions. I discuss some examples of such insiders and propose that, while theirs is only one way of following Christ in their context, it is nonetheless one that prophetically presents a reconciling "gospel of the family" from which we can learn.

**Bio:** Darren Duerksen (PhD, Fuller Seminary) is associate professor and program director of intercultural and religious studies at Fresno Pacific University. He has served and conducted extensive research in India, and has produced articles, podcasts and curricula on interfaith cooperation. He is the author of *Ecclesial Identities in a Multi-Faith Context: Jesu Truth-Gatherings (Yesu Satsangs) Among Hindu and Sikhs in Northwest India* (Pickwick, 2015), and co-authored with William Dyrness, *Seeking Church: Emerging Witnesses to the Kingdom* (IVP Academic, 2019).

#### **Response: Alan Howell**

**Bio:** Alan Howell (MDiv), his wife Rachel, and their three daughters resided in Mozambique from 2003 to 2018 as part of a team working among the Makua-Metto people. He is currently serving as the Visiting Professor of Missions at Harding University.