



Evangelical Missiological Society National Conference 2017

Abstract Booklet

FRIDAY SEPTEMBER 15, 2017

1:30-3:00 PM Plenary #1 Event Center Auditorium

Dr. Allen Yeh (Cook School of Intercultural Studies, Biola University) *"Give Us Friends!": V.S. Azariah and the Call for the Four-Self Church*

Coffee Break 3:00-3:30 PM (Event Center Kitchen)

3:40-4:15 PM Friday Parallel Session #1

Event Center (Auditorium) - Michael Badriaki (George Fox University) - *Unmasking Fear, Anxiety, and False Guilt When Helping in Missions* (Not recorded)
When Helping Works is about sharing the gospel of Jesus Christ and the quality of Christian service in missions both locally and globally. Have you experience challenges in sharing your faith? Jesus said, "As you sent me into the world, I have sent them into the world." (John 17:18) Jesus was sent to seek and save the lost. If God the Father sent Jesus into the world to interact with sinners in order to redeem them, what then should short-term and long missions be about in the 21st century? All missions' activities, today must reflect God's mission of love demonstrated in sending Jesus Christ who gave His life on the cross. Christians united in their brotherly and sisterly love for one another from anywhere to everywhere, should enact Christ's love in both Word and deed. What a powerful witness for Christ to a broken world! Now that' when helping works!

Event Center (Atrium) - Jerry Ireland (Pan Africa Theological Seminary) jerry.ireland@agmd.org - *Church Growth and the Global South: Toward a Biblical and Missional Ecclesiology* (Recorded)

One of the most prominent divides in Evangelical missiology comes from divergent understandings of Jesus' command to make disciples of all nations (Matt. 28:18-20). This divide represents in many ways different approaches to missions by church growth advocates from the West and radical discipleship proponents from the Global South. The divide between these approaches, commonly referred to as "frontier missions" and "holistic mission," centers especially on the meaning of the words "evangelism" and "discipleship." This paper evaluates critiques of the Church Growth Movement (CGM) by scholars from the Global South—specifically, René Padilla, Orlando Costas, and David Bosch. I propose that both approaches have something to offer and a solution can be found in the articulation of a biblical and missional ecclesiology.

Event Center (Business) - Diane Stinton (Regent College) dstinton@regent-college.edu - *Koinonia (Fellowship) around the Mwaki (Fireplace): Reflections on 21st Century Global Theological Education* (Recorded)

This paper explores ways in which the New Testament concept of koinonia – that profound, purposeful fellowship in Christ among diverse believers in the cosmopolitan Mediterranean world of the first century CE – might take on new reality within 21st century global Christianity, specifically in relation to

theological education. Reflection focuses on the praxis of GoGlobal courses from Regent College to Kenya and Costa Rica, with consideration of theological and educational outcomes.

CEWA Auditorium - Brad Gill (Senior Editor, IJFM) brad.gill@ijfm.org - *Frontier Theologizing in Global Conditions* (Recorded)

There's a new dynamic happening at the grassroots of theological reflection on the frontiers. Old cultural and religious frontiers appear to be receding in the tide of globalization, but are they really? A riptide of modern and post-modern realities is following in the wake. This session will review some of the global conditions that are creating a new flux on the frontiers, and will suggest some of the typical realities that characterize these "hermeneutical spaces." Any attempt at "frontier theologizing" requires a new sensitivity to the emerging voices in these frontier contexts, and a more determined collaboration with these receptor populations. This opening address provides an introduction to ISFM 2017 sessions on Grassroots Theology and the Frontiers (see Prenger, Duerksen, Pennington and Dyrness).

Activity Center (Meeting) - (panel of seminar presenters) - Opening panel: Why It Is Important to Keep Theology, Mission, and the Arts in Conversation

Activity Center (A) - Andy Pfleiderer (Moody Bible Institute) Durrova@gmail.com - *Always Hope, Always Risk: Complexities Surrounding al-Shabaab Recruitment and Implications for Evangelism and Discipleship in Kenya and Beyond* (Not recorded)

The literature, fieldwork, and the Word expose complexities of al-Shabaab recruits and potential recruits on a continuum of commitment which reveal opportunities for connecting that are full of hope and risk. They also point to an approach for evangelism, discipleship, and recruitment prevention, but, as Jesus indicated, a path that leads into multi-dimensional conflict: conflict with al-Shabaab and its sympathizers, conflict with governments seeking to prosecute defectors, and conflict within religious communities and families. Since Jesus came to bring a sword and turn members of families against one another, the way forward is complicated. Furthermore, the complexities, debates, and confusion surrounding issues of radicalization seem to point to the work of Satan who may change his strategies as soon as we begin to trace them. Groups such as GUREM demonstrate that "greater is He that is in us!" (1 John 4:4).

Activity Center (B) - Danbo Wang (Biola University) danbo.wang@biola.edu - *The Implication of Spiritual Formation for Chinese Christians Influenced by Confucianism* (Recorded)

Many Chinese Christians are deeply influenced by Confucianism. Their habitual thought pattern, which is characterized by a strong sense of shame, performance orientation, moralism, fear of authority, unhealthy comparison and competition is brought into the Christian life. The result is that many Christians including pastors and elders feel dry and even burn out in their spirit. This paper explores (1) the history of Confucianism, (2) its religious dimension, (3) impact on Chinese Christians and churches, (4) the weaknesses of Chinese urban church discipleship models, and (5) proposes to apply spiritual formation to address the issues in order to help Chinese Christians open their hearts honestly to God and enjoy the freedom and living water of life which Jesus has promised.

Activity Center (C) - Joanne Pepper (Trinity Western University / ACTS Seminaries) jpepper@twu.ca - *Contrastive Means of Theologizing in Western and Majority World Contexts* (Recorded)

While the truths of Christian faith are timeless and universal, new contexts bring new understandings. Theological reflection from the Majority World needs to be heard, considered and brought into conversation not just with missionaries and missiologists, but with Western theologians and laymen. This presentation seeks to elucidate how differing points of departure in socio-spiritual inquiry inevitably shape both questions asked and conclusions reached by Western and Global Theologians.

Activity Center (D) - Miguel Angel Palomino (FATELA & Liberty U) mapalomino@live.com - *The Latino Immigrants: The Silent Missionary Movement of the 21st Century* (Recorded)

In this presentation, I will explain some of the cultural imperatives at work and illustrate some of the differences between societies. I will then explain some implications of these heritage cultural types for working with people and for Christian communication and mission work.

4:25-5:00 PM Friday Parallel Session #2

Event Center (Auditorium) - Edwin Zehner (Walailak U, Thailand) ezechner1@gmail.com - *When Helping Works: Models of Effective Religious Philanthropy from Southern Thailand* (Recorded)

Corbett and Fikkert's (2009) *When Helping Hurts* advocates an "asset-based community development" helping strategy that builds mostly on resources a community already has. James Ferguson's (2015) *Give a Man a Fish* explores positive side effects of unconditional government payments to the poor. The two approaches are complementary. The model in *Give a Man a Fish* applies best to direct government payments. The *When Helping Hurts* suggestions seem more appropriate for religious organizations, which normally have limited resources, shifting interests, and accountability to funding sources outside the culture. Furthermore, the best private efforts often build on initiatives from within the communities, supplemented by people and organizations providing complementary networks.

Event Center (Atrium) - Wesley Seng (South America Mission) wes_seng@yahoo.com - *Letting the Lion Out of the Cage: The Need for Biblical Theology in Indigenous Theological Education* (Recorded)

My paper is a discussion and a call for a return to the simple yet complete study of the Scriptures as they came to us. In learning institutions for ethnic or indigenous groups, the pendulum in instruction seems to swing between two extremes: systematic theology or orality. Indigenous people DO think. They are not satisfied with mere orality. They desire to handle the Word of God for themselves. However, a European/North American treatment in systematic theology does not help them to a mature application of Scripture in their own context. Forty six years of teaching has shown me the futility of trying to force foreign learning methods into majority world thought patterns. The Scriptures, like a lion, have a powerful impact if allowed to be taught, applied and interpreted in the local context.

Event Center (Business) – Anna Daub (Southeastern Baptist Theological Seminary) adaub@sebts.edu - *The Missing Female Voice in the Majority World: Cultural and Economic Reasons Women are not in Theological Education* (Recorded)

With the current shift of global centers of Christianity, an emphasis on theological education in the majority world has followed. At the same time, due to current women's rights issues, many people are scrutinizing the lack of women in theological education in both Western and majority world contexts. While multiple theological issues add to this debate, several cultural and economic reasons also deter women from entering formal theological education in the majority world. This paper will investigate some of these issues and give suggested methods for encouraging majority world women to pursue both informal and formal theological education.

CEWA Auditorium - Kevin Higgins (President, William Carey International University) kevin.higgins@wciu.edu - *Majority World Theological Development: A Role for the University?* (Recorded)

Since the rise of the university as a "form" for the "function" of education and training, the relationship of university and mission/ministry training has taken several paradigmatic turns. This presentation will overview that history, and discuss possible new directions and "disruptive innovations" for new paradigms.

Activity Center (Meeting) - Katie Hoogerheide (GIAL) katie_hoogerheide@gial.edu - ***Artistry & Theology Meet in Biblical Hebrew Poetry*** (Recorded)

Drawing on examples from Psalms and other poetic passages, this study demonstrates the interpretive impact of considering the interplay of form and meaning in biblical Hebrew poetry. Analysis of artistic elements such as the poetic devices of the original language may reveal layers of meaning not readily seen in most translations, providing the opportunity to explore implications for translation principles.

Activity Center (A) - George Shakwelele (paper read by Ken Nehrbass) (Biola University) - ***Exploring Effective Approaches for Presenting the Gospel in a Society that is given to Ancestral Worship in Zambia*** (Not recorded)

In this paper, I seek to explore effective approaches for presenting the gospel in a society that is given to ancestral veneration in Zambia. The focus of the discussion will be to establish effective contextualization models for communities that are engrossed in ancestral worship. In addressing this topic I will start by discussing African Traditional Religion in a general sense since it is the framework in which ancestor worship occurs. I will then give a description of an ancestor and the meaning of ancestral worship, including its place and practice in our society. I will look at the Bible's posture toward ancestral veneration. Specifically, what should the response of the church be to this phenomenon? What is its response to ancestral veneration in terms of contextualizing the message of the Bible and managing the theological controversies that go with it? I will close with some comments on church interfaith and concluding thoughts

Activity Center(B) - John Tan (Trinity International University) cstan@zteam.biz - ***Contextualizing Theological Education in China for House Church*** (Not Recorded)

Five house church seminaries in China were studied, especially on their MDiv curriculum design. What have they contextualized their MDiv programs? Why and why not? There are also some reflections and suggestions for the missionaries and seminaries in the US.

Activity Center (C) - Timothy Robbins (Asbury Theological Seminary) tim.robbins@asburyseminary.edu - ***Engaging Honor/Shame, Power/Fear and Innocence/Guilt Worldviews in Evangelism Training*** (Recorded)

Westerners are accustomed to presenting the Gospel from a perspective of guilt and innocence. For several decades their Gospel presentations have relied heavily upon Paul's epistle to the Romans because this approach resonates with them. For people who have been raised primarily in honor-shame cultures, this may not be the best approach. An emphasis on how Christ's resurrection remedies humanity's shame and restores honor to God's creation may be more effective with them. Likewise, people immersed in power-fear worldviews may have little interest either in the remission of sins or in the restoration of personal and corporate honor. They will likely be more responsive to news of a savior who is powerful enough to overcome forces of evil and alleviate their fears of the underworld. Those who teach evangelism in our pluralistic communities should become acquainted with the worldviews of their audiences and adjust their biblical presentations accordingly.

Activity Center (D) - John Wang, Pastor (First Baptist Church of Flushing) fbcijohnwang@yahoo.com - ***Let's work together, hermanos/as! Theological reflections from a Hispanic Asian perspective*** (Recorded)

Many have contributed the development of Latino/a theologies. It is the fruit of an intense effort of self-theologizing within the Hispanic community in North America. The discussions are usually associated to themes like marginality, poverty, mestizaje, immigration, etc. In this paper, the author will reflect these topics from the perspective of a Hispanic Asian pastor . He will discuss their commonalities and uniqueness by comparing with the experience of other minority groups in North America and call for a more collaborative effort in doing theology.

5:10-5:45 PM Friday Parallel Session #3

Event Center (Auditorium) - Aminta Arrington (John Brown U) AArrington@jbu.edu - ***The Missing Piece: What World Christianity Can Contribute to American Evangelical Social Action*** (Recorded)

The American evangelical understanding on mission and social engagement remains muddled. While there is a flurry of grass roots participation in short-term missions, community development, and other forms of social action, such activities are undertaken less because of community consensus, and more because of individual conscience. Much writing has been done by both theologians and practitioners, but the discussion has been taking place not at the center of evangelical thought, but at the margins. It is still a side issue. As a result, evangelical social action does not fall under an overarching theological canopy. In this paper, I will argue that world Christianity has much to impart that could give theological focus and guidance to American evangelical social action.

Event Center (Atrium) - Mark R. Kreitzer (Grand Canyon University) Mark.Kreitzer@gcu.edu ***The Honorable Older Brother-Firstborn Theme in Scripture: Majority World Christological Implications for Theological Education*** (Recorded)

The NT portrays Jesus with the honorific status-titles of "older brother" and the "firstborn." The deep Christological roots, however, begin in the OT with the creation of Adam as YHWH's firstborn, continues through the battle between Cain and Abel. Further, the theme is seen in the "seed" line of the Messiah as the status of the firstborn was not always given to the actual first male fruit. The principle then continues through the calling of David, the last born, given firstborn status over Israel. The nation splits but looks forward to being healed by the last Firstborn of David's line, Jesus, who inherited his Firstborn title as well as that of Adam (Second Adam). As such He inherits all authority over heaven and earth and all its peoples. Last, the paper explores how this theme resonates with the Christology of the Asian and African continents.

Event Center (Business) - David Dunaetz (Azusa Pacific University) ddunaetz@apu.edu - ***Cognitive Science and Theological Education in Technologically Developing Countries*** (Recorded)

Cognitive science is the interdisciplinary study of human thoughts, feelings, and the associated processes, including learning. In the past 50 years, tremendous progress has been made in understanding how people learn. Missionaries and theological educators can make theological education more effective in the majority world by understanding the concepts of automatic and effortful processing, the spacing effect, and the testing effect. Since the use of technology is rapidly evolving in many parts of the world, cognitive science also provides insights into some of the educational pitfalls associated with technology. Technology-based distraction in the classroom is especially dangerous. Outside of the classroom, technology may make time-management more difficult, leading to poor study habits. An inappropriate use of multimedia in the classroom may impede learning rather than enhance it. Increasing use of technology is often accompanied by economic growth which may also impact theological education.

CEWA Auditorium - Kurt Anders Richardson (Graduate School of Applied Linguistics) kurt_richardson@gial.edu - ***The Face of God and the Face of Shame: Is the Honor / Shame Framework Theologically Relevant?*** (Recorded)

Various approaches in anthropology and related sciences have endeavored to capture honor/shame dynamics and how they function in human communities and relationships. This paper explores some of these as they relate to theological method and practice. Some of the leading issues for theology include the translation of key biblical terms, exegesis of prominent passages, and how central or peripheral these dynamics are for soteriology and ethics.

Activity Center (Meeting) – James R. Krabill (Anabaptist Mennonite Biblical Seminary) jamesk@mmnworld.net - *Ten Theological Impulses Shaping the Church's Musical Diet and Practice in Many Majority World Contexts* (Recorded)

Both the context and the content of hymn composition and transmission is much different in many majority world settings than it is the "Western Church." This seminar will explore some of those differences by highlighting the influences of orality, community-based artistic creation and expression, gender roles, culturally-shaped aesthetics, and the importance of narrative theology. Participant discussion will center on this topic and the eleven other seminars being offered on related topics in the Arts Track this year.

Activity Center (A) - Robert Magoola (Uganda Christian University) robert.magoola@asburyseminary.edu - *Curriculum Development for Theological Schools in Eastern Africa* (Recorded)

Upon returning to my native Uganda from a decade of study in the West, I found the theology students' curriculum had stagnated. With class assignment come prescribed syllabi from Western missionaries which some instructors tweak within limits. While they often decry curricula as largely irrelevant, African scholars have done relatively little to augment or replace them owing to Orobator's said crises, contradictions, and strife and Katongole's triangulated trap characterizing the African context; scholars' attitude to traditional Western education, work commitments and writing habits, institutional politics and pervasive orality. In this paper, I suggest a way forward to address the gap between current curricular irrelevance and necessary African scholarly input.

Activity Center (B) - Rodney Orr (paper read by Mike Pocock) (Dallas Theological Seminary) - *Lessons for the West on Church Growth from the Church in China* (Recorded)

This paper is a summary of the author's experience in China over two summers (2017, 2016) teaching at Peking University and Shandong University and visiting Haidian Christian Church in Beijing and Jinan International Christian Fellowship in Jinan. The observations gleaned of these two churches in China will be assessed and evaluated. The paper will bring out how both sides can benefit from each others successes, but the emphasis will be on lessons Western Churches can learn from these churches in China.

Activity Center (C) - Don Grigorenko (Cedarville University) donald.grigorenko@gmail.com - *Reconceiving Theology: Influencing Factors to the Formation of Theology* (Recorded)

Many evangelicals, evangelical professors of theology and even missionaries function with an essentially static understanding of theology rather than a dynamic one. But more accurately, theology develops and changes over time. And further, theology develops differently in different cultural and historical contexts. This paper develops the factors that influence this development. These factors include language, conceptual resources, and pressing questions and challenges to the church. Further, there is no privileged set of linguistic or conceptual resources, and no privileged set of contextual questions. All theologies are contextual. The paper concludes with a definition of theology that accounts for these factors.

Activity Center (D) - Dr. Ruben ("Tito") Paredes (CEMAA/United World Mission) tparedes20@gmail.com - *The Latin American Doctoral Program in Theology (PRODOLA): Challenges and opportunities* (Recorded)

The paper tries to explore the question: What are the major challenges and opportunities in pursuing a PhD degree in Theology in Latin America today? the case of PRODOLA. The paper will provide an overview of PRODOLA during its 16 years of existence, brief history, the need it has tried to meet, philosophy of education, the vision, the mission, and objectives of the program. The paper will try to assess some of its outcomes, challenges, opportunities and the way forward toward the future.

5:50-7:15 PM Dinner in Dining Hall

7:30-9:00 PM Plenary #2 Event Center Auditorium

Event Center (Auditorium) - Tite Tienou, (Research Professor of Theology of Mission; Dean Emeritus and Tite Tienou Chair of Global Theology and World Christianity at Trinity Evangelical Divinity School) ttienou@tiu.edu *The Contribution of Missiology to Global Awareness for Theological Education in North America* (Recorded)

We live in a world context where humans are aware of the inter-connectedness of their lives as never before while, at the same time, forces of fragmentation seem to pull societies apart and away from other societies. The intersection of the global and the local is the lived reality where Christian theological and theological education occur. This presentation contends that the concrete reality of life in North America as a complex set of mission fields requires the assistance of missiology and missiologists. We will explore aspects of the contribution missiology can make to the vitality of theological education in North America.

SATURDAY SEPTEMBER 16, 2017

8:00-8:35 AM Saturday Parallel Session #4

Event Center (Auditorium) - Beth Grant (Assemblies of God Theological Seminary) beth@dlgrant.com - *Anti-trafficking Front and Center in Missiological Curricula, Teaching and Student Engagement* (Recorded)

The injustice of global sex trafficking has changed dramatically over the past decade: politically, economically, geographically, culturally, and spiritually. Unfortunately, traffickers are quick to change their strategies as needed in order to not only perpetuate but even maximize the scope of their networks of exploitation. But are we as missionaries as strategically aware and adaptive for the sake of our redemptive God-given mission among the vulnerable and prostituted? This session will explore ways in which missionaries engaged in anti-trafficking work and survivor aftercare are learning to adapt their methods and approach in order to engage more effectively in their context of ongoing change. It will also focus on key components that are essential for ministry to victims in any time and place to realize freedom, dignity and their ultimate new identities as sons and daughters of God.

Event Center (Atrium) - Tim Hatcher (SIL / GIAL) tim_hatcher@sil.org *Bible Translation, Theology, and Identity* (Recorded)

Missiologist James Maxey describes Bible translation as “an activity of identity building and maintenance.” Using three historical examples – the Mediterranean, the Caucasus, and sub-Saharan Africa – this paper examines the critical issue of identity in Bible translation and Christian ministry using Tippet’s “incorporation” and Hibbert’s “identity negotiation” models. Where vernacular Bible translations have been completed, identity building has proven critical to widespread conversion and the maintenance of Christian faith in the face of persecution. A greater focus on the role of minority languages and minority identities is likely to improve student satisfaction and provide better educational delivery in theological institutions. Additional case studies demonstrate that minority language Bible translations provide theological institutions with a rich and often underutilized resource for teaching theology more deeply, for both majority and minority students.

Event Center (Business) - Jayakumar Ramachandran (Indian Institute of InterCultural Studies) jkbbcm@gmail.com - ***Theological and Missiological Global Education in the Light of Missional Challenges in the Majority World*** (Recorded)

Paper has four major divisions apart from introduction and conclusion. Study is delimited to South and South Asian countries, which is a major segment and an ideal representation for missional challenges in the majority world. First section is a depiction of the multidimensional challenges of contemporary mission and theological education in the region. Various challenges in missions and churches including the state of the plurality of religions, neglected strategic communities, nominalism in churches, dubious church growth, emerging resistances, fanaticism etc. are some of them. Detoured purpose of theological education, diluted operational system of institutions, and absence of indigeneity are some of the other challenges being highlighted. The third section presents suggested solutions to the challenges elaborated in the previous sections. The last section concludes with missiological suggestions to the missional leaders and theological educators operating in South and Southeast Asia as well as the West for their way forward.

CEWA Auditorium - J. Paul Pennington (Journey Services) paul@journeyservices.org - **Mandali and Satsang: Dayanand Bharati on Bhakta Expressions of Ekklesia, Fellowship, and Community** (Recorded)

There seems to be a common misconception among Christians that incarnational believers are mostly individualistic and isolated in the way they follow Jesus. While this is sometimes true, it is not always so. Dayanand Bharati (author of Living Water and Indian Bowl) has lived as a Hindu follower of Jesus for thirty years. His writings on fellowship and community are available through his books and blog. Bharati graciously permitted the presenter to summarize and present some of his key reflections on the need for mutual encouragement and instruction among the network of Yesu bhaktas he serves in India and around the world. His writings both challenge and clarify the “individualist” stereotypes with which some Christians judge and reject these believers. When we dig deeper, we discover that concerns he raises about fellowship actually represent familiar concerns to church-centered Christians—concerns we must all address for healthy expressions of ekklesia.

Activity Center (Meeting) - Kofi Amoateng (Asbury Theological Student) kofi.amoateng@asburyseminary.edu - ***Engaging Theology and Theological Education in the Majority World: Recognizing Visual and Symbolic Theology from the Akan People's Illustration*** (Recorded)

This paper argues that in the Majority World the symbolic enjoys an important space in communication and in the construction of reality. The paper therefore recommends that theological education for the majority world must recognize and emphasize the visual as well as the symbolic in theological education for missions and theological constructions. I will be using the Adinkra Symbols of the Akans of Ghana in this paper for purposes of illustration. Ultimately, this paper is necessary for two reasons. First, it will help to point to the crying need for Visual and Symbolic Theological Education for seminarians in the Majority World, and second, it will help to recognize the need for appropriate training of missionaries who will eventually work in Majority World contexts.

Activity Center (A) - Kurt Anders Richardson (Graduate Institute of Applied Linguistics) kurt_richardson@gial.edu - ***Contemporary Qur'an Research and Missiological Understanding of Islam*** (Recorded)

The recent scholarship of the Qur'an in light of its 6th and 7th century context has revealed a significant background in biblical traditions from the Syriac church and other Middle Eastern Christian communities. As the Islamic communities of the world attempt to cope with civilizational crisis and conflict among their traditions, an emergent messianism that embraces the biblical gospel is also becoming evident. This paper outlines theologically some of the new developments in Qur'an research as the written form of Mohammad's homiletic legacy and the potential impact upon the full embrace of the biblical gospel within the Islamic world.

Activity Center (B) - Martin Shaw (WorldVenture) - *Christianity Made Locally and Western Evangelical Hyperopia: An Overlooked Source for Theological Development* (Recorded)

In the development of theological understanding one challenge is being able to fully address each unique cultural setting in a way that fully integrates the truths of the Gospel into the lives of the believers there. Without such understanding the development of a relevant and beneficial theology will not be realized. This paper recognizes multiple avenues of approach that are beneficial in the development of a contextualized theology. It identifies one approach which is all too often overlooked, that of indigenous churches on the fringes and the unique cultural questions and answers they provide. Using what has taken place in Japan in theological formation as a case study, the paper will explore how locally developed groups with Christian foundations can aid in developing a more complete contextualized evangelical theology.

Activity Center (C) - John Cheong (Asian Centre for Mission, Southeast Asia) - *Polycentrism in Majority World Theologizing: An Engagement with Power and Essentialism* (Recorded)

This presentation begins with a brief overview of the majority context theological school system in Southeast Asia. Students study sacred texts in the original language, aided by interlinear texts and free translations and commentaries in their own language. Two recent case studies on engaging these theological schools will be presented. The first case study will briefly examine the study of Scripture in a small but growing number of these schools. The second case study will briefly examine the growth of peace seminars at these schools in multiple Southeast Asian countries.

Activity Center (D) - Wilmer Villacorta (Fuller Theological Seminary) wilmerv@fuller.edu - *Liberation of Education: A Paradigm from the Global South & Its Contribution for Missiological Innovation in North America* (Recorded)

In recent years theological education has been interested in engaging realities/perspectives from the Global South. There is a need for global reciprocity to enhance theological/missiological education for students and graduates. In this essay I first identify broad challenges to theological education and how missiological education can position itself as theological mission education. Then I discuss three assumptions guiding this essay as a prelude to integrating and setting key practices based on Paulo Freire's adult education theory. I then offer three essentials of Freire's philosophy of education concluding that a paradigm from a majority world nation can assist to revitalize/innovate missiological education in North America.

8:45-9:20 AM Saturday Parallel Session #5

Event Center (Auditorium) - Glenn Miles (up! International / Oxford Centre for Mission Studies) drglennmiles@gmail.com *Sexual Exploitation - Making Headway in Cambodia and Beyond* (Recorded)

In 2005, an NBC documentary 'Children for Sale' was aired around the world showing young children in Cambodia selling sex to sex tourists. This created a strong reaction from the public including the faith based community. A number of organisations committed themselves to address this issue. Dr. Glenn Miles was involved with Helen Sworn in the early days of setting up Chab Dai a network of now over 50 Christian organisations. As a coalition these organisations have been able to identify the needs, develop strategies and best practice for prevention, addressing demand, advocating with the Government and UN and rehabilitation and re-integration of survivors. Ongoing research has proved vital in understanding the evolving landscape. As a result the problem hasn't gone away but it is much better understood and accessibility to children has decreased considerably. Others around the world are learning from how it was done in Cambodia.

Event Center (Atrium) - Sue Russell (Asbury Theological Seminary) sue.russell@asburyseminary.edu - ***What Happens When a Community Sets the Agenda for Bible Translation?*** (Not Recorded)

I remember the moment it happened. We had just left the pastor's house after changing the dates of a translation checking session when God spoke clearly, "Sue, that is not your decision to make." That moment changed how I saw my role, not as the leader of an SIL run project but as the facilitator to aid the Galat community with their dreams and their desires for their churches. In this paper I tell the story of what happened when a community set its own agenda for a translation project that allowed them to centralize the resources of the 60-70 Galat churches. I will first discuss how a community agenda changed the methods of Bible translation checking to fit their cultural expectations. I then talk about how the responsibilities of the committee expanded to include development, evangelism, music, and literacy. Finally, I talk about the transition of my role in the translation project.

Event Center (Business) - Brian Bain (North East Africa Theological Seminary (Empower One) brian@empower-one.org - ***Death of the Professor as a Model of Christlike Discipleship*** (Recorded)

Dying to self is at the core of Christ's call to discipleship. In this setting, I propose that genuine discipleship, and therefore theological education, can only be successful when built on a model of dying to self. In the absence of dying to self, Christ cannot be genuinely revealed and life change will not take place. Based on this, the key to successful theological education in the majority world is for the professor to "die" that their students may experience Christ and follow in His footsteps. The idea of the "death of the professor" is a microcosm of what genuine learning and discipleship looks like. The professor "dies" when their students engage in the learning process beyond them; no longer needing them. This requires Christlike humility (dying to self) on the part of the professor that is then transferred to the student who then transfers it to the community.

CEWA Auditorium - Chris Maynard (Data Analysis Consultant, Global Church Planting Network) Chris.Maynard@transforminginformation.com - ***A Global Quantitative Study of Church Planting Needs by Nation*** (Recorded)

Working with GCPN, the Global Church Planting Network, the author developed a data model to suggest where in the world is the need for new churches and where are the evangelical Christians who might plant them. The results have been used for strategic level education and decision making within GCPN, Camino Global and GACX (Global Association for Church Multiplication). While essentially following a national saturation church-planting paradigm, the model casts interesting light on least-reached people group thinking, on the continuing need for international missionaries, and on the relative contributions we can expect from newer sending nations versus traditional senders. The paper has so far been translated into Spanish and Amharic. The talk will expose some of the fundamental convictions that drove the multi-year process of development, and the challenges it poses to some existing paradigms of mission.

Activity Center (Meeting) - Bryan Varenkamp (SIL) & Wendy Atkins (GIAL) ***Local Theologizing through Arts-Based Trauma Healing (Part 1)*** (Not Recorded)

From human trafficking to rebellions, natural disasters and beyond, traumatic events afflict the lives of many people throughout the world. Trauma creates a barrier to God and the Bible, the community and even to one's own self. But the Scriptures and the arts address these issues. This participatory two-part session will reveal how the arts and trauma healing facilitate local theologizing, and the importance of using local arts in a trauma-healing ministry. The scope of trauma in the world and the use of artistic expressions to promote biblically-based healing from the wounds inflicted by trauma will be explored. The importance of contextualization will also be emphasized, with demonstrations of how the use of local arts provides means for the traumatized to find healing for their minds, emotions, spirits, and bodies.

Activity Center (A) - Yousef Alkhouri (Alliance Theological Seminary / Bethlehem Bible College) alkhouriy@nyack.edu - ***A Critical Analysis of Naim's Ateek Palestinian Liberation Theology*** (Recorded)

The Israeli and Palestinian conflict since 1948 has uniquely shaped the context and the lives of those living within this region. The Israeli occupation of Palestine combined with the rise of Christian Zionism, which finds scriptural justification for the occupation, has created a sense of urgency for Palestinian Christians to develop a contextual theology that takes seriously their experience and context of crisis. Naim Ateek, a Palestinian/Israeli Anglican priest, proposed a Palestinian Liberation Theology that advocates for social and political justice in the face of oppression. This paper will analyze Ateek's proposal to discern its biblical and theological foundations and discuss the pathways forward in constructing an evangelical response to the dilemma of Palestinian Christians focusing on a missional theology of land, justice, and peace.

Activity Center (B) - Kang-San Tan, Andy Opie (Trinity Evangelical Divinity School) andy.opie@gmail.com - ***Encountering Dual Religious Belonging from an Evangelical Perspective as Proposed*** (Recorded)

This paper explores the theology presented by Kang-San Tan as he presents a view on Dual religious Belonging. In Tan's approach, dual belonging allows for one with a socio-religious past in Buddhism, Islam or Hinduism to retain those aspects of their background which do not conflict with scripture or the supremacy of Jesus Christ. This view is unpacked as the paper examines the ideas of identity and belonging and how Tan hopes to find new ways of contextualizing the gospel among the followers of the major religions of the world. Tan aims to push contextualization beyond a cultural boundary into a religious context, in religionization. The perspective of Tan helps missiology think from the vantage point of one from a Chinese-Malaysian background and religious plurality. This paper will discuss what we can learn from Tan and possible ways to respond to this theology of religions.

Activity Center (C) Mark Harlan (Graduate Institute for Applied Linguistics) mark_harlan@gial.edu - ***The Integrative Model as a Tool for Facilitating Indigenous Theologies*** (Recorded)

In addition to solid biblical, historical and missiological understandings, a theoretical model is essential to developing contextually appropriate theology. The "Integrative Model" is a hybrid that incorporates strengths from various models, employing four phases in a twelve-step process. The Reflection phase focuses on four sources of theology: the Bible, the context, personal experience, and church tradition. The Integration phase identifies contextual issues in need of theologizing. The Development phase specifies the missional purpose, theological content and sociological genre of indigenous theologizing. The Praxis phase concludes the theological process with preparation for action, taking action, and reflection on action. Taking and reflecting on action affects our subsequent reading of Scripture, thereby launching a new iteration in the hermeneutical circle. The paper will provide explanation, diagrams, and rationale for each phase and step in this model.

Activity Center (D) - Alex Zell (Crown College) zella@crown.edu - ***From Little League to the Majors: A Brazilian Talent-based Process for Selecting and Coaching New Ministerial Students*** (Recorded)

In true Latin-American flavor, this paper proposes a parallel between the process of recruiting professional soccer players and discovering effective church-planting pastors. The Brazilian leaders of four evangelical denominations suggested 24 church planters who were known for their successful church start-ups. While entrepreneurial literature was used to gauge the effectiveness of these ministers' efforts, grounded theory was used to develop a Brazilian approach to recruiting, educating and coaching effective church-planting pastors. Almost 700 pages of ethnographic interviews were analyzed with the Ethnograph computer program to draw out new theories. Starting with a large pool of members and, through the process of observation and promotion, the candidates proved their abilities and hard-work. The more productive leaders were promoted to the next level of responsibility. This results-based Brazilian process has produced thousands of new churches throughout the country for the glory of God.

9:30-10:05 AM Saturday Parallel Session #6

Event Center (Auditorium) -Anti-trafficking PANEL-- MC: Kersten Bayt Priest (Indiana Wesleyan Univ) with Beth Grant & Glenn Miles

Event Center (Atrium) -Craig Ott (Trinity Evangelical Divinity School) cott@tiu.edu - *Maps, Improvisation, and Games: Retaining Biblical Authority in Local Theology* (Recorded)

Local theology seeks to address questions and challenges that are context specific but often foreign to the Bible. So how can local theology retain biblical authority while attempting to answer questions that go beyond explicit biblical teaching? Ways of resolving the seeming tension between local theologizing and the normative authority of Scripture will be addressed in this paper. Three somewhat novel approaches to conceptualizing the theological process will be described that can be helpful in resolving this tension. The first is Paul G. Hiebert's idea of critical realism and the analogy of maps. The second is Kevin J. Vanhoozer's idea of theodrama and improvisation. The third is my own concept of game logic and strategy. Each of these three conceptualizations will be briefly described with particular attention to the task of local theologizing and biblical authority.

Event Center (Business) -Pete Unseth (Graduate Institute of Applied Linguistics) pete_unseth@gial.edu - *Addressing Local Topics in Theological Higher Education, not Western ones* (Not recorded)

Since theological teachers have generally studied in a Western theological framework and have Western tools, the curriculum generally addresses the same topics as found in Western models. But this approach to curriculum has at least two major flaws. First, it exports topics that may not be of any interest or perceived relevance to those from other cultures. The second flaw in exporting a Western curriculum is that it overlooks topics that are locally relevant, topics from within the local church community and from the broader culture (though often linked). In Ethiopia, the Orthodox church has struggled with questions about Christ's divinity, at what point did Christ (begin to) have a divine nature? Literal battles have been fought over this issue, but I found myself unaware and unequipped to address this. Church History courses taught by Westerners did not address such questions, but concentrated on topics seen as important by Westerners.

CEWA Auditorium - Darren Duerksen (Fresno Pacific University) darren.duerksen@fresno.edu *Immersing Christian Baptism in Hindu Water: Recent Experiences of Indian Khrist Bhaktas* (Recorded)

This session discusses the ways in which select groups of Hindu Christ-followers, or Khrist bhaktas, are reframing the nature and practice of baptism within their Hindu contexts. Some small groups in south and north India reshape the practice as a guru diksha – an initiation into the teachings of the guru. Doing so realigns the practice socially and theologically in important ways. Another group in Varanasi, the Catholic Matridham ashram, attracts upwards of 5,000 Khrist bhaktas every Sunday for a satsang, or worship service. In a way unique among Catholics the leaders of Matridham de-emphasize the sacramental importance of baptism and substitute for it the quality of bhakti, or devotion. Each of these communities are, in their own ways, re-interpreting baptism in light of their contextual realities, highlighting new ways of understanding an ancient practice.

Activity Center (Meeting) - Bryan Varenkamp (SIL) & Wendy Atkins (GIAL) bryan_varenkamp@sil.org; Wendy_Atkins@gial.edu - *Local Theologizing through Arts-Based Trauma Healing (Part 2)* (Not Recorded)

From human trafficking to rebellions, natural disasters and beyond, traumatic events afflict the lives of many people throughout the world. Trauma creates a barrier to God and the Bible, the community and even to one's own self. But the Scriptures and the arts address these issues. This participatory two-part session will reveal how the arts and trauma healing facilitate local theologizing, and the importance of using local arts in a trauma-healing ministry. The scope of trauma in the world and the use of artistic expressions to promote biblically-based healing from the wounds inflicted by trauma will be explored. The importance of

contextualization will also be emphasized, with demonstrations of how the use of local arts provides means for the traumatized to find healing for their minds, emotions, spirits, and bodies.

Activity Center (A) - Robert (Bob) Andrews (Devon Oasis / Loyola University Chicago) andrewsbob@sbcglobal.net - *Why Islam Will Win: The Need for Religion in Evangelical Missiology* (Recorded)

Islam in America is poised for a healthier trajectory than evangelical missiology due to its religious structure. Conversely, evangelical missiology is deficient in religion. While the raw numbers of evangelicals in America far surpasses that of Muslims, the formal practices of Islam in America demonstrate a keener awareness of the human need for religion. While American Muslim societies guide their children and teens to recite prayers at five specific times a day in a particular posture, and daily compel them to attend Madrassa, evangelical young people are often steered into a faith which is highly subjective and individualistic, leaving them with the deficient notion that one can be spiritual without being religious. The upshot of this deficiency will continue to affect missional testimony and discipleship. Evangelicals need to address the scarcity of religious form in their missiology if they hope to match the rising crescent of Islam in America.

Activity Center (B) - James Morrison - Presenting the Gospel through the Cultural Paradigm of Pollution and Purity to Tibetan Buddhists (Not recorded)

Guilt, fear and shame are three common responses to transgression and form the basis for the three distinctive cultural outlooks of guilt-innocence (G/I), fear-power (F/P) and shame-honour (S/H). A fourth, and less documented response to transgression, is a sense of defilement, pollution or uncleanness and forms the basis of another cultural framework - that of pollution-purity (P/P). Building on the foundation of purity studies by noted scholars Neusner and deSilva, who codified a system of "purity mapping" in both the Old and New Testament, this paper discusses the purity maps of Tibetan Buddhists and provides practical applications for sharing the Gospel within a P/P cultural paradigm.

Activity Center (C) - Susan Murithi (Asbury Theological Seminary) susan.murithi@asburyseminary.edu - *Engaging Theology from the Majority World: Discipleship as Performance in Community* (Recorded)

Majority world's Christians are responding in big numbers to the invitation of Christ to join God's kingdom. The large population of Christians in Africa points to the reality that the continent has experienced tremendous growth in Christianity. Sub-Saharan Africa is expected to become the region with the largest number of Christians and her share of the global Christian population is forecasted to rise from 24% in 2010 to 38% in 2050. With these projections in mind, Christian leaders wonder how discipleship could be done effectively in this context. Focusing on Africa, this paper proposes that discipleship on the continent may need a more relational than cerebral approach, a more per-formative than a theoretical approach. The paper seeks to explore how a relational and per-formative form of discipleship can be used to aid the discipling of the African continent and the world at large.

Activity Center (D) - Jeff Stevenson (Trinity International University) zjsteve2@tiu.edu - *The Relevance of Newbigin to Mission & Evangelism in Chile: Preparing for the "Nones" of the Future* (Recorded)

Since its return to democracy in 1989, Chile has experienced unprecedented economic growth, and with it increasing secularization, religious unaffiliation (both Catholic and Protestant/Pentecostal), social disconnection and anti-institutionalism. Chilean society is arguably headed towards a European model of secularization wherein religion is progressively removed from the public sphere. Chile could soon be characterized as a country made up primarily of religious "nones," those who self-identify as "not religious." I discuss the relevance of Lesslie Newbigin's thought for mission and evangelism in this secularizing/pluralist Chile, wherein the plausibility structures of traditional Christianity will be increasingly challenged. I focus on the importance of complementing theological education designed to prepare ordained ministers for an era of Chilean "Christendom" with one that prepares laity to think both critically and biblically, and engage in public theology. As such, Chile serves as a case study of other countries of the Majority World undergoing processes of secularization.

10:15-10:55 AM Coffee Break (Event Center Kitchen)

11:05-11:40 AM Saturday Parallel Session #7

Event Center (Auditorium) - Michael Jindra (U of Notre Dame) jindraprof@gmail.com & **Ines Wenger Jindra** (Gordon College) **Relational Work Among Anti-Poverty FBOs in the U.S.** (Not recorded)

Nonprofit organizations, including faith-based organizations, are undergoing a significant shift back to “relational work” among the poor, which can involve strong bonds and ongoing engagement with clients on major life changes. Critics have associated such efforts with harmful disciplining techniques and broader neoliberal trends, especially among FBOs. We briefly review this history and the different approaches to helping the poor. Drawing from years of research on actual practices in NPOs and ironically from Foucault’s writing –which is normally used to critique relational work – we argue that even the most sensitive aspects of relational work are unavoidable elements of promising efforts to help vulnerable populations cope. In this context, we describe how faith-based organizations are doing innovative work to help the poor and homeless.

Event Center (Atrium) - Don Chang (Northwest Baptist Seminary) don.chang@twu.ca - **Conceptualization of the Hebrew gēr in the Old Testament as a Missional Identity** (Recorded)

A Hebrew term gēr, commonly known as “sojourner,” appears 93 times in the Old Testament, and is translated either “alien” or “stranger” in the NIV version. Some scholars identify them as the remnants of Northern Israel, while others to gentile females who were ordered to be separated from their family by Ezra, but who remained and converted to Judaism in the post\exilic period. This paper investigates the meaning of the term gēr diachronically in various Old Testament texts and attempts to draw a theological trajectory of the term gēr through the Pentateuch, historical books, and the Prophets, with a particular interest in theological identities of the term as ‘in\ group’ and ‘out\group’ of the people of God. A missiological implication will also be suggested in view of ‘disorientation’ and ‘reorientation’ of the theological meaning of the term.

Event Center (Business) - Larry Caldwell (Sioux Falls Seminary) lcaldwell@sfseminary.edu - **Ethnohermeneutics and Advanced Theological Studies: Towards Culturally Appropriate Methodologies for Degree Programs** (Recorded)

This paper will explore the possibilities of using majority world culturally appropriate demonstrations of advanced theological studies and masteral/doctoral-level expertise through the grid of ethnohermeneutics. Part 1 will frame the discussion through asking the question, “Why Culturally Appropriate Methodologies?” Part 2 will continue the discussion by drawing upon ethnohermeneutics for possible culturally appropriate strategies, culminating in a “Culturally Appropriate Strategies for Advanced Theological Studies” scale. Part 3 will look at three examples that illustrate how culturally appropriate strategies might be carried out in advanced theological studies. Finally, the paper will conclude with five recommendations towards culturally appropriate methodologies in advanced theological studies.

CEWA Auditorium - Henk Prenger (Author of Muslim Insider Christ Followers) hprenger@ruma-international.com **Muslim Insider Views on the Cross, Christology and Eschatology** (Recorded)

What do 26 Insider Movement (IM) leaders in a Muslim context, from three continents, say about what happened on the cross? How do their views on atonement compare with those on eschatology? Are their views orthodox? Do they hold to a high or low Christology? I will share data from my research and recently published book, Muslim Insider Christ Followers, and I will introduce parts of the M (Missio)-Framework.

Activity Center (Meeting) - Michelle Petersen (SIL/Wycliffe) Michelle_Petersen@sil.org - **Arts Development for Scripture Engagement** (Recorded)

We can apply principles of language development to extend uses of local arts for Scripture engagement. Scripture-infused works in local genres strengthen each of Dye's Eight Conditions for Scripture Engagement. Use of these art forms helps local language Scripture enter more domains of use, increase the perceived value of Scripture, and affirm people's identity, helping them realize they can be members of their own culture and Christians at the same time. Teaching people to internalize Scripture by creating arts in local forms increases the number of people who involve themselves and their communities with Scripture.

Activity Center (A) - Verena Schafroth (Africa Inland Mission) VerenaS@gmx.com - **The Context and Shape of Theological Education in Mozambique with special reference to Women** (Recorded)

In Mozambique, a marked increase in evangelical churches was recorded in the 1980s. This brought the need for pastoral training into sharp focus and many new bible schools were founded in the 1980s and '90s. Yet, the shape and context of theological education remains rather different from other African countries as bible schools are mostly not accredited by the government and most schools train part-time in the evening. Until today, religious studies cannot be found at universities leaving theological training firmly in the hands of the churches and mission organizations. The training of women has become increasingly important, but they also face many challenges. To shed light on these challenges, the results of 60 interviews with female students at various bible schools in Mozambique will be presented, ranging from lack of family support to the fact that theological training is perceived to be only for men and the full-time/ordained ministry.

Activity Center (B) - Julia Sianturi (Biola University) julia.sianturi@biola.edu - **Spiritual Warfare and Syncretism in Indonesia: A Javanese Perspective** (Not recorded) Contextualizing Christianity for the Javanese culture requires a thorough understanding of Islam, as well as the mystical traditions of the Javanese, including their emotional attachment to their community, which plays a significant role in their social and spiritual lives. This paper attempts to describe the reasons why abangan (nominally Muslim) background believers in Java are reluctant to relinquish their traditional beliefs. I will suggest possible contextualized approaches for addressing syncretistic practices in Javanese culture. The Church plays the important role in helping these Christians to overcome their confusion and in leading them to find biblical truth of God and his power.

Activity Center (C) -Christy Thornton (Southeastern Baptist Theological Seminary) cth Thornton@sebts.edu - **Empty Chairs: Why the Global Church Needs Majority World Women at the Theological Roundtable** (Recorded)

For any number of reasons the seats at the theological roundtable are filled primarily by Western men. The last few decades have brought an influx of diversity with many majority world theologians pulling up a chair. Women have also begun settling into their seats, the majority of whom hail from the West. But some chairs remain empty. Majority world women are underrepresented. They are the minority of the minorities. When voices from such a huge portion of the world's population are absent, the entire discussion suffers. This paper encourages the church to revisit theological arguments for the need for diversity in theological method in order to envision the impact majority world, women theologians can have. The unfortunate reality remains the church cannot know what is missing until it arrives. We must look back and remember the richness diversity has brought as we push forward to see its beauty blossom again.

Activity Center (D) - Michael A. Ortiz (Dallas Theological Seminary) mortiz@dts.edu & **Hannah-Leah Lambert- Cuban Cultural Elements Shaping Theological Education: Student Profiles** (Not recorded)

Cuba's evangelical Christian community has realized consistent growth over the last twenty years. With this growth, the demand has increased for well-equipped pastors and church leaders, which has fostered significant interest in contextualized theological education for Cuban Evangelicals. The number of theological education programs in Cuba is large and varied, yet each one resides within a distinct Cuban contextual setting influencing prospective students. The present paper intends to identify those Cuban cultural setting elements. The presented elements are the result of qualitative field ethnographic research, which includes

interviews with thirty-seven Cuban theological education leaders from twelve denominationally diverse seminaries across the island. The paper includes four sections. A brief history and current status of theological education in Cuba. The second section outlines the research methodology utilized. The third will present some Cuban cultural elements currently shaping student profiles, followed by a conclusion section with practical considerations.

11:50 AM-12:25 PM Saturday Parallel Session #8

Event Center (Auditorium) - Christa Tooley (Wheaton College) - *Helping in the City: Complexity, Proximity, & Tenacity*

Event Center (Atrium) - Sunny Hong (SIL) sunny_hong@sil.org - *Analysis of Han in David's life: A Biblical Response to a Korean concept* (Recorded)

This paper discusses the Korean concept of han in King David's life. Han is what causes Koreans to feel hopelessness and complex negative emotions that result from an accumulation of their oppression, frustration, and suffering in long and difficult circumstances from which they feel there is little or no potential for escape. Koreans, both Christians and non-Christians, have had han develop in their lives. This paper will focus on the biblical account of the life of King David to show how han could have developed and influenced his life and how he dealt with the han to find release from it. Then biblical principles, drawn from the life of David will show a way for Koreans to find freedom from han that may be hindering their understanding and ability to live as victorious Christians and how that has significant missiological implications.

Event Center (Business) - Steve Hardy (Serving in Mission) stevenahardy@gmail.com - *The Impact of Theological Education: Contextualized Discipleship in Community* (Recorded)

All theological training programs want a curriculum that will shape their students so that they will be transformed. Character and habits, good or bad, are developed as one absorbs and imitates what is seen. It is the community that primarily shapes attitudes, behaviors and long-term skills. Transformation occurs as students draw on the examples and environment of an educational community. If we want to see change and spiritual growth in our students, the importance of having the right team to serve as teachers and models cannot be overemphasized.

CEWA Auditorium - Henk Prenger (Author of Muslim Insider Christ Followers) hprenger@ruma-international.com - *Muslim Insider Views on the Bible, the Qur'an and Religions* (Recorded)

One of our stumbling blocks with Muslim Insider Movements (IM) is their reverence for Muhammad and the Qur'an, and their continued self-identity as Muslims. What do Muslim insider Christ followers say about the Bible, the Qur'an and religions? I will share data from my research and recently published book, Muslim Insider Christ Followers, and I will introduce parts of the M (Missio)-Framework.

Activity Center (Meeting) - John Ferch (Alaska Bible College) jferch@akbible.edu - *Towards an Indigenous Theology of Worship in Alaska: A Study of Recent Efforts to Self-contextualize the Art of Yupik Eskimo Dancing* (Recorded)

This study will explore the issue of the "yuraq," or "Eskimo Dance," in the Yupik Eskimo church, and specifically two recent efforts made by Yupik believers to self-contextualize this historically important cultural form as an indigenous expression of worship. Early missionaries forbade the "yuraq" due to associations with shamanism, with very real ties to demonization. Today, as indigenous church leaders continue to emerge, there has been an effort to apply missiological principles of contextualization in their own communities, resulting in a strong argument for a Christian form of "yuraq" as an act of worship.

Activity Center (A) - Paul Dosunmu (The Watchman Evangelistic Ministries International Inc.) twemi3angels@gmail.com - ***A Missiological Study and Suggested Solutions to the Phenomenon of Dual Allegiance in the Seventh-Day Adventist Church Among the Yoruba People of Nigeria*** (Recorded)

Many Christians in Africa, Asia, among Native Americans and members of other traditional societies of the world, who still hold to a super-naturalistic and spiritualistic worldview visit diviners, shamans, spiritualistic herbalists, and the traditional medicine men and women, also known as Babalawo among the Yoruba, or the obeah man and obeah woman in the Caribbean, the Shaman etc., who use enchantments, divination, charms and fetishistic paraphernalia, invoke the spirit world, etc. in an attempt to find solutions to the numerous problems assailing their clients. Christians, including some Yoruba Adventists, also engage in such consultations, a practice which is categorically condemned in the Scriptures, the inspired source of truth for the Christian faith and life. This paper deals with the possible causes and suggested solutions to this phenomenon known as “Dual Allegiance,” as it is manifested in the Seventh-day Adventist Church among the Yoruba People of Nigeria.

Activity Center (B) - Gary Hoag (ECFA) gary@ecfa.org - ***Sustainability and Missions: A New Testament Perspective Coupled with a Practical Model*** (Recorded)

Many people today focus on money as the driving force of missions. Consequently, they spend their energies developing “financial sustainability” models to fuel God’s work. I believe the New Testament reveals a different sustaining force for missions – “faithful stewardship – based on putting to work what God provides. My paper aims at helping readers globally make a paradigm shift from “financial sustainability” to “faithful stewardship” as God’s design for sustainability in missions. My presentation will focus on the reception and implementation of this model in the Philippines. Specifically, I will share three insights gained and practical applications for others to consider.

Activity Center (C) - Ed Smither (Columbia International University) edsmither71@gmail.com - ***Francis of Assisi’s Medieval Christology of Mission and Its Implications for Mission Today*** (Recorded)

Global theologians of mission emphasize a posture of mission from below—missional engagement from a place of weakness and vulnerability. In part a reaction to the mistakes of Christendom, mission from below aims to recover first-century mission that emulates the way of Christ and the apostles. This approach to mission is also relevant in contexts today where Christian freedom (for worship and witness) is limited by tyrannical or resistant governments. As we strive to be as wise as serpents and gentle as doves in contemporary mission, it seems fruitful to explore the theology of mission of a medieval Italian mendicant monk who ministered to Muslims during the Crusades. In this paper, following a brief narrative of Francis of Assisi’s (1181-1226) life and journey in mission, I will focus on Francis’ Christology and how that shaped his approach to mission among Muslims and others.

Activity Center (D) - Jessica Brooks (Alliance Theological Seminary) jnbrooks3@gmail.com - ***Santeria: The Greatest Threat to Orthodox Cuban Christianity*** (Recorded)

This paper gives an historical overview of the development and appeal of Santeria in Cuba. Often seen as a predominately Catholicized island, it is well noted that Santeria, a syncretistic religion that enjoins elements of Catholicism and West African religions, is the most adhered to faith in Cuba. The historical overview presented considers how the intersectionality of race, socio-economic status, political disenfranchisement and the Cuban church’s role at these intersections has affected the Afro-Cuban view of Christianity and the allure that continues to make Santeria valuable for this people group. The paper contends for and presents a contextualized approach to missions in the Afro-Cuban context, which the majority of the island descends.

12:30-1:50 PM Lunch in Dining Hall

2:00-2:35 PM Saturday Parallel Session #9

Event Center (Auditorium) - Katrina Greene (Biola U) katrina.greene@biola.edu - ***Helping Women Who Work at Home and Who “Make Home” Their Work in the Cape Town Township*** (Not recorded)

This paper examines the advantages and challenges to black female bed and breakfast (B&B) and guesthouse entrepreneurs in the Cape Town, South Africa black township tourism industry as well as examines ways to address these challenges. It will argue that while these entrepreneurs are capitalizing on the desire of international tourists to engage in ethnic tourism as well as leveraging their gendered status to create a niche market for themselves, they are also facing several challenges. Challenges to these women who not only work at home but who have “made home” their work, include insufficient capital, inadequate Internet use proficiency and marketing, as well as real and imagined perceptions of the black townships. Ethnographic research, which has exposed these challenges, may assist civil society organizations, development practitioners, and others to engage in strategies and interventions to help these entrepreneurs to overcome such challenges and succeed in their businesses.

Event Center (Atrium) - Marcus Dean (Houghton College) marcus.dean@houghton.edu - ***John Chapter 4: Learning from Jesus About the Influence of Culture on Conversion*** (Recorded)

Using John 4, Jesus' encounter with the Samaritan woman, this paper looks at the influence of culture on conversion--turning to Jesus as Lord and Savior. The encounter between Jesus and the Samaritan woman opens the door to various aspects of the conversion experience as influenced by cultural traits. Current understandings of culture and worldview as fluid help us to look at this event and learn about sharing the gospel. We find that shifting allegiance to Jesus as Christ is influenced by cultural characteristics and the way that new ideas are accepted as plausible. This interaction explores how the aspects of honor/shame and collectivism relate to conversion in comparison to Western preferences of guilt and individualism. These ideas show how the process of turning to Jesus as Christ may look different than in the West, thus highlighting the importance of contextualization in both sharing the Gospel and doing theological locally.

Event Center (Business) - Jim Book (Global University) jbook@globaluniversity.edu - ***Incorporating Majority World Theological Perspectives into Global University Curriculum: Opportunities and Challenges*** (Recorded)

Majority World Theological perspectives represent a variety of theological positions that could be reflected on a continuum. Emerging scholarship from the majority world have offered some astute insights into the biblical text and cultural contexts, and some recent publications have contributed positively to this field of study. How should Global University incorporate discussions of majority world theological themes into its undergraduate curriculum? Recent publications are evaluated on their strengths and weaknesses. Results of a survey of faculty and national and regional representatives on their perception of majority world theology is analyzed. A work in progress bibliography on majority world theology is also provided.

CEWA Auditorium - Henk Prenger (Author of Muslim Insider Christ Followers) hprenger@ruma-international.com ***The M-Framework: Theologies for the Church and Missions*** (Recorded)

This theological framework defines four different viewpoints on 21 theology-proper topics, such as the Gospel, election, God, and hell. These multiple sets of viewpoints form four different overall theological paradigms. You will find some views heretical and others enlightened. I created this M (Missio)-Framework for my research among Muslim insider Christ followers, to be able to plot each interviewee's opinion on these 21 topics, and to evaluate their overall theological paradigm. I will present this radical framework. Are you ready to plot your theological views?

Activity Center (Meeting) - Neil Coulter (Graduate Institute of Applied Linguistics) neilryancoulter@gmail.com - ***Identity and Orality meet Theology: How Indigenous Arts Intersect with Local Theologizing*** (Recorded)

Instead of looking primarily at musical style in worship music choices, in this presentation we'll consider ways that music answers a community's most urgent questions. In many contexts around the world, the "right" music for a worshipping congregation might surprise an outside observer. These musical choices are based on a community's underlying theological and cultural assumptions as much as on their sonic preferences. I'll consider just two of many possible aspects that are influential in worship music choices: orality and identity. I'll also look at the growing issue of international movement and diaspora and how that may affect musical choices. The ultimate question for missionaries (and all Christians) is whether we can allow Christianity to look (and sound) different in different places.

Activity Center (A) - Bulus Galadima (Biola University) bulus.galadima@biola.edu - ***Christian Spirituality in Contemporary Africa*** (Recorded)

Christianity has grown to become Africa's religion. Africans have contributed significantly to this religion reshaping and enriching it and exporting it all over the world. Amidst all of this, it is undeniable that in spite of its prevalence, Christianity has not been successful in addressing some of the major issues facing the continent. This paper examines the challenges confronting African Christians in developing indigenous Christian spirituality to identify approaches and alternative pathways that would lead to robust Christian spirituality in the contemporary African milieu.

Activity Center (B) - Narry Santos (Tyndale Seminary) narrysantos@gmail.com - ***Missiological Implications in Multicultural Canada of the Theological Concepts of Honor and Shame in the Gospel of Mark and the Filipino Cultural Concepts of Dangal (Honor) and Hiya (Shame)*** (Recorded)

Engaging theology from majority world contexts is crucial in doing missiology in multicultural Canada. It includes exploring biblical texts that speak into major cultural concepts from the majority world. As an example, this paper examines the interplay of the honor/shame concepts during Jesus' time in the Mediterranean world, the biblical honor/shame concepts in Mark's Gospel, and the cultural concepts of dangal (honor) and hiya (shame) in the Philippines. This theological engagement aims to yield key missiological implications in doing church planting among Filipinos (and other groups from the Majority World) who now reside in Canada. Specifically, four honor/shame insights can enhance missiological efforts among Filipinos in Canada: (1) honor/shame values are embedded in the family; (2) highest honor resides in God, the ultimate court of reputation; (3) honor/shame relational values lead to nurturing communities of harmony and service; and (4) honor/shame meanings add value to the sin/guilt theological concepts.

Activity Center (C) - Cameron Armstrong (International Mission Board) cameron_armstrong@ymail.com - ***Towards a Sustainable Mentoring Model in the Romanian Bible College*** (Recorded)

Effective mentoring hinges on the willingness of a mentor to invite mentees into his or her life for the purpose of assisting them in further development. In high power distance cultures such as Romania, where cultural norms accent inherent differences between teacher and student, the concept of mentoring may be considered practically unattainable. For many, mentoring rubs against normal practice because leaders are taught not to expose weakness in front of their followers. However, mentoring is a genuine desire among Romanian pastors and students. The training of future pastors, moreover, merits both the discussion and implementation of a sustainable mentoring model. The following analysis begins by exploring this tension in a Romanian Bible college context. A four-year model is proposed and evaluated through a biblical and cultural lens, designed to equip students to honor God as pastor-scholars, disciples, family men, and shepherds.

Activity Center (D) - Johnny Ramirez-Johnson (Fuller Theological Seminary) ramirez-johnson@fuller.edu - *Emotions as a Source of Knowing in Latino/a Theology: Learning to Embrace the Spirit's Hermeneutics* (Recorded)

This paper begins with a brief exploration of the Evangelical Latina/o worship experience of “Santo” and its relational roots in emotions. Continues with a dialogue between the Christian epistemology of propositional truth versus emotional relational truth. Understanding Peter’s conflict between propositional truth and emotional truth for inclusion in the Jewish Christian koinōnía of gentiles as equals. Following, a model inspired in the experience of Peter and Cornelius is presented as paradigmatic of the Latina/o epistemic truth for today. Finally, a Latina/o epistemology is proposed where the koinōnía with the Spirit in emotional connections of holiness (“Santo”) becomes the tool for testimony that defines membership in the Christian koinōnía.

2:45-3:20 PM Saturday Parallel Session #10

Event Center (Auditorium) - Linda Barkman (Fuller Theological Seminary) lindabarkman@fuller.edu - *Doing it Right! One Church's Journey from Lone Wolf Prison Ministry to Prison Mission* (Recorded)

One trend that is emerging from my research with prison ministry volunteers is that of a handful of people, or even one individual, who get involved with prison ministry in the name of a specific church but without the knowledge or support of that church body. One issue is that such a model offers little to help paroling prisoners to transition into the Christian community at large or to help well-meaning volunteers to be effective representatives of the churches in this greater Christian community. However, there are some churches that participate in prison ministry from a more holistic paradigm. This case study features one such church in Claremont, California with its history of ‘lone wolf’ prison and reentry ministry, and its recent efforts to recognize and accept the missional call to prisoners and parolees as an integral part of this church’s identity.

Event Center (Atrium) - Wayne Dye (Graduate Institute of Applied Linguistics) wayne_dye@gial.edu - *Evangelism that Answers the Real Questions in Every Ethne* (Recorded)

The nature and need for eternal salvation answers only one of five broad questions that hearers are asking, and not even the first question. The five questions in their approximate order are: Is this message trustworthy? How will I benefit from following it? What lifestyle changes are a necessary part of this new way? What is the content of this message? How could I respond to this message? Taken together, answers to these five universal questions provide a full presentation of the Gospel. However, convincing answers for each are not universal, but vary immensely with the culture, situation, and individual. Answers that work well in one culture can fail utterly in another. I will explain what is effective in various cultural contexts

Event Center (Business) - Enoch Wan and Mark Hedinger (only Enoch will be present) (Western Seminary) enoch@enochwan.com - *Transformative Learning within Relational Christian Training* (Recorded)

The purpose of this paper is to introduce transformative learning within the context of relational Christian training (including discipleship) by integrating educational theory with the relational paradigm model. The premise of this paper is that our calling in mission is relational therefore Christian training (including discipleship) also needs to be relational. The paper is adapted from chapter 4 of a recent publication co-authored by: Enoch Wan & Mark Hedinger, *Relational Missionary Training: Theology, Theory and Practice*. CA: Urban Loft Publishers. 2017.

CEWA Auditorium - Robby Butler (Mission Frontiers) RobbyQButler@gmail.com - *The Necessity of Movements for Reaching Peoples: Weaving Current Data with Donald McGavran's Missiology* (Recorded)

Dr. Donald McGavran asserted that no people has ever been reached without a movement, and most evangelism among the unreached hinders such movements. However a new kind of movement is multiplying today. Researchers are tracking more than 600 movements, mostly started since 2000. One in Asia

has spread to 42 language groups in eight countries, growing steadily at 75% per year for the past 14 years. Such advances have inspired the 2414 Initiative for “kingdom movement engagements in every unreached people and place by 2025.” Come discuss the relevance of today’s field realities to our understanding of 1) our biblical mandate, 2) “peoples” (“hidden” and “unreached”), 3) how peoples become reached, and 4) finishing the missionary task. This session will introduce key concepts, then turn to participatory discussion of how new realities advance the heritage left by McGavran and Winter.

Activity Center (Meeting) - Jean Kidula (University of Georgia) jkidula@uga.edu - ***Gospel Musiking & Theological Formation*** (Recorded)

Music has been a primary avenue in constructing, maintaining and applying Christian theology as evidenced in lyrics of historic and contemporary hymns, gospel songs and other musical genres. Music’s primacy in theological formation has increased its potency in a world of avid consumers orally and visually mediated products that are generated and disseminated in faster and broader ways with every succeeding generation. I will discuss, analyze and read the general historical manifestations and underpinnings of the current production, consumption and interpretation of gospel music (umbrella term for Christian music products) in Kenya, with a view of further broadening the definition of ‘music’ beyond just sound, and more so, dissecting the implications and applications of African and specifically, Kenyan contextually framed understandings of scriptures as theologized by gospel artists.

Activity Center (A) - Arjan DeVisser (Canadian Reformed Theological Seminary) ajdevisser@crtcs.ca - ***Beliefs about Christ in South Africa’s Largest Indigenous Church*** (Recorded)

The Zion Christian Church (ZCC) is the largest indigenous church in southern Africa. Its beliefs and practices center around holiness laws (no alcohol, no pork), miraculous healings, protection against witchcraft, and the near messianic status of bishop Barnabas Lekganyane. Missiologists have long debated whether the ZCC represents a valid form of African Christianity or rather a syncretistic movement that leads people away from true Christian faith. A key question in this regard is what role Jesus Christ plays in the beliefs of the ZCC and its members. Based on field research and evaluation of sermons and articles written by ZCC pastors, this presentation argues that Jesus Christ, while formally honoured, does not play an important role in the practical faith life of ZCC members. The main reasons are (a) the continuing influence of traditional African worldview, (b) the role bishop Lekganyane plays in the faith life of his followers.

Activity Center (B) - BJ Jeoung (Gordon-Conwell Theological Seminary) - ***Engaging Theological Schools in Southeast Asia*** (Not recorded)

This presentation begins with a brief overview of the majority context theological school system in Southeast Asia. Students study sacred texts in the original language, aided by interlinear texts and free translations and commentaries in their own language. Two recent case studies on engaging these theological schools will be presented. The first case study will briefly examine the study of Scripture in a small but growing number of these schools. The second case study will briefly examine the growth of peace seminars at these schools in multiple Southeast Asian countries.

Activity Center (C) - Linda Saunders (Ambassadors for Christ Ministries) - ***Gaining a Comprehensive Understanding of the Majority World’s Missiological Worldview to Enhance Missions Training and Education in America*** (Recorded)

What can American missionaries glean from majority world theologians and missiologists to cultivate a broader missiological perspective among American missionaries at home and abroad? There are several trajectories to reach this goal; however, the most effective path would be the inclusion of majority world theologians and missiologists into the mainstream conversation regarding missions and missiology. This includes, but is not limited to, actively examining the theological perspective of majority world missiologist in the arena of missiology research, education, and training. A comprehensive appreciation of the majority world’s missiological worldview will help formulate more effective training and educational methodologies within American missionary and theology institutions. Furthermore, understanding the majority world from their theological and missiological perspective will provide a more comprehensive educational experience for American missionaries, missiologist, and theologians.

Activity Center (D) Rolando Cuellar (Lee University) rcuellar@leeuniversity.edu - *Latin American Christology: A Latino Diaspora Perspective* (Not recorded)

In their attempt to respond to one of the earliest Christological questions, "Who is Jesus?" Latin American theologians have used a variety of images to describe the identity of Jesus Christ. This paper highlights the contributions of Catholics, Protestants/Evangelicals, and Pentecostal theologians from Latin America in the field of Christology, specifically in a context of poverty and social injustice. I propose that the Latin American Theological Fellowship (FTL) plays an important role in the development of a contextual Christology and promotes a hermeneutic based on the dynamic interaction between the biblical text and the readers' experiences of economic exploitation and marginalization. Through a better understanding of the identity of Jesus, I offer the North American church the opportunity to rediscover the Christ of the Gospels who came to break down walls of division and to promote a society where Latino/a immigrants and U.S. born Latino/as can be treated with dignity.

3:30-4:00 PM Coffee Break (Event Center Kitchen)

4:10-4:45 PM Saturday Parallel Session #11

Event Center (Auditorium) - Jack Brady (Indiana Wesleyan University) jack.brady@indwes.edu - *PART 1: A Transforming Program that a College or Seminary Could Implement in Prison* (Recorded)

Jack has over 40 years experience in the criminal justice system having served as a police and probation officer, sheriff's chaplain, and coroner. He has been involved in prison ministry over 30 years. He will share a summary of his dissertation research that affirms the role of Christian faith in restorative justice. He will also share about the most transforming restorative justice program he has ever seen--Bridges to Life Victim Impact Program which is serving crime victims and offenders in the U.S. and internationally.

Event Center (Atrium) - Carluci Dos Santos (Latin America Mission-Canada) carluci@gmail.com - *Reflections on Christopher Wright's The Mission of God: Unlocking the Bible's Grand Narrative* (Recorded)

Christopher Wright in his book *The Mission of God* provides a comprehensive biblical treatise for mission engagement. Rather than finding a basis for mission engagement in a New Testament text, like the well-known Great Commission text of Matthew 28:16-20, Wright offers a comprehensive, single hermeneutics that allows us to read both the Old and the New Testaments together as a platform for mission engagement. His hermeneutics is a hermeneutics for missions. It is hermeneutics centered on the very person of the resurrected Christ, on the centrality of God's revelation and purpose in his redemptive acts in the course of the history of the people of Israel and its goal: the redemption of all mankind. I engage with Christopher Wright's from a biblical, missiological and pastoral point of view as an Old Testament scholar and as a holistic mission's practitioner in Latin America.

Event Center (Business) - Beth Snodderly and Greg Parsons (only Greg will be present) (Frontier Ventures) greg.parsons@frontierventures.org - *Theological Education by Extension: Lessons from the Past, Application to the Future* (Recorded)

In the mid-1950s, Ralph D. Winter and his co-workers recognized the need to make theological education accessible to church leaders globally. That work was most helpful to those who: 1) were already leaders, but without training, and; 2) could not leave ministry and family responsibilities to attend a residential school full-time. The Theological Education by Extension (TEE) movement continues to thrive in more than 60 countries. Where it thrives, local leadership and resources production has been crucial and effective. The core ideas addressed by TEE provide a foundation for modern day distance programs. Distance programs are expanding, in part, because residential programs are more and more expensive everywhere. This presentation/discussion will include reflections

about how the original TEE model might inform current/potential future distance/internet learning settings globally so we can help them train their future leadership in ways that fit their context.

CEWA Auditorium - Rebecca Lewis (Frontier Ventures) *The Last Lap on Unreached Peoples: A Demographic Reassessment* (Not Recorded)

Amazing! Statistics from Joshua Project show there are only about 521 large least-reached people groups left! These groups include 234 Hindu, 213 Muslim, 40 Ethnic Chinese, 24 Buddhist, and 10 "other" (8 Sikh and 2 atheist) people groups, (each with over 500,000 in population across all countries, <1% evangelical and <2% Christian adherents). But after 40 years of beating the drum for unreached people groups, the vast majority of workers are still sent to the areas with the highest Christian populations. The USA receives more foreign missionaries than any other country! Why?

Activity Center (Meeting) - Ray Burbank (Southern Baptist Theological Seminary) rayburbank5887@gmail.com - *Bhajans and Biblical Theology: An Evaluation of the Indigenous Indian Devotional Songs' Educational Potential* (Recorded)

Songs can teach the church biblical truth in a way that sermons cannot. In India, songs play a key role in the devotional life of Indian believers from Hindu backgrounds. The kind of devotional songs that stir the hearts of these believers the most are called "bhajans." A bhajan is a particular style of devotional music rooted in India's culture that has been used to write Christ-exalting songs for use in congregational worship. Bhajans are not being valued or utilized in many Indian churches and even among many church planting efforts. After looking at the history of bhajans and their use by Indian Christians, three specific Christ-centered bhajans will be evaluated on how they each teach biblical truth in uniquely Indian ways. This presentation is intended to bring bhajans to the foreground in discussions surrounding church planting in Hindu contexts.

Activity Center (A) - Mary Cloutier (Moody Bible Institute) mcloutier@moody.edu - *Isabella Ann Nassau: The One-Woman Theological Seminary of the West Africa Mission* (Recorded)

Isabella A Nassau was appointed to serve among women and children at the Presbyterian Board's West Africa Mission, yet her greatest contribution was in training young African men for ordination and pastoral ministry, just as mission and colonial powers were closing down opportunities for indigenous and autonomous church leadership.

Activity Center (B) - Matthew Friedman (Kingswood University) friedmanm@kingswood.edu - *"If Looks Could Kill": A Christian Response to Evil Eye Phenomena* (Recorded)

In many parts of the Majority World, fear of the evil eye is a common concern, including among followers of Jesus. It is ordinarily understood as destructive power inherent in an envious glance. Most approaches to mission either don't address this at all, or address it simply by forbidding practices designed to provide protection from the evil eye. In this paper, I will address examine the concept of the evil eye from both a phenomenological as well as a scriptural perspective, and suggest approaches which are likely to be helpful toward the end of discipleship in such contexts.

Activity Center (C) - David Sedlacek (TEAM) david.sedlacek@team.org - *Learning to Listen: Cross-cultural Leadership Experiences of American Missionaries* (Recorded)

Leadership is not only a story of how to influence people. What happens when leaders allow themselves to be influenced by those whom they lead? How do cross-cultural leaders learn to listen to those they lead, and what happens when they do? These questions motivated a dissertation that employed phenomenological inquiry to understand the experience of American missionaries in leadership roles. Critical practices for meaningful cross-cultural leadership include openness, acceptance, trust, vulnerability, and communion. The findings are significant not only for American mission practitioners who engage in ministry with the non-Western world, but also for American missiologists who desire to listen well to the rest of the world.

Activity Center (D) - Panel Discussion

4:55-5:30 PM Saturday Parallel Session #12

Event Center (Auditorium) - Jim Buffington (Bridges to Life Restorative Justice Program) Jim@bridgestolife.org - ***PART 2: A Transforming Program that a College or Seminary Could Implement in Prison*** (Recorded)

Jim will share his experience with both sides of the criminal justice system – as a child of a victim of crime and as a child of an offender on death row. Jim has helped many victims of crime, as well as offenders, down the path to healing and forgiveness. He will share information about this life changing restorative justice program that lasts 14 weeks in Prisons, Rehabilitation Centers and homeless facilities. In addition, Jim will discuss his partnerships with Southern Methodist University, the Salvation Army, CitySquare, Churches and Prisons with the Bridges To Life prison ministry.

Event Center (Atrium) - Robert Priest (Taylor University) rpriest.anth@gmail.com - ***The Chinese Dragon: Considering the Impact of Bible Translation on Global Theologizing*** (Recorded)

This paper considers the meaning of the Chinese "long" [dragon], and how the use of this word to refer to Satan in the Chinese translation of Revelation 12 raised profound challenges for Chinese Christians - both in terms of making theological sense of this passage, and in terms of their witness to other Chinese.

Event Center (Business) - Anthony Casey (William Carey University) acasey@wmcarey.edu - ***Majority World Theological Education in the Age of Globalization and Diaspora Missions*** (Recorded)

This paper examines the impact of modular doctoral programs on the brain drain phenomenon. Are modular programs resulting in more international students returning to their home countries after degree completion than the older fully residential models? Additionally, how should we think about brain drain itself in the diaspora age? Is it appropriate to still use the "here or there" bifurcation, or should we think about "here, there, and everywhere" since so many peoples are on the move? This paper answers the question, "In light of a globalized, diasporic world, what is the best course of action missiologically speaking related to majority world theological education?"

CEWA Auditorium - Dave Datema, moderator (Frontier Ventures) ***Frontier Missiology for a New Generation: A Forum*** (Recorded)

As the complexity and technicality of missiology on the frontiers continues to increase, how should missiologists communicate effectively both nationally and globally? This open forum will interact over the forms and tools necessary for collaborating with a new generation of broad mission interest

Activity Center (Meeting) - (panel of seminar presenters) - Closing panel: *What I Have Learned about the Theology of Mission through Studying and Practicing the Arts* (Recorded)

Activity Center (A) - Jim Harries (Alliance for Vulnerable Mission) jimoharries@gmail.com - ***Theological Education in Africa Using African languages*** (Recorded)

Research by this author has found that Western-theological education can be valued in East Africa for bringing material rewards. Use of English in theological education precludes the possibility of serious contextualisation. Two case studies show that the primary role of English may be to ensure theological orthodoxy to satisfy patrons from the West. The use of English isolates 'Africanness' as a problem, but goes no further, through risk of accusation of racism. Regional variations of English impact on the reception of theological education. Theological education can be perceived as a game or magical process. Demon casting is briefly discussed as an alternative indigenous foundation for theology. Investment in theological education using indigenous languages is advocated as appropriate action for Westerners concerned for issues here raised.

Activity Center (B) - Natun Bhattacharya (Missionary Gospel Fellowship) - *Exploring the Hindu "Insider Movement": Syncretism or Authentic Contextualization? A Theological and Missiological Appraisal with a Fresh Approach* (Not Recorded)

The Insider Movement among Hindus is a phenomenon that has emerged in India over the last few years. In its simplest form it centers on the fact that one can remain within the socio-religious context of Hinduism yet become a follower of Christ. It proposes one does not need to give up allegiance to Hinduism in order to be a "Jesu Bhakta" or a devotee of Christ. This movement borrows its basic rationale and major foundational principals from the better known Insider Movement paradigm used in missions in the Islamic world raising the inevitable questions: Does the concept of following Christ without explicit commitment encourage syncretism? What does it mean to be a true follower/disciple of Christ in a Hindu context , as it is taught in the New Testament? These critical issues will be explored in this session.

Activity Center (C) - David Beine (Moody Bible Institute-Spokane) david.beine@moody.edu - *Theological Education for or from Native Americans: My Anthropological Journey to Understanding* (Recorded)

One often overlooked "majority culture" right here in our own back yard is the variety of Native American nations and communities all around us. Given the theme of the conference, I set out to discover how theological education should or could look like to and from our local tribes residing near my home in Spokane, Washington. The deeper I got into my research the more I realized that when I spoke of theological education, I actually meant Western theological education. And that while my original focus was upon what theological contributions we could share with them, many Native American Christians actually have rich theological understandings that can mutually inform us and widen our understanding of Creator. In this paper I trace my journey to understand this complex issue and reflect on what I have learned along the way.

5:40-7:05 PM Dinner in Dining Hall

7:15-8:45 PM Saturday Plenary #3 Event Center Auditorium

Event Center Auditorium - William Dyrness (Senior Professor of Theology and Culture, Fuller Theological Seminary) -*What can we learn about theology from the grassroots?: Theological reflections on recent insider and emergent movements* (Recorded)

SUNDAY SEPTEMBER 17, 2017

8:00-8:45 AM Sunday Business Meeting

Event Center (Auditorium) - EMS Business Meeting
CEWA Auditorium - ISFM Business Meeting

8:55-9:40 Parallel Session #12

Event Center (Auditorium) - WHEN HELPING WORKS PANEL DISCUSSION: MC: Edwin Zehner, with Glenn Miller, Michael Badriaki, Linda Barkman, Katrina Greene, Kersten Priest (Recorded)

Event Center (Atrium) - Daniel Rodriguez (Pepperdine U) daniel.rodriguez@pepperdine.edu - *Evangelical Mission in the Age of Trump: Critical and Missiological Responses to President Trump's Vision for America from the Hispanic Evangelical Church in America* (Recorded)

This paper will address the impact of policies and politics in the age of Trump on evangelical mission efforts among Latinos in the U.S. and in Latin America, particularly among those efforts originating from predominately Hispanic churches in the United States. Furthermore, and perhaps more importantly, this paper will reveal why and how the Hispanic evangelical church is well situated to critique and redefine the meaning and character of evangelical missions in the wake of the 2016 presidential election. Drawing from scholarly presentations and publications by Hispanic evangelicals, official statements from the nation's most influential Hispanic evangelical organizations as well as ethnographic interviews with prominent Hispanic denominational leaders and pastors from across the United States, the author will demonstrate how the socio-economic context of Hispanic evangelicals helps to redefine the meaning and character of domestic and foreign missions originating from the United States.

Event Center (Business) - Robert Priest (Taylor University) - *The Impact of Bible Translations on Local Theologizing and Pastoral Practice Related to Witchcraft* (Not recorded)

This paper reviews recent trends in African Christianity involving theologies about witches and involving pastoral endorsement of charges that children (and elderly women, widows, the poor) are truly the powerful source of harm to others through witchcraft -- causing death, disease, misfortune, infertility, impotence, poverty, etc. It explores the ways in which Bible translations into many African languages seemingly endorsed the idea that the reason for misfortune is the presence of human witches -- powerful and malign neighbors, relatives, or colleagues. That is, this presentation suggests that Bible translations have contributed to local theologizing that adversely affects widows, orphans, and the poor. It will argue that Bible translators need anthropology and not just linguistics, if they are to translate the Bible responsibly.

9:50-10:20 AM Coffee Break (Event Center Kitchen)

10:30-12:00 PM Plenary #4 Event Center Auditorium

Event Center Auditorium- Armida Belmonte Stephens (Managing Director, The Paul G. Hiebert Center for World Christianity and Global Theology, Trinity Evangelical Divinity School) - *Entramos para adorar y salimos para servir (We Enter to worship and Exit to Serve): The Challenge of Latino/a Theology to Do Missiology Outside the Gate* (Recorded)

12:10-1:00 PM Lunch in Dining Hall