



Evangelical Missiological Society National Conference 2018

Abstract Booklet

FRIDAY October 12, 2018

1:15-2:45 PM Plenary #1 Event Center Auditorium

Jay Moon (Asbury Seminary) jay.moon@asburyseminary.edu - **Evangelism in a Secular World: Complexities and Opportunities for Evangelism Practice and Training in the 21st Century** (Recorded) The rise of secularism has significantly changed the landscape in the 21st century such that there are several complexities for evangelists to consider. In addition, this has created new opportunities for evangelists to explore. Based on a four-year research project with Knox fellowship and Asbury Theological Seminary, this presentation describes these complexities/opportunities to guide evangelism efforts. The presentation concludes with a training approach to prepare evangelists to properly share their faith in various contemporary contexts.

Coffee Break 2:45-3:20 PM (Event Center)

3:20-3:55 PM Friday Parallel Session #1

Event Center (Auditorium) - Harold Netland (Trinity Evangelical Divinity School) hnetland@tiu.edu - **Secularization, Multiple Modernities and Religion** (Recorded) Secularization is a process of religious and social change that is related to modernization, but just as modernization takes various forms worldwide so too secularization can take different forms. After summarizing some developments in the debate over secularization in the West, culminating in the work of Peter Berger and Charles Taylor, I consider whether secularization is a useful concept for understanding religious change in Asia. I conclude that, based upon the work of Ian Reader and others, we can regard Japan as manifesting a form of secularization.

Event Center (Atrium) - Robert Marriott (Biola University) robert.j.marriott@biola.edu (read by Kenneth Nehrbass, Biola University) - **Secular Salvation Narratives** (Not recorded) Studies show that individuals are leaving the faith at record numbers and at record rates. While the reasons for, and process of deconversion are starting to come to light, little is known about the impact of moving from Christianity to atheism. Secular Salvation Narratives, reveals that the majority of deconverts see their loss of faith not as something to lament but celebrate. Why that is the case and what can be done about it will be addressed.

CEWA Auditorium – R.W. Lewis (Mission Scholar Practitioner, Frontiers/ISFM) blewis@fimtld.org - **The Big Picture: Charting the Remaining Frontier Mission Task** (Not Recorded) 40 years ago, Dr. Ralph Winter gave a wake-up call to the mission world, making clear in a pie chart the remaining “Last Frontiers” of mission. New graphics give a new wake-up call, revealing that 95% of the population of remaining “Frontier People Groups” are either Muslim or Hindu, and 72% of them live in South Asia. Even more surprising, almost half of the population of all Frontier People Groups is in just the 31 largest groups. Although significant progress has been made among 40% of Unreached People Groups, 60% still have no discernible breakthrough, and therefore need frontier mission efforts---

requiring pioneering not partnering. Still, thirty times as many missionaries go to help Christians as go to do pioneering work among those with no chance to hear about Jesus from someone in their own people group. How can we best mobilize for pioneering witness to these remaining frontier peoples?

Activity Center (Meeting) - (panel of seminar presenters) - Opening Panel: Why are the Arts so Central to Mission in a Secularizing World? (Recorded)

Activity Center (A) - Carl Lammers (Knox Fellowship) lammerscr@gmail.com - **Seminary and NGO Partnerships to Equip Evangelists amidst Secularization** (Recorded) This session offers practical insights to address secularization at congregational, denominational, and seminary levels from the story of one NGO, Knox Fellowship, Inc. Knox believes the 21st century requires a more disciplined and intentional approach to practical evangelism training, especially with a view to introducing Jesus within a secularized world. Knox has joined Asbury Theological Seminary in addressing secularization by complementing evangelism, missions and intercultural studies with a practical evangelism training component. Since September, 2015, Knox has sponsored a voluntary Student Cohort each semester designed to equip students in practical evangelism. An Asbury team led by Jay Moon continues to research and develop resources based on a practical evangelism proof of concept originally developed by Knox. The Asbury team has accomplished this through innovative research and experimentation, student participation and feedback in a relaxed atmosphere characterized by shared meals and games.

Activity Center (B) - Beth Seversen (North Park University) edseversen@northpark.edu - **Churches Reaching Emerging Adult “Nones” & “Dones” in Secularizing North America** (Recorded) Against the backdrop of increasing secularism evidenced in the growing number of “nones” among Millennials born between 1981 and 1997 (Pew Research Center 2015), churches that stand out for reaching emerging adults are ones in which non-Christians are swiftly engaged, invited, included, involved, and invested in by the church. Newcomers are not left to navigate unfamiliar church culture on their own, but connected with cultural informants and mentors who communicate the credibility of Christian faith with cultural fluency and help them “jump in,” reach their aspirations, and experiment with Christian identity. Learn the pathways a qualitative study suggests young adults are following to faith in Christ and the approaches effective churches reaching and keeping millennials are using to serve young adult’s pre-conversion journeys.

Activity Center (C) - Mark Harlan (Dallas International University) mark_harlan@diu.edu - **Avoid the Shame of a Message that is “Bad News” for the Middle Eastern Mind** (Not recorded) Many working cross-culturally are sensitive to the importance of Honor/Shame dynamics with regard to interpersonal relationships and cultural behaviors. But how might they shape our presentation of the gospel message to non-Western audiences so that it is perceived as “Good News”? This seminar introduces and analyzes several gospel presentations oriented to Honor/Shame themes that will provide practical take-away and tools for sharing.

Activity Center (D) - Ray Van Neste (Union University) rvannest@uu.edu - **The Mangled Narrative of Missions and Evangelism in the Reformation** (Recorded) In the nineteenth century, Gustav Warneck, often considered the father of missiology, argued that the Reformers had no concern for missions. This idea has been picked up and repeated by a long series of evangelical missions textbooks and popular writings. However, there is a significant amount of research on the Reformers that disproves this widely held idea. This article examines Warneck’s arguments exposing various weaknesses. Second, it examines the writings and work of Martin Luther, Martin Bucer, and John Calvin, noting the significant concern for the spread of the gospel throughout the world.

4:05-4:40 PM Friday Parallel Session #2

Event Center (Auditorium) -Shawn Behan (Asbury Theological Seminary) shawn.behan@asburyseminary.edu - **Embracing Plurality: The Opportunity of Secularization** (Recorded) Secularism is often treated as an attack upon the Church; but if we follow the thought of Charles Taylor we see that instead of being an attack, it is an opportunity for the Church to engage with the world on equal ground with other worldviews. Secularism not only allows for a plurality of

worldviews in the public sphere, it requires them in order for proper discourse about the issues of our day. Taking up this baton of opportunity gives the Church a voice and place in the public sphere from which to bear witness to the Gospel. In order to do this, the Church must be critically self-reflective, bear faithful witness to the Bible's response to culture's key questions, and model an inner unity and embracing of diversity. In this, the Church stands as a light upon a hill by which the rest of society may be illuminated.

Event Center (Atrium) - Bitrus Cobongs (Stellenbosch University) bcobongs@hotmail.com - "I Love my Master . . . I will Stay": Exodus 21:1-6 and Evangelism in a Secularizing World (Recorded) Exod 21:1–6, known as the Law of the Hebrew slave, indicates that when a Hebrew slave refuses his freedom, the master should make his slavery a permanent one. Today's negative view of authority and servitude makes the choice of the slave a shocking one. Why would a slave not accept freedom? The paper argues a correlation between the life of the master and Christians. It claims that when we adopt an approach of influence rather than proclamation, we will draw the attention of millennials to the person of Christ. It is the lifestyle of the master that makes the slave choose to stay with him rather than accept freedom. If we spend the time to nurture our millennials who are skeptical of establishments, we will win them to Christ. It concludes evangelism is a process not an event.

CEWA Auditorium - Yashwant Koli (Published Researcher and Speaker on Dalit and Backward Caste issues) OBC.ykoli@protonmail.com - **The 600 Million: Engaging and Reaching India's Other Backward Castes (OBCs)** (Not Recorded) Of "The Thirty One" Frontier People Groups 42 per cent are Hindu and about one-third of the 31 FPGs are from India's majority Other Backward Castes (OBCs). Two-thirds of all Hindus are OBCs. Who are these 600 million OBCs, the world's largest bloc of unengaged and unreached people groups? How could such a large bloc of castes still be the elephant in the room of Indian and international missions? This presentation, will move quickly from exploring the demographics to exegeting the socio-cultural contours of this mega-bloc of UPGs and suggest some strategies for creative engagement. This will include looking at the barriers presented to the Gospel spreading from the church in India which is predominantly made up of the traditionally "outcaste" Dalits and non-Hindu Tribal peoples. Strategies for engagement will have to recognize the social and political mobilization of the major OBC sub-caste groups through a process called "Mandalization".

Activity Center (Meeting) - Jay Moon (Asbury Seminary) jay.moon@asburyseminary.edu - **Gamification —the use of games—in teaching evangelism for secular contexts** (Recorded) The term "gamification" has recently appeared in the field of education to help incentivize students to learn in a fun and engaging manner. In short, this term refers to the use of game elements that are applied to non-game contexts. From the U.S. military to large companies like Unilever or online sources such as Kahn Academy, gamification is getting increasing interest and usage. Creating a game to teach skills can increase student participation, course relevancy, and knowledge retention. Since 2010, gamification has been gaining traction in the online computer software world. It makes sense that this concept would find its way into seminaries to address the changing learning preference of missiology students. This presentation describes a three-year experiment in gamification to teach evangelism at Asbury Theological Seminary in partnership with Knox Fellowship. In particular, gamification is being used to teach practical concepts in evangelism to address six complexities (and resulting opportunities) in secular societies. The presentation will include a demonstration of a newly developed game for building confidence and competence to evangelize in a secular society.

Activity Center (A) - Jacob Bowdoin (Corban University) jbowdoin@corban.edu - **A Sustainable Model for Using Technology to Reach the Ends of the Earth** (Recorded) Just as Gutenberg's printing press spread Luther's ideas with incredible speed and effectiveness, so too the digital technologies being built today provide new and incredible opportunities to reach distant lands with the Gospel. Many places previously inaccessible due to logistical, cultural and governmental barriers are now easy to access using digital technology. 68% of the world's population carry mobile devices. What are we doing to utilize these tools to provide Bibles and discipleship resources to the remote and unreached? Come and listen to a budding linguist's explanation of how he is working to improve the speed and effectiveness of Bible translation work through lightweight web-apps. We'll discuss a viable model for building online tools in an efficient, powerful, and

affordable manner so that missionaries and mission agencies can take advantage of the technologies being proliferated by a secularizing world—all for the purpose of the Great Commission.

Activity Center (B) - James W. Watson (Salvation Army Canada) james_watson@can.salvationarmy.org and **Narry Santos** (Tyndale Seminary) - **Tentmaking: Creative Mission Opportunities within a Secularizing Canadian Society** (Recorded) While the extent of secularization and its effects on the church may be debated, there has clearly been a shift in the perceived influence of Christianity within Canadian society. Leaders who establish a pattern of life which allows for intentional investment in the development of congregations and also permits employment within the marketplace present strategic possibilities for sustainable and meaningful engagement in Canadian communities. The image or metaphor of “tent making” (Acts 18) is drawn from references to the work of Aquila and Priscilla of Pontus and most notably Paul of Tarsus. This study explores contemporary, Canadian possibilities for application of tentmaking as a strategic approach to facilitating mission within the context of secularization. Contextual analysis of trends within Canadian society (secularization and globalization) contribute to the understanding of issues which require biblical and theological clarity to construct strategic parameters for the development of tentmaking opportunities.

Activity Center (C) - Rick Calenberg (Dallas Theological Seminary) and **S.E. Freeman** (LogosLife International) rcalenberg@dts.edu - **Understanding Honor-Shame Dynamics for Effective Ministry in Sub-Saharan Africa** (Recorded) Within the trichotomy of fear-power, shame-honor and guilt-innocence culture paradigms, sub-Saharan African cultures typically have been labelled as fear-power cultures. However, a growing body of research, including from Africans themselves, asserts that this categorization has created a blind spot to the realities of honor-shame that permeate every facet of African life. This paper identifies and explores the ways in which honor-shame dynamics are evident in sub-Saharan African cultures and proposes various ways to address these issues for a clearer communication of biblical truth and effective evangelism and discipleship with the goal of genuine heart and worldview transformation.

Activity Center (D) - Michele Miller Sigg (Boston University School of Theology) dacb@bu.edu - **Trinity in a Woman’s Soul: Introducing the *Dcerka* [Daughter] by Jan Hus and its Surprising Applications for Mission** (Recorded) In 1415, Jan Hus wrote a short devotional text entitled *Dcerka* [translated “Daughter”] to a community of local women. The text opens with what may have been the most revolutionary teaching for medieval women—the assurance that they, like men, were made in the image of God. Although Thomas Fudge has compared *Dcerka* to Thomas à Kempis’ *On the Imitation of Christ*, the text remains virtually unknown in the scholarly community. Drawing from the only known translation of *Dcerka*, in French, this study examines Hus’ “prophetic spirituality,” its application for later medieval religious life, the reform movement, and mission in fifteenth century Bohemia. In closing, I will explore the possible influence of this text and the concept of “prophetic spirituality” on mission in later centuries, including the work of women in nineteenth century French Protestant missions.

4:50-5:25 PM Friday Parallel Session #3

Event Center (Auditorium) - Don Grigorenko (Cedarville University) donald.grigorenko@gmail.com - **The Contribution of Peter Berger to our Understanding of Secularity** (Recorded) Peter Berger (1929-2017) was one of the most influential sociologists of the twentieth century. He is most known for his publication with Thomas Luckmann of *The Social Construction of Reality* (1966), and his theory on secularization. He began his career thinking of secularization, understood as the progressive decline of religion, as the inevitable consequence of modernity. He then abandoned that theory and formulated the theory that modernity does not lead to decline of religion but rather to a social plurality of religions. Sociology as a discipline has for the most part followed Berger’s lead. This paper presents Berger’s understanding of the impact of modernity on religion as a resource for mission in our increasingly modern world.

Event Center (Atrium) - Beth Snodderly (William Carey International University) beth.snodderly@wciu.edu - **A Conversation with Ralph D. Winter about Missions in a Secular Society** (Recorded) Why is there so much suffering in the world? Why am I alive? Does my existence count for anything? Communicating the “good news,” that God has a meaning and purpose in history is a missiological task. In order to communicate well to secular people, we have to try to understand how they think, in light of the biblical story. Ralph Winter, Lesslie Newbigin, and others highlighted the reality that people are searching for a source of meaning but not finding it in secular rationalism. Winter called attention to the historical big picture—God is in an ongoing battle with a spiritual enemy who came to “kill, steal, and destroy” (John 10:10). Acknowledging the existence of this opposition can provide answers to the “why” questions. The need for meaning in life can come from organizing to overcome evil with good, demonstrating God’s will and good character to the on-looking secular world.

CEWA Auditorium - Panel Discussion: Defining our terms, Clarifying our task (Recorded) Discussion between missiologists and mobilizers about crucial issues for *Clarifying the Remaining Frontier Mission Task*, the ISFM sponsored track and mobilization summit.

Activity Center (Meeting) - Katie Hoogerheide (Dallas International University) katie_hoogerheide@diu.edu - **stART smART: Finding Genres to Connect with Tough Audiences** (Recorded) What are communication genres? How do these genres impact the messages we send? How can we identify genres suitable for connecting with our audiences aesthetically, intellectually, and emotionally? Come explore these and other ways that ethnoarts can help strengthen communication with tough audiences. Throughout the session, we’ll consider examples of genres in action in challenging ministry contexts around the world, including the beginnings of a small case study in which unchurched, new believers encounter Psalm 13. Be ready to think about how you can find the best communication genres for connecting with people in your context!

Activity Center (A) - Johnson Hsu (International Student Ministries Canada) Johnson.hsu@ismc.ca - **Infidels in the Temple of Secularism: Impact of People of Diverse Faiths at the University of Toronto (Scarborough)** (Recorded) As Christianity seeks to redefine its place in increasingly secular and multicultural societies, what might this look like? Toronto has long been recognized as one of the most multicultural cities in the world, and the University of Toronto is one of the bastions of secularism there. Many of the students at the University come from highly religious cultural background; places where religion and politics are often heavily intertwined. What impact might these large numbers of ‘religious’ individuals have upon a largely secularized school and society? I will be examining that question from a first-hand perspective as a Chaplain at UTSC (University of Toronto at Scarborough). Looking at specific incidents at UTSC, I will analyse several recent events through the lens of culture and religion intersecting with secularism. The push back against secularism may be starting in the most unexpected of places: among the children of recent immigrants at secular universities.

Activity Center (B) - Dave Beine (Great Northern University) dbeine@greatnorthernu.org - **Generation Z - An Increasingly Secularizing Generation: Positive Implications To and For Missions** (Recorded) Born between the years of 1995 and 2010, the oldest members of Generation Z are now leaving college and entering the wider world. Representing 26% of the American population, one author has noted that Generation Z is both “the most influential religious force in the West and the heart of the missional challenge facing the Christian church.” This conundrum will challenge both the mission agencies now recruiting members from this generation and evangelism models designed for earlier generations that are losing their effectiveness of application to this ever-growing post-Christian audience. In this paper, I examine the variety of characteristics now being attributed to this upcoming generation and discuss the implications (both negative and positive), as Gen Zers become givers and receivers of mission. Those wishing to employ Generation Z in their mission, or to reach Generation Z with their message, would do well to take notice.

Activity Center (C) - Chris Sneller (Bridges International, Houston Baptist University) csneller@bridgesinternational.com - **Honor Restored: The Compelling Story of Creating an Honor-Shame App** (Recorded) This presentation explores how Cru (formerly Campus Crusade for Christ) developed Honor Restored, a digital

evangelistic tract for honor-shame contexts. In the 1950s Bill Bright, Cru's founder, wrote the widely-used "Four Spiritual Laws." The yellow tract focused on explaining the gospel from a guilt-innocence perspective. In recent years Cru created GodTools, an evangelistic app which recently hit 500,000 downloads. Dr. Sneller will tell the story of the creation of these tools, focusing on Honor Restored, which was launched in December 2017.

Activity Center (D) - James R. Krabill (Anabaptist Mennonite Biblical Seminary) jamesk@mmnworld.net - **Characteristics of Anabaptist Mission in the 16th Century** (Recorded) According to many free church students of the Reformation, the Anabaptist movement was the most significant missionary impulse of the 16th century. Yet this wing of the Protestant reaction to the realities of Roman Christendom is rarely explored and is sometimes overlooked altogether. This presentation will highlight some of the historical and theological characteristics of the Anabaptist contribution to 16th century religious dynamics and missional realities which continue to prove relevant to questions about the role of the church in the secularized, post-Christendom West of the 21st century.

5:30-6:50 PM Dinner in Dining Hall

7:00-8:30 PM Plenary #2 Event Center Auditorium - Worship and Speaker

Event Center (Auditorium) - Soong Chan-Rah (North Park University) srah@Northpark.edu - **The Necessary Response of Lament to the Dysfunctional Narrative of Western Triumphalism** (Recorded) The diseased theological imagination (W. Jennings) of the West has created a dysfunctional mediating narrative (W. Wink) for Western missions. This embodied reality emerges from historical moments (S.Newcomb / K.B. Douglas / Robertson / Charles and Rah) that have generated a narrative of exceptionalism and triumphalism, which have shaped evangelical missiology and ecclesiology. The lost biblical practice of lament (Rah, Brueggemann) offers the necessary corrective to these dysfunctional narratives.

SATURDAY OCTOBER 13, 2018

8:30-9:05 AM Saturday Parallel Session #4

Event Center (Auditorium) - Andrew Bush (Eastern University) abush2@eastern.edu - **The Dance of the Secular and Religious and Missional Renewal** (Recorded) The rich historical interplay of the secular public square and the religious domain is a defining characteristic of American society. The tension concerning which sphere will dominate American life is ongoing. The evangelical Protestant community is experiencing an increasingly sharp challenge by the departure of many of its millennial members who are mounting a vigorous critique of the evangelical community and its mission. The alarm is being sounded by evangelical leaders of this departure of many to secularism of one type or another, and of what is perceived as the rapid secularization of American society. Following this alarm, evangelical Protestantism is adopting an ever more defensive position which isolates it from millennials and others it seems to reach. But instead of framing this as a day of threat, could the evangelical community accept this time as a day for listening, correction, and growth?

Event Center (Atrium) - Benjamin H. Kim (University of Aberdeen) b.kim@abdn.ac.uk - **The Legitimacy of Mission in Bonhoeffer's Ultimate Reality** (Recorded) This paper establishes the legitimacy of mission and evangelism in the world by examining Dietrich Bonhoeffer's theology of reality and its relation to the two realms doctrine. Particular attention is given to his Ethics wherein his understanding of the Christ-reality supersedes all other formulations of reality that dichotomizes the sacred and the secular. Bonhoeffer's use of the ultimate and penultimate thus creates the conditions in which mission is realized in the world. The implications of Bonhoeffer's theology are both conceptual, where the sacred and the secular share the same Christ-reality, and practical, where the church stands as the penultimate agent of mission in the world.

CEWA Auditorium - H.L. Richard (Published Researcher on Hindu Christian Encounter) ricind@hushmail.com - **India's Hindus and Muslims Need a Gospel Beyond American Evangelicalism** (Recorded) India's Muslims and forward caste peoples have not been interested in Christianity, which is perceived as a foreign faith that threatens local ways of life. What is good news into such situations? As contextual realities are understood, and a message that avoids colonial associations and taps local resonances emerges, there remain significant areas where evangelical Christian and contextual realities collide. This session is to identify and address some of those core areas of conflict that must be faced as India's unreached peoples are engaged. H. L. Richard has been addressing Hindu context issues for three decades and is a regular contributor to and consulting editor for IJFM.

Activity Center (Meeting) - James R. Krabill (Anabaptist Mennonite Biblical Seminary) jamesk@mmnworld.net - **Nazareth Village: 21st century secularists meet 1st century Jesus** (Recorded) Artistic expressions appear in more than music, drama, and visual forms. Nazareth Village--located in a neighborhood of the small town where Jesus spent most of his life--provides a three dimensional recreation of first century Palestine which strips off the glitzy, gold-plated tourist spots scattered across Israel and invites visitors to literally walk into Jesus' world and be surrounded by the sheep, wine presses, artisans, reconstructed synagogue, first century foods, and teachings of Jesus based on the world in which he lived. Hundreds of Christian, Muslim, and Jewish school children visit this engaging site every year, as do thousands of tourists from around the world. This seminar will explore how this experiment-in-witness can invite secularists into an encounter with Jesus that might not occur in any other time or place.

Activity Center (A) - Tony Chuang (Trinity Evangelical Divinity School) zcchuang@tiu.edu - **A Chinese Modernity: What Fengshui, Ancestors, Mazu, Buddhism, and Mao Can Teach Us About a Different Kind of Modernization and Secularization** (Recorded) To what extent is the process of secularization (as defined for Europe and North America) accurate as it pertains to Taiwan's and China's socio-cultural-political developments? What do folk religion, Buddhism, and communism tell us about how modernization affects secularization and religiosity in these two Chinese societies? This paper seeks to address these questions by first analyzing the popular definitions for modernization, specifically interacting with Anthony Giddens' ideas on tradition and Clifford Geertz's theories on religion. This will then be compared to how religion and tradition are perceived in Chinese societies, leaning on the works of Yang Fenggang and other Chinese scholars. Then the paper will show the problems with "Western" definitions of religion and modernity. Moreover, statistical data will be used to show the conflation of tradition and religion in the Chinese mind. The paper will conclude with some missiological implications that applies to China, Taiwan, East Asia, and beyond.

Activity Center (B) - Raphael Anzenberger (Columbia International University, RZIM) raphael@anzenberger.org - **Engaging the Secular Mind: An Urgent Call to the American Church** (Recorded) Is the American Evangelical Church engaging the secular mind? How is it engaging it? I must confess that as a European, French-European, I have found much confusion on this topic here in America. It is urgent that we redefine exactly what we mean by "missions in a secularizing world." In this presentation, I will quickly revisit some key definitions, moving then to an assessment of current issues in cultural engagement with secularization. I will especially call the American Church to focus its work in four areas: (1) telling the story of secularism correctly, (2) avoiding the culture wars, (3) moving beyond missiological theory, and (4) rediscovering the power of the Gospel. I will end the presentation with a model of cultural engagement for a secularized world from Scriptures.

Activity Center (C) - Chris Flanders (Abilene Christian University) chris.flanders@acu.edu - **Conviction and Elenctics: Bringing Shame upon a Honored Missiological Paradigm** (Recorded) Eminent Reformed theologian, Francis Turetin, and noted missiologists Herman Bavinck and David Hesselgrave are among those that helped create a sub-discipline of missiology known as "elenctics" (conviction). Such resulted from a strong reaction against liberal 19th and 20th century theology that minimized the seriousness and personal awareness of individual sin, particularly in missionary proclamation. Recent honor-shame

approaches to scripture highlight how this approach was based more on western legal notions, outdated anthropology, and individualistic psychology. This presentation highlights how the biblical notion of “convict” is much closely related to the experience of shame and why this is important for evangelism and global missiology.

Activity Center (D) - Robert Gallagher (Wheaton College Graduate School) robert.gallagher@wheaton.edu - **Martin Luther and the Practice of Sending Missionaries** (Recorded) Christian tradition has maintained that Martin Luther had little or no interest in missions. Most discussions and debate on the Reformation focus on issues tied to the Great Omission rather than the Great Commission. This presentation will examine the seed-bed of Lutheran mission, and will then trace the theme of Luther’s practice of sending missionaries, especially from the University of Wittenberg to Scandinavia. Further consideration will involve the implications for 21st century mission.

9:15-9:50 AM Saturday Parallel Session #5

Event Center (Auditorium) - Rob McKee (Dallas International University) rob_mckee@diu.edu - **On defining “religion” in “secular” vs. “religious” conflict** (Recorded) What we make of “secular” vs. “religious” conflict depends on how we define “religion”. A definition concerned with “Who’s King in the realm of value?” has Scripture agreeing with Bertrand Russell that it’s we, humankind, who are kings(/monarchs) here, but disagreeing with Russell as to what kind, whether subordinate under the one living God or absolute, autonomous with no God there. Agnostic-cum-atheist, “secular” Russell’s opposed philosophies of nature and value led him to combat creedal and other religions he deemed superstitious and/or against science and freethinking, while yet espousing “the free man’s worship” of the best ideals of our own creation. Biblically, by Genesis prologue myth and the dominion mandate, religion is defined as created humankind’s exercise of its subordinate dominion in the realm of value. This definition and Russell’s view of value both imply that “secular” vs. “religious” conflict has all along been in fact “religious” vs. “otherwise religious.”

Event Center (Atrium) - Nathaniel Veltman (Fuller Theological Seminary) nathanielveltman@fuller.edu - **Religion in development: Secularization and Christian engagement** (Recorded) Heavily influenced by the Enlightenment, international development has historically bought into the secularization thesis. Recently scholarship, however, has begun to take seriously the religious claims of the poor in the context of poverty and development. Engagement with this scholarship, sadly, is mostly limited to secular individuals and agencies with very few voices from Christian scholars and practitioners. This is particularly true with regards to recent research on neo-Pentecostal churches and development. This presentation thus presents an argument for greater participation of Christian practitioners and scholars in engaging the religion-development conversation. Neglecting to do so, it is argued, ignores an important component of Christian mission among the poor and relegates an important conversation to secular scholars and practitioners.

CEWA Auditorium - Daniel Hoskins (Fruitful Practices Research Vision 5:9) dhca@securenym.net - **Engaging a Complex Muslim World** (Not Recorded) The lives of many Muslims, particularly those outside the Arabian Peninsula, have always been a mosaic of cultures, even marked deeply by syncretizing with nearby religions. Thus a crucial missiological question for us is, “How do we engage Muslims who don't look much like the textbook descriptions we read?” This session will glean from the experience of several field practitioner/scholars who have wrestled with complex Muslim environments as varied as post-Soviet Central Asia, Berbers in North Africa, and urbanized Hui in China. The contexts and themes probed in this seminar are just a few of those explored at much more depth in a new book William Carey Publishers, "Margins of Islam: Ministry in Diverse Muslim Contexts".

Activity Center (Meeting) Brian Schrag (SIL Ethnomusicology and Arts group) brian_schrag@sil.org - **Two books, one source: Designing arts resources for both faith-based and secular audiences** (Not Recorded) Mission organizations increasingly engage local artists to help communities thrive. Such efforts have become

more rigorous, effective, and locally driven in the last 20 years in large part due to their theological grounding in the kingdom of Heaven and their vital relationships with the growing field of ethnodoxology. Some proponents of these efforts retain their scholarly involvement in academic disciplines like anthropology, linguistics, and ethnomusicology, and have begun to offer insights to colleagues in secular spheres. In this paper, I first tell the story of a book written to help communities become more like the kingdom of Heaven, published by a major missiology house. I then relate the arduous process that resulted in a prestigious secular academic organization agreeing to publish a faith-neutral version. These stories highlight the importance of membership in scholarly communities and the relevance of Jesus' kingdom to everyone.

Activity Center (A) - Bryan Woods (Trinity Evangelical Divinity School) bmwoods@tiu.edu - **An investigation of lived religion in negotiation with secular State messages and missiological implications as experienced in the context of Modern Vietnam** (Recorded) Religion is thriving in the one-party socialist State of Vietnam. This paper investigates the expanding body of scholarship exploring this religious efflorescence, while filling in a gap by presenting the Christian experience and missiological implications. The secular Party State has profoundly shifted religious policies as it undertakes an active role in negotiating the meaning of ritual and religious expression for the modern era. State agents aggressively construct and propagate a modern cultural myth with ancient moorings for all Vietnamese. Simultaneously, state agents have to contend with the agency of a host of local social actors who maintain their own interpretations and religious practices in unsanctioned ways. Meanwhile, the Protestant church has continued to be at odds with the State. State messages are repackaged from the dynastic period to frame the contemporary discourse marking Christianity with a myth of perceived foreignness at odds with officially sanctioned modern messages and meanings.

Activity Center (B) - David Cheung (Asian Theological Seminary / ICRC Canada) elsterdavid@yahoo.co.uk - **The exodus of Generation X's and Millennials from Canadian Churches: Implications for evangelism in a secular multicultural context** (Not Recorded) In recent decades, a widespread concern among Canadian churches has been the continuing ascent in the average biological age of local congregants. One dreaded effect is the oft-lamented ownership-transfers of church real estate to wealthy individuals, property developers or Eastern religious groups. Meanwhile ecclesial mergers, whether contemplated or consummated, gain motivation neither initially nor primarily from the cherished ideal of Christian unity, but from the raw necessity of congregational life prolongation -- even as public statements reserve first place for the former. This paper begins by surveying decline patterns among major segments of Canadian Christianity as well as the massive exodus of Generation X's and Millennials from the churches. Then, we examine the unique context of today's Canada which features multiculturalism and secularization. Finally we present four implications for the task of Christian evangelism. As the latter is ultimately something we do, this paper adopts the dual-perspective of an academic/practitioner.

Activity Center (C) - Bud Simon (Asbury Theological Seminary) bud.simon@asburyseminary.edu - **Shame and Secularization: A Collateral Rise in American Society** (Recorded) The twentieth century has seen the United States undergo major changes in cultural values. Secularization has risen as a process in society which pushes the church to the margins as a determinant of values. This has diminished the role of organized religion as a factor in establishing morality. At the same time as secularization has occurred, shame has increasingly taken the place of guilt as a moral imperative, changing the way culture determines right and wrong. Scripture provides insights for how to express good news to those who primarily define their cultural orientation through honor-shame relationships. This duality in cultural transitions motivates the church to reexamine evangelism and how 'good news' is expressed in the twenty-first century.

Activity Center (D) - Stephen B. Allard (Wilson University) stephenallard@fuller.edu - **Baptism, Glossolalia, and Persecution as Catalysts for Mission in the Sixteenth and Seventeenth Centuries** (Recorded) This paper examines baptism, glossolalia, and persecution as catalysts for mission in the sixteenth and seventeenth centuries. Admittedly, these groups and individuals whose histories are chronicled in the pages that follow did not perceive their actions as intentional mission; mission, the outspreading of the gospel was the result of religious persecution by Catholics, Lutherans, and the Reformed Church.

Anabaptists suffered cruel persecution in their pursuit for purely scriptural Christianity; they desired more than a reformation, they sought restoration. Persecution of the various groups and individuals were the result of their resolve for the original form of Christianity; restoration encompassing theology, liturgy, church government, and lifestyle. Notable among the beliefs and practices of these were water baptism upon repentance, and to a lesser degree speaking in tongues. Persecution of these pious folk is reminiscent of that of the early church; as persecution comes, diaspora results and Christ is magnified throughout the nations.

9:50-10:25 AM Coffee Break (Event Center)

Event Center (Business Center) - Biola Social Gathering

10:25-11:00 AM Saturday Parallel Session #6

Event Center (Auditorium) - Stephen Spaulding (O. C. International) stevespaulding@oci.org - **Another Reason We Could be Battling Secularization at this Point in History** (Recorded) In tackling ‘secularization’ what are we battling: militant atheism in the West? Or expansionist, sharia--type Islam coming from the East? Let’s step back and re-examine our missio-Dei to discover what our actual ‘battle lines’ are. In this sense, we may be able to redraw our relationship to the many differing voices in favor of ‘secularism.’ I enjoy going back to our text and finding a rendition of our task which most missions people in recent memory have not embraced. But, if they had, it would present a distinctly different starting point with seeking solutions in relation to large-scale issues like ‘secularization.’ It’s called “obedient nations,” and it comes straight from Scripture. Its implications are enormous with this age’s missio Dei, our practices, our recruiting, our ecclesiology, our eschatology, pretty much everything. Join me in our rediscovery of a more accurate picture of our great commission.

Event Center (Atrium) - Steve Thrall (Christian Direction) steve.thrall@gmail.com - **(Re)connecting with Secular Culture** (Recorded) Communicating the Gospel in secularized western cultures has proven to be a source of great discouragement to many. Fearing secularization Christians have pulled back from direct cultural involvement. Though people are increasingly curious about the spiritual world, they fear engagement with “religious fanatics”. How can Christians with missionary hearts develop helpful approaches to overcoming these barriers? This paper looks at the changing face of secularism, pluralism and their impact on modern culture with the desire to help Christians develop approaches in relating to and communicating with non-believers. This article pushes believers to engage with secular culture on healthy footing because people hear the Gospel through their culture, not in spite of it. In addition to Scripture the author draws on the work of scholars such as Charles Taylor, Jean Baubérot, Peter Berger, Danièle Hervieu-Léger, and Lesslie Newbigin as well as from 30 years of ministry experience in France.

CEWA Auditorium - Warrick Farah (ABTS /One Collective) wf@rightbox.com - **Adaptive Missiological Engagement with Islamic Contexts** (Not Recorded) As we think about mobilizing to unreached peoples, how do the often-unexamined influences of colonialism, cultural anthropology, and religious studies impact our views? This presentation examines the ways we conceptualize Muslim contexts and engage them with the gospel, calling us to reject one-size-fits-all-approaches and to become adaptive.

Activity Center (Meeting) - Jean Kidula (University of Georgia) jkidula@uga.edu - **The Impact of the video-film industry in theologizing and "culturalizing:" The Case of Nollywood.** (Not Recorded) One of the fastest growing arts' industries in Africa is Nollywood (a term that refers to the film Industry in Nigeria). Embracing local, national and diasporic themes, at the intersection of all things that define contemporary African societies, these video-films are staples in many African nations that previously were inundated with American and Asian films as well as voiced over Spanish telenovelas and American soap operas. Available

through TV, VCR, DVD, VCD and on mobile devices, Nollywood films are prototypes for similar productions in other African countries. They straddle real and imagined everyday living and how the characters navigate life; in essence providing a framework for presenting, interpreting and resolving personal, social, cultural, historical and religious norms. I will attempt to provide some implications relative to hermeneutical understandings of lived Christianity, as well as demonstrate how Nollywood offers another powerful arts platform for witness and worship.

Activity Center (A) - Jerry Ireland (Evangel University) Irelandj@evangel.edu - **The Secularizing and Anti-Secularizing Potential of African Pentecostalism** (Recorded) Any understanding of global Christianity must take account of the nature of African Pentecostalism. This paper explores the paradoxical potential of African Pentecostalism(s) to both foster secularism and to counter it. In this study I argue that the two dominant strands of Pentecostalism in Africa are what I am calling ‘prosperity Pentecostalism’ and ‘missional Pentecostalism.’ As such, these represent diametrically opposite approaches to what it means to be Pentecostal. I therefore argue that classical Pentecostalism both in the West and in Africa has historically been defined by missions. I conclude by offering five theses regarding the future of African Pentecostalism that focus on the impact of these two different approaches.

Activity Center (B) - David R. Dunaetz (Azusa Pacific University) ddunaetz@apu.edu - **Perhaps I Shouldn't Say Anything: The Mum Effect, Social Media, and Evangelism** (Recorded) The Mum effect is a natural human reluctance to share bad news with others, due to a desire to avoid a range of negative consequences. Although the gospel is good news to those who believe, it may be viewed negatively by those who do not believe. Thus, Christians may be hesitant to share the gospel because of the negative consequences associated with the Mum effect. Because of the anonymity of the internet, social media is often filled with unrestrained criticism of Christianity. This may amplify the perceived negative consequences of sharing the gospel with unbelievers. In light of this cultural evolution, found now in the global north and increasingly present in the global south, Christian leaders can lead more effective ministries by distinguishing between outreach, witnessing, and evangelism.

Activity Center (C) - John Ferch (Western Seminary) jkferch@gmail.com - **Secularization and Social Control in Alaskan Eskimo Culture: Shifting from Fear/Power to Honor/Shame** (Recorded) The American colonization of Alaska during the early 20th century brought rapid change to the Yupik and Inupiat cultures. As the shamans succumbed to disease and the supernatural realm was called into question by Western technology and economics, the ancient methods of regulating social behavior lost much of their relevance. This paper traces how secularization has influenced the Eskimo cultures to shift from a Fear/Power-based worldview towards greater emphasis on Honor/Shame, with a view towards helping the church maintain appropriate approaches to ministry in this context.

Activity Center (D) - Amanda Kaminski (Faculty in Christian Spirituality, Jesuit School of Theology) akaminski@scu.edu - **Teresa of Avila and Mary Ward: Spirituality and Re-imagining Mission** (Recorded) In 1560, Teresa of Avila experienced an “intellectual vision” that catalyzed an apostolic dimension of her ministry. Teresa’s Christophany led to a newly prophetic identity and inaugurated a radical mission of resistance and renewal, which later became the order of Discalced Carmelites. This encounter with the glorified Christ empowered her to hold tightly to her divinely ordained calling, even under the scrutiny of the Inquisition. Devotional literature, like Teresa’s spiritual writings, greatly influenced the recusant Catholic women of the next generation. In this paper, I examine how the mystical revelations of Mary Ward demonstrate similar characteristics to the vision of Teresa. While Ward’s experiences followed Ignatian spiritual retreats, giving her the unique grammar that would articulate her own founding of the Congregation of Jesus, the link between the mystical and the missionary suggests an interesting intersection that has gone largely unstudied in historical treatments of 16th and 17th century movements.

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

11:10-11:45 AM Saturday Parallel Session #7

Event Center (Auditorium) - Steven Shetterly (Bellingham Covenant Church) steven.shetterly@gmail.com and **Rhonda M. McEwen** (Regent College) rmcewen@regent-college.edu - **Their Eyes Were Opened: A Holistic Epistemology for Missional Discipleship** (Recorded) How does the way in which we *know* influence the way we *live*? And why does it matter? Further, how does knowing relate to discipleship – and what are the implications for mission, especially within our current secular context? The modern secular worldview has contributed to a faulty epistemology, one which privileges certain ways of knowing over others. Moreover, it has inadvertently contributed to an anemic understanding of discipleship within Christian mission. This paper will seek to show, through reference to the Emmaus Road encounter in conversation with the work of Michael Polanyi, that knowing, particularly for Christians, is a process far different, more personal and more mysterious than our Western-trained minds initially comprehend. Further, this more holistic epistemology invites several implications for missional discipleship that are especially relevant to the prevailing secularism in our present global context.

Event Center (Atrium) - Allan Karr (Gateway Seminary) allankarr63@gmail.com - **Secular Business Practices or Savvy and Efficient Missions? Recognizing the Effects and Consequences of Secular Business Practices and Marketing Techniques Currently Being Adapted to Mission Strategies** (Recorded) Over the last half a century in both domestic and international mission settings, there has been a redefinition and renewed emphasis on church planting. Secular business practices and marketing skills, the internet, and changes in communication and media have changed the playing field for missiologists, missionaries, and church planters. Issues regarding funding, attractional strategies, and measures of success have once again resurfaced but with a 21st century secularization that the church and mission agencies are adapting from business and the society as a whole. Attention is given to whether the secularization issues cited are compatible to or in contradiction of scripture, or even the Spirit of missions. Many of these practices are so common to the current mission and church culture, that our current generation of missionaries and church planters has not known any other alternative. Consequently, what used to be “secular,” has become “sacred.”

CEWA Auditorium - Panel and Discussion: Peoples, Barriers, and Globalization (Recorded)

Activity Center (Meeting) - Matthew Niermann (California Baptist University/ Lausanne movement) mniermann@calbaptist.edu - **The Effect of Church Architecture on Belief Structures in Secular America** (Recorded) With the application of Church Growth Theory to the American church in 1970, church architecture has undergone fundamental revision. These revisions, resulting in a particular approach to church architecture known as architectural evangelism, intentionally seek to remove ecclesiological markers as a means to reduce barriers for unchurched attendance. The widespread adoption of architectural evangelism has effectively altered the religious built landscape in America. To understand the effect of this architectural approach, research was conducted to examine the resulting effects of architectural evangelism on the effectiveness of the ‘sacred canopy’. Specifically, this study applies an understanding of decision heuristics to examine whether 1) whether church architecture has a priming effect on individual’s understanding of the standing of Christianity in America and 2) whether architectural evangelism driven designs vs. prototypical designs vary in their priming effect.

Activity Center (A) - Boye-Nelson Kiamu (Liberia Renewal Ministries / Fuller Theological Seminary) nkiamu90@gmail.com - **Towards What End: An Evaluation of Religion in the Public Sphere and the Implications of Secularism for Evangelism and Discipleship** (Recorded) Is secularism really undoing Christianity? Should Christians argue, within a public sphere for a religious state? To what extent should religion affect reasoning, policy and decision making within the secular public sphere of the 21st Century? Using a case study of Liberia, this paper argues that a religious state undermines the very principle of religious tolerance that proponents of a religious state often argue for. The paper also argues that the concept of a religious Christian state is inconsistent with the teachings and nature of Jesus’ ministry thus limiting the opportunities to be salt in the world. Through engagements with Jurgen Habermas' concept of the Public Sphere and John

Rawl's Political Liberalism, the paper invites the church to discover how it can rediscover its prophetic perspective and reclaim its prophetic proclamation within a secular public sphere.

Activity Center (B) - Petr Činčala (Andrews University) cincala@andrews.edu - **Outreach Mission Model in a Post-Christian Secular Society** (Recorded) This presentation is built on a living and continuing story of applying relevant theories as well as missiological field research findings to the mission field in the context of atheist Czech Republic. A theory of outreach mission model is constructed in light of reflection upon a long-term missionary engagement experience in post-Christian secular society.

Activity Center (C) - Panel Discussion The Impact of Honor/Shame Issues on Mission and Evangelism (Recorded)

Activity Center (D) – Luisa J. Gallagher (Portland Seminary) luisagallagher@hotmail.com - **The Spiritual Exercises: Ignatian Spirituality in Sixteenth-Century Mission** (Recorded) In the mid-16th century, Ignatius of Loyola founded the Society of Jesus, drawing together likeminded Catholic intellectuals who sought spiritual renewal. With papal approval, the Jesuits would shape the face of global mission, becoming one of the largest missionary orders in the Roman Catholic Church. Under the leadership of Ignatius, the Jesuits strengthened the expansion of the gospel of Christ in Europe, India, China, Japan, and Brazil. In this paper, I will discuss how Ignatius of Loyola's foundational work, the Spiritual Exercises, impacted the 16th century Jesuit missionary methods and philosophy. Written prior to becoming a priest, Ignatius Spiritual Exercises was practiced as a four-week exploration of scripture and prayer drawing from the life and journey of Christ. Influenced by Ignatius' teachings on spirituality, Jesuit missionaries approached their work with a flexibility, and accommodating spirit which was unique at the time.

11:50 AM – 1:20 PM Lunch in Dining Hall

1:20-1:55 PM Saturday Parallel Session #8

Event Center (Auditorium) - Jessica A. Udall (Equip International) SKYPE lovingthe stranger@gmail.com - **The Immigrant/Millennial Link: Demographic Keys for Effective Church Multiplication in a Secular Age** (Recorded) Immigration. Are you fed up with polarized social media debates on this topic? Come join a creative conversation suggesting a unified way forward that is focused on the Great Commission and the Great Commandment being fulfilled among international newcomers to America as well as among secular locals, particularly those from the Millennial generation. Explore the ripple effect created when churches love and welcome immigrants, catalyzing church multiplication in a secular age.

Event Center (Atrium) - Mark Kreitzer (Grand Canyon University) Mark.Kreitzer@gcu.edu - **The Paradox of Global Secularization and Mission to All Peoples** (Recorded) Classic social science theory has consistently taught that as societies evolve through the stages of industrialization and Enlightenment modernity, all religious faiths will die as humanity realizes that evolutionary humanism is the last stage of human development. However, neither experience or Scripture supports this contention that all social orders will become completely secularized. In fact experience and Scripture demonstrate that the Gospel can and indeed will spread to every corner of the globe and all its ethno-linguistic groups so that a vast multitude will be around the throne on the last Day.

CEWA Auditorium - Justin Long (Mission Research, BEYOND) justin@beyond.org - **The Movement Dashboard: A Brief History and Current Worldwide Status** (Recorded)

Activity Center (Meeting) - Wendy Atkins (Dallas International University) Wendy_Atkins@diu.edu - **Laments: Expression of sorrow and hope for the secularizing world** (Not Recorded) Wars, displacement, slave trafficking, suicide, family disintegration, loneliness, and other tragic situations leave people suffering and traumatized. How might the arts provide avenues for expressing suffering and trauma in ways that will lead people to Christ? A study of biblical and contemporary laments using various artistic forms of expression will demonstrate the appropriateness and power of this genre as a means of sharing God's compassion for the secularizing world.

Activity Center (A) - Dave Datema (Fuller Theological Seminary) davedatema@fuller.edu - **Christian Witness in the Context of Boko Haram: A Call for Moderation** (Recorded) The Boko Haram ("Westernization is sacrilege") movement literally exploded onto the world stage in 2009 in Nigeria and has been the most active expression of militant, Salafist Islam in Africa ever since. Boko Haram began as a response to secularization in the form of colonialism and Christian mission. In this paper I give an overview of the origin, ideology and impact of Boko Haram in Nigeria. I then promote and explain the thesis that in the context of Boko Haram as a response to secularization, moderation in Christian witness is a virtue.

Activity Center (B) - Benjamin Soquier (Alliance Theological Seminary / Christian and Missionary Alliance of Canada) ben.soquier@cmacan.org - **The role of Protestants in French Secularism (Laïcité): A sociohistorical examination of the involvement of Protestants in the formation of the 1905 Law of Separation of Church and State** (Recorded) During a September 2017 ceremony commemorating the 500 years of the Reformation, French President Emmanuel Macron hailed the contributions of Protestantism to France in the development of the 1905 Law of Secularization (*Laïcité*). Indeed, the French concept of secularism has been clearly defined as the absence of religious influence in state affairs. This legal demarcation was initially sparked in the second half of the 19th century to limit the Catholic Church's involvement in education and scholarship with much of the support of major Protestant leaders. And while secularism today can be understood as forms of anti-religious movements or sentiments, French *Laïcité* is often recognized as means of freedom of religion, even by Evangelicals. This sociohistorical paper examines the reasons the 1905 Law of Secularization in France, and will discuss the ensuing consequences and missiological implications for a country that has embraced secularism for over a century.

Activity Center (D) - Alice Ott (Trinity Evangelical Divinity School) aott@tiu.edu - **Accommodating Christianity to Confucian Culture: Matteo Ricci and the Early Jesuit Mission to China, 1582-1610** (Recorded) Italian Jesuit missionary Matteo Ricci aimed to accommodate Christianity as much as possible to Chinese Confucian culture. He made the educated Confucian elite, the *literati*, his evangelistic target group and sought to awaken their interest in the faith through his impressive knowledge of the Chinese language, culture and Confucian classics, as well as Western science. I will argue that Ricci's approach was revolutionary and innovative, a sharp contrast to the *tabula rasa* mindset so common in that era. Although an indigenous Catholic church was established, the outcomes of his mission approach were not what Ricci intended.

2:05-2:40 PM Saturday Parallel Session #9

Event Center (Atrium) - Shane Mikeska (IMB) shanemikeska@gmail.com - **Engaging the Secular World through Relational Life on Life Disciple-Making** (Recorded) God has commanded Christians to go make disciples of all nations, and I believe one of the hardest worldviews to engage is the secular worldview. Other worldviews have a spiritual understanding or belief in something, but the secular worldview generally doesn't rationally consider or desire religion. Christians must realize the need to engage the secular world through relational disciple-making rather than trying to direct people to church buildings or religion. With the secular worldview on the rise, Christians must have a Biblical worldview that focuses on meeting people where they are and to simply engage with them in a relational way by presenting the Gospel both verbally and by practically living it out as Jesus illustrated. I will be sharing about some current trends and statistics from Europe where I have served for the past 8 years and why I focus on relational disciple-making.

CEWA Auditorium - PANEL AND DISCUSSION: Movements, Churches, and Remaining Peoples (Recorded)

Activity Center (Meeting) - Edward L. Smither (Columbia International University) edsmither71@gmail.com - **Connecting with Secular Muslims through History and Film: Evaluating “Augustine: Son of Her Tears”** (Recorded) North Africa possesses a rich Christian history, including the stories of martyrs such as Perpetua and Felicitas (d. 202) and theologians like Tertullian (ca. 160-ca. 220), Cyprian (195-258), and Augustine (354-430). While many educated North Africans today may know these names, they do not know their faith stories. Is it possible to share the Christian message with a people through their own history? What if a high-quality feature film was developed that captured that story? This is the vision of a group of Middle Eastern and North African Christians who created “Augustine: Son of Her Tears,” which has recently been released and is currently premiering at film festivals and special showings around the Arab world. Following a brief background on the making of the film, a brief synopsis of it, and the initial distribution of the film, I will discuss why Augustine’s story is meaningful to secular North Africans and consider what lessons in cultural engagement might be learned.

Activity Center (B) - Stephen Davis (Columbia International University) sdavisgcp@gmail.com - **Historical Sketch of the Origins, Meaning, and Relationship of Secularization and Laïcité in France with Implications for Gospel Ministry** (Recorded) The concepts of secularization and laïcité in France present a specificity in definition and development which arises from a particular historical context. The 16th century Reformation contested the authority of the Church, introduced pluralism, and led to the Wars of Religion. The process of secularization is linked to the changed status of the Catholic Church and the incompatibility of ecclesiastical authority in the modern world. The culmination was the Law of Separation of Churches and State in 1905. Secularization today is generally understood as a phenomenon of society that does not require any political implementation, and laïcité as political decisions which define and juridically limit religious influence in France. The historical development of secularization and laïcité provides a lens for understanding challenges to ministry in France. These two concepts point to the necessity of gospel contextualization in a nation with a long history of religious turmoil and oppression.

Activity Center (D) - Vivian Diaz Balsera (University of Miami) vdiaz-balsera@miami.edu - **Sacrificial Labors of Colonization: Sixteenth Century Franciscan Missions in Central Mexico and in La Florida** (Recorded) This paper will focus on the first two decades of Franciscan missionary activity in Central Mexico and in La Florida as represented in chronicles by members of the order at the time. The Franciscans arrived in 1524 and were the first to evangelize systematically in the wealthy, highly-populated Valley of Mexico. Fifty years they were sent to conduct missions in the barren lands of La Florida. By comparing the portrayed competence and indefatigable labor of the Friars Minor to bring into the fold of the Roman Catholic Church two radically different indigenous cultures, their resolute commitment to the belief of a human universality warranted by the Incarnation of Christ comes to the fore as one of the main forces that shaped and enabled globalization in the early modern period.

2:40-3:15 PM Coffee Break (Event Center)

3:15-3:50 PM Saturday Parallel Session #10

Event Center (Auditorium) - David Ofumbi (Biola University) w dofumbi@gmail.com - **Redeeming the gospel from secularized gospel to tame the tide of secularization** (Recorded) Majority of Christians believe that secularization separates and marginalizes religious values and institutions from the broader culture and public sphere and attribute it to modernity and the Enlightenment. However, whereas there is a collective quest for effective ministry strategies to tame the tide of secularization, scanty information on how the separation and marginalization occur is still a major impediment. Therefore, this paper explores how secularization separates and marginalizes religious values and institutions from the broader culture and public sphere, and how to tame its tide.

Event Center (Atrium) - Cecil Stalnaker (Greater Europe Mission) cecil.stalnaker@gmail.com - **The Challenge of Secularism: Its Impact and Implications for Discipleship in Mission and the Church for the 21st Century** (Recorded) The “metanarrative of secularism” inundates everyday life, including life in the church. It works like a slow-acting poison, leading to spiritual death. For this reason, it poses a unique challenge for the Church of Jesus Christ in the making of disciples. Secularism tends to naturally, but negatively, shape the disciple’s concept of God, biblical doctrine, personal faith, Christian disciplines, personal morality, and missional DNA. So, how can the church deal with this? By countering it through serious discipleship which entails (1) an understanding of secular worldview, (2) relational trust, (3) challenging syncretistic syncretism, (4) the teaching of sound doctrine, (5) an obedience mentality, (6) spiritual disciplines, and (7) a community orientation.

CEWA Auditorium - Steve Hawthorne (Perspectives Curriculum Waymakers) steve@waymakers.org - **Beyond Toxic Mobilization: Pursuing God’s Purpose in a Postmodern World** (Recorded) In our postmodern environment the best way to stimulate interest and involvement in mission can seem to be spotlighting needs, and then calling for compassionate action. But such activism can be counterproductive, especially if the mainspring of mission is thought to be one’s ethical duty to be a loving authentic person. The well-known syndrome of compassion fatigue can be mixed, ironically, with bouts of paternalistic sufficiency. This kind of heroism is unsustainable. A better way of mobilization centralizes Christ as the singular hero in a great story, extending long before and beyond our lifetimes. Postmodernism eschews macro-narratives as oppressive social constructs. But there is indeed a great story that God is pressing to fulfillment for His glory among all peoples. Our God-given mission is much more than merely being like Jesus. He summons us to Himself to co-work with Jesus to complete a global task.

Activity Center (Meeting) - Harriet Hill (American Bible Society) hhill@americanbible.org - **Arts & trauma healing in a world of pain** (Recorded) What is the good news to people suffering from trauma and loss? The word ‘sodzo’ used in the New Testament translated as ‘to save’ is the same word that is translated ‘to heal’. In the last seventeen years, Trauma Healing has brought the good news of healing in Christ to people in ninety countries with over 9500 facilitators trained and materials in 135 languages. How is this good news communicated? Experientially, using the arts and full-body participation involving all the senses as much as possible. The program now reaches literates and oral communicators (including audio and video versions), Christians and those of other religions and those with no religion, children, teens, and adults. It is offered in seminars and accredited courses. Contextualized versions are developed for audiences. What is the impact? The results of a multi-year study with 2709 respondents in 26 countries will be the heart of this presentation.

Activity Center (B) - Marc Canner (Great Northern University) mcanner@greatnorthernu.org - **Mission and Evangelism in the Desecularizing World of the Russian Federation** (Recorded) While western nations are experiencing increased secularization, in some nations the opposite is the case: a process of desecularization. In the Russian Federation, the Orthodox Church has experienced a resurgence that has catapulted it to a position of religious preeminence over public discourse, domestic policies, and in some respects even the nation’s foreign policy. This change has not only impacted Russian society and the Russian people’s view of the rest of the world; it has huge ramifications for the effectiveness of western missionary efforts, which in many respects have failed to produce the fruit mission agencies once expected in such a “spiritually hungry” part of the world. This paper examines both the causes of Russian desecularization and the impact it is having on the missionary enterprise, with conclusions that call into question some common perceptions of the causes of missionary ineffectiveness in a very challenging cross-cultural context.

Activity Center (D) - Allen L. Yeh (Biola University) allen.yeh@biola.edu - **Bartolome de Las Casas: Defender of the Indians, Defender of the Word** (Recorded) Bartolome de las Casas was to Latin America what William Wilberforce was to England: an abolitionist, leveraging legal channels, whose Christianity was the impetus for his social justice endeavors. However, the fact that he was Dominican made him unique among the vast efforts of his more famous Franciscan

missionary counterparts in the Americas. The Franciscans were well known for helping the poor, but the Dominicans' hallmark was preaching. It will be argued that, while Dominicans and Franciscans may have ended up at the same conclusions, their starting points were drastically different. A focus on the Word made Las Casas much more akin to a pre-Protestant Reformer, similar to John Wycliffe. Although Latin America never experienced a Protestant Reformation, Las Casas provided a Reformation flavor to Latin America that would pave the way to eventual movements such as Liberation Theology and Pentecostalism.

4:00-4:35 PM Saturday Parallel Session #11

Event Center (Auditorium) - Ban Cho (Asbury Theological Seminary) ban.cho@asburyseminary.edu - **The Church's Mission in a Secular World: Critical Assessment of Hoekendijk's Missional Ecclesiology** (Recorded) The purpose of this presentation is to critically assess Johannes C. Hoekendijk's missional ecclesiology from a perspective of missional hermeneutics in order to present a biblical perspective on the relationship between two dimensions—being and doing—of a missional ecclesiology which engages with a secular world. The approach to this topic is twofold. First, Hoekendijk's proposal for the church's mission in a secular world will be comprehensively explored, and then a missional ecclesiology constructed in light of missional hermeneutics will be compared and contrasted with Hoekendijk's missiological proposal about the way that the church should engage with a secular world. This critical dialogue between Hoekendijk's missional ecclesiology and missional hermeneutic will provide a theoretically helpful insight for those who search for biblical-theological perspectives on what the church's mission should look like in a secular world.

Event Center (Atrium) - Samuel Lee (Asbury Theological Seminary) samuel.lee@asburyseminary.edu - **Model of Holistic Transformation: Entrepreneurial Church Planting** (Recorded) How might the church combine its God-given identity while acting in a secular world which either marginalizes or instrumentalizes the Christian community? One innovative path forward is Entrepreneurial Church Planting (ECP) which focuses on the church's being (love for God and others) in a radically secularizing world. This model demonstrates a relational ministry centered on holistic networks of stewardship and whole-life discipleship through an emphasis on relational development. I will present three missional praxis of ECPs. Each case study will provide an opportunity to compare existing structure of church planting to the Holistic Transformation Model that includes both evangelization and economic development by means of relational vitality.

CEWA Auditorium – RESPONSES AND DISCUSSION : Mobilizing for the Frontier Mission Task, 1 (Recorded)

Activity Center (Meeting) - Pete Unseth (Dallas International University) pete_unseth@diu.edu - **Secular oral arts quoted in the Bible: Explanations, implications, applications for ministry** (Recorded) In many parts of the world, there are large bodies of proverbs, treasured poetry, and other oral arts. Some Christians in ministry have banned them. I will show Biblical precedent for using them. Secular proverbs and poets were quoted by Ezekiel, Jesus, Paul, and Peter speaking to Jews and Gentiles. I examine Biblical writers/speakers using secular oral arts in ministry. Ezekiel quoted a proverb to refute the assumptions behind it. Paul quoted secular poets, both at the Areopagus and to Titus. I show Paul depicts God quoting a secular proverb when Paul is speaking to Roman authorities. The presentation will include examples of what has been done in various places, including for marriage counseling, evangelism(!), discipleship. Building on the Bible's precedent, we should explore ways to use local proverbs, oral literature, song, etc. for ministry.

Activity Center (B) - Scott Klingsmith (Denver Seminary) scott.klingsmith@denverseminary.edu - **The development of missiology in a secularized context: The case of Central and Eastern Europe** (Recorded) Missiology is a relatively new discipline in the former communist countries of Central and Eastern Europe, which, as a result of decades of campaigns against religion, is one of the most secular regions of the world. This paper examines the nature of this emerging missiology, its primary themes and emphases, primarily through an analysis of the articles that have been published in the missiological journal *Acta Missiologiae* since its

inception, with additional attention given to a recent book, *Mission in Central and Eastern Europe*, some of the doctoral dissertations in the area of mission studies, and some of the mission related conferences of the Central and Eastern European Association for Mission Studies.

Activity Center (D) - Paul Lewis (Assemblies of God Theological Seminary) LewisP@evangel.edu - **The Church of the East in East Asia: Missiological Lessons from the 16th-Century Context** (Recorded) This essay focuses on the Church of the East in Asia from India and Central Asia eastward in the 16th century. With the devastation caused by the Black Death and the conquests of Tamerlane in late 14th century, the Church of the East had been greatly diminished. By the 16th century, the European powers started to interact with India and the east. This brought, primarily, Roman Catholic believers into contact with the Church of the East believers and priests. In this essay after summarizing much of the available evidence of the 16th century Church of the East in eastern Asia, there will be a discussion on the interaction between the European believers and the Church of the East believers. From this discussion, some missiological lessons will be highlighted.

4:45-5:20 PM Saturday Parallel Session #12

Event Center (Auditorium) - Chris Burnett (The Master's Seminary) cburnett@tms.edu - **How Would Paul Engage Today's Secular Society? An Exegetical Revisiting of Acts 17** (Recorded) Christian dialogue theory remains a relevant discussion for missionaries who daily combat the overwhelming forces of secularism and religious pluralism. If secularism drains the religious and spiritual character of a culture, then how should the missionary attempt to make theological in-roads? Is searching for spiritual commonalities in a foreign secular context a strategy that the Apostle Paul would condone? It is opportune to exegetically revisit Paul's strategic evangelization through Macedonia into Athens in Acts 17 to understand the guiding parameters and practices for interreligious dialogue and cultural engagement in the foreign context. The theological and practical constraints of Christian dialogue which emerge from the study should embolden the missionary in the task of proclaiming the distinctly Christian gospel to a culturally diverse and religiously ambivalent society.

CEWA Auditorium – RESPONSES AND DISCUSSION: Mobilizing for the Frontier Mission Task, 2 (Recorded)

Activity Center (Meeting) - Closing Panel: What we have learned about arts and mission in a secularizing world. (Recorded)

Activity Center (B) - Steven Kern (Columbia International University) steve.kern@mailbox.ciu.edu - **Germany's Refugee Response: Implications for Ministry in a Secularized World** (Recorded) Europe is often referenced as the continent leading the way towards modernization and secularization. Its trends have been used as doomsday predictors of what those in North America and other continents should anticipate. Of the European countries, Germany is arguably among the most modern and secularized. Nevertheless, Germany has been very hospitable with regard to the recent refugee crisis. Since 2011, she has welcomed nearly two million asylum seekers from diverse cultures, languages, and faith orientations. This paper addresses factors contributing to Germany's initially generous refugee response, many of which have spiritual roots. These spiritual vestiges in an otherwise secular country represent points of vulnerability for effective, holistic engagement for the church of Jesus Christ. From the specific observations in the country of Germany, the paper seeks to make broader application for other ministry contexts in this increasingly secularized world.

Activity Center (D) - Yudha Thianto (Trinity College) Yudha.Thianto@trnty.edu - **The Role of Unordained Church Workers in the Spread of Reformed Protestantism in Seventeenth-Century Dutch East Indies** (Recorded) Reformed Protestantism was introduced to the East Indies together with the arrival of the Dutch in their effort to monopolize spice trading in the region. As the Dutch established the Dutch East India Company (The Verenigde Oost-Indische Compagnie, or VOC for short), they also brought Reformed Protestantism in the land. Soon the Reformed Church in the Netherlands sent ministers to tend to the spiritual

need of the Dutch people in the foreign land. These ministers also introduced the Reformed faith to the indigenous people. However, there was never enough ordained ministers to take care of and to continue the spread of the Reformed faith into the vast region of thousands of islands. The Dutch Reformed Church utilized unordained individuals, namely the visitors of the sick (the *ziekentrooster*) and the school teachers (*schoolmeester*) to do the works that were supposed to be done by the ministers.

5:25-6:50 PM Dinner in Dining Hall

7:00-8:30 PM Saturday Plenary #3 Event Center Auditorium - Worship and Speaker

Event Center Auditorium – Karen Swallow Prior (Liberty University) kprior@liberty.edu - **Christian Witness and Moral Imagination** (Recorded) The moral imagination has been defined as an “ability to perceive ethical truths and abiding law in the midst of chaotic experience.” Art and literature offer ways to cultivate this important human ability, one that can bear witness to biblical truths in ways that transcend political, social, and cultural barriers.

SUNDAY October 14, 2018

8:30-10:00 AM Sunday Business Meeting

Event Center (Auditorium) - EMS Business Meeting

CEWA Auditorium - ISFM Business Meeting

10:00-10:35 AM Coffee Break (Event Center Kitchen)

10:35-12:05 PM Plenary #4 Event Center Auditorium

Event Center Auditorium - Thom Wolf (University Institute) drthom2100@gmail.com - **Secularism: The ‘Self’ Geo-lifezone In the 21st century global conversation** (Recorded) The presentation explores Secularism (the *Self* geo-lifezone) for Protestant/conversionary Christians (Woodberry 2012) in several historical dimensions as well as anticipated possibilities. With the WV3 (worldvoice|worldview|worldvenue) analysis, note is taken of the 5,000 years *historystream*, including the recent 500 years of 1492-1992 and the *historyshift* of 1989-2001. Thus the resultant *historyscene* of the SecularSelf geo lifezone of the emergent 21st century is addressed in its historical dimensions and its anticipated trends. The conclusion recommends the fractal lifestyle pattern of the 1st century for conversionary Christians living in the 21st century and engaging the crucial question of the 22nd century’s global conversation: what is the best way to live life on this planet?

12:10-1:40 PM Lunch in Dining Hall