



## Evangelical Missiological Society National Conference 2019

# Abstract Booklet

**FRIDAY September 13, 2019**

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

**Michelle Raven** (Columbia International University) - **From the Classroom to the Disaster: Head, Hands, Heart**

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

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

**Event Center (Auditorium) - Gailyn Van Rhee** (Mission Alive) [gailyn@missionalive.org](mailto:gailyn@missionalive.org) - **What is Missiology?** (Recorded) What is Missiology? How do we organize a curriculum and its introductory course so that it inspires, transforms, and focuses future missionaries? This presentation describes both a process of organizing a curriculum and framework for the introductory course. Missiology, as a discipline, reflects five interrelated elements: Theological Reflection, Cultural Analysis, Historical Perspective, Strategies Formation, and Spiritual Formation in what is described in the Missional Helix. Ministry formation is like a spiral. The coils turn round and round, passing through the same landmarks (aspects of the Helix), but always at a slightly higher level. How does the teacher connect all aspects of the Helix in way that touches and transforms learners to become apostolic messengers?

**Event Center (Atrium) - Hannah Nation** (China Partnership) [hannah@chinapartnership.org](mailto:hannah@chinapartnership.org) - **Grace, Suffering, and the City in the Theology of a Chinese House Church Movement** (Not Recorded) This session examines the theological underpinnings of one of the fastest growing house church movements in contemporary, urban China. Participants in the movement seek to serve the city through church planting, Christian education, Christian counseling practices, book and magazine publication, engagement of China's civil authorities, and grassroots neighborhood service projects. These projects are ongoing despite the persecution of many participating churches under China's new religious regulations. Understanding the theology that shapes and molds the movement will help us understand the missional action its participants demonstrate. Central to the movement's identity is a commitment to the gospel of grace and an eschatological idea of the city, two significant shifts from the theology of the traditional house church. Additionally, the movement strongly teaches the Christian's union with Christ and his suffering, a doctrine which has many implications for China's current political climate.

**Activity Center (Meeting) - Opening Panel - Why are the Arts so Crucial in Crisis Situations?** (Recorded) This panel will kick off the Arts Track at this year's EMS gathering with reflections from artist-missiologists on the important role that the arts can play in resolving conflict, offering healing in trauma, and addressing other crises the church faces in our broken world. A Question and Answer period will follow, allowing participants to ask specific questions or telling stories arising from their own contexts of ministry.

**Activity Center (A) - Caleb Goering** (Development and Literacy Partners International) [goeringcaleb@gmail.com](mailto:goeringcaleb@gmail.com), **Anne Blue** (Wycliffe Bible Translators) [marcy.ritchey@gmail.com](mailto:marcy.ritchey@gmail.com), **Renee Masland** (Pioneer Bible Translators) [nrc.freedforever@gmail.com](mailto:nrc.freedforever@gmail.com) - **Evaluating Contextualization According to Form,**

**Meaning, and Appropriateness with Applications in Trauma Healing Ministry** (Recorded) Contextualization is necessary for every area of church life. When the receptor community accepts evangelistic efforts, one of four faith communities results (Kraft 1996, 377). Kraft's model offers insight into the sociocultural ripples left by Christian influence when the community accepts it. "But what remains when the message received is not accepted?" and "How might the church respond?" This presentation explores these questions within the framework of contextualizing Scripture-based trauma healing ministry. To do this, we will expand Kraft's model of form and meaning by adding a third dimension: appropriateness. This results in the Contextualization Cube, a set of scatter grids forming a 3D cube in which form, meaning, and appropriateness can be analyzed. This tool allows us to discern and track both successful and insufficient contextualization, revealing ways that expressions of faith in Christ or creative expressions of pain may be viewed by the surrounding community.

**Activity Center (B) - Kimberley Morrison** (Columbia Bible College) [kimberleymconnect@gmail.com](mailto:kimberleymconnect@gmail.com) - **A Macarism for the Displaced Person** (Recorded) One of the greatest missiological challenges of the 21st century may be connecting Jesus' kingdom vision with the global crisis of forced migration. This paper offers displaced persons a way of being in the world that will produce flourishing. The study of displaced persons tends to focus on the interests of key actors who shape the policy-making process such as local governments, NGOs and especially UNHCR. The forced migrant becomes the object of issue-driven and norm-oriented study but rarely the subject. Millions of Christian displaced persons are experiencing severe disorientation while seeking to construe God-oriented meanings. This paper pronounces a macarism for the refugee by developing a kingdom-centered vision of flourishing in dialogue with refugee research from global internment camps and immigration journeys.

**Activity Center (C) - Shawna Warner** (Biola University / Freedom Resource International) [shawna.j.warner@biola.edu](mailto:shawna.j.warner@biola.edu) - **Globalizing Human Trafficking: A Sociocultural Analysis of Factors Perpetuating Exploitation & Manipulation of Females Throughout the Greater Mekong Sub-region** (Recorded) Rural, predominantly ethnic minority females throughout the Greater Mekong Sub-region (GMS) are often of trafficked into various sexuality exploitive situations, including coerced marriage, massage parlors, and prostitution. These females are also at risk of labor trafficking, labor exploitation and modern slavery, including for domestic work, construction, factories, fisheries, agriculture, forced begging and other potentially abusive work environments. Within the GMS, there are cultural and religious beliefs, values, and views that create gendered expectations for the role females place in their families and communities. International, national, and regional data is useful for understanding the complexities of trafficked females within the GMS; however, trafficking inventions are designed without involving villages where human trafficking is common. This paper examines the importance of further utilizing community-level and survivor-based frameworks to better inform anti-trafficking work, sustainable development of enterprise, and education throughout the Greater Mekong Sub-region.

**Activity Center (D) - Enoch Wan** (Western Seminary) [ewan@westernseminary.edu](mailto:ewan@westernseminary.edu) - **Contemporary complexity of mission ministry and the necessity of interdisciplinary research methodology** (Recorded) Contemporary complexity of mission ministry can be seen in emerging issues of "holistic missions," "BAM" and "diaspora missiology." Lack of reliable data for ministry planning will be costly in terms of missed opportunities and wasted resources. Good Christian stewardship requires informed decision based on reliable data. Therefore, thoughtfully planned and carefully designed research based on "interdisciplinary research methodology" (IRM) is proposed in this paper, covering the "what," "why" and "how."

**Travis Auditorium - Brad Gill** (Int'l Journal of Frontier Missiology) [brad.gill@ijfm.org](mailto:brad.gill@ijfm.org) - **Re-Imagining Frontier Mission: An Examination of Terms and Concepts in Today's Realities** (Recorded) The apparent un-reachable-ness of many frontier peoples beckons us to reexamine our most common terminologies. Our missional terms can hide deeper concepts, paradigms, and strategies that continue to reinforce historic misrepresentations and socio-religious barriers. This opening session will consider the biblical basis for re-imagining the way new terminologies emerge on the frontiers, as well as provide a prolegomena for the different presentations at ISFM 2019.

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

**Event Center (Auditorium) - Robert Holmes and Eunice Hong** (Biola University) - **Contextualization of the gospel for North Korean Ideology: Engaging with North Korean refugees** (Not Recorded) Today there are more North Korean defectors living in South Korea than ever before. Though there have been studies that focused on “problems related to assimilation and living conditions, policies regarding [North Korean defectors’] settlement, and other welfare policies” (Kim, 2018, p. 666), there have not been many studies on how to contextualize the Gospel to address the Juche ideology that permeates North Korean culture. Juche as an ideology promotes an atheistic, materialistic, human-centric worldview (Cho, 2002). The following are key topics in which the Gospel could be presented to someone with Juche worldview. First, Jesus heals, both spiritually and emotionally, to one with deep, unimaginable wounds from the brutality of the concentration camps. Secondly, to one that had to attend weekly Juche accusation sessions, Jesus is an advocate, powerful and redemptive. Lastly, where there exists a real and raw understanding of punishment, the Restorer brings deliverance from bondage.

**Event Center (Atrium) - Beth Snodderly** (William Carey International University) [beth.snodderly@wciu.edu](mailto:beth.snodderly@wciu.edu) - **An Exegetical Perspective on Global Chaos, God’s Will, and Believers’ Response: Building on Ralph D. Winter’s Missiology** (Recorded) Chaos and violence are typical of a society that is not yet ordered according to God’s ways. The major theme of Scripture is God’s plan to overcome opposition to His intentions. This paper takes an exegetical approach to exploring the implications of a Hebrew term for chaos, *tohu wabohu*. A study of this term demonstrates that chaos is not God’s will, and shows how God sets about correcting such conditions. In the first chapter of Genesis we find the theological and missiological basis for fighting evil. These verses show that God patiently counteracts conditions that are contrary to His will with acts of creativity, including the creation of humans to join Him in fighting back against *tohu wabohu*. Demonstration of God’s will and God’s glory is the responsibility of the Body of Christ, so that all peoples can come to know and obey Him, in fulfillment of the Great Commission.

**Activity Center (Meeting) - Roger W. Lowther** (Mission to the World) [roger@communityarts.jp](mailto:roger@communityarts.jp) - **Musical Missions and Disaster Relief after the 2011 Tsunami in Japan** (Recorded) On March 11, 2011, a 9.0 earthquake struck the northeastern coast of Japan triggering a monster tsunami and one of the largest nuclear disasters in human history. An event of this magnitude forced Christians in Japan to ask the question, “What is the role of the church in a crisis of this magnitude?” It was not a philosophical or theological debate but a practical reality. What is the church here for? As a full-time relief worker during that terrible time, Roger will share his first-hand experiences through stories, pictures, and video clips in offering answers to these questions. As a Juilliard trained musician and head of an international network of missionary artists, he will also share lessons learned on the unique role of the arts in disaster relief and, in general, church planting in a foreign context.

**Activity Center (A) - Werner Mischke** (Mission ONE) [werner@mission1.org](mailto:werner@mission1.org) - **An Honor-Bearing Gospel for Shame-Fueled Crises** (Recorded) Humanity suffers from global pathologies including: the refugee crisis, terrorism, racism. These problems have in common the concern for security and dignity. The security issue is marked by the question, How do we prevent hostility or violence? The dignity issue is marked by the question: Who are we—to whom do we belong? This dual concern, first, for our survival—and second, for our honor, our identity—is an unrelenting force in history. Shame writ large is at the crux of these historical forces. Does the gospel offer a cure? Yes: One, the gospel deals with group-based violence (addressing the security question); and, two, the gospel offers to re-glorify humanity from sin’s objective shame (addressing the dignity question). Christ Himself is the cure as Honor Writ Large—Word made flesh. The body of Christ proclaims and embodies the gospel of hostility-killing peace and shame-covering honor.

**Activity Center (B) - Sam Chaise** (Christie Refugee Welcome Centre) [sam\\_chaise@christiestreeterc.com](mailto:sam_chaise@christiestreeterc.com) - **The Church in an Era of Record Displaced Peoples: Reframing the Conversation Away from the Nation-State and toward Being the People of God** (Recorded) Issues related to refugees and migrants have become a topic of discussion and disagreement in North America. When Christians are in these conversations, they typically adopt the same frame as others, which is to

see the primary actors as governments, and the primary issue as who gets to cross what national boundary to live where. These conversations have been devoid of theological reflection and framing, apart from some helpful but incomplete notion that the Church should help vulnerable people. This paper will seek to create a new frame, by exploring how those conversations would change if Christians saw the Church as the primary actor (instead of the State), and instead of focusing on the artificial, temporary borders of today's nation-states, consider the intent of God to bless the nations of the earth through the Church.

**Activity Center (C) - Jamie Sanchez (Biola University) Impact of Displacement on Women refugees in Europe (Not Recorded)**

**Activity Center (D) - Anthony Casey (William Carey University) [acasey@wmcarey.edu](mailto:acasey@wmcarey.edu) - A Short-term, Team-based Approach to Ethnographic Research** (Recorded) Practical training for getting the most out of your church/school mission trip or mission team for community research ranging three days to two weeks in length. U.S. and overseas settings will be addressed.

**Travis Auditorium - Colin Yuckman (Duke Divinity School) [colinyuckman@gmail.com](mailto:colinyuckman@gmail.com) - The Lukan Vision of Intercultural Witness** (Recorded) Luke's vision of mission offers a different, but complementary portrait to that of the more influential "Great Commission" (Matt 28:18-20). Luke-Acts uniquely depicts mission as an opportunity to discover the full scope of Jesus' Lordship through intercultural witness (Christology of intercultural interdependence). The transformation of human witnesses in light of intercultural encounter is a key aspect of the Lukan vision of mission "to the ends of the earth." This presentation and discussion will focus on how mission theology and practice can find renewed focus through close attention to Luke and Acts.

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

**Event Center (Auditorium) - Larry Caldwell (Sioux Falls Seminary) [lcaldwell@sfseminary.edu](mailto:lcaldwell@sfseminary.edu) - Towards an Ethnohermeneutics of Suffering** (Recorded) How is Bible interpretation effected by global crises? This question is important for all Christian workers who seek to do relevant theologizing in local contexts of suffering. Global missionaries, especially, must come to the realization that doing Bible interpretation the same "tried and true" way (typically using imported Bible interpretation methods) will oftentimes have little relevance for those Christians seeking truths from the Bible that will help them in the immediacy of their sufferings. Drawing upon the author's years of teaching Bible interpretation with urban pastors working in disadvantaged low-income settlements in Manila, this paper seeks to show how the discipline of ethnohermeneutics can help global workers better connect the contents of the Bible, which speak much of suffering, to the daily lives of Christians caught up in local contexts of suffering. Practical implications will be given for all who do ministry in such contexts.

**Event Center (Atrium) - Martin Cho (Trinity International University) [ContextCultural@gmail.com](mailto:ContextCultural@gmail.com) - The Dalit Indian Crisis Existence as a Unique Perspective of Biblical Interpretation** (Recorded) The Dalit are an Indian people who live at the lowest level of society. Within the highly stratified "caste" system of India, Dalits are considered lower than even the lowest of the castes and live an existence of continual crisis, oppression and poverty. This crises existence has given Dalit Christians a unique and valuable perspective of the Bible. This study will examine Dalit theology, and specifically Dalit hermeneutical methodology, to demonstrate its unique contribution to biblical interpretation. The author will look at Mark 7:24-30, Jesus' conversation with the Syrophenician woman, and compare a Dalit interpretation with the interpretations from Bible commentaries that have been published in the United States. This comparison will demonstrate that the Dalit crisis experience has created a unique perspective of the Bible that theologians in the United States and "the West" need to hear.

**Activity Center (Meeting) - Wendy Atkins (Center for Excellence in World Arts / Dallas International University) [Wendy\\_Atkins@diu.edu](mailto:Wendy_Atkins@diu.edu) - The arts as Effective Genres of Communication in Traumatizing Crises** (Not Recorded) Crises affect individuals and communities mentally, emotionally, physically, and spiritually. Research shows that trauma resulting from experiencing a crisis often blocks cognitive reasoning and verbal expression. Therefore, how are traumatized people able to express their pain and loss in order to achieve healing? How may the message of hope in Christ be presented in ways that reach the hearts of hurting

people? In this session, the use of the arts as ways of expressing emotions and presenting truths in times of war, displacement, epidemics, and other traumatizing situations will be explored.

**Activity Center (A) - Yakuba Jakada** (Asbury Theological Seminary) [yajakada@hotmail.com](mailto:yajakada@hotmail.com) - **Challenges of Missions in the Context Violence** (Recorded) The missionary enterprise has always been a risky venture since its inception. Globally, there has been a growing phenomenon of political, ethnic, economic and religious violence that is adversely affecting missionary activities. The effect is so devastating to the extent that some mission fields have been closed down, whole communities of Christians have become refugees, some missionaries have to relocate to other places for safety. In some cases, lives and property have been destroyed and the missions have to go through the stress of rebuilding infrastructure and shattered lives. This paper will discuss the challenges of doing missions in the context of violence with a focus on Northern Nigeria, with the aim of providing information and recommendations for the formulation of new mission strategies that will be useful to missionaries and missionary organizations serving in the context of violence.

**Activity Center (B) - Xenia Ling-Yee Chan** (Tyndale Seminary) [xenia.chan@mytyndale.ca](mailto:xenia.chan@mytyndale.ca) - **Coming Out: A Multilayered Contextual Approach to Mission to the LGBTQ+ Community** (Recorded) How to address the question of sexual identities is a pressing issue for the Church catholic, both in majority and minority world contexts. Despite the fact that same-sex marriage was legalized in 2003, the Canadian church is nowhere close to achieving consensus on the issue, and ethnic diaspora churches typically avoid the conversation. The broader cultural narrative, on the other hand, paints the church as homophobic and unsafe, and the emerging stories from the LGBTQ+ community engaging the church are rife with pain and suffering. The conversation itself has become increasingly polarised. This paper discusses some key cultural dynamic within the East-Asian-Canadian church, within society, and then the LGBTQ+ culture. Finally, the paper concludes with a biblical theological appropriation of John 4:1-42, with specific application to the East-Asian-Canadian church's engagement with the LGBTQ+ community.

**Activity Center (C) - Karen Fancher** (Multnomah University) [kfancher@multnomah.edu](mailto:kfancher@multnomah.edu) - **People of Peace in Contexts of Violence: Practical implications for engagement and witness for the Church in fractured and divided societies** (Not Recorded) Innumerable contemporary global crisis are the grievous result of violent conflict and forced displacement. The effectiveness of the witness of the Church is deeply impacted by the response to root issues fueling conflict. This paper examines the role of the Church in contexts of violence, and the unique challenges faced in maintaining effective mission and Christian identity in societies fractured by political, ethnic, and sectarian strife. Reflection upon guiding theological constructs, and a brief examination of both beneficial and detrimental approaches to engagement in recent contexts of conflict, guide a process for identifying principles to inform future engagement. Global Christian leaders from Rwanda, Serbia, and Palestine, (who have faithfully sought to bear witness in contexts which have experienced intense violence), provide a prophetic voice to inform response in the midst of contemporary challenges of societal tension and division, specifically for the church in the current context of the United States.

**Activity Center (D) - Matt Pierce** (Boyce College at Southern Seminary) [mattpierce12@gmail.com](mailto:mattpierce12@gmail.com) - **Research Techniques among Refugees and Vulnerable Populations** (Recorded) I am going to discuss how I gained access to two different refugee communities between the years 2009 to 2014. These continue to be two of the dominant refugee communities in the Louisville, Kentucky area. Research techniques among refugees may be applied to other contexts.

**Travis Auditorium** - Formal Responses to **Colin Yuckman**-floor discussion

**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) - Kate Thornton** (Auburn University) [kate.thornton@auburn.edu](mailto:kate.thornton@auburn.edu) - **The Christian Response to Hunger and Poverty** (Recorded) Jesus was very clear in his ministry that Christians were called to care for the hungry and poor in our world. This talk is designed to help attendees see where hunger and poverty exist in our modern times and equip them with tools to assist in identifying core issues to the problems as well as empowering them to address these issues head on with courage and conviction. Alleviating hunger and poverty are not easy and require time and commitment, but together we as Believers can fulfill our call to love God and to love others.

## **SATURDAY SEPTEMBER 14, 2019**

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

**Event Center (Auditorium) - Hughson T. Ong** (Emmanuel Bible College) [hOng@emmanuelbiblecollege.ca](mailto:hOng@emmanuelbiblecollege.ca) - **Suffering and the Mission of God in the New Testament** (Recorded) What does the New Testament say about the role of suffering in the believer's life? How does suffering relate to the concept of missio Dei? This paper explores the situational contexts of three key passages in the New Testament where their authors speak about suffering, and from these contexts identify the role of suffering in the believer's life back then. The analysis shows that suffering appears to be not only inevitable in a believer's life but also functions as an identity marker of genuine faith and produces an eschatological hope that sustains and protects that faith. This genuine faith is what will consequently accomplish the believer's God-given mission.

**Event Center (Atrium) - Sundeep Paulose Malickal** (Dallas Theological Seminary) [sandytiss@gmail.com](mailto:sandytiss@gmail.com) - **Missio Dei as a Response to human need - A case study of a church among the poor in a remote tribal village in India** (Recorded) This paper is a real case study of a remote tribal village in India, where we implemented the concept of "going out" rather than "reaching out" which portrays the method of "sending" of the church among the Warli community (A tribal people group) and how the community in that particular village has become a part of the kingdom of God and by making Christ as their king. In this paper, I have taken the idea of chronic poverty and social injustice that this Warli Community suffered and the necessity to overcome it as the "human need", and elaborate how "Missio Dei" was a fitting response to it. This paper would be a reflection of the four years I personally labored in this village by pulling out select instances which will show how missional theology is being practiced in the ground level.

**Activity Center (Meeting) - Beth Argot** (Dallas International University) [beth\\_argot@diu.edu](mailto:beth_argot@diu.edu) - **Worship Arts: personal worship habits to reduce missionary attrition** (Recorded) Considering current global crises as well as the continuing rise in missionary/ministry attrition, it is crucial that workers be prepared to face these challenges, to survive and thrive in ministry. Healthy personal worship habits which foster spiritual growth and sustain a growing personal relationship with God is the key to lasting ministry. Current research in spiritual formation and worship practices reveals the value of combining ancient contemplative practices with contemporary creative worship exercises to fully engage with and know God. This session will explore the latest research, briefly discuss how God created us biologically and neurologically to connect with Him in relationship, and introduce personal creative worship practices for spiritual growth.

**Activity Center (A) - Nan Muhovich** (North Central University) [njmuhovi@northcentral.edu](mailto:njmuhovi@northcentral.edu) - **Mission to Children Amid Global Crisis** (Recorded) How do global crises effect children and youth? And how can the church on mission serve their needs? As a young missionary I learned the impact of poverty, HIV/AIDS, and war on children in Uganda. In the 2000s, I developed a Children & Youth in Crisis program at North Central University, examining: street children, HIV/AIDS orphans, child soldiers, and victims of sexual assault. Since 2014, children have poured out of countries of extreme poverty and violence, heading towards perceived safety in Europe and the US. In these global crises' children lack protection of their basic human rights: life, security, freedom, nationality, asylum, work, an adequate standard of living, and education. The church on mission must learn to advocate for these children and youth. This paper utilizes child narrative and case study to discover best practice for mission to children amid global crisis.

**Activity Center (B) - Pablo Lewczuk** (Seminario Internacional Teológico Bautista) [lewczuk.pablo@gmail.com](mailto:lewczuk.pablo@gmail.com) - **Immigration as an Agent of the Missio Dei in the Bible and in the Global Dilemmas of the 21st Century** (Recorded) The 21st century and the globalized world are characterized by the migratory phenomena. Immigration is a complex system of exit and entry of immigrants in a globalized world. The problems these new population movements present are numerous. Regarding the Christian mission today, this complex scenario must include the decline of Christianity in central Europe, the interaction of societies, pluralism, religious syncretism, Islamic fundamentalism and post modern secularism, etc. In the practical sense, we wonder if the Christian mission today can offer answers to this world in motion. Immigration impacts all scenarios from all points of the compass of the world, and the scarce resources of christianity seem to be limited; however, the Missio Dei (a missionary God), the dynamism and spiritual vigor of the people of God are the perfect tools for the growth of the Kingdom and the outreach to communities in crisis.

**Activity Center (C) - Sam Kim** (Asbury theological seminary) [kim33sam@gmail.com](mailto:kim33sam@gmail.com) - **Destruction and redemption in the life of Syrian Refugee women in Jordan** (Recorded) What effect did the Syrian civil war have on Syrian women's identity and life? This presentation will illustrate the realities and life issues of Syrian Muslim refugee women living in Jordan. Using the detailed cases of Syrian refugee women in Jordan and sharing first-hand experiences from my ministries, I will tell the unseen pictures of Syrian refugee women and show how these women's lives are transformed from the destruction to redemption through encountering the Good News. Furthermore, my presentation can facilitate understanding the substantial difficulties of Syrian women believers from Muslim background.

**Activity Center (D) - James Watson** (The Salvation Army Canada and Bermuda) [james\\_watson@can.salvationarmy.org](mailto:james_watson@can.salvationarmy.org) - **Designing and Using Community-based Research** (Recorded) Community-based research provides a theoretical framework, principles and process for engaging diverse partners in shared research which is biased towards action. This approach (which may also be referred to as participatory action research) has many applications within missiology as it can benefit a variety of missiological agenda (church planting, community development, and social justice as examples). Personal experience in this research approach with regards to churches relating to recent immigrants, church planters from other countries and bivocational ministry (both qualitative and mixed-methods) informs the workshop (note the "Applying Research on Immigration to Ministry Practice" seminar in the schedule). We will outline community-based research principles and provide starting points for examining the benefits and challenges of implementing a research project.

**Travis Auditorium - Mike Stroope** (Truett Theological Seminary, Baylor University) [Michael\\_Stroope@baylor.edu](mailto:Michael_Stroope@baylor.edu) - **Innovating "Mission": Reimagining Witness Beyond our Modern Mission Paradigm** (Recorded) Drawing on the retrospective of my recent book, "Transcending Mission: An Eclipse of a Modern Tradition," this presentation will examine the origins of our mission rhetoric and assess the theological and strategic prospects for a reimagined contemporary witness.

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

**Event Center (Auditorium) - Eric Robinson** (Columbia International University) [erobinson@checkpointeacademy.org](mailto:erobinson@checkpointeacademy.org) - **Justice, Work, and the Missional Reorientation of Vocational Theology** (Recorded) When you think of injustice in the global workplace, what comes to mind? Perhaps you think of sweatshops, child labor, and low wages perpetuating cycles of poverty. Surely, a global church which sees itself as participants in God's mission should have something to say and something to do in response. Vocational theology seeks to better understand the identity and ethical action of the believing community in the world, and specifically in the context of work. When understood in light of missio Dei, vocational theology can strengthen the church's prophetic voice and action in response to global workplace injustice. Come and hear more about vocational theology and how it shapes the church's understanding of workplace injustice, and leave with some practical questions and actions you and your community of faith can take in response.

**Event Center (Atrium) - Daniel W. O'Neill** (Christian Journal for Global Health, Health for All Nations) [dwoneill@cjgh.org](mailto:dwoneill@cjgh.org) - **The Church as a refuge and Christ's Healing Work in the Middle East** (Recorded) The Syrian refugee crisis has magnified human health problems but also created unique opportunities for missional capacity-building. A physician-theologian presents a case study of Arab-speaking churches in Lebanon and Jordan partnering with an indigenous church-planting organization and US-based medical relief teams in an international partnership since 2014. Despite some challenges of inertia, power differentials, and self-protection, local church membership was mobilized for service, capacity to fill aid gaps in this refugee crisis was enhanced, and discipleship through modeling was observed. Several biblical paradigms used by church leadership, such as seeing churches as cities of refuge and healing agents, prioritization for the “quartet of the vulnerable” and shared diaconate ministry using whole-person care, have been deployed to motivate and mobilize. This was integrated with the church planting movement, and not inconsistent with international relief and development standards.

**Activity Center (Meeting) - Joy Kim** (Proskuneo Ministries) [joyleestudio@gmail.com](mailto:joyleestudio@gmail.com) - **Multi/Intercultural Worship for Congregations in Crisis** (Recorded) How can we stand in solidarity with refugees and immigrants who struggle in crisis? Many diaspora communities are found in a multicultural, multilingual, urban, context where people from culturally diverse backgrounds reside as neighbors. How can we worship together in this context with unity in diversity? What happens when we encourage one another to bring our own cultures and languages in worship? Or when we encourage one another to bring our own artistic expressions, collaborating together to create songs, dances, visual art pieces to express ourselves in worship? Based on her experiences living in such a context as a member of the diaspora herself, Joy will share real life stories of how her multicultural community worship together and walk together through crisis.

**Activity Center (A) - Mehari Korcho** (One Challenge International/Columbia International University) [meharikorcho@oci.org](mailto:meharikorcho@oci.org) - **The Growing Number of Immigrant Children and its Impact on the Global Missions Today** (Recorded) We are living in an era where people are on the move more than ever. One of the realities that we are seeing in our world today is that this increase in migration has remarkably contributed to the emerging and growing number of second-generation immigrant children. It is good that the awareness to welcome the first-generation (the parent-generation) immigrants and to reach out to young adult international students is growing among American churches and mission agencies. However, it looks like reaching out to the second-generation immigrants (those who were born in America or came to America at an early age and were raised in America) is often overlooked. This paper will attempt to see how the growing number of immigrant children around the globe, particularly in America, could affect and shape the future of the church in the missio Dei.

**Activity Center (B) - Steve Kern** (Columbia International University and Encompass World Partners) [steve.kern@mailbox.ciu.edu](mailto:steve.kern@mailbox.ciu.edu) - **Mission in Crisis: Two-Dimensional Ministry with an Eternal Impact** (Recorded) Since the fall of man, crises have been an inherent part of human existence. More recently, a greater number of Christians, churches, missionaries, and mission agencies have recognized the unique missional opportunities that crises afford. Still, it is important to pause and to ask questions about the nature of mission in crisis and the fruit of those efforts. What is the role of the gospel when humanitarian aid needs seem obvious and pressing? For those engaging in gospel ministry in the face of crisis, is the making of disciples only a hope? Are statements of greater vulnerability in such situations only rumors or theories? This paper argues that humanitarian and spiritual ministry to those suffering in the context of calamity is essential. Based on data from German church ministries to those seeking asylum in the country, fruitful gospel ministry among those who have experienced disaster is truly possible.

**Activity Center (C) - Cynthia Talley** (Asbury Theological Seminary) [cynthia.talley@asburyseminary.edu](mailto:cynthia.talley@asburyseminary.edu) - **Poverty as Broken Relationships: An Analysis of Patriarchy in Post-Colonial West Africa and Implications for Development in Liberia** (Not Recorded) Women comprise the majority of the world's poor. Author Bryant Myers argues poverty results from broken relationships, not economic deficits or inequities. This presentation will use his theory as the framework for understanding how women in post-colonial West Africa have experienced poverty as a result of patriarchy. It focuses particularly on women in Liberia—a post-



war, patriarchal society. There, women are stratified by class, education, status, and global exposure. Consequently, women experience patriarchy differently. Some are empowered to achieve their God-given destinies. Many others, however, struggle to meet societal expectations associated with their inferior status as women. Post-colonial patriarchy will be discussed as a cause of broken relationships then viewed through the lenses of West African Christianity and African women's theology. This perspective will demonstrate how Myer's theory of transformational development might be used for healing broken relationships between women and their male counterparts.

**Activity Center (D) - Sue Russell** (Asbury Theological Seminary) **Language, Identity and Belonging: Studying Language Use for Effective Church Planting in Diaspora and Multilingual Communities** (Not Recorded)

**Travis Auditorium** - Formal responses to **Mike Stroope**

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

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

**Event Center (Auditorium) - Gary Corwin** (SIM) [gary.corwin@sim.org](mailto:gary.corwin@sim.org) - **A Theology of Risk and Some Implications for Agencies Doing Missions Amid Global Crises** (Not Recorded) In 2015-16 an international team of SIM members was established to articulate a biblically sound theology of risk. The team included citizens of Australia, Ethiopia, Korea, Nigeria, Peru, Romania, South Sudan, the UK, and the USA. One significant product from that team's efforts are eleven guiding principles concerning risk. It is first of all the aim of this paper to share these principles along with the scripture on which they are based, and the practical immediate steps that flow from them. It is then proposed to explore some of the broader implications that flow from them for agencies doing missions in the context of global crises today.

**Event Center (Atrium) - Sunny Hong and Heather S.** (SIL International) [eunsun\\_hong@yahoo.com](mailto:eunsun_hong@yahoo.com) - **Ethnographic sketches of spiritual journeys of two refugees in response to crises** (Recorded) Refugees have been described with words like severely trauma-stricken, loss of home, language, culture, and basically normal life, marginalized, powerless, victims of a social force, deprivation, vulnerability, and dehumanized. Their extremely severe experiences impact their identity tremendously for their survival and could lose the identity that they had in their homeland in the process. However, because of outside forces that threaten their identities, sometimes that situation makes them be more united and makes them value more of their language and culture which they may not have when they were in their own homeland; or help them to seek a spiritual life. This paper uses both missiological and sociological approaches of what factors make them seek spiritual life; how the Bible impacted their spiritual journey through crisis; and what factors make refugees value or devalue their ethnic identity, language, and culture during their refugee life.

**Activity Center (Meeting) - Katharine Hoogerheide** (Dallas International University) [katie\\_hoogerheide@diu.edu](mailto:katie_hoogerheide@diu.edu) and **Joshua Harper** (Dallas International University) [joshua\\_harper@diu.edu](mailto:joshua_harper@diu.edu) - **Processing Pain through Artistry: OT Poetry of Exile** (Recorded) The characters in the Old Testament were no strangers to trauma—or to poetic expressiveness. After surveying various examples of their experiences as processed through poetry, we will narrow our focus specifically to the creative expressions surrounding the national crisis of the exile to Babylon. From there, we will drill down into Ezekiel 19, a remarkable example of artistry, from its profound metaphors to the intricate linguistic details woven into the construction of this riddle-lament. This divinely commissioned response to a calamity may inspire us and the communities we serve to capture, process, and share our pain through artistry.

**Activity Center (A) - Stan Nussbaum** (SYNCx.org) [stannussbaum@oci.org](mailto:stannussbaum@oci.org) - **Identity Building as Crisis Preparation: A Gethsemane Missiology for Our Unpredictable Era** (Recorded) In light of current global crises, we may need to adjust not merely our strategy but our whole missiology. Let us consider pairing our typical “strategic missiology” with “identity missiology,” a.k.a. “Gethsemane missiology.” This is a different way to keep us moving toward our mission goals even when crises disrupt all our strategies and current actions. No matter how dire the crisis, we always have time to be who we are, and we can always afford it. In fact, crises help us (re)discover our identity in Christ. They may be moments in God’s unfolding plan when our role is supposed to change, even if it means letting go of some things we have been passionately doing because God sent us to do them. Remarkably, "Gethsemane missiology" would draw us out of six besetting poor practices of mission and would lead us toward six best practices we already espouse.

**Activity Center (B) - J.D. Payne** (Samford University) [jd.payne@samford.edu](mailto:jd.payne@samford.edu) - **Mission Amid the Crisis of Persecution: Challenges and Guidelines for Research and Equipping** (Recorded) This presentation is an attempt to call attention to the crisis of persecution, challenge the missiological community to more and better research in the area of persecution, and invite churches, educational institutions, and mission agencies to evaluate how well they are preparing missionaries—not raised in a context of violence—for fields of persecution. This presentation includes three challenges missiologists, church, and agency leaders face when it comes to understanding the crisis of persecution and equipping others for making disciples of all nations. The presentation concludes with five guidelines to assist with future research and training.

**Activity Center (C) - Jody Fleming** (Evangelical Seminary & Everyday Mission LLC) [jody.fleming@evangelical.edu](mailto:jody.fleming@evangelical.edu) - **Clothed with Power from on High (Luke 24:49): Venezuelan Women Empowered Through Prayer** (Recorded) The situation in Venezuela continues to deteriorate and has become a humanitarian crisis. Lack of food and medical supplies, rolling blackouts and water shortages have made life in the country almost intolerable. Many Venezuelan women have left the country in hope of providing for their families only to face more dangers, such as theft, rape and prostitution as a means to barely survive. Amid the growing crisis there is a ray of hope. This paper will discuss the faith sustaining practice of prayer through an international ministry focused on mothers praying together for their children. These women have chosen to seek spiritual power from God as a means of coping with their dire situation. This small but growing number of women, mostly mothers, is praying and seeking spiritual empowerment through their Christian faith as they face personal uncertainty for themselves, their families and their country.

**Activity Center (D) - Aminta Arrington** (John Brown University) [AArrington@jbu.edu](mailto:AArrington@jbu.edu) - **Researching questions that matter: Incorporating qualitative research into an ICS program at the undergraduate level** (Recorded) This workshop will look at the integration of a two-semester research methods sequence into an undergraduate major in Intercultural Studies at John Brown University. In this workshop I will examine major teaching points, such as the philosophical foundations of qualitative research, the five sub-paradigms, and the importance of ethics and reciprocity. I will also discuss methods and procedures, such as the Lit Review, Data Collection, Data Analysis/Coding, and Thematic Development. In addition, I will bring in some examples of student research and discuss their findings.

**Travis Auditorium - Floor Discussion with Mike Stroope**

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

**Event Center (Auditorium) - Narry F. Santos** (Tyndale Seminary) [nsantos@tyndale.ca](mailto:nsantos@tyndale.ca) - **Loving the Stranger: God's Biblical Mandate toward the Refugees & a Chinese-Canadian Church's Quest to Sponsor Displaced Syrian Families** (Recorded) The Bible is replete with commands to love the stranger, sojourner, or refugee. This paper seeks to explore in two parts God’s mandate toward marginalized people. In the first part, the paper will lay out the realities of the

sojourners' lives and their precariously vulnerable situations, along with how God has provided help for them throughout the Bible. Thus, this investigation will unpack the legal protection and provision that God has given for sojourners in various domains of life. The second part of this paper will present the practical outworking of the mandate to love the stranger through the quest of a Chinese-Canadian church (Richmond Hill Christian Community Church) in sponsoring to Canada seven Syrian refugee families who were vulnerably displaced in Lebanon. This story of church collaboration and international partnership reinforces the contention that local churches can be proactively involved in going the extra mile to love the stranger.

**Event Center (Atrium) - John G. Ferch** (Western Seminary) [john@hope-church.com](mailto:john@hope-church.com) - **Climate Change and the Alaska Native Diaspora** (Recorded) This case study profiles the ongoing diaspora taking place among Alaska Natives, with particular emphasis given to the displacement of rural Alaska Native villages due to climate change. Missiological implications of migration patterns characterizing the diaspora are explored, including gender imbalance, chain migration, shuttle migration, and transregionalism. Though various factors contributing to the diaspora are identified in the full paper, this presentation focuses specifically on the issue of coastal erosion that threatens many Alaska Native communities. It argues that historic mission activities have in fact contributed to this threat, and challenges the mission community to respond with a new model of "environmental missions."

**Activity Center (Meeting) - Zachariah Chinne** (Biola University) [zachariah.m.chinne@biola.edu](mailto:zachariah.m.chinne@biola.edu) and **Kenneth Nehrbass** (Biola University) [kenneth.r.nehrbass@biola.edu](mailto:kenneth.r.nehrbass@biola.edu) - **A Vernacular Theology of the Cross in Nigeria's Middle Belt: How Hymns Strengthen the Church Amid Religiously-motivated Violence** (Recorded) Christian minorities from Nigeria's Middle Belt are faced with the threat of extinction by Islamist Fulani herdsmen. To make matters worse, the deep-seated religious undercurrent for violence is often exacerbated by inaccurate news reports and stereotyping. At the grassroots level, the church has developed a pragmatic triumphalist theologia crucis expressed in the vernacular hymnody. A deeper understanding of missions amid religious conflicts can be gained by listening to Nigerian Christians' responses to this violence. Here we discuss how vernacular theology of the cross from Nigeria's Middle Belt has strengthened the church in this time of crisis in four ways: (1) it delineates the church's perspective of missions; (2) it infuses the church with power for missions; (3) it sustains the church's engagement with the culture; and (4) it provides hope for the church because of an eschatological promise. Last, we discuss the Nigerian practical theology of suffering in light of Luther's theologia crucis.

**Activity Center (A) - Marcus Dean** (Houghton College) [marcus.dean@houghton.edu](mailto:marcus.dean@houghton.edu) - **Globalization and the language of worship. The spread of English in the Church: a boon or a bane?** (Recorded) Modern missions has long emphasized the importance of the heart language. Bible translation into local languages, and hymns sung in the vernacular have been important parts of the global church. Yet at the same time, the practice of Theological education in English is common. In recent years, there has been a growing use of English as a tool for outreach. Furthermore, in this age of globalization, English is often put forward as a global Lingua Franca. Yet, little has actually been done to explore how people are influenced spiritually by the use of English in the church and in worship. This paper is the result of study done in three contexts to begin to explore what impact if any has the widespread use of English in the Church and missions had in the life and thought of individual Christians.

**Activity Center (B) - David Dunaetz** (Azusa Pacific University) [ddunaetz@apu.edu](mailto:ddunaetz@apu.edu) - **Terror Management Theory: Missiological Applications in Times of Crisis** (Recorded) Terror Management Theory proposes that humans experience anxiety, even terror, when faced with the reality of their own mortality. Global crises, such as natural disasters, terrorism, or war, make human mortality salient on a large scale. In such situations, humans are more than ever motivated to seek an afterlife, to act in a way to be remembered favorably after death, and to identify with communities that will transcend the duration of their own life. Empirical evidence for conditions that make people open to the gospel will be explored.

**Activity Center (C) - Linda Barkman** (Fuller Theological Seminary) [lindabarkman@fuller.edu](mailto:lindabarkman@fuller.edu) - **Straddling the (Razor-wire Topped) Wall: How Women's Prison Informs Mission to Tijuana in a Time of Crisis** (Recorded) The city of Tijuana, Mexico, and the California Institution for Women (CIW) prison in Chino, California, are both mission contexts in crisis mode. On one hand, CIW is just one more facility of mass incarceration. On the other hand, Tijuana was the most dangerous city on earth in 2018. What it means to be in crisis is that the people who inhabit both places have been exposed to violence, endure oppressive and/or ineffectual governmental protection, and are in general scorned by mainstream U.S. society. So how do we effectively bring the message of God's love to others when to do so we have to cross walls and razor wire meant to keep separated from us the very persons we hope to minister to? This paper examines the razor-wire topped walls from both a theoretical and from a practical perspective in which CIW directly informs mission beyond the Mexican border wall.

**Activity Center (D) - Robert J. Priest** (Taylor University) [robert\\_priest@taylor.edu](mailto:robert_priest@taylor.edu) - **Strategies for Incorporating Research into the Overcommitted Life of the Busy Missiologist** (Recorded) Professors should not only teach students how to do research, but they should also model it in their own lives. And yet, most mission professors have heavy teaching loads and other ministry and family commitments. This presentation will suggest research strategies that already busy missiologists may find realistic, and worthwhile. It will illustrate each strategy with real examples from my own life.

**Travis Auditorium - Boone Aldridge** (SIL) [boone\\_aldrige@sil.org](mailto:boone_aldrige@sil.org) - **'To the Least of These': W. Cameron Townsend and the Radicalization of the Faith Mission Paradigm** (Recorded) When William Cameron Townsend founded the Summer Institute of Linguistics and the Wycliffe Bible Translators (SIL/WBT) in the mid-1930s, he broke with aspects of the faith mission paradigm while also carrying other features to their logical conclusion. To break down barriers in reaching the linguistically isolated indigenous peoples he parted with tradition. He cast off nearly every restraint on promotional activity and made common cause with governments left and right. In keeping with faith mission tradition, he continued the use of "means" by extensive use of science and technology and retained much of the faith mission rhetoric, ideology, and organizational structure. To effect this radical approach to missions he constructed SIL/WBT as a dual-structured mission. Townsend's revolution was replete with paradoxes, contradictions, and radical departures, which constitute the primary topics of this paper.

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

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

**Event Center (Auditorium) - Ed Smither** (Columbia International University) [edsmither71@gmail.com](mailto:edsmither71@gmail.com) - **Mission Amid Sixth Century Crises: Reflections on Gregory the Great, the Mission to England, and Thoughts for Today** (Recorded) In this paper, my aim is to first present Gregory the Great as a mission-minded bishop and sender of missionaries. Next, I will describe the mission to England—the hardships, outcomes, and approaches to mission. Finally, as we consider mission amid global crises in the 21st century, what do we learn from Gregory's monastic theology of mission, his commitment to the mission, and his care for the missionaries?

**Event Center (Atrium) - Kevin Jones** (Dallas International University) and **Sunny Hong** (SIL) [eunsun\\_hong@yahoo.com](mailto:eunsun_hong@yahoo.com) - **Tsunami Relief Efforts: A Tale of Two Churches** (Not Recorded) The 2004 Indian Ocean earthquake and tsunami was one of the deadliest and far-reaching natural disasters in recorded history. Disaster relief efforts poured in from many places - locally all the way to the international level - bringing assistance to the many affected areas. One such area was an Asian seaside village inhabited by an indigenous minority people group. The purpose of this presentation is to show how disaster relief efforts in this case created a dynamic in which the church of the majority people group became a rival to the Indigenous Church - because of an apparent lack of sensitivity to certain cultural issues - so that the lessons learned from this case study could be useful for future ministry opportunities missiologically.

**Activity Center (Meeting) - James R Krabill** (International Council of Ethnodoxologists) [jameskrabill@gmail.com](mailto:jameskrabill@gmail.com) - **Tattoos and Graffiti Art as Gospel Storying** (Recorded) When violence broke out in the mid-sized town of Elkhart, Indiana, a Christian African American artist gathered together a group of local youth to help him design and paint a mural calling the neighborhood to peace. This seminar will explore the role of artistic expressions on human bodies and in public places as a means of engaging gospel conversations in our broken world. Significant time will be allotted for participants to share their own stories of art they have created or observed that serve as witness to God's shalom.

**Activity Center (A) - Marc Canner** (Great Northern University) [mcanner@greatnorthernu.org](mailto:mcanner@greatnorthernu.org) - **A Firebird Rises: Ukrainian Christian Unity Forged from a Modern Crisis** (Recorded) Since the Great Persecution in Jerusalem, the most powerful spiritual awakenings have arisen from great upheavals and crises in human societies, and especially among marginalized peoples. Since February 2014, the political and humanitarian crisis in Ukraine has had a tremendous effect on her people; an upheaval that has impacted all spheres of life in this Eastern European nation. The results of this crisis, however, have been nothing less than astonishing for Ukrainian Christianity. This paper examines the impact of this modern crisis on the Ukrainian church in all its denominational richness. An examination of the effects of the conflict and the challenges to Christian mission that have resulted from it, appears to indicate that God is using the upheaval in that country to forge a new Christian unity amidst diversity that could have far-reaching effects on Christian mission and the development of religious pluralism in Ukraine in the years ahead.

**Activity Center (B) - Paul Dzubinski** (Frontier Ventures) [paul.dzubinski@frontierventures.org](mailto:paul.dzubinski@frontierventures.org) **Sharon Mo** (Frontier Ventures) [sharon.mo@frontierventures.org](mailto:sharon.mo@frontierventures.org) - and **Gus Lee** (Frontier Ventures) **Reimagining the way we do missions, The kingdom focused missiology, development, and intended impact of data visualizations done at the Urbana 2018 Hack4Missions hackathon** (Recorded) The intersection of unreached people groups and holistic mission is a place of great opportunity, though not always well understood. To explore this juncture we proposed a pilot program to create a data visualization app that meaningfully communicates where the need for evangelism and discipleship converges with human suffering issues. The purpose of this paper is to explain the missiological principles, intended impact, and the development of this project at the Urbana 2018 Hack4Missions hackathon. Twenty participants—and mentors from NASA, Princeton University and Frontier Ventures—used Joshua Project and reliable global databases to visualize how the gospel mission connects with environment-related suffering, an intentionally narrow scope for this proof of concept study. In the end, the team won an award at the hackathon, but the deeper reward was expressed when participants said, “We believe that data visualization and analytics can reimagine the way we do missions.”

**Activity Center (C) - Julianny Gonzalez Nieves** (Trinity Evangelical School) [jgonzaleznieves@tiu.edu](mailto:jgonzaleznieves@tiu.edu) - **Mission in the Killing Fields: Femicide and Christian Mission** (Recorded) Violence against women has a long history as a sociopolitical and cultural global phenomenon. This presentation focuses on the systematic and systemic killing of women (known as femicidio) in Latin America and the Caribbean, named by the UN in 2017 as the deadliest regions for women outside of a war zone. It was the dead women of Juárez who became the paradigmatic case for the discussion, when in 2001 eight bodies were discovered in a cotton field. Only seven were identified. Christianity and its ideological influence has been identified as one of the main factors for the perpetuation of violence against women. That ideological influence is tightly related to the way Christian churches think and carry out their mission. This paper explores the what and why of gender based violence in the region, while delineating missiological considerations so that our proclamation is truly good news for every-body.

**Activity Center (D) - Concluding Discussion on Research Methodology**

**Travis Auditorium - Paul Pennington** (William Carey International University) [paul.pennington@wciu.edu](mailto:paul.pennington@wciu.edu) - **Using Biblical Terms Biblically in Frontier Missiology** (Recorded) The terms "kingdom," "gospel," and "disciple" are woven deeply into missiology. Missiology that is faithful to Jesus and Scripture must consider, though, how these words are actually used in Scripture. In each case, the biblical usage presents challenges to common missiological narratives and practices. The frontiers demand that we carefully wrestle with the implications of these challenges.

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

**Event Center (Auditorium) - Robert Gallagher** (Wheaton College Graduate School) [robert.gallagher@wheaton.edu](mailto:robert.gallagher@wheaton.edu) - **Dying to Witness: Francis & Muslim Mission** (Recorded) From its inception in 1210, the Franciscan mendicants abounded in mission energy being the first religious group to have a written goal of missions to the Muslims; believing that they would reach the Muslims for Christ through peaceful dialogue rather than the violence of the Crusades. This presentation highlights early Franciscan missions to the thirteenth-century Islamic world through Francis of Assisi by underscoring the inspiration of martyrdom and the contextualized message of Christ.

**Event Center (Atrium) - Mark Kreitzer** (Grand Canyon University) [Mark.Kreitzer@gcu.edu](mailto:Mark.Kreitzer@gcu.edu) - **Eagle Vision and Building Wholistic Mission in a World in Crisis** (Recorded) The Eagle Vision is a wholistic, four-fold model for mission. Top priority is intercession, evangelism and church planting from the beginning, representing the resistance breaking and direction giving eagle's head. Second, the two wings of the eagle represent developing, also from the beginning, social services and community building for the household of the faith and for those outside (Gal 6:10). Last, comes the culture-direction-changing tail, which represents social action. This normally comes last because an eagle cannot fly without all four parts nor can it can fly tail first. The resulting doctrine of the missio Dei is comprehensive or wholistic: The whole of life must be impacted with God's mission ("teaching them to obey everything I have commanded"), but not undifferentiated and holistic because of Christ's commission to disciple the whole world of peoples with four inseparable ministries must give priority for the head-ministry, though without neglecting the other three.

**Activity Center (Meeting) - Robin Harris** (Center for Excellence in World Arts at DIU) [Robin\\_Harris@diu.edu](mailto:Robin_Harris@diu.edu) - **How Ethnodoxology Addresses Crises in Mission** (Recorded) What are the crises you deal with in your cross-cultural mission work? Are you seeking to help people in ongoing trauma? People struggling to cope with hybridized identities? Is there a lack of unity on your team? Do you struggle with knowing how to include diverse worship styles in your multi-ethnic church or faith community? Do you observe a lack of deep, life-changing engagement with Scripture on the part of your church leaders, congregants, or mission workers? Do you find the communication of the gospel message lacks power in your context? Or is gospel-focused speech forbidden? Ethnodoxology (the interdisciplinary study of how Christians in every culture engage with God and the world through their own artistic expressions) offers field-tested tools for helping you address these crises in creative ways. Join us to learn the power of facilitating local arts in your context.

**Activity Center (A) - Ronald and Carolyn Klaus** (Hope In View) [cklaus@hopeinview.org](mailto:cklaus@hopeinview.org) - **Redemptive Communities amid Global Crises** (Not Recorded) The recent emphasis on forming movements that rapidly replicate themselves to many generations has greatly increased the numbers of people coming to Christ in previously unreached people groups. However, research shows that most such movements eventually formalize, institutionalize, and then decline or even begin to oppose the work of God. If the churches thus planted lose their effectiveness, then even movements will fail to accomplish the Task. We propose that instead of planting traditional churches we exert the extra effort needed to form redemptive communities, in which every person is in a small group led by someone who is him/herself being trained and mentored, per Jethro's advice to Moses. Such communities are more likely to produce disciples who effectively address the crises of their societies—and may postpone their own institutionalization. We cite examples from fifteen years of work in Ethiopia in Protestant, Catholic, Orthodox, animist, and Muslim settings.

**Activity Center (B) - Daniel Topf** (World Team) [danieltopf@fuller.edu](mailto:danieltopf@fuller.edu) - **The Global Crisis of Unemployment in an Age of Automation and Artificial Intelligence: Missiological Implications of the Fourth Industrial Revolution** (Recorded) Novel technologies like advanced robotics and artificial intelligence will shape the new era humanity is about to enter, an era also known as the Fourth Industrial Revolution. One of the risks of the Fourth Industrial Revolution is the loss of jobs on an unprecedented scale, affecting both blue-collar and white-collar workers. As I suggest in this paper, Christians need to be aware of these technological and socioeconomic developments and respond to the global crisis of unemployment looming on the horizon. To be missional in the twenty-first century will require a paradigm shift from the distribution of goods to wealth creation, and missionaries will have to contribute more to the creation of new jobs and innovative education models that will enable people to thrive in the disruptive environment of the Fourth Industrial Revolution.

**Activity Center (C) - Valerie Geer** (House of Ezer) [valgeer@icloud.com](mailto:valgeer@icloud.com) - **Mission Amid Global Crisis: Contextualized Ministry to Sex Trafficking Survivors** (Recorded) The recent #MeToo and #ChurchToo movements highlight the global crisis of sexual violence. A particularly insidious form is sex trafficking, a phenomenon that occurs when someone uses force, fraud/deceit, or coercion to cause a sex act to occur in exchange for money, good, or services. In light of this global crisis, a contextualized missiological response is needed. This paper offers an interdisciplinary approach with insights from anthropology, psychology, theology, missiology, and hermeneutics. Anthropology offers a description of the sociocultural dynamics of the system of sex trafficking. Psychology reminds us that survivors must be ministered to in a trauma-informed manner. The unique female perspectives of Womanist, *Mujerista*, and Vindication theologians offer insights from scholars who prioritize the intersectional factors contributing to sexual exploitation. Relational missiology underscores the essential divine-human relationship. Hermeneutics reminds us to be careful when interpreting biblical texts that may trigger a trauma response in survivors.

**Travis Auditorium - Darren Duerksen** (Fresno Pacific University) [duerks@gmail.com](mailto:duerks@gmail.com) - **A Church for Hindus? Emerging Ecclesial Imaginaries at the “Frontier”** (Recorded) Each week in Varanasi, India, approximately 5,000 people from Hindu communities visit the Catholic Matridham ashram for Christ-focused worship, teaching, prayer, and healing. This presentation reflects on the unique ecclesial community emerging in that context, how it seeks to be a transformative presence within Hindu communities, and how one of the purposes of “church” generally includes inhabiting and revivifying non-Christian religious traditions.

**2:40-3:15 PM Coffee Break (Event Center) (CIU alumni gathering in Event Center’s Business Center)**

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

**Event Center (Auditorium) - Douglas Groll** (Concordia Seminary, St. Louis, Mo.) [douglasgroll@sbcglobal.net](mailto:douglasgroll@sbcglobal.net) - **Where Gutiérrez Got It Right: Reflecting On Liberation Theology In The Light Of America’s Immigrant Crisis** (Recorded) Since the first publication of Gustavo Gutiérrez’ *Una Teología De Liberación* fifty years ago there has been a misconception that theologies of liberation are extensions of communist ideology and thus died with the end of Cold War. This presentation invites American Christians to read themes of liberation theology starting with Gustavo Gutierrez from a post Cold War perspective and consider: 1. The triumph of western economies has not eliminated but rather heightened the plight of the world’s poor. 2. The thousands of men, women and children pushing at our border exemplify the failure of our political, economic and perhaps our well intentioned evangelical efforts and invite a review of our missiological theologies. 3. Reading Gutiérrez’ prolific body of work over these fifty years can serve the American church by calling us to a differently framed eschatological hope.

**Event Center (Atrium) - Uchenna D. Anyanwu** (Fuller Theological Seminary) [uchennaanyanwu@fuller.edu](mailto:uchennaanyanwu@fuller.edu) - **Contextual African Concepts for Peacebuilding in Contexts of Violence: A Panoramic Overview** (Recorded) This paper gives a panoramic overview of peacebuilding-contextual concepts autochthonous to selected sub-Saharan African sub-regions. It first argues that before the confluence of Western and sub-Saharan African cultures, Africans possessed cultural concepts they employed for engaging in peacebuilding in contexts of violence or conflict. It goes further to argue that, in Christian missiological engagement, these African concepts are means and methods that can be harnessed, studied and critically employed or integrated into peace studies, peace research and peace action, particularly in contexts of violence in Africa where Jesus's followers are called to participate in peacebuilding. The central thesis is that African concepts of peacebuilding are potential models that must be studied, understood, critically and creatively integrated into peacebuilding initiatives within African contexts of conflict and for establishing peace cultures within contextual African landscapes.

**Activity Center (Meeting) - Jean Kidula** (University of Georgia) [jkidula@uga.edu](mailto:jkidula@uga.edu) - **The Arts in Creating and Asserting Meaning during War and Displacement with Examples from Bukavu, Congo** (Recorded) I will examine the use of music and other crafts to describe ways two population groups in Bukavu, Congo have dealt with the devastating effects of the Congolese uprising and subsequent war that was most intense from 1996-2003. Deaths, sexual assaults, displacement, homelessness and relocation were part of visible losses that resulted from these events. I will exemplify the use of music not just to build hope and as an avenue to escape and establish alternative homes in foreign lands, but other crafts that were created by some of those left behind to express the memory of their experiences and to forecast a purposeful and better future. Beyond the arts as a means of dealing with trauma, this presentation seeks to contribute to studies that further theorize on arts as a cradle, gateway, and means for integration into new realities.

**Activity Center (B) - James Bruyn** (Faith At Work Network Canada) [james@faithatwork.ca](mailto:james@faithatwork.ca) - **Opportunities for Workplace Ministry in Canada** (Recorded) Over the past 60 years the nature of work has changed. How do these changes influence the way people understand the language we use for discipleship? What are the opportunities for evangelism in this context? What are the challenges Christians encounter today in the marketplace? Who are the organizations in Canada ministering in these new workplace dynamics? I will be examining these questions from a first-hand perspective as an IT consultant for the railroads and as a chaplain coordinating workplace faith communities in Calgary, Alberta. This presentation will include stories of what God is doing, and original qualitative research interviewing practitioners in the faith and work movement in Canada and Christian HR professionals.

**Activity Center (C) - Gwendolyn Derrick** (Asbury Theological Seminary) [gwendolyn.derrick@asburyseminary.edu](mailto:gwendolyn.derrick@asburyseminary.edu) - **No Room in the Church: Why Diversity Must be a Verb not an Adjective** (Recorded) A clear, dedicated focus on interactions between different cultures may improve communication within the church community. An ethnographic field study was conducted to determine the role of members and examine how church leadership strategies for diversity impact learning, commitment, and spiritual growth. The purpose of this study was to explore the perceptions of church members by identifying biases, assumptions, fears, and cultural competence to create a diverse and inclusive worship environment. Face-to-face interviews were used to examine the perceptions of church



members and visitors. The study utilized the interview method of research to collect information from members in a predominantly White church. The persons interviewed include two of the three African American members, an African American visitor, and members of a small Bible study group.

**Travis Auditorium - Margaret Pennington** (Journey Services) [margaret.pennington@gmail.com](mailto:margaret.pennington@gmail.com) - **Ecclesial Challenges on the Frontiers: A Clinical Counseling Perspective** (Recorded) Historically in India, joining the church has often meant dishonoring and even leaving your family. Field observations and case studies in this presentation will allow indigenous voices to be respectfully heard as we consider the psychological and relational pain this has often been engendered. Listening to the stories of families in India gives a rich perspective on the need to re-imagine how believers in the frontiers should live out the family of God in relation to their families. We will examine these cases from a psycho-social perspective, exploring alternative paradigms and expressions of ekklesia that can honor the Indian family while being faithful to Jesus, thus allowing believers to witness to their own families and communities.

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

**Event Center (Auditorium) - Philip Querfeld** (Dallas Theological Seminary) [querfeld.philip@gmail.com](mailto:querfeld.philip@gmail.com) - and **Michael A Ortiz** (Dallas Theological Seminary) **Job: Suffering and Mission** (Recorded) The presence of suffering, an aspect of life which exists in all sectors of society, demands an explanation of its origin and a response to its presence. The narrative of Job describes the experience of the book's namesake who suffered greatly, and it displays God's interactions with Job and his suffering. The theme of suffering permeates the book of Job and forces the reader to develop a theology in which God is both glorified and present in the midst of pain. The Joban narrative presents suffering as a tool which God uses to demonstrate His love and grace to a broken and fallen world. God works through suffering, a universal experience, to continue His mission to redeem His broken world and to reveal the fullness of His character to the suffering soul.

**Event Center (Atrium) - Talatu Bonat** (Biola University) [talatu.m.bonat@biola.edu](mailto:talatu.m.bonat@biola.edu) - **The Plight of Persecuted Christians in Northern Nigeria: Implications for the Church in Africa and Globally** (Recorded) Nigeria is at the center of global Christian growth, however, the religious terrorism unleashed on the church in Northern Nigeria by the duo of Boko Haram and Fulani Herdsmen has immense capacity to retard this growth. The activities of these terrorists pose great threat to the church in Africa and globally for many reasons. First, the position occupied by both Boko Haram and the Fulani Herdsmen on the Global Terrorism Index. Second, Nigeria's position as the most populous country in Africa with a huge Christian presence. Third, the observation by the US Congress in 2018 that Nigeria is the most dangerous place to be a Christian. This paper x-rays the untold hardships these persecutions have caused the church in northern Nigeria and their implications. It also offers ways of addressing these plights and critically assesses the church's response from the standpoint of the Scriptures and Christian ecumenism.

**Activity Center (Meeting) - Frank Fortunato** (Operation Mobilization) [Frank.Fortunato@om.org](mailto:Frank.Fortunato@om.org) - **Worshiping dangerously with indigenous songs in crises times** (Recorded) Vibrant, biblically-based worship that is culturally relevant will sustain God's people through trial. Developing biblical worship that is culturally relevant, however, is one of the ongoing paramount issues in the Christian movement. This issue is particularly pertinent in places where God's people are marginalized, and face restrictions and persecution. We begin our discussion with some brief historical and theological snapshots. One effort to encourage emerging churches to move toward indigenous congregational singing in restricted non-western regions is Heart Sounds International; a division of Operation Mobilization. HSI sends teams of recording musicians and worship leaders to the non-western world to conduct worship seminars, songwriting workshops resulting in professional multi-track recordings and videos. In various restricted areas these were often the first Christian recordings of local congregational hymnody. The distribution of the recordings became a unifying factor for Christians often isolated from each other.

**Fortunato was cancelled and replaced by:**

**Activity Center (Meeting) - Robin Harris** (Center for Excellence in World Arts at DIU) [Robin\\_Harris@diu.edu](mailto:Robin_Harris@diu.edu) - **Ready-made 'Arts and Mission' courses for crises and beyond** (Recorded)

**Activity Center (A) - Mark Chapman** (Tyndale Seminary) and **James Watson** (Salvation Army) [james\\_watson@can.salvationarmy.org](mailto:james_watson@can.salvationarmy.org) - **Applying Research on Immigration to Ministry Practice** (Recorded) This study addresses the issue of how small organizations with limited resources can increase their positive impact on immigrants through strategic partnerships and close collaboration with the people they are trying to help. This paper is a case study of how the Tyndale Intercultural Ministry (TIM) Centre (Toronto, Ontario, Canada) has disseminated its research on religion and immigration to practitioners and has helped practitioners apply this research to their own ministry contexts. It also demonstrates how research can help a service organization be more effective in its action by making decisions based on specific data rather than the opinions of its leaders or what has been effective in other locations.

**Activity Center (B) - Paulo C. Oliveira** (Fuller Theological Seminary) [paulooliveira@fuller.edu](mailto:paulooliveira@fuller.edu) - **Networked Muslims: Missiological Crises and the Reframing of How to Perceive Islam and Muslims** (Recorded) There is a pressing need to continue to develop alternative concepts, frameworks and theory that take into account the profound global social shifts of the last decades and help to move missiology beyond the in-between-paradigms state. Addressing the Islamic Studies area, this paper argues the thesis of Networked Muslim as a better image and a pregnant starting point towards replacing assumptions, reconstructing theoretical formulations and reshaping the missiological paradigm. Such retooling offers potential to better guide missiological research and better inform witnessing engagement among Muslims as the world is increasingly embedded in the global informational culture through computer-mediated network. The dominant missiological conceptualization of Islam as Formal and Folk will be interrogated as the networked Muslim is introduced as a rudimentary element to reframe how to perceive the Islamic faith.

**Activity Center (C) - Mercy Langat** (Asbury Theological Seminary) [mercy.langat@asburyseminary.edu](mailto:mercy.langat@asburyseminary.edu) - **Living in Liminality: Understanding how African Women Migrants in the United States Negotiate Belonging, Identity, Invisibility and Home** (Not Recorded)

**Travis Auditorium - Kevin Higgins** (William Carey International University / Frontier Ventures) [kevin.higgins@wciu.edu](mailto:kevin.higgins@wciu.edu) - **Words Convey a World: Fresh Insights for Mission from the Edges of Mission** (Not Recorded) The focus of this session will be to explore the fruit of listening and accessing original images and concepts that emerge on the frontier where we see things through the filters of languages other than English. We will share examples of terminology being developed in emerging movements to Jesus among Muslims. The idea is that this posture alongside movements helps our discovery of new images and terms that will help us transcend older paradigms of mission, church, evangelism, etc.

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

**Event Center (Atrium) - Yaw Attah Edu-Bekoe** (Trinity Theological Seminary Legon, Ghana / Missiological Society of Ghana) [yaw.edu-bekoe@alum.ptsem.edu](mailto:yaw.edu-bekoe@alum.ptsem.edu) - **Brain Drain or Gain? Theological and Socio-Economic Analysis of African Diaspora and Missiology in the 21st Century** (Recorded) The 20th century saw massive migration of Africans. The perception of well-meaning researchers was that it is a brain drain. There is the worst perception that these highly trained domestic tax payer African professional migrants are not being used in their various fields of endeavors. Africa is thus denied its needed professional human resources from its various fields of education for its development. Some researchers wrote enormously to denounce this because the costs to the African economies are very huge vis-a-vis the benefits. However, since the last decade of the 20th century to date, the remittances of the African Diaspora to its

economies seem to have changed into socio-economic gains. This presentation seeks to place the theological and socio-economic costs vis-a-vis the benefits of African Diaspora in order to draw conclusions.

**Activity Center (Meeting) - Concluding Panel: What we have learned about the Importance of the Arts in Crisis Situations** (Recorded) This panel will conclude the Arts Track at this year's EMS gathering with reflections from artist-missiologists on the important role that the arts can play in resolving conflict, offering healing in trauma, and addressing other crises the church faces in our broken world. A Question and Answer period will follow, allowing participants to ask specific questions or telling stories arising from their own contexts of ministry.

**Activity Center (A) - Jessie Udall** (Equip International) [jessie.udall@gmail.com](mailto:jessie.udall@gmail.com) - **Aftershocks: Walking with Refugees Toward Long-Term Thriving** (Recorded) Recent changes in the refugee resettlement program have drastically changed the dynamics of official refugee resettlement organizations and have left churches and individuals confused as to how to help now that new refugees are not entering the US at the rate that they once were. This paper considers how to take advantage of willing manpower (Christians who are ready to welcome refugees) and redirect it from initial resettlement help (i.e. setting up apartments, welcoming families at the airport) to long-term refugee family empowerment (i.e. emotional support, English, employment, and empowerment of youth). A "house model" will be used to illustrate what is necessary for refugees to thrive. This slow, deep, and long-term approach will move American believers beyond "ministry to" and towards "life with," making possible true crosscultural friendships that will be life-changing for all involved.

**Activity Center (C) - Amanda Allen** (Asbury Theological Seminary) **Embodied Empowerment: How the key elements of a theology of embodied empowerment relate to women overcoming violence** (Not Recorded)

**Travis Auditorium - Steven Spicer** (Winter Launch Lab, Frontier Ventures) [steven.spicer@frontierventures.edu](mailto:steven.spicer@frontierventures.edu) - **Participatory Innovation in Frontier Mission** (Not Recorded) This presentation outlines Frontier Ventures' Transformation Collaboratives (t.co.labs), which are an approach to innovation with potential to address complex problems and barriers to the Gospel at the frontiers of mission. A t.co.lab is a facilitated learning and discernment process based on models of design thinking for social change: it draws together diverse voices and perspectives and then prayerfully develops a portfolio of prototype initiatives. Through this process our focus is on seeing kingdom breakthrough where current strategies and approaches are not working. To further unpack the potential for allowing our understanding and language to flow from frontier contexts, a case study is shared from a recent t.co.lab gathering focused on discovering ways we might participate with God in frontier contexts.

## 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 - Matthew Kaemingk** (Fuller Theological Seminary) [kaemingk@fuller.edu](mailto:kaemingk@fuller.edu) - **Muslims Immigration and Christian Mission: A Public Theology of Hospitality** (Recorded) Millions of Muslims have migrated into Europe and North America over the past 50 years. Their arrival has ignited a series of fierce public debates. Western Christians are debating amongst themselves about how they should respond to their new Muslim neighbors. Many of them are following the secular voices of right-wing nationalism and left-wing multiculturalism. Dr. Matthew Kaemingk, a public theologian, develops a third way beyond the right and left, grounded in the person and work of Jesus Christ. Rather than framing this historic migrations of Muslims as a crisis to manage or a problem to solve, Dr. Kaemingk presents this moment as a profound opportunity for the Western church to rediscover the Christ's gospel and mission of

hospitality. A public theology of hospitality rooted in the person of Christ, he argues, must form the foundation of any Christian mission in an age of global migration.

## **SUNDAY September 15, 2019**

### **8:30-10:00 AM Sunday Business Meeting**

**Event Center (Auditorium) - EMS Business Meeting**

**Travis Auditorium - ISFM Business Meeting**

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

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

**Martin Accad** (Arab Theological Seminary) [maccad@abtslebanon.org](mailto:maccad@abtslebanon.org) - **Sacred Misinterpretation: Reaching Across the Christian-Muslim Divide** (Recorded) The history of Christian mission to Islam may be described as a journey through “sacred misinterpretation.” Adopting a “history of ideas” approach, Accad will reflect on how theological conversations have taken place between Christians and Muslims often through illegitimate engagement with each other’s scriptures, intersecting with constantly-changing socio-political realities. Mission strategies have often derived from intuitive pragmatism rather than from a thoughtful biblical theology of Islam and Muslims. Globalization, the social media, and mass migration in these times of crises beg for a reframing of our thinking and approaches. In conscious avoidance of both syncretism and polemics, the "kerygmatic" approach will be advanced as a new framework for thinking about Islam and engaging with Muslims. Without denigrating our past history and approaches, how does a reconsideration of our understanding of Islam and Muslims inform our theology of mission today and lead us toward greater fruitfulness in evangelical missions?

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