

Evangelical Missiological Society National Conference 2020

Abstract Booklet

Friday October 9, 2020

10:00-11:15 AM Plenary #1

Room 1 – Emma Wild-Wood (University of Edinburgh) emma.wildwood@ed.ac.uk

A History of Evangelicalism in Africa during the 20th century

This paper presents a history of evangelicalism in Africa by examining some of the reasons why it has found such fertile soil on the continent and how it developed over 20th century. It also addresses why it is that the evangelical movement has often been overlooked in the historiography of African Christianity except where it adopted a strongly Pentecostal-Charismatic character. The Protestant modern missionary movement was overwhelmingly evangelical in persuasion. The majority of conversionary relations were prompted by early African adopters of Christianity who evangelized their own communities and travelled to neighboring polities with the gospel. In the process of transmission, African Christians made the movement their own, and applied its tenets to their own social-political contexts. By examining some of these contexts in depth we can better understand the influence of evangelicalism as a social movement and why scholarly trends – if not individual scholars – have tended to overlook its importance. The paper will take examples from East Africa, and focus upon the trans-local adaption of a transnational movement over 100 years.

Emma Wild-Wood is Senior Lecturer of African Christianity and African Indigenous Religions at the University of Edinburgh and Co-director of the Centre for the Study of World Christianity. Previously she taught at University of Cambridge. She has also taught in D R Congo and Uganda. Her most recent monograph is *The Mission of Apolo Kivebulaya: Religious Encounter and Social Change in the Great Lakes, c.1865-1935* (2020).

11:25-12:00 PM Parallel Session #1

Room 1 – Mathew Friedman (Kingswood University) friedmanm@kingswood.edu

Ancient-Future Mission: Clement of Alexandria and Contextual Mission in Late Antiquity

Robert Webber, Thomas Oden and others sought to encourage modern Christians to seek wisdom in the theology and practices of the ancient Church. While some scholars and practitioners have followed in this path, there has been little written to date concerning sourcing ancient methodology as well as theology in the participation of modern Christians in God's mission. In this paper, we will examine some of the means by which early Christians sought to utilize cultural and philosophical bridges for evangelism and discipleship, focusing particularly on the writings of second century church figure Clement of Alexandria. Clement aggressively engaged with Hellenic philosophy, and sought to utilize elements of this as an evangelistic bridge. At the same time, he also utilized a "contextual polemic" against the same system, using some of the same bridges of similarity as a means of highlighting the crucial differences between Hellenic philosophy and religion and Christian faith. What was the result

then, and what can we retrieve from these approaches for participating in mission in the twenty-first century? Where might we want to modify or diverge from the approaches used by Clement and other second-and third century scholar-practitioners of mission?

Matthew Friedman holds a Ph.D. in Intercultural Studies from Asbury Seminary, and has served for the past four years as Program Director and Professor of Intercultural Studies at Kingswood University in New Brunswick in Atlantic Canada. He is the author of *Union with God in Christ: Early Christian and Wesleyan Spirituality as an Approach to Islamic Mysticism*, and has written on mission and early Christianity as well as in the context of Muslim community.

Room 2 – Laurie Busuttil and Susan Van Weelden (Redeemer University) lbusuttil@redeemer.ca; svanweelden@redeemer.ca

The Business of Mission: An Imago Dei Model for Workplace as Missions

Workplace as missions equips individual Christians to link Sunday with Monday-to-Friday lives. This approach complements traditional approaches to missions that send missionaries to unreached groups and typical business models, such as Business as Mission and Business 4 Transformation, where the organization’s mission advances the gospel. Using an Imago Dei approach, recalibrate your understanding of what God is calling you to do in the workplace to bring honor and glory to God as an accountant, marketer, and people manager. Learn what it means to be image bearers of God in the workplace, where you reflect God’s character (structural approach), model the Trinity’s relationships (relational approach), and serve as God’s steward (functional approach). Prepare to witness for Christ where you work, and to invite questions about why you are different as you work in a winsome, transparent manner. Join us to discuss your role in advancing God’s kingdom through who you are, how you relate to others, and how you do your work.

Originally from Northern Ontario, Laurie George Busuttil is Associate Professor and Chair of Business at Redeemer University in Ancaster, ON, teaching in the management, marketing and not-for-profit management streams. She holds an MBA from McMaster University and an MTS from McMaster Divinity College, and she is a Chartered Professional Marketer.

Susan J. Van Weelden has taught in Redeemer University’s Business Program for over 30 years. Susan is a CPA, CMA, with an MBA from McMaster University. She is a Professor whose expertise includes accounting, OB, leadership and strategy. She is currently serving as Dean of the Social Sciences Division.

Room 3 – Carissa Zaffiro (Taylor University) carissa.zaffiro@gmail.com

Centripetal Missiology: Revising Travis’ C-Spectrum for the Future of Ecclesial Contextualization

In discourses on best missiological practices of high-spectrum contextualization, many consider the Insider Movement (IM) and the Christian church to be mutually exclusive. Through developing a more robust understanding of the New Testament *ekklēsia* and contextualization as shown by Paul, this presentation proposes a sort of middle ground; (1) a return, or “centripetal” approach to the discourse, focusing on the centrality of the church and (2) a model that is both highly centralized on the individual believer, as well as highly missional in its contextualization. This work adds to an emergent body of literature on the subject by first focusing on modern trends in contextualization and then turning attention toward

the models used to describe the phenomenon, giving special attention to John Travis' C-spectrum and the proposition of a model that might more accurately reflect current trends and shape new horizons in missiological discourse.

Carissa Zaffiro was a 2020 graduate from Taylor University who was fascinated with missions from an early age. After taking to the mission field post high school, she witnessed firsthand the dangers of mission work and the difficulties of contextualizing the gospel into different regions, cultures and religions. Entering undergrad, she stumbled into the world of missiology and dedicated her studies to Kingdom contextualization, with particular interest in the Middle East/North Africa region. Carissa was able to study abroad in Amman, Jordan with missionaries in the region and engaged with real-world examples of ministry to Islamic populations. Because of this experience, she dedicated her senior thesis to the possible future of engaging with this region. She looks forward to continuing her studies in the field of missiology by attending graduate school in the near future.

Room 4 – Phil Zarns (North Central University) pwzarns@northcentral.edu

Toward a Spirit-led Orthopathy

Biblical orthodoxy and orthopraxy of mission considers the correct teaching and practice of evangelistic mission to provide access to the gospel for all nations. To connect right teaching to right practice, this paper endeavors to highlight a biblical orthopathy (right concern) of mission which considers the prioritization of the Spirit's guidance to inform global workers of direction amidst a sea of empirical data. Paper considers UPGs, Ralph Winter's Lausanne 1974 address, J. Philip Hogan's response, as well as contemporary engagement. Luke 24, Acts 1, and Matthew 24:14 will be discussed.

Phil Zarns (PhD, Intercultural Studies, AGTS) serves as the Director of Global Studies at North Central University as well as missionary training for Assemblies of God World Missions. He and his wife Katja have worked with AGWM and the Swedish Pentecostal Movement for over 15 years, focusing on pioneering university & young adult work, encouraging new faith communities in all global contexts, and developing academic endeavors. Phil takes long walks with his family, enjoys a strong cup of coffee with good conversation, and consistently fails to win while playing UNO with his family.

Room 5 – Natalie Kim and Terry Steele (CultureBound) natalie.kim@westernseminary.edu; terry.steele@culturebound.edu

Beyond Immigrants as the Other: Relational Approaches to Global Ministry

Otherness is a distinction between groups based upon differences, be they language, nationality, culture, or race. Otherness has been a mark of human cultures throughout history. Otherness is a mark of the divisions between human groups, even in the church. God desires for His body to be unified (John 17:21 ESV) rather than broken apart. There should be no divisions among believers. Unity in the body of Christ is key to the witness of the church. Immigrants offer a way forward in uniting the divisions in the church and be a part of developing a model of unity that honors cultural distinctives. Migrants enter a different nation or culture that is distinct from their culture of origin and are able to survive and adapt. By learning from the examples of immigrants the church could grow in unity in the face of differences.

Natalie Kim is the curriculum developer for CultureBound's CultureCourse and one of the LanguageCourse trainers. She's from South Korea and now in the process of obtaining her EdD in intercultural education at Western Seminary in Portland. She is also serving as Children's director at Onnuri Evangelical Church of Oregon.

Terry Steele has been an active professor at multiple universities for over 20 years, focusing communication and culture. He has been able to work with multiple cultures in both culture training and intercultural research. He has earned a Doctorate of Intercultural Studies, Doctorate of Missiology, Masters of Divinity, and Bachelor of Arts in Theology. He has been the Director of Academic Programs at CultureBound, an organization that teaches culture learning and communication for missionaries, churches, schools and. He focuses on practical learning and current trends in culture for students, academics, and CultureBound trainees. He has a passion to for teaching others how to problem-solve in cross-cultural situations.

Room 6 – Brian Schrag (SIL International) brianschrag18@gmail.com

The Ancient | Modern Dance: Unveiling Mechanisms that Energize Arts and Mission

Communities thrive when they innovate in ways that strengthen their longer traditions, which in turn provide enriched platforms for further innovation. This insight was the surprising climax of 15 years of ethnographic inquiry into the arts and artists of several African kingdoms, explored in a new book, *Artistic Dynamos* (Routledge 2021). The author found that artists increased social energy when their actions resonated with shared thought- and life-ways. This energy swelled over time when artists could depend on the regularity of events where they could perform. Like an unmoving magnet encasing a spinning magnet—a dynamo—produces electrical energy, stable cultural features resonating with those more malleable results in social energy. Missiology must exhibit similar kinds of dynamos to thrive, providing contexts for innovative thoughts and practices that acknowledge and inject transformative energy into historical frames. Discussion will include past and current examples of this dynamic in mission and exploration of future vitalizing initiatives.

Brian Schrag has degrees in Cognitive Science, Missions, and Ethnomusicology. He worked as a linguist/translator and ethnomusicologist in Central Africa in the 1990s and 2000s, became SIL's Ethnomusicology & Arts Coordinator in 2006, and founded the Center for Excellence in World Arts at Dallas International University in 2012. Brian's core life project is promoting arts-energized community engagement for futures more like Heaven.

Room 7 – Jerry Wiles (International Orality Network) jerrywiles@water.cc

An Orality Learning Journey

It was in the mid-1980s that I came across Herbert Klem's book, *Oral Communication of the Scripture: Insights from African Oral Art*. I then began to get connected with a few mission leaders who had some experience with or interest in Orality, Oral Cultures and reaching Oral Learners and unreached people groups. Those years put me on a new path of discovery about what it will take to complete the Great Commission. My research, collaboration and experimentation during the 1980s and 1990s provided a good foundation for launching Living Water International's Orality Training Programs. We started using Bible Storying with LWI staff in 2006, which lead to the creation of our Orality Training Workshops "An Introduction to Contextual Bible Storying" in 2009. In 2013 LWI transitioned to an Orality Training for Trainers (OT4T) strategy, where we began training teams, to train as teams. Since then, hundreds of thousands have received training in this simple reproducible model by LWI and our many

affiliate and partner organizations. Through our affiliation with ION and other networks of mission groups, our global community of learning and practice continues to grow. The paper and presentation will address many of the aspects and applications of our orality methods and strategies.

Jerry Wiles, serves as the North America Regional Director, International Orality Network, President Emeritus of Living Water International, and Mission Advisor with Missio Nexus for Orality Methods and Strategy. He has more than 40 years of experience in ministry and international mission work. He is an author and radio program producer and has been a frequent guest on radio and television talk shows and traveled extensively as a public speaker. Jerry is a United States Air Force veteran, former pastor, and university administrator. He and his wife, Sheila, have two grown children and seven grandchildren.

Room 8 – Jeanne Wu (Board of a Chinese mission) three.wu@outlook.com

Humanitarian Tours as Short-Term Mission: A New Trend in a Time of Middle Eastern Refugee Crisis (NOT RECORDED)

Revolutions, civil wars, and regional sectarian conflicts in the aftermath of the Arab Spring have resulted in an influx of migrants and refugees from the Middle East and North Africa since 2012. Some consider the current refugee crisis the greatest humanitarian crisis of our times. Christian churches in different parts of the world have tried to engage with those who are in need during the refugee crisis. One of the ways is to send short-term mission teams to the host countries of refugees, such as Turkey, Lebanon, Jordan, and Northern Iraq (Kurdistan). As a result, these countries have become popular short-term mission destinations. For example, in 2017, some local churches in Jordan received short-term mission teams virtually every week through the whole year. However, before the refugee crisis, these Middle Eastern countries were not on the list of top STM destinations. According to Priest, Wilson and Johnson's study in 2010, the top American mega churches' STM destinations were either Latin American or African countries. Wu's research in 2016 on Chinese American churches shows their top STM destinations to be Asian countries and countries with presence of Chinese diaspora. The refugee crisis has shifted the way of church doing short-term mission, including the destination, the nature, the task of the trip, etc. This paper is a work based on first-hand information and experience on the field in the Middle East, and it aims to give analysis, reflections and evaluation of this phenomenon and trend in short-term mission engagement.

Jeanne received her PhD degree in Intercultural Study from Trinity Evangelical Divinity School in IL. She and her husband are currently serving in the Middle East, while she continues to write articles and contribute to books in both English and Chinese language. Her publications include *Mission Through Diaspora: The Case of the Chinese Church in the USA* (Langham, 2016). She also serves on the board of a US-based overseas Chinese mission organization.

Room 9 – Len Bartlotti (Dallas International University) Len.Bartlotti@sendposts.com

Re-envisioning People Groups: Ethnic Realities and the Frontier Mission Movement

In the months following ISFM/EMS 2018 a task force of concerned missiologists came together to address the growing confusion and resistance to the strategic use of the people group concept. Recently that "Rethinking People Groups Forum" generated a series of articles to be published this year by EMQ (the *Evangelical Missions Quarterly*). Len Bartlotti contributed his historical, missiological and anthropological perspective in this collection, and served as the chief editor of the entire volume of articles. In this session Len will look at the past and future of people group thinking and examine critical issues, themes and ethnic realities that must be addressed in any application of the people group concept in frontier

missiology. He will suggest the need for more dynamic, multi-level models of people groups, UPG databases, and field strategies to respond to the challenges of complex, multi-ethnic, urban and diaspora contexts today.

Len served with his wife Debi for fourteen years in Central Asia among one of the world's largest unreached Muslim people groups, where they were involved in discipleship, translation, ethnomusicology, relief and development consultancy and publishing. He currently serves as Senior Strategist with an organization involved in ministry among unreached and unengaged Muslim peoples. He travels widely as a lecturer, mobilizer, coach and consultant to agencies and teams engaged in humanitarian work and Christian witness in Islamic contexts. He earned a B.A. in Sociology and Religious Studies at the University of Illinois, Urbana-Champaign, M.Div. at Gordon-Conwell Theological Seminary (South Hamilton, MA), and Ph.D. at the Oxford Centre for Mission Studies/University of Wales, UK. Len formerly served as Research Tutor and Lecturer in Islamic Studies at the Oxford Centre for Mission Studies, Oxford, England, and as Associate Professor of Intercultural Studies at Biola University.

12:10-12:45 PM Parallel Session #2

Room 1 – Jerry Ireland (University of Valley Forge) jerry.ireland00@gmail.com

Missionary Tongues: Lessons from Greek and Latin Fathers

This study explores the question of whether there exists evidence among the church fathers connecting glossolalia to the church's cross-cultural mandate. Since many commentators assert that glossolalia functioned in the book of Acts with a missionary intent, it would seem strange if this connection never or rarely came up among the discussions of those same texts in the writings of the church fathers. The study examines certain Greek and Latin fathers and finds fairly wide support for tongues speech in the book of Acts has having missionary implications and suggests an alternative view to the demise of tongues speech often attributed to Montanism. Conclusions focus on ways that a missionary understanding of tongues can thus bring balance to both Pentecostal and Evangelical approaches to this often controversial issue.

Dr. Ireland serves as the department chair for ministry, leadership and theology at the University of Valley Forge in Phoenixville PA. Prior to this role he and his family served as missionaries to Africa for over 12 years. His books include *The Missionary Spirit: Evangelism and Social Action in Pentecostal Missiology* (forthcoming Orbis Books), *Evangelism and Social Concern in the Theology of Carl F. H. Henry* (Pickwick) and *For the Love of God: Principles and Practices of Compassion in Missions* (Wipf and Stock).

Room 2 – Brian DeVries (Mukhanyo Theological College) bdevries99@gmail.com

The Contexts of Contextualization: A spectrum of six methodologies (X1 to X6) as a teaching tool

This presentation considers six distinct ministry contexts requiring specific contextualization methodologies (X1 to X6): incarnational, missional, ecclesial, reformational, reflectional, and global. Which contextualization method best serves the ministry situation in which you are serving? There are now many useful methods and models from which to choose. But, clearly, there is no one-size-fits-all solution – the diverse collection of options are not equally valid or useful or effective in all ministry contexts. and not all methods are equally faithful to Scripture. The question of this presentation is practical: How does one choose the best method for her ministry and context? This model was originally designed as a teaching tool to help students make sense of the vast diversity of definitions and models and methodologies of contextualization. The ministry “context” – the

area and actors and activity – is the key determining factor in choosing the most effective methodology. The constraints of each specific ministry context must significantly influence our choice of methodology. So it is helpful to organize the various options based on the ministry context for which they are designed.

Brian A. DeVries (Ph.D., Th.M., M.Div., B.B.A.) serves as Principal at Mukhanyo Theological College in KwaMhlanga, South Africa. He has planted three churches in Pretoria, South Africa. He also serves as Visiting Professor in Missiology at Puritan Reformed Theological Seminary in Grand Rapids, United States, and as Senior Lecturer at North West University in Potchefstroom, South Africa. He and his wife Lanae have four children.

Room 3 – Philip Yan (GenesisXD) pyan@genesisd.com

Redemptive Entrepreneurship: How modern trends in entrepreneurship can bring kingdom impact and shape our culture

Entrepreneurs in the church are lonely and not understood. In this paper, we will discuss the changing landscape of entrepreneurship – first revisiting the creation mandate, what is redemptive entrepreneurship, the modern trends, why entrepreneurship is part of the Christian mission, and why it has the potential to shape the culture around us. We will look at biblical and real-life examples to illustrate that redemptive entrepreneurship is a way of living out the creation mandate with transformative impact. It is time for the church to embrace a paradigm shift: doing business is not worldly and, making profits is not evil. When done with a missional mindset, entrepreneurship is a powerful channel through which we could bring restorative effects as light and salt. The trends in entrepreneurship clearly show that businesses or non-profits led by missional entrepreneurs are essentially mission in action. We have 3.5 million entrepreneurs in Canada – almost 10 percent of the Canadian population. A survey by RBC indicates that 74 percent of the millennial participants want to own a business. What does this mean from a mission perspective, and how is it important to the future of Christian missions? The last part of this paper highlights some challenges faced by Christian entrepreneurs and proposes a vision for the future.

Philip is the founder of GenesisXD Inc., whose specialty is to use design thinking to help non-profits, associations, and churches to build community through the mobile app. While studying at Tyndale Seminary (formerly OTS) after OCAD, it became clear that he's called to serve as a designer. Over the years, Philip's storytelling through creatives keeps evolving with his increasing engagement in social enterprises and young adult ministry. Philip has co-founded two social enterprises that would employ persons with barriers to employment – a recycling company, Red Propeller, and an online coffee business, KLINK® Coffee. These journeys helped him better understand how businesses, be they for-profits or non-profits, can be redemptive.

Room 4 – Michelle Raven (Columbia International University) mlkrven7@gmail.com and **Mckenzie Ebanks** (Columbia International University) mckenzie.ebanks@mailbox.ciu.edu

Women in Leadership: A Case Study from the Iranian Church

With the phrase "women in leadership positions," images of female pastors or female elders are often the first images that come to mind. Images of the persecuted church and of the women serving her often do not conjure the same image. This case study centers on women within Church leadership, specifically women in leadership positions within the Iranian Church. Following the persecution and imprisonment of Church leaders, there has been a rise in the number of women serving in positions of leadership. This paper will examine the current state of the Iranian church,

the type of leadership styles used by women in the Iranian Church, and the impact of female leadership upon the Iranian Church from a missiological perspective. Through an examination of the historical and sociopolitical factors that brought the Church in Iran to its current state, we also hope to illustrate God's work in the raising up of female leaders in a country where persecution by state and local officials is appallingly common. The leadership structure, adaptation in the face of persecution, and the commitment to the Gospel by these women and the congregations they serve is admirable, with implications for the Church Universal. Egalitarianism and complementarianism aside, we hope that our presentation on the state of women's leadership in the Church in Iran prompts a discussion of women's roles in the areas of missiology and ecclesiology.

Dr. Michelle L. K. Raven is a retired USAF Lieutenant Colonel. Dr. Raven earned a BA in History (magna cum laude) from Louisiana Tech University, a JD from Louisiana State University, an MA in Global Studies graduating with High Distinction from Liberty University, and a PhD in Intercultural Studies from Columbia International University (CIU). She has led and developed training and course curriculum on inclusion/reconciliation, missions/outreach, and leadership training for universities, organizations and churches. She was a missionary with Christar International and continues to train and lead teams on short-term mission trips. She has ministered in over 15 countries. She currently serves as an Associate Professor at CIU and an Associate Pastor at Concord Fellowship Baptist Church. She is a published author and the co-editor of *Practicing Hope: Missions in Global Crises*. Dr. Raven is an internationally renowned speaker/presenter who is passionate about her two children, unity among believers, and helping others see possibility in themselves and others.

McKenzie Ebanks is a senior at Columbia International University; She is pursuing an undergraduate degree in International Community Development. She has participated in a mission trip to Honduras with a ministry called 'Give Hope to Honduras' and serves on two sending teams with her home church of Christian Family Chapel in Jacksonville, Florida. She hopes to use her degree to benefit the Church in underdeveloped communities.

Room 5 – Ken Baker (SIM) ken.baker@sim.org

Five Decades, Four Questions and One which Remains...Queries Concerning the UPG Movement

This paper examines the reductionistic impact of the unreached people group (UPG) church planting movement over five decades through the lens of five questions—where, who, what, how and why. This paper advances the premise that an inadequate answer to 'why' also renders inadequate the responses to the preceding questions. The resulting reductionism overlooks an entire dimension of kingdom witness, the character of the King in the life of his people, the incarnate role of Christ in and through his body, the church, proclaiming and living the reign of God as he reclaims and transforms humanity. Instead, the popularization of UPG church planting, as the main (and sometimes only) narrative of global mission, has cast it as a task to be managed, measured and finished. Such over-simplification neglects key biblical and contextual themes that compel us to conclude that global mission engagement involves more than disciple-making and church planting. Through a closer examination of one of these themes—reconciliation—one recognizes that the church's call into God's mission is not just about the 'task' of UPG disciple-making and church planting, rather it is a 'role' for God's people, reflecting the character of our King, that embodies the eventual fullness and flourishing of Christ's kingdom reign in all its dimensions.

Ken Baker spent twenty-four years church planting with SIM in five, primarily Muslim, contexts, in three West African countries. Then, for nine years he was national director of Culture ConneXions, a ministry which coaches churches in intercultural life and ministry. Currently he is the global team training lead for SIM International. Ken holds a Th.M. from DTS, a D.Miss. from TEDS and teaches adjunct global mission courses at Southern Evangelical Seminary.

Room 6 – Matthew Niermann (California Baptist University) mniermann@calbaptist.edu

The Re-Emerging Role of Transcendence in Spatial Design as a Missional Category for Evangelicals

Over the course of 400 – 500 years, Western civilization has moved from a culture where it was virtually impossible to not believe in God, to a culture where many find the idea of believing in God difficult and an idea nearly impossible to fully embrace. As Charles Taylor describes in *A Secular Age*, our age is not simply defined by the decline of religious participation. Rather, this secular age is defined by a change in social imaginaries and plausibility structures. Whereas sixteenth century imaginaries understood the world as both immanent and transcendent with a porous boundary between, the contemporary world operates from a completely closed immanent frame. The prominence of the immanent frame has changed the very foundation of what is believable in our unconscious imaginaries for both believers and non-believers alike. The result of living in an immanent frame has changed the nature of belief. Normal people are now simultaneously pressured by belief and unbelief. Those who are disconnected from religious faith are ‘haunted’ by the transcendent, fearing something may have been lost. And those who seek Christian faith don’t believe instead of doubting, but often believe while doubting. Fully considering these challenging realities, this presentation explores an emerging shift in missiological considerations of church architecture. The presentation examines evolving questions and approaches of how architecture can support transcendent plausibility structures for the outreach to non-believers through designing of spaces that can ‘thin’ the boundary between the immanent and transcendent.

Rev. Dr. Matthew Niermann serves as the Associate Dean of the College of Architecture, Visual Arts and Design at California Baptist University. His work focuses on contextual compatibility of design solutions in relation to both formal and symbolic aesthetics. Rooting his work in empirical aesthetic investigations, Matthew explores the intersections of built form; aesthetic perception, interest and preference; and correlated perceptions of role and place. This theoretical and empirical aesthetic work is combined with Matthew’s previous advanced graduate work in the areas of Christian Theology, Missiology, and Philosophic Apologetics, to inform his current research into the contextual and missional compatibility of Protestant church building aesthetics in the United States of America. In addition to his academic work, Matthew is deeply engaged with global mission strategy through publications, board of director positions, and via his role as the Director of Strategic Operations for The Lausanne Movement.

Room 7 – Lynn Thigpen (Liberty University, The Wisdom Project) lynnthigpen@live.com

Deconstructing Oral Learning: The Latest Research

Some see orality as communication, some as learning preference, others as involving storying or mostly oral tradition; so, what exactly is orality? In his "Word in Tradition" article in *Semeia*, Foley maintained, "Orality "is a 'distinction' badly in need of deconstruction," and "it is by itself a false and very misleading category." Many other scholars concur. Having worked with so-called oral learners in Cambodia for twenty years, I found them also relying on visual cues and their powers of observation, immersed in embodied modes of learning that included taste, touch, and smell. So, how do

oral learners truly prefer to learn? Very few have bothered to explore the learning preferences of this majority of the world's population. This presentation takes an emic perspective, introduces the latest research, and redefines oral learning in a ground-breaking way.

Lynn Thigpen (PhD, Biola University) is an emeritus missionary with the International Mission Board. Having ministered over 25 years in Southeast Asia in Singapore and Cambodia, she is a passionate advocate for Adults with Limited Formal Education (ALFE) or oral/connected learners. She is an adjunct professor at Liberty University and the director of The Wisdom Project which plans to offer coursework in orality on a global scale through Gateway Seminary's ADVANCE program.

Room 8 – Randy Schmor (North American Baptist, Standards of Excellence in Short Term Mission) rschmor@nabconf.org
Identity, Partnership and Mission - A Philosophical and Practical Pursuit of Global Local (Sister) Church Partnerships

In considering the implications of Missio Dei, and Jesus' call for His disciples to go to all nations and be His witnesses to the ends of the earth as part of that pursuit, the local church in the 21st Century should see itself more and more as a primary participant in the world of international mission. As local churches worldwide increasingly understand their 'participating role' in global mission (and thereby their place in the Missio Dei), they should also see that their role is unique and firmly rooted in (1) a robust view of the local church's 'Identity' in relation to the body of Christ worldwide, (2) the integral/mutual/relational (Sister Church) 'Partnership' possible within that worldwide body, and (3) the unique ways an ever unfolding/multiplying/networking 'Mission' is possible with local congregations at the center of it all. Philosophically, this presentation will purpose to motivate today's local church leaders AND the para-church mission professionals that guide them to understand that their unique role in participating in global missions should not only be normative but also essential in view of Identity, Partnership and Mission. Practically speaking, the presentation will share a process for how local churches can be mobilized to enter into Sister Church Partnerships that reflect a worldwide body of Christ Identity and are respective of relationships, first and foremost. The process will then go on to describe how partnered Sister Churches can be mobilized to participate in Mission in a way that reflects the values of mutuality, reciprocity and triangularity.

Randy Schmor is NAB Gateway Director for the North American Baptist Conference. He has led and trained short-term mission teams for over two decades. Randy has a heart to help churches partner with each other worldwide and to advance the Kingdom of God.

Room 9 – Joshua Bogunjoko (SIM) international.director@sim.org and **Brad Coon** (Frontier Fellowship) bcoon@frontierfellowship.com
Researching Forgotten Communities

Last year, SIM embarked on a collaborative project with the Center for the Study of Global Christianity (CSGC) at Gordon-Conwell Theological Seminary to understand how research and data can inform multicultural pioneering mission work in communities where Christ is least known. CSGC produced research dossiers exploring the context (historical, social and religious) of selected communities with little or no access to the Gospel or Christian presence. Designed to go beyond the standard "people group profile," these dossiers begin with the complex interplay of regional and ethnolinguistic identity, giving close attention to specific social and cultural aspects of these communities where Christians might engage. This presentation will provide an overview of SIM's purposes in the "Faithful Witness in Forgotten Communities" initiative, and of the process of developing these dossiers for SIM and Frontier Fellowship.

Dr. Joshua Bogunjoko, Int'l Director, SIM

Brad Coon, Associate Director for Development and Research, Frontier Fellowship, and representing the Center for the Study of Global Christianity.

1:00-1:45 PM Lunch

Room 1 - Sponsor: Learn about graduate programs at Columbia International University (CIU)

Room 2 - Publisher: Great Commission Research Network: *Great Commission Research Journal*

Room 3 - Sponsor: Langham Publishing Join us to learn how the best evangelical scholarship from across the Majority World can make a difference to missions and missiology in our globalised world.

Room 4 - 4 Things Every Pastor Should Know About Full-Service Digital Ministry - Lessons Learnt from COVID-19 by Philip Yan (GenesisXD)

Room 5 - Sponsor: Learn how Dallas International University (DIU) is impacting the world through its academic programs

Room 6 - Sponsor: Learn about networking opportunities through the Global Ethnodoxology Network (GEN)

Room 7 - Sponsor: Learn about William Carey Library Publishing

Room 8 -

Room 9 – Sponsor: Learn about ISFM

1:55-2:30 PM Parallel Session #3

Room 1 – J. Tristan Hurley (Scarborough College) thurley@covenantfw.org

Just how Important is Africa to the Early Christian Church?

In the past half-century, the theological map of the world has been transformed. Numerous historians, missiologists and theologians such as Phillip Jenkins, Andrew Walls, Thomas Oden and Keith Eitel are recognizing the pivotal shift of Christianity to the "global south." As important as Africa is regarding the contemporary and future face of Christianity, there is a large and growing library of evidence supporting the idea that Africa is also a large part of early Christianity. This presentation will seek to examine the evidence for the impact of Africa upon early Christianity in order to connect the glorious African Christian past with the glorious African Christian future. It is not that Africa has been overlooked in academia, but regarding Christianity in Africa, a real need exists to focus attention on the origins of Christianity in Africa in order to encourage the beleaguered Christians and act as a reminder of the rich Christian history. African Christians can be reanimated by understanding the rich heritage and importance of their role in World Christianity.

Dr. Hurley holds a PhD in Missions from Southwestern Baptist Theological Seminary. Alongside his role as Adjunct Professor at SWBTS he serves as Facilities Coordinator at Covenant Classical School in Fort Worth, TX. Dr. Hurley has contributed to numerous theological journals with articles ranging in topic from the missiology of Martin Luther, colonial American missionary methodology, persecution and the missio dei and visions within a missionary context.

Room 2 – Anna Daub (Southeastern Baptist Theological Seminary) adaub@sebts.edu

Unity and Diversity: Responses to Contextual Theology

Theology and missiology in the twenty-first century are uniquely global. As Christianity shifted from one clearly defined Western center to multiple centers in the Global South and East, a myriad of differing contextual theologies and missiologies arose. Multiple responses to these new theologies soon followed. Christian scholars from all parts of the globe embraced or dismissed these contextual theologies to varying degrees. Evangelical scholars also wrestled with how to respond to the various contextual theologies. This paper seeks to categorize the various responses to contextual theologies that have blossomed. To do so, it surveys five major responses to contextual global theologies, focusing on their varied emphases on unity and diversity. It summarizes schools of thought that emphasize unity over diversity, diversity over unity, diversity to the exclusion of unity, and two schools of thought that view diversity and unity in tension. The paper introduces each major school of thought, summarizes the arguments of major scholars who hold this viewpoint, and offers a critical evaluation from an evangelical standpoint. It argues when interacting with global theologies, evangelical scholars need to strive for methods that hold unity and diversity in tension.

Anna Daub is currently in the dissertation stage of a PhD in Applied Theology with a concentration in Missiology at Southeastern Baptist Theological Seminary. Anna also works in the Office of Global Theological Initiatives, or GTI, at Southeastern. GTI works with schools all around the world to think through biblically sound, contextually appropriate theological education for their context. Anna has also spent some time overseas in South Asia.

Room 3 – Mark Harlan and T. Wayne Dye (Dallas International University) wayne_dye@diu.edu

The Foreignness-spectrum: Toward a Local Believers View of Contextualization

The C-Spectrum was designed for describing types of Christ-centered communities (Travis 1998), but it has also been widely used as a guide for missionaries and believing communities determining how to express their faith in daily life and worship in their local contexts. It is backward for this purpose, however, as it arbitrarily measures degrees of change from a base of the missionary's culture. We propose instead the "Foreignness scale" as a tool that views the issue from the receptor's perspective. How much can people remain as they were, and how much must change? Our starting point is the emerging local community of Jesus followers – not some idealized world religion. The end point is biblical obedience within that culture — and only secondarily, the world church or the older churches in that country — and least of all the missionary's customs. This F-scale is designed to work with any group being evangelized, any church working to figure out how to live – whether Muslim or Hindu or Buddhist or Folk Religionist or Secularist or just rural Texas Rednecks.

Wayne Dye is a senior faculty member at Dallas International University and has been an international level consultant in SIL for more than 40 years. During that period, he has consulted or taught or done research in more than 30 countries. He has an MA in anthropology from the U of Michigan and a PhD in Inter Cultural Studies from Fuller Theological Seminary. Wayne is currently interested in a wide variety of missiological issues, but he is best known for his work in Scripture Engagement.

Room 4 – Matthew Winslow (East Asia School of Theology) matthew@east.edu.sg

How Shall they Hear?: A History of the Use of Romans 10:14 Among Missionaries to China as Seen in The Chinese Recorder and Missionary Journal 1868 – 1938

Paul’s words from Romans 10:14, “how can they hear without a preacher...” have inspired countless young people to go to foreign lands to proclaim the gospel. Yet, as models and methods have shifted, so has the use of the verse. In the late nineteenth century, missionaries who came to China from the west generally did so with the expectation that China needed to hear the gospel clearly preached. For many of them, Romans 10:14 served as an important rallying cry. The passage embodied the ‘wholesome principle’ of missions that they were committed to. And yet, during the opening decades of the twentieth century, as views changed, so did the importance of Romans 10:14 in the missionary enterprise. This shift in the use of Romans 10:14 is clearly seen through the pages of the Chinese Recorder and Missionary Journal (the leading missionary publication in China during its era). A survey of the journal shows that nineteenth-century missionaries to China used Romans 10:14 as a bedrock to anchor views of heathen religions and to focus the task of missions. That use, however, changed over the course of the 1920s and 30s. As proponents of the Social Gospel grew in number, they minimized the importance of verses like Romans 10:14 and elevated passages such as Micah 6:8 and Amos 5. The resulting division within the missionary community in China, left no clear theology of mission and isolated fundamentalists and modernist into separate camps, clinging to different biblical texts as their guiding principles.

Matthew is currently a PhD student at TEDS where he is studying church history with a focus on the history of the church in Asia. With his dissertation, he is researching the 1908 Manchurian Revival and its impacts on the development of the church in China. Matthew’s hope is that his studies will point people to what God has been doing in Asia and also foster an appreciation for how the Asian church is connected to the wider body of Christ. Prior to coming to TEDS, Matthew served as a missionary in Asia for eleven years. Most recently, he was on the faculty and served as Dean of Students at the East Asia School of Theology in Singapore. Matthew is married to Sze Chieh and they have three children and a dog.

Room 5 – Jessica Udall (Columbia International University) jessie.udall@gmail.com

Lives that Welcome: How a Nonwestern Understanding of Hospitality Can Revitalize the American Church’s Fellowship and Outreach

Loneliness plagues the West, and those attending evangelical churches in America are not immune. Church leadership have sought to address the loneliness epidemic by stressing the need for involvement in small groups. This initiative is admirable but becomes problematic when viewed as the single benchmark for a church’s success in “doing community.” The practice of hospitality that goes beyond programs—including small groups—is needed if the American Church is to be truly effective in fellowship, evangelism, or discipleship. This paper argues that a lifestyle of hospitality is one of the greatest tools for reaching post-Christian neighbors, immigrants, and the unreached around the world.

Misunderstandings regarding hospitality in the American Church are examined and clarifying ways forward are discussed. Non-Western models and practices of hospitality--and their congruence with biblical norms--are considered as instructive for the American Church’s growth in this area.

Jessica Udall is a PhD student at Columbia International University. She is a member of Equip International and has served as an Intercultural Studies professor at Evangelical Theological Seminary in Addis Ababa, Ethiopia. She is the author of *Loving the Stranger: Welcoming Immigrants in the Name of Jesus*, runs *Loving the Stranger Blog*, and is active in writing and consulting on intercultural communication and partnership.

Room 6 – Robin Harris (Dallas International University) Robin_Harris@diu.edu and **James Krabill** (Global Ethnodoxology Network) jameskrabill@gmail.com

Six Core Values for Arts and Missions in the 21st Century (Part 1 of 2)

A dynamic conversation has been emerging in recent years about the relationship between missions and the arts. At the heart of that conversation has been the growing Global Ethnodoxology Network of people, resources, and events with voices and initiatives in over eighty countries. This two-session seminar will examine ten core values -- five values in each session -- that are foundational to the arts-and-missions conversation and explore how the changing demographic global realities of immigrant and multicultural faith communities are providing new discussion points and opportunities for this global movement into the 21st century.

Robin Harris served for decades in cross-cultural contexts, including ten years in northern Russia. She earned MAs in Intercultural Studies (CIU) and Ethnomusicology (Bethel Univ) and a PhD in Music/Ethnomusicology (UGA). In addition to serving as Director of DIU's Center for Excellence in World Arts, she speaks at colleges and conferences about ethnodoxology and its application to cross-cultural work. She also serves as the President of the Global Ethnodoxology Network (GEN), an organization she helped to launch in 2003. Her publications include co-editing *Worship and Mission for the Global Church: An Ethnodoxology Handbook* (William Carey Library, 2013) and *Storytelling in Siberia* (University of Illinois Press, 2017).

James R. Krabill is retired from full employment, having served for 42 years as a mission worker and administrator with Mennonite Mission Network, 1976-2018. For fourteen of those years Krabill lived and worked with his family in West Africa as a Bible and Church History teacher among African Initiated Churches (AICs) in various village settings, Bible institutes and theological faculties, including eight years with members of the Harrist Church among Ivory Coast's Dida people, collecting, recording, transcribing, and publishing over 500 original Harrist hymns for use in literacy and music training. Many of these hymns appeared in Krabill's published PhD thesis, *The Hymnody of the Harrist Church* (Frankfurt: Peter Lang, 1995). Dr. Krabill has been a frequent speaker in various church and academic settings across the United States and has lectured or taught courses in over twenty countries, currently serving as an adjunct professor at Eastern Mennonite Seminary, Anabaptist Mennonite Biblical Seminary, and Dallas International University. Krabill has authored or edited/co-edited numerous books and articles, including, *Is It Insensitive to Share Your Faith?* (2005); *Evangelical, Ecumenical and Anabaptist Missiologies in Conversation* (2006); *Music in the Life of the African Church* (2008); *Worship and Mission for the Global Church* (2013); and *Fully Engaged: Missional Church in an Anabaptist Voice* (2015). Krabill is board chair of the Global Ethnodoxology Network and a member of Prairie Street Mennonite Church in Elkhart, Ind. He and his wife, Jeanette, have three adult children and five grandchildren.

Room 7 – Scot Keen (Ethnos360) scot_keen@ntm.org

The Metanarrative of Scripture: A Critical Factor in Cross-Cultural Ministry

The concept of metanarrative is a critical (and often neglected) factor in cross-cultural ministry. Narrative is universal among humanity, thus relating to anthropology. Narrative is the primary means of enculturation used to establish identity, meaning, purpose, and values, thus relating to cross-cultural ministry. All cultures interpret life through a worldview grid that has been shaped and expressed through story. The Gospel of Christ takes on its greatest significance when placed against the backdrop of the Metanarrative of Scripture. In fact, the Great Commission is the extension of God's plan that is sourced in Genesis and developed throughout the plotline of the entire Bible. Effective cross-cultural ministry demands a grasp of metanarrative – one's own, that of the host audience, and the Metanarrative of Scripture as a whole. Missionaries proficient with metanarrative are able to utilize this universal medium to bring competing worldviews into tension with Scripture and influence peoples to embrace a biblical worldview.

Scot Keen earned a DMin through Dallas Theological Seminary where he is currently pursuing a PhD in Bible Exposition. Scot serves as a trainer for missionary candidates with Ethnos360 (formerly New Tribes Mission). Scot has been teaching at Ethnos360 Bible Institute since 2003 where he currently serves as Academic Dean of Online Education. In addition to his ministry with Ethnos360, Scot also develops cross-cultural training resources for Access Truth.

Room 8 – Dennis Horton (Baylor University) dennis_horton@baylor.edu

Long-term Impact through Short-term Missions: Key Components for Meaningful and Effective Crosscultural Partnerships

By conservative estimates, more than 1.5 million U.S. Christians annually participate in short-term mission work (that is, trips of a year or less) at an average cost of about \$1,400 per person. Because two-thirds of these trips last two weeks or less and the volunteers are not always adequately trained, a number of missiologists and missions practitioners have begun to question the wisdom of investing so much money—an estimated \$2 billion per year—and time to support short-term missions if the effects of these trips are either only temporarily helpful or perhaps not that helpful at all. Even if these trips are transformative for the participants, do short-term missions have positive long-term impact on host communities? This paper provides a brief survey of the literature on the topic together with quantitative and qualitative findings in order to identify the key components for meaningful and effective crosscultural partnerships. The findings derive from interviews with 100 host partners and several case studies involving long-term crosscultural partnerships between U.S. churches/faith-based organizations and their host partners. All of the case studies focus on a combination of short-term mission trips within the framework of a long-term partnership with the host community. Analysis of this "twinning" approach to missions (i.e., U.S. church/Christian organization-with-international church/Christian organization) reveal the potential meaningful effects of these partnerships on the host community. Some of the specific areas of impact include the following: access to clean water and nutritional food, education, medical care, economic development, emotional health, and spiritual well-being.

Dr. Horton is from Grand Prairie, Texas. He is a Baylor graduate (B.A., Religion and Greek), and holds graduate degrees from Southern Baptist Theological Seminary (M.Div.) and Baylor University (Ph.D). He is married to Sara, from Conroe, Texas, and the Hortons have two sons (Josh and Joel). Dr. Horton is a former youth minister and pastor, having served churches in Texas, Indiana, Hong Kong, and Georgia. He has taught at Hong

Kong Baptist University (1993-1995), Yonok College in Thailand (1995-1996), Brewton-Parker College in Georgia (1996-2001), Howard Payne University in Texas (2001-2005), and Baylor University (2005-Present).

Room 9 – Mark Pickett (UFM Worldwide) pickettmark62@gmail.com

Religion, Society, and the Contextualization of the Gospel in the Civilization State (NOT RECORDED)

Much excellent research has been carried out in recent years with a view to enable wise strategic planning, encourage prayer, and mobilize personnel. Effective use of research data is only possible, however, if it is critically evaluated. In this paper I seek to engage with recent research by probing into the areas of religion, society (people groups), and contextualization in the emerging civilization state. In particular, I question the principle of self-identification in social scientific research, the choice of criteria used to distinguish people groups, and the resulting weakness in the contextualization of the gospel in countries drawing heavily on a strong civilizational heritage. I argue that, without significant adjustments, the gospel will not be commended to all but rather continue to be seen by many as foreign and unwelcome.

Mark Pickett lives with his family in Wales, UK. He has a PhD from Nepal's Tribhuvan University. He is the author of, *Caste and Kinship in a Modern Hindu Society: The Newar City of Lalitpur, Nepal* (Bibliotheca Himalayica Series III, 2013)

2:40-3:15 PM Parallel Session #4

Room 1 – Michelle Raven (Columbia International University) mlkrven7@gmail.com and **Andre Rogers** (Columbia International University) andre.rogers@ciu.edu

A Timeless Model: George Liele—Anointed Theologian, Preacher, Church Planter

In a world filled with racial injustice and slavery, Rev. George Liele worked to gain his freedom and spread the gospel in Jamaica reaching over 8,000 new converts of various ethnic descent. The primary question is what implications can church planters, leaders and missionaries learn from the mission strategy and theology he developed and implemented. There are many societal challenges that affect the mission fields and the receptiveness of those who are to be reached. This paper, focused on Liele's work in Jamaica from 1805-1814, highlights some of the methods and practices Liele used to minister across cultural boundaries and the theology (Christology, soteriology, pneumatology and his ecclesiology) upon which they were based as viable considerations for missional efforts today. Though Liele had limited resources, he trained leaders to manage the expansive growth. He demanded excellence and commitment from his team. The writers of this fascinating work bring to bear the struggles and hardship that Liele faced while starting this movement. Liele, though he receives very little credit, is the first American missionary predating William Carey and others. What Liele contributed over 200 years ago highlights factors critical in missions and theology that may add value to the Church and specifically to African American pastors and others interested in revitalizing African American participation in missionary endeavors. The authors are a theologian and missiologist. It is hoped that this work will have a practical impact on those involved in missions and theological discussions, ultimately for the kingdom of God.

Dr. Michelle L. K. Raven is a retired USAF Lieutenant Colonel. Dr. Raven earned a BA in History (magna cum laude) from Louisiana Tech University, a JD from Louisiana State University, an MA in Global Studies graduating with High Distinction from Liberty University, and a PhD in Intercultural

Studies from Columbia International University (CIU). She has led and developed training and course curriculum on inclusion/reconciliation, missions/outreach, and leadership training for universities, organizations and churches. She was a missionary with Christar International and continues to train and lead teams on short-term mission trips. She has ministered in over 15 countries. She currently serves as an Associate Professor at CIU and an Associate Pastor at Concord Fellowship Baptist Church. She is a published author and the co-editor of *Practicing Hope: Missions in Global Crises*. Dr. Raven is an internationally renowned speaker/presenter who is passionate about her two children, unity among believers, and helping others see possibility in themselves and others.

Dr. Andre M. Rogers graduated from Columbia International University (CIU) with a B.A. Degree in Pastoral Leadership. After CIU, he continued his studies at Dallas Theological Seminary, where he earned a Master of Theology in Pastoral Leadership with honors and distinction. He has also earned a Doctor of Ministry Degree in Pastoral Leadership from CIU. He is the Pastor of Concord Fellowship Baptist Church in Columbia, SC and Berean Church in Latta, SC. He is also Professor of Church Ministries and Special Assistant to the President of CIU. A sought after preacher, conference speaker, and leader, he puts his academic training into practical use in his communities, churches and other ministry efforts. Dr. Rogers serves as church planting consult for the Southern Baptist Convention and Global Church Advancement for the Presbyterian Church. Dr. Rogers is married and has two daughters.

Room 2 – Kevin Higgins (William Carey International University) kevin.higgins@frontierventures.org

Evangel in Evangelicalism

Looking at the nature of the gospel, the early evangelical movement, the rise of the evangelical mission moving, and how today we might understand the implications for a full biblical picture of the gospel for how we understand our mission today.

President, William Carey International University; Office of the General Director, Frontier Ventures; Muslim Ministries Facilitator, Global Teams. Kevin served in the Muslim world in two countries in South Asia. In one country he helped develop a work that has resulted in emerging movements to Jesus within more than a dozen language groups, and in the other he served alongside the leaders of a growing movement to Jesus. Kevin served as International Director of Global Teams from 2000 to 2017, during which time GT grew from 11 to over 600 people serving cross-culturally, sent from more than 30 bases globally. He continues to serve with GT as Muslim Ministries Coordinator for the Asia region, including a number of Bible translation projects. He received a PhD in 2013 from Fuller's School of Intercultural Studies, in the area of translation. In 2017 he was appointed to be the President of William Carey International University, and in 2019 also became the General Director of Frontier Ventures (formerly, the US Center for World Mission). Kevin and Susan have three grown daughters, Rachel, Sarah, and Emma.

Room 3 – Jose Cruz Parada (Crossover Global) cruz.joseleonardo@gmail.com

The Holes in the Window

Missiological Theories like the 10-40 Window need to be evaluated biblically and practically after 30 years of use. This article pretends to evaluate the 10-40 Window theory and its side effects on the Muslim Diaspora movement, the state of missionaries among the Diaspora and the Mission of the church in the United States. The recommendations of this paper will highlight the importance of making the Bible the compass of the church in order to correct the negative consequences that arise when missiological theories are placed as absolutes. Missiological fads may appear to

invigorate God's Mission for a while yet they will always fall short of the full counsel of God creating side effects that prove negative to the overall endeavor of God's work.

Raised in El Salvador and the US. Jose Cruz Parada has served as a pastor and church planter in Latin America, the US (19 years) and the Middle East (16 years). He and Betsy have 2 grown children. The Cruz family lives in Texas since July 2018 where they encourage the church to serve the Muslim community with the Good News through seminars and conversations. Jose is and adjunct professor at DTS serving the Spanish branch and the World Missions department. Also serves as a chaplain with Marketplace Chaplains. Betsy, has a special heart for Muslim women and serves in ESL and a Bible teacher. Education: Chemical Engineer, ThM from Dallas Seminary, DIS from Fuller Seminary and is hoping to finish his PhD in Missions this year.

Room 4 – Daniel Yang (Trinity Evangelical Divinity School) zdyang1@tiu.edu

Framing Interreligious Dialogue in Evangelical Mission

In her Lausanne World Pulse article, "Evangelicals and Interfaith Dialogue: A New Paradigm," Gina A. Bellofatto (Zurlo) observes that interfaith dialogue is experiencing a methodological shift where those who are engaging in it are no longer just from the liberal ends of the faith spectrum, but also now includes those with conservative commitments to their respective religious traditions. Bellofatto describes the old model as dialogue where particularistic criteria of truth and conviction must be given up in favor of relativistic, universalized faith. In this presentation, Daniel Yang will provide four frameworks for how evangelicals participate in interreligious dialogue for mission. From the frameworks, he offers a model for how to further develop interreligious dialogue that both prepares evangelicals to give and receive from people of other faith traditions. This model illustrates how evangelicals both give and receive "word" and "deed" oriented gifts from others in relationship, driven by sensitivity to what the Holy Spirit is doing.

Daniel is the Director of the Send Institute, leading and overseeing all of its initiatives. Prior to directing the institute, he planted a church in Toronto where he also helped recruit, assess, and train church planters through the Send Network and the Release Initiative. Daniel has served on various church staffs including Northwood Church, led by Bob Roberts Jr., where he was trained as a church planter and involved in global and multi-faith engagement. Prior to church planting, Daniel was an engineer for eight years. He earned an M.Div. from Southwestern Baptist Theological Seminary, a B.S. in Computer Science from the University of Michigan and is currently a Ph.D. Intercultural Studies student at Trinity Evangelical Divinity School.

Room 5 – Emily Wellham (Dallas Theological Seminary) emily.wellham@gmail.com

A Missional Approach to Shame and Mental Health

The understanding of God that has been developed for missions in honor-shame cultures should be extended to relate more to mentally ill populations experiencing shame and stigma and in need of the gospel. In France, the mentally ill are often perceived as violent or dangerous, while recent studies in the United States have discovered that the honor-shame mentality is increasing in younger generations. Partnering with organizations or individuals in each of these communities for personal support and societal de-stigmatization presents an opportunity for the heart of God to be communicated, and acknowledging that mental illness and suffering are not absent from Christian experience enables a

fellowship built on vulnerability and shared experience. Such an approach combines the need to rightly represent God to a fallen world with the command to actively minister to those who are suffering. This paper examines relevant missional principles, the aforementioned mission fields in the United States and France, and potential approaches and challenges.

Emily Wellham is a student in the Master's program in Biblical Exegesis and Linguistics taught jointly at DTS and DIU. She is also in the process of joining Wycliffe Bible Translators. She got her undergraduate degree at the University of Oklahoma, where she studied linguistics as well as Arabic. She hails from Marietta, GA, is a recent transplant to Dallas, and considers Norman, OK her second home.

Room 6 – Robin Harris (Dallas International University) Robin.Harris@diu.edu and **James Krabill** (Global Ethnodoxology Network) jameskrabill@gmail.com

Six Core Values for Arts and Missions in the 21st Century (Part 2 of 2)

A dynamic conversation has been emerging in recent years about the relationship between missions and the arts. At the heart of that conversation has been the growing Global Ethnodoxology Network of people, resources, and events with voices and initiatives in over eighty countries. This two-session seminar will examine ten core values -- five values in each session -- that are foundational to the arts-and-missions conversation and explore how the changing demographic global realities of immigrant and multicultural faith communities are providing new discussion points and opportunities for this global movement into the 21st century.

James R. Krabill is retired from full employment, having served for 42 years as a mission worker and administrator with Mennonite Mission Network, 1976-2018. For fourteen of those years Krabill lived and worked with his family in West Africa as a Bible and Church History teacher among African Initiated Churches (AICs) in various village settings, Bible institutes and theological faculties, including eight years with members of the Harrist Church among Ivory Coast's Dida people, collecting, recording, transcribing, and publishing over 500 original Harrist hymns for use in literacy and music training. Many of these hymns appeared in Krabill's published PhD thesis, *The Hymnody of the Harrist Church* (Frankfurt: Peter Lang, 1995). Dr. Krabill has been a frequent speaker in various church and academic settings across the United States and has lectured or taught courses in over twenty countries, currently serving as an adjunct professor at Eastern Mennonite Seminary, Anabaptist Mennonite Biblical Seminary, and Dallas International University. Krabill has authored or edited/co-edited numerous books and articles, including, *Is It Insensitive to Share Your Faith?* (2005); *Evangelical, Ecumenical and Anabaptist Missiologies in Conversation* (2006); *Music in the Life of the African Church* (2008); *Worship and Mission for the Global Church* (2013); and *Fully Engaged: Missional Church in an Anabaptist Voice* (2015). Krabill is board chair of the Global Ethnodoxology Network and a member of Prairie Street Mennonite Church in Elkhart, Ind. He and his wife, Jeanette, have three adult children and five grandchildren.

Robin Harris served for decades in cross-cultural contexts, including ten years in northern Russia. She earned MAs in Intercultural Studies (CIU) and Ethnomusicology (Bethel Univ) and a PhD in Music/Ethnomusicology (UGA). In addition to serving as Director of DIU's Center for Excellence in World Arts, she speaks at colleges and conferences about ethnodoxology and its application to cross-cultural work. She also serves as the President of the Global Ethnodoxology Network (GEN), an organization she helped to launch in 2003. Her publications include co-editing *Worship*

and *Mission for the Global Church: An Ethnodoxology Handbook* (William Carey Library, 2013) and *Storytelling in Siberia* (University of Illinois Press, 2017).

Room 7 – Larry Caldwell (Sioux Falls Seminary) lcaldwell@sfseminary.edu

Theological Institutions and Orality: Paying Attention to Non-readers at Home and Abroad

The Orality Movement has made great strides over the past forty years. However, one area where the Movement has thus far not made many inroads is the theological academy. The unfortunate fact is that the vast majority of our Bible schools and seminaries worldwide still turn a blind eye to the oral realities of their students, students who either come from (and will return to) oral contexts, or students (both Western and non-Western) who may know how to read but who are functionally non-readers. In light of these realities what changes must theological institutions make? This paper will explore the changes that are necessary in three parts: first, examining the hegemony of the reading culture that currently dominates theological education worldwide and its effects on the relevancy of their training programs; second, examining how Bible schools and seminaries might better incorporate orally-based pedagogical models into both the teaching and learning that occurs in their training programs; and third, examining one theological seminary—Sioux Falls Seminary—and how we are attempting to incorporate orality into the mainstream of our programs at all levels, from BA to doctoral. The paper will conclude with several recommendations for Bible schools and seminaries.

Larry W. Caldwell, PhD, is Academic Dean and Professor of Intercultural Studies and Bible Interpretation at Sioux Falls Seminary in Sioux Falls, SD. In addition, he is Director of Strategy and Senior Missiologist for Converge Worldwide. Prior to this he and his family were missionaries with Converge for 21 years in Manila, Philippines, where he was Academic Dean and Professor of Missions and Bible Interpretation at Asian Theological Seminary, as well as Director of the Doctor of Missiology program of the Asia Graduate School of Theology—Philippines. Larry teaches regularly on contextualization and cross-cultural Bible interpretation (ethnohermeneutics) at missionary training institutions throughout the world. He has authored dozens of books and articles, and for several years edited the *Journal of Asian Mission*. His latest book is *Doing Bible Interpretation: Making the Bible Come Alive for Yourself and Your People*.

Room 8 – Danny Hunter (Asbury Seminary, Global Church Partnerships) danny.hunter@globalchurchpartnerships.org

Short Time, or Long: Best Practices to Turn Short-Term Missions into Long-Term Partnerships

Many churches and organizations, seeking to remedy the well-documented maladies of short-term missions (STM), have begun practicing STM within the context of a longer-term partnering relationship. These partnerships take many forms, but they share the common characteristic of short-term flows of people and resources over a sustained period of many years. The hope is that this sustained exchange will increase the positive impact of STM teams on their host organizations and their wider communities, while minimizing their negative potential. It is also commonly posited that this kind of relationship can mitigate the charge of religio-tourism and help foster more personal growth in the lives of those who go on STM teams. Drawing on recent research, this paper will discuss the impact of practicing STM as part of a long-term partnership. It will also identify best-practices that have led to positive outcomes for churches building long-term partnerships with other churches around the world. For more information, check out globalchurchpartnerships.org.

Danny is a PhD candidate at Asbury Theological Seminary in Wilmore, Kentucky; where he is writing his dissertation on the topic of international mission partnerships between local congregations. This presentation is a summary of a portion of his dissertation. He became interested in this issue while serving as a mission pastor at a small church in Northern Indiana and tried (with varying degrees of success) to increase the impact of the church's mission program through focused, long-term relationships with churches around the world. He and his wife, Lisa, live in Wilmore and enjoy fly-fishing and hiking around the Bluegrass with their Lab puppy, Ryder.

Room 9 – Moderator: Dave Datema (Frontier Ventures) dave.datema@frontierventures.org

An Open Discussion of the People Group Concept

In this session Dave will moderate feedback and discussion of the strategic perspectives offered in the previous three sessions on the concept of people group.

Dave has served with Frontier Ventures as Director of INSIGHT (a year of world Christian undergraduate studies), as their General Director, and now as their Missiology Catalyst. Dave leads a weekly online interaction of critical issues in frontier missiology today, and has authored seminal articles on the recent rise of the people group concept (https://www.ijfm.org/PDFs_IJFM/33_2_PDFs/IJFM_33_2-Datema.pdf). He is presently a PhD candidate at the School of Intercultural Studies at Fuller Seminary.

3:15-3:45 PM Coffee Break

Room 1 - exhibitor: Capacity Builders International "African American Participation in Missions--Scholars and Practitioners"

Room 2 - exhibitor: Inste Global Bible College

Room 3 -

Room 4 -

Room 5 - exhibitor: WEA Peace and Reconciliation Network

Room 6 - exhibitor: Arts & Ethnodoxy Programs: - Center for Excellence in World Arts

Room 7 -

Room 8 -

Room 9 -

3:45-4:20 PM Parallel Session #5

Room 1 – Linda Saunders (Ambassadors for Christ) Linpar263@gmail.com

The Future of the Evangelical Missionary Movement Must Include an Accurate Portrayal of the Past

For centuries the evangelical missionary movement has celebrated great figures such as William Carey, Adoniram Judson, Lottie Moon, Samuel Zwemer, William Cameron Townsend and Elisabeth Elliot. However, the biographies for most pioneering Black missionaries have been ignored and excluded. This exclusion creates a historical metanarrative for the Protestant missionary movement that is incomplete and inaccurate. From the twenty-first century forward, the evangelical missionary movement must include an accurately painted portrait of her missionary past which

includes Black missionary pioneers such as Olaudah Equiano, Henry Beverhout, John Quamine, John Marrant, John Stewart, George Liele, Betsy Stockton, and Lott Carey – a small representative. While it is impossible to include every Black missionary pioneer in this paper, the urgency to articulate a historically accurate portrait of the missions movement must commence now. There are countless faithful heroes who blazed a trail for the sake of the gospel, but there is one whose biography sets the tone to accurately articulate the history of the modern missions movement. This paper argues Rebekka Proppen – a Moravian missionary and a woman of color – is the mother of the modern Protestant missionary movement. Furthermore, her inclusion in the annals of missions history will move toward creating a more accurate depiction of the historical missionary narrative.

Dr. Linda P. Saunders has served as a career missionary in South America for more than 15 years. She serves as the Director for Cross-Cultural Training with Ambassadors for Christ Ministries where she trains global missionaries. She is also a multicultural consultant for Wellspring of Hope, LLC and Community Faith Partners of Ithaca, NY. Dr. Saunders is an adjunct professor at CIU, a published author, and has published several articles with (EMS). She is an avid scrabble player and loves sports. Dr. Saunders and her husband of 30 years have 5 adult children and 3 grandchildren and reside in Concord, VA.

Room 2 – Michael Crane (Radius Global Cities Network) tothecity@psmail.net

To the Ends of the Earth through Strategic Urban Centers: Reexamining the Missions Mandate in Light of the New Testament’s Use of the Old Testament

“What people group are you trying reach?” Recent decades saw a shift in missions focus from geopolitical nations to ethnolinguistic people groups. This new focus on “hidden peoples” ushered in new ways of considering the missions task and the ways in which Christians went about this task. Over time, the task became focused on Christian witness to “every” ethnolinguistic people group with the eschatological hope of finishing the task citing Matt 24:14. Although much good came from this shift in focus, it developed into a missiology based on a narrow reading of selected biblical passages and neglected the full breadth of the biblical witness. It has also met with pragmatic challenges in the burgeoning urban melting pots around the world. In a world of increasing urbanization and ethnolinguistic confluence, a fresh examination of key biblical passages suggests new ways to conceive of the missions task. This paper explores biblical challenges to people group missiology and suggests a geographical framework with urban centers as the launching point. In particular, this paper will look at the way New Testament authors relied on the Old Testament. This study highlights a mandate to reach all people. The pattern used by Paul and others in the New Testament is based on geography, rather than people groups, using key cities as starting points.

Michael D. Crane (ThM, PhD) was born and raised in Asian cities and has spent the last 15 years serving in Southeast Asia. Michael is passionate about engaging cities around the world. He is a director of Radius Global Cities Network, an urban engagement think tank and a professor in urban missiology. Among his writings are: *Sowing Seeds of Change: Cultivating Transformation in the City*; *City Shaped Churches: Planting Churches in a Global Era*; and *A Brief History of Christianity in Asia*.

Room 3 – Chris Flanders (Abilene Christian University) chris.flanders@acu.edu

The Past, Present, and Future of the Honor-Shame Model

Honor and shame have become significant issues in current missiological theory and practice. In this presentation I will survey the honor-shame conversation as it has developed in missiological circles, providing a history of the emergence of honor-shame awareness in Western missiology. I will proceed by tracking the development of the missiological use (both the critical and uncritical use) of the honor-shame as an increasingly important issue and will provide an audit of the current state of this honor-shame conversation. I argue that for it to remain coherent and relevant, historical awareness needs to frame the developing directions of the honor-shame conversation and the contemporary ways scholars and practitioners use honor-shame. Such a framework will require lessons from the past and prospects for continuing growth. Finally, I conclude with a proposal for the future of the honor-shame conversation in the global missiological community.

Originally from the midwest, Chris and his family have lived in Abilene, TX for the past 15 years where he teaches missions and intercultural studies at Abilene Christian University. For 11 years he served in Thailand as a church-planter. He is on the leadership team of the Honor-Shame Network.

Room 4 – Phil Davis (Columbia International University) contactphildavis@gmail.com

Philoxenus and Fiṭra: A Gospel of Purity for Muslim Contexts (NOT RECORDED)

As missiologists have often noted, the legal metaphors that Western Christian traditions regularly stress in gospel presentation often fail to meaningfully connect with the values and felt needs of other cultural and religious contexts. For many Muslims, purity is a central daily concern. Therefore, biblical articulations of salvation as purification from the defilement of sin can have particular significance. This paper seeks to biblically present the gospel in terms of purification from defilement in a way that is contextualized to Muslim audiences. It will also draw from the theology of the Syriac Fathers, whose temporal and geographic proximity to 7th Century Arabia provides a valuable theological perspective that can speak to Muslim concerns today. These writers often highlighted the purity implications of the eucharist and baptism in ways that can engage Islamic concepts. Most significantly, the emphasis of Philoxenus on the nature and results of baptism – the spiritual womb through which one is born into a “spiritual country” – contributes theological material that can be employed to express Jesus’s teaching on salvation as rebirth in terms of the Islamic concept of fiṭra. Biblical images of salvation require permanent and undefilable purity – both internally and externally – and Islamic sources hint at these requirements. Jesus followers receive this purity as they participate in the perfect spiritual fiṭra of Jesus himself.

Phil Davis lives and works in the Middle East, where he has been engaged in holistic community ministry among Muslims for the past six years. Prior to his overseas appointment, he served for seven years in the United States in pastoral ministry and community development. He has earned master’s degrees in both Business (MBA) and Intercultural Studies (MA) and is currently a PhD student at Columbia International University.

Room 5 – Sam George (Global Diaspora Institute, Wheaton College Billy Graham Center) sgeorge@lausanne.org

The Past, The Present and the Future of Evangelical Missiology: Tracing Developments of Missiological Concepts and Looking Ahead

This paper surveys major developments related to missiological concepts of the past among Western evangelicals and explores our current predicament in the American evangelical mission circles while boldly attempting to look into the future to forecast the evangelical missiology.

Amidst the precipitous changes of our times, author tries to re-imagine mission and mission theology in terms of Motus Dei (Latin for the Move of God) akin to Missio Dei as foundational notion to understand God's redemptive work in the world by viewing God as a moving being. It explores core doctrines of God, Trinity, Creation, Incarnation, Salvation and Mission in motile terms.

Sam George, PhD (Liverpool Hope University) serves as a global catalyst of Diasporas for the Lausanne Movement and as Director of the Global Diaspora Institute at Wheaton College Billy Graham Center near Chicago (USA). He recently edited a three volume on Asian Diaspora Christianity for Fortress Press. Previous writings include *Desi Diaspora* (2019), *Refugee Diaspora* (2019) and *Diaspora Christianities* (2018).

Room 6 – Nabhira Mascorro (Dallas International University) nabhiramascorro@gmail.com

Can Art Festivals Partner with Christian Mission?

Christian communities have participated in art festivals for the breadth of time and width of contexts. Art festivals enable Christian organizations to partner with local artists and give glory to God through a myriad of expressions. Additionally, they aid efforts to communicate the Gospel with integrity by providing access to the deepest levels of culture. There are many objections that have been raised to Christian mission partnering with community or even church led art festivals. There are several types of art festivals which each contribute different variables. The variety of specific contexts has resulted in indigenous congregations adapting their participation in arts festivals. This is a testament to the necessity of contextualization for any tool of missionary outreach. In the case of art festivals the benefits outweigh the toll of necessary resources. Community relationships are improved while evangelism, discipleship, and spiritual growth are cultivated. Art festivals contribute to key aspects of successful Christian mission.

Nabhira Mascorro is a PhD student at Dallas International University in the World Arts program. Her field of study is ethnodoxology. She has served in a variety of multicultural settings and is preparing to go to Eastern Europe to work with the Romani people group in the Carpathian Mountain region. Her sending agency is Assemblies of God.

Room 7 – Cameron D. Armstrong (International Mission Board) cameron_armstrong@ymail.com

Storying in Seminary: Romanian Theology Students Using Oral-based Teaching Methods

Oral-based methods are widely used in low literacy contexts, yet less so in highly literate institutional contexts. To address this gap, I taught two classes at the Bucharest Baptist Theological Institute in order to discover how Romanian seminary students experience orality in the classroom. The research focused on students' understandings about their experience with and overall effectiveness of using oral-based methods in a theological education institution. Four themes emerged from the data: As students engage oral-based methods, they (1) react with disorienting first impressions, (2) undergo novel learning experiences, (3) readjust themselves through reorienting realizations, and (4) identify personally by finding themselves in the stories. The central understanding to emerge from this study's collected data is that oral-based teaching methods, such as storying, create a transformative impact through a process of disorienting first impressions, novel learning experiences, reorienting realizations, and finding oneself in the stories. The article then concludes with recommendations for further research. Sections of this article are taken from my recently completed dissertation.

Cameron Armstrong serves with the International Mission Board in Bucharest, Romania. Cameron teaches at the Bucharest Baptist Theological Institute and recently completed his PhD in Intercultural Education at Biola University in May 2020.

Room 8 – Jolene Erlacher (Leading Tomorrow) jolene@leadingtomorrow.org

Implications of Sending Short-Term Missionaries from a Post-Christian Culture

For years in America, we have sent short-term missionaries from a culture that was in many ways informed by biblical principles to places where a Christian worldview was less widespread. Regardless of their time in the church, spiritual maturity, or skill set, it was easy to assume most of those going on a STM would have a biblical worldview. Today, especially as we mobilize Millennials and Gen Z, that assumption cannot be made. Many STMs consist of young believers struggling to integrate their faith with the post-Christian culture in which we now live. They are often going to serve with mature, established believers in places where there is a thriving Christian church. STM participants from a Post-Christian context often have much to learn from, and perhaps less to contribute to, ministry efforts than they have in the past. What are the implications of this shift? How should it inform our philosophy and practice in STM. This paper will explore research on the cultural shift that has occurred in America and trends in missions globally to propose a new paradigm for sending STMs from a Post-Christian Culture.

Jolene Erlacher grew up as a missionary kid. She has been involved in short- and mid-term missions mobilization for the past 15 years. Jolene is an adjunct faculty at Bethany Global University and North Central University. She is also a next gen speaker, consultant, and author at www.leadingtomorrow.org

Room 9 – John Jay Travis (Fuller Seminary SIS) Johntravis@Fuller.edu

The C1-C6 Spectrum and Insider Paradigm: From 1938 to 2020 and Beyond (Not recorded)

Since the 1990s, the C1-C6 Spectrum has been widely used to describe six types of Christ-centered fellowships that Muslims either join or form as they follow Jesus. These six fellowship types are differentiated in terms of language, culture, religious forms and religious identity. Most of the fellowship types described by the C-Spectrum are today broadly understood and accepted. However, one type of fellowship, C5, where those following Jesus remain culturally, socially and legally Muslim, is often misunderstood or rejected. This presentation will show that the underpinnings of C5, what some call the insider paradigm, did not originate with the C-Spectrum, but rather can be clearly seen in the writing and research of missionary scholar Henry Riggs in 1938 and others since that time. The presentation will close with reflections on the C-Spectrum that look beyond the year 2020 and beyond exclusively Muslim contexts.

John Jay Travis has been involved in witness among Muslims, primarily in South and Southeast Asia, since 1986. He is the originator of the C1-C6 Spectrum and co-editor of the reader *Understanding Insider Movements: Disciples of Jesus in Diverse Religious Communities*. In addition, he has published articles on healing prayer, cross-cultural ministry and Bible translation. Travis holds a PhD in Intercultural Studies and serves as an affiliate professor at Fuller Theological Seminary. John and his wife Anna have two grown children and two grandchildren.

4:30-5:05 PM Parallel Session #6

Room 1 – Robert Gallagher (Wheaton College) robert.gallagher@wheaton.edu

Bartholomäus Ziegenbalg Models the Way: Early Eighteenth-century Pietist Missions in Southern India

Bartholomäus Ziegenbalg, a German Pietist missionary to India in the early 18th century, developed a missional strategy of education, translation, mutual respect, discipleship, and indigenous leadership that, revolutionary for its time, still informs missions' movements today. His work in translation, collection of indigenous religious writings, and correspondence with fellow missionaries provide a valuable insight into both the historical Pietist missions' movement and into international holistic outreach.

Robert L. Gallagher (Ph.D., Fuller Theological Seminary) is professor emeritus of intercultural studies at Wheaton College Graduate School in Chicago where he has taught since 1998. He previously served as the president of the American Society of Missiology (2010-2011), and as an executive pastor in Australia (1979-90), as well as being involved in theological education in the South Pacific since 1984.

Room 2 – David Dunaetz (Azusa Pacific) ddunaetz@apu.edu

Approaching Honor and Shame with Humility: Limitations to Our Current Understanding

Although honor and shame have been popular missiological themes in the last decade, there are several limitations associated with the concepts that occur in both the missiological literature and the secular anthropological, sociological, and psychological literature. The first set of limitations concerns the meaning of honor and shame. Their definitions vary greatly from author to author. Some authors consider honor and shame to be emotions internal to the individual and others consider them as a measure of one's social status, something external to the individual. Similarly, there is often no distinction made between shame and shame proneness. Furthermore, the distinction between vicarious and individual shame and honor is often blurred. The second set of limitations concerns our lack of understanding of how honor and shame relate to culture. Since shame dynamics exist in every culture, it is not clear what is meant by a "shame culture." Modern conceptions of culture tend to view culture as a phenomenon that is due to psychological processes within individuals, rather than external to the individual. Characteristics of cultures are described by positions on dimensions. Shame cultures are often defined as those which are more collectivistic (vs. individualistic). However, many definitions of honor and shame indicate that the dimension of cultural tightness (or uncertainty avoidance) may be just as relevant for understanding shame dynamics, and the cultural dimension of power distance may also be relevant. In light of these limitations, missiologists need to approach the concepts of honor and shame with humility.

David Dunaetz (Dunn-its) is an Associate Professor of Leadership and Organizational Psychology at Azusa Pacific University. He was a church-planting missionary in France with World Venture for 17 years. His research program focuses on interpersonal processes in Christian organizations. He is the book review editor for *Evangelical Missions Quarterly* and the editor-in-chief of the *Great Commission Research Journal*.

Room 3 – Glenn Martin (University of the Nations) glenn.martin@uofn.edu

On Secularization versus Fundamentalism as an Extension of Winter's Epochs of Redemptive History

What if the greatest barriers to “reaching the unreached” are best understood not as geographical but as conceptual, relational, or even affective? This presentation takes Ralph Winter’s classic overview of mission history in “The Kingdom Strikes Back: Ten Epochs of Redemptive Mission” as a point of departure to consider the tension between secularism and fundamentalism, and the implications of that tension for missions into the future. What if polarization and a related deafness is making it harder for the Gospel to get a hearing – in both East and West? What if these “camps” are our new “barriers of understanding or acceptance”? This presentation considers the secularizing element and the fundamentalist element at work in the world, the former abetted by globalization, consumerism, and technological advance, the latter by the conservative reaction to them. At its most basic, the argument of this presentation is that the energy of the secularists and the fundamentalists will be spent on wresting power from each other, while under the shadow of that conflict – as the wind shakes the trees – counter-cultural Christ-followers will winsomely gather their fruit. It is a hopeful perspective, in anticipation of both increased global shaking and increased global harvest. In this “already – not yet” between Christ’s First and Second Advent, the Gospel’s advance must be in the spirit of the “incarnational suffering servant” - “as sheep among wolves” - not only in order to faithfully represent the Master but also to get a proper hearing.

Glenn Martin has served with Youth With A Mission for over 30 years, most of that time embedded in a Latin American context while focused on mobilizing the global church to reach the least reached. Glenn currently resides in Atlantic Canada, together with his wife Rhoda.

Room 4 – Abeneazer Urga (Columbia International University) Abeneazer.Urga@mailbox.ciu.edu

Sufferings and Intercession: Pauline Missionary Methods as a Paradigm for the Future of Evangelical Mission

How can the contemporary church get the gospel message across the horizon? Various monographs and essays proffer a plethora of missionary methods and strategies to answer this question by examining Paul’s missionary methods as paradigmatic to the contemporary church. Paul’s proclamation and teaching, his approach to contextualization, his focus on cities, culture influencers, and responsive peoples, his proactive and attentive stance toward mentoring, and his practice of appointing and delegating leaders within new church plants have taken the attention of missiologists and missionaries. The practice of the missionary enterprise and also the research output on missionary methods, however, have overlooked or paid too little attention to one or both of the most valuable pillars of missionary methods: sufferings and intercession. In this paper, I will overview major works on missionary methods to illustrate the lacuna of these two essential methods in the Christian missionary endeavor, followed by a sketch of possible reasons for their neglect. By a close reading of the epistles to the Philippians and the Colossians, I will argue that sufferings and intercession are oft-neglected two Pauline paradigmatic missionary methods that the Western evangelical missionary enterprise needs to emulate in order to carry out its missionary mandate.

Abeneazer G. Urga is originally from Ethiopia. He is a faculty member of the Evangelical Theological College in Addis Ababa, Ethiopia. He is married and has two children. He enjoys the company of people from various cultures, and Ethiopian coffee. Currently, he is pursuing his PhD in Biblical Studies at Columbia International University. His doctoral research focuses on the prayer of Jesus in Hebrews.

Room 5 – Joshua Vitoff (Houghton College)

Reconciliation and Belonging through Community-Development: The Facilitated Revival of Community-Level Ritual in Sarajevo, Bosnia (NOT RECORDED)

Room 6 – Emmett G Price III (Gordon-Conwell Theological Seminary) eprice@gordonconwell.edu

Worship Arts, Evangelical Missions, and Conversations about Race in Our Nation Today

Worship is a primary action for believers. All throughout the Bible, God’s people gather to engage with God. From the Old Testament through the New Testament, expressive arts have served as one of many tools to bring human beings of various nations, tongues and people groups together to experience the living triune God and to learn about one another. We are Bible-inspired, Christ-centered trinitarians who accept Jesus’ commission to “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world” (Matthew 28:19-20, KJV). Yet, our human instincts, sociological patterns and cultural comfort zones tend to create blind spots as we engage “the other” in their lands, with our God. “How” we go is just as important as “why,” we go. Borrowing tools from the disciplines of ethnomusicology and ethnodoxology, the aim of this paper is to inspire each of us to better leverage the full authority and power of the Bible to make Jesus known around the world.

Emmett G. Price III is Professor of Worship, Church & Culture, and Founding Executive Director of the Institute for the Study of the Black Christian Experience at Gordon-Conwell Theological Seminary. He served as Dean of Chapel (Hamilton Campus, 2016-2020). Dr. Price is one of the nation’s leading experts on Music of the African Diaspora, Christian Worship, and the Black Christian Experience. An acclaimed scholar, he is the author of *HIP HOP Culture* (ABC-CLIO, 2006), executive editor of the *Encyclopedia of African American Music* (ABC-CLIO, 2011), editor of *The Black Church and Hip Hop Culture: Toward Bridging the Generational Divide* (Scarecrow Press, 2012) and author of the ebook, *There is A Balm in Gilead: A Call to Lament Together* (Hendrickson Publishers, 2020).

Room 7 – A. Steven Evans (International Mission Board) tellhisstory@pobox.com

For a Time Such as This: Oral Bible Schools Take Root in Sub-Saharan Africa

Oral Bible Schools. While not a new concept in Sub-Saharan Africa, it is certainly an evolving one. Over the past two decades, the idea of such Bible schools has moved from a novelty to a necessity. “The concept of Oral Bible Schools is innovative and strategic for the new world of missions we are living in,” said a Bible translator in South Africa. “The reach of an Oral Bible School can be as wide as the reach of their storytellers who share the stories they’ve learned.” This paper looks at seven such schools in six countries of Sub-Saharan Africa, widely spread across a spectrum from a basic Bible Storying approach to a more advanced approach that combines Bible Storying with the methodology of a traditional Bible institute. Emerging out of the oral schools is the recognition of “self-theologizing,” as well as the rise of a hermeneutics based on the discovery of biblical truth embedded in narrative presentations and explorations of Scripture. “Hermeneutics is taught along the way rather than in a class of its own,” said an IMB missionary in the DRC. “Each story discussion reinforces the importance of understanding the passage in its context, the dangers and limitations of allegory, and the difference between interpretation and application.” He added that an understanding of theology in the scope of the biblical narrative begins to emerge. This paper ends with a discussion on self-theologizing emerging out of Bible Storying.

A. Steven Evans (Steve) is an IMB missionary communications specialist, focusing on the development and implementation of Orality and Bible Storying projects in southern and central Africa. Several of his projects are in partnership with The Seed Company and WEC Int’l. Among his many

articles written and published is “Matters of the Heart: Orality, Storying and Cultural Transformation – The Critical Role of Storytelling in Affecting Worldview,” published by *Missiology*, the journal of the American Society of Missiology.

Room 8 – Don Johnson (Send International) djohnson@send.org

Diaspora and Mid-Term Missions: An Action Plan

For years in America, we have sent short-term missionaries from a culture that was in many ways informed by biblical principles to places where a Christian worldview was less widespread. Regardless of their time in the church, spiritual maturity, or skill set, it was easy to assume most of those going on a STM would have a biblical worldview. Today, especially as we mobilize Millennials and Gen Z, that assumption cannot be made. Many STMs consist of young believers struggling to integrate their faith with the post-Christian culture in which we now live. They are often going to serve with mature, established believers in places where there is a thriving Christian church. STM participants from a Post-Christian context often have much to learn from, and perhaps less to contribute to, ministry efforts than they have in the past. What are the implications of this shift? How should it inform our philosophy and practice in STM. This paper will explore research on the cultural shift that has occurred in America and trends in missions globally to propose a new paradigm for sending STMs from a Post-Christian Culture.

Don Johnson has a BA and MA in Bible from Columbia International University and an MBA from Liberty University. He’s been a missionary with SEND International since 1986; serving first as station manager of a missionary radio station in Alaska and then as the liaison officer for Far East Russia where he hosted many short-term teams. After that he spent 10 years as the assistant director and then director of SEND’s short-term missions department. He currently serves as Asst. US Director for SEND where his responsibilities include providing consulting and assistance for the US Director, serving as chair for the board of directors of the Standards of Excellence in Short-term Mission, speaking, writing, recruiting, researching trends in missions, consulting with churches and other mission agencies, and providing training for both short-term and mid-term missionaries.

Room 9 – Gilles Gravelle (Seed Company) gilles_gravelle@tsco.org

Unruly Behavior: Three Things Disrupting Bible Translation and Engagement

During the modern missions movement, Bible translation was largely, not exclusively, the work of Western parachurch organizations. Practice was based on positivistic linguistic theories of how meaning is made and how it could easily be transferred from one language to another. The assumption was the receiving group would understand the meaning of Scripture the way Western translation understood the same passage. Each would arrive at the same hermeneutic. Reading was presumed to be the primary way people accessed, learned, remembered Scripture, and passed it on to others. Now we see new local movements in Bible translation that are more or less innovating previous translation practices, but not necessarily based on those theories. We hear about visual and oral translation and how meaning making and interpretation isn’t so predictable after all, and that there is this thing called embodied learning and understanding. These new perspectives coming into translation practice by the new grassroots workers are seen as unruly behavior by the agencies. It is disrupting what they have believed for so long. Yet, it is the future.

Gilles is the director of research and innovation at the Seed Company. His research, writing, and consulting cover a variety of disciplines, including translation studies, strategic planning, impact evaluation, fundraising, and mission philanthropy. With over 30 years of international mission

experience, Gilles has a broad understanding of trends and changes taking place in Christian mission, twenty-first century style. He has published articles for the Lausanne Global Movement, the World Evangelical Alliance, EMQ, as well as journal and blog articles on mission strategy. He has authored three books, *The Age of Global Giving* (2016, William Cary Publishers) and *So What? Answering a Donor's Toughest Question* (2017), and *Missiographics 2.0*, 2015 (GMI/MissioNexus). He earned a Ph.D. from Free University, Amsterdam. He resides with his wife, Gloria in Orange County, CA.

5:15-5:50 PM Parallel Session #7

Room 1 – Rudolf Mak (Frontier Ventures) makrudolf@gmail.com

A New Missiology with Chinese Characteristics (NOT RECORDED)

China is poised to become a significant sending country of cross-cultural workers. This paper will explore a new missiology based on an indigenous mission movement from China. This new missiology is called CANTALL (CAN to ALL). The paper will present this new missiology based on two perspectives; from the traditional mission sending paradigm in the West and a different sending paradigm of the Chinese world, including both China mainland and the Diaspora. It will also identify a possible road map for future development and areas of urgent need. This new CANTALL missiology can be an important contribution to the sending movement from other CAN sending people groups to all the world (from Everywhere to Everywhere), even for sending from Islamic states to other Muslim UPG's.

Dr. Rudolf Mak was born and grew up in Asia but spent over 4 decades in the West. He had experiences in student movement, mission mobilization, field director, leading multi-national teams, and as a consultant to various church networks on missions, especially mission to, across, and from China. He serves as Director of Chinese Ministries for Frontier Ventures (formerly US Center for World Mission).

Room 2 –Yajie Ji and Tom Hale (Fuller Theological Seminary) thomashale3@fuller.edu

Restoring Blessing: A Paradigm to Replace Mission As We Know It?

This paper examines four books published in the last decade that take a variety of approaches to problems with the word and concept “mission” or the agents of mission, “missionaries.” These problems include the unmistakable link between colonialism and mission (Stroope 2017, *Transcending Mission*), and the increasing number of countries not welcoming missionaries (Hale 2016, *Authentic Lives*). There is also the common perception that only a small group of believers, with specialized training, is suited to serve interculturally—a perception challenged by another book (Scott 2016, *Scatter*). The paper concludes, with Suk Ki-Tan (2012, *Blessing Restored* (written in Chinese)), that the most suitable paradigm for followers of Jesus seeking to serve God in today’s world is that of “restoring blessing.” This paradigm is unmistakably biblical, as Suk demonstrates, and blessing attends to the daily needs of people everywhere in addition to our need for salvation from sin. The biblical theology of restoring blessing goes back to the first divine-human interaction in the Garden of Eden when blessing was bestowed. For the ultimate fulfillment of *missio Dei*, “restoring blessing” takes over the legacy of “mission,” meanwhile transforming it inside out.

Yajie Ji participates in a network of ministries in a creative access nation developing cross-cultural service and business backed by a blessing motif. The author holds a doctoral degree in leadership.

Tom Hale is a third-year PhD candidate at Fuller School of Intercultural Studies. He is also the author of *Authentic Lives: Overcoming the Problem of Hidden Identity in Outreach to Restrictive Nations* (William Carey Library, 2016), a book based on 19 years of experience in the former Soviet Union. Tom grew up in Nepal as the son of missionary doctors Tom and Cynthia Hale.

Room 3 – Hollie Butler and Doug Trick (Wycliffe) holliebutler11@gmail.com; doug.trick@canil.ca

How Do We Know When We've Succeeded in Bible Translation?

Everyone wants to succeed. Every Christian organization that takes seriously the call to stewardship wants to be responsible with resources (human and otherwise) entrusted to it. As responsible stewards, we regularly review our programs (resources, activities, outputs, outcomes, etc.) with a view to determining how successful we have been in accomplishing our purposes. This of course raises the question, “How do we measure success?” There is a strong tendency for organizations to measure success in terms of resources, activities, and outputs. A church-planting agency may point to an increase in the number of church-planting workers, a corresponding increase in church-planting activities, and an increase in the number of churches planted; these increases are considered as indicators that the agency is successful. A Bible translation agency may point to the number of completed Scripture translations as an indicator of success. The “Results Based Management” (RBM) model has been used more recently by Bible translation agencies in an attempt to explicitly move away from an emphasis on “activities” and “product outputs” to a focus on impact in the lives of individuals and communities. That is, “success” is not defined simply in terms of whether the Scriptures have been translated well for a particular people group, but more in terms of whether or not people are being changed in response to having greater access to God’s Word. This paper reflects on some of the concerns with the RBM model and particularly its application to Christian mission.

Hollie Butler has an M.A. in Linguistics and Translation from Trinity Western Seminary. She spent two years as a Language Program Intern in Papua New Guinea and plans to return there in the near future to continue serving in Bible translation.

Doug Trick is with Wycliffe Bible Translators; he served for 25 years in the Philippines and has taught at the Canada Institute of Linguistics (training partner of Wycliffe, affiliated with ACTS Seminaries and TWU) for 14 years. He has a DMin in Bible Translation from Gordon-Conwell Theological Seminary.

Room 4 – Ed Smither (Columbia International University) edsmither71@gmail.com

Mission at and from the Lord’s Table: A Eucharistic Foundation for Mission

“And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord” (BCP 2019, 137). In these words, the post-communion prayer in the Anglican Eucharistic liturgy, believers receive and declare their call to mission. Having given thanks to the Father and feasted at the Lord’s Table, believers continue their worship through witness. Eastern Orthodox theologians call this the liturgy after the liturgy. While mission is an outcome of communion at the Lord’s Table, the mission of God (Father, Son, and Holy Spirit) also begins at the Table. With Christ as host, the Eucharist becomes a space where believers may be renewed in the gospel, tasting and seeing that the Lord is good (Ps 34:8). The Table may also be a welcoming space where non-believers not participating in the Eucharist may come and see the

gospel. In this paper, following a brief discussion on the Passover, Last Supper, and Lord's Supper in the Scriptures and early Christianity, I discuss mission at and from the Lord's Table, which will invigorate mission practice.

Room 5 – J.D. Payne (Samford University) jd.payne@samford.edu

Apostolic Imagination: Re-Thinking the Future of Evangelical Mission

The Church must derive Her understanding of missionary and missionary functions from the apostolic nature of the Triune God. Such identity and practice are manifested in the apostolic work of the New Testament Church. Over the centuries, the Church has moved away from apostolic terms and functions and redefined the identity and activity of those who have been sent. This paper is a call to return to that original imagination that fueled the first century thought and practice. This paper examines the contemporary practice of western missions and advocates a more central place of the role of the Scriptures in defining missionary language, identity, purpose, function, and strategy as the Church considers Great Commission labors in the age of post-colonial missions and a post-Christianized West. After describing the apostolic imagination, the following topics are addressed in this paper: 1) rethinking the language of mission; 2) rethinking the purpose of mission; 3) rethinking missionary identity; 4) rethinking missionary functions; 5) rethinking missionary strategy; 6) rethinking missionary locations; 7) rethinking the use of resources; 8) rethinking sending structures; 9) rethinking partnerships; and 10) rethinking the role of the Church in the West.

J. D. Payne serves as professor of Christian Ministry at Samford University in Birmingham, Alabama. He has published numerous books on missions and evangelism and served as the Southeast Vice President and Executive Vice President of Administration for the Evangelical Missiological Society. He frequently posts at jdpayne.org and hosts the podcast Strike the Match. His next book, *The Apostolic Imagination: Rethinking Contemporary Missions* (Baker Academic), is expected to be finished this year.

Room 6 – Chris Troutman (Dallas International University) chrisptroutman@gmail.com

Crying Uukhai: Engaging the Mongolian Church with the Folk Rock-Genre

This presentation will explore the Mongolian fusion genre of "folk-rock." First, it will open with a brief introduction to the genre, surveying several popular secular bands and noting the common themes in their compositional process, ideological content, and relationship to contemporary Mongolian society. A key concept is that the genre's guiding narrative is its orientation to time: pride in the past, discontent with the present, and longing for a restored future. Second, it will explore how this genre can missionally engage Mongolian society, especially youth. To illustrate this, it will examine the work of pastor Nasankhuu Aduuch, comparing and contrasting his approach to creating folk-rock worship with those of his secular peers. Finally, it will discuss the major implications the use of this genre might have for the Mongolian Church, including: 1) worship and evangelistic practice, 2) unity and division among churches, 3) Biblical justice and Shalom. This fascinating instance of contextualization is potentially useful for the wider practice of mission by providing insights for helping one's own youth/churches to embrace cultural aesthetic elements. In a world where youth are increasingly globalized (and traditional heritage marginalized), using cultural hybridity as a missional/prophetic engagement of identity is a crucial task.

Chris & his family have been serving in cross-cultural ministry in Asia since 2013. Most recently, they were assigned to the nation of Mongolia, where they did relational ministry at an international university. Besides student work, Chris has had opportunities to teach cross-cultural ministry

at a seminary in UlaanBaatar, as well as help local worship leaders develop and record their original material. He is passionate about seeing the Mongolian Church develop indigenous, contextualized worship arts in local styles. So far, his most exciting opportunity in World Arts has been helping with the production of a pioneering Mongolian folk-rock worship album, which is pending release. He is currently working on his PhD in World Arts at Dallas International University.

Room 7 – John E. Stark (Spoken Worldwide) johnstark@spoken.org

What can We Expect from Oral Bible Translation?

A reflection paper on 39 years of innovations in Bible Translation, “*Where was Orality in the beginning, and where is it now?*” From 1981-2015 I worked with SIL, the majority of the time in Nigeria. My wife Janie and I were project advisors to the Kambari Language Project, one of the earliest cluster projects in Wycliffe. We help three languages complete a New Testament, and go on to a full Old Testament after we handed the project over to them. Since 2015 I have worked with Spoken Worldwide, seeking ways to enable Oral Community Christians to produce scripture for their friends, neighbors and families.

Room 8 – Megan Pratt (Faith to Action Initiative) megan@faithtoaction.org

Short-Term Missions: Guidance to Support Orphans and Vulnerable Children

More than two million North American Christians travel on international short-term mission trips (STM) each year. In response to the Biblical call to care for the orphan, many visit or volunteer in children’s homes. While good intentions underlie the increasing trend of STM trips, significant concerns go along with sending short-term missionaries/volunteers to residential care centers. Faith to Action recognizes global volunteering as an important means for participating in God’s work. In recent years, the creation of valuable guidance and resources has improved the opportunity to do STMs well and avoid pitfalls such as cross-cultural misunderstandings and lopsided power dynamics. However, there remains a gap in guidance on how to avoid harm and ensure positive outcomes for vulnerable children, families, and communities. Faith to Action strives to fill this gap through our publication *Short-Term Missions: Guidance to Support Orphans and Vulnerable Children*. The guidance is built on best practices in child protection, missiology, cross-cultural engagement, and aims to complement the professional practices, national policies, and international standards necessary for the health and safety of orphans and vulnerable children. Guidance provides an overview of the “orphan crisis,” explores risks of visiting residential care centers, and outlines best practices to apply when striving to care for orphans and vulnerable children when serving on STM. This resource, created for churches, mission agencies, faith-based organizations, donors, and institutions of higher learning, encourages STMs to shift their focus from engaging with children in residential care centers to engagement in activities that support family-based care.

As the Director of Engagement for the Faith to Action Initiative, Megan utilizes her graduate degree in International Development and 12 years of experience educating on development principles at World Vision, to help churches assess the good they’re doing in their approach to international missions and in support of vulnerable children. Faith to Action provides evidence-based tools to help churches consider how to best help vulnerable children. Megan will eagerly share these tools and insights to help our guests consider their own practices in supporting vulnerable children.

Room 9 – Darren Duerksen (Fresno Pacific University) darren.duerksen@fresno.edu

Does the Apostle Paul help us read the Bhagavad Gita? Intertextual approaches to religious texts among Christ-followers (NOT RECORDED)

Is it appropriate for Christ-followers to interpret the scriptural texts, stories, practices, and rituals of other religious traditions from a Christian perspective? If so how, and for what purposes? For instance, is it appropriate for a Christ-follower to “proof text” the Qur’an for evangelism? Mission scholars and practitioners continue to debate these issues, but our debates sometimes suffer from a lack of clarity about our terms. What, for example, really is proof-texting? In this session I propose a framework that can aid our discussions. New Testament scholar Richard Hays and other scholars of intertextuality have used a four-fold typology to describe the various ways Paul and other NT writers use and engage the Hebrew scriptures. I illustrate how, with some modifications, this typology can help us clarify and more clearly evaluate the various interpretive strategies that we and other Christ-followers often use, but rarely define, when engaging other traditions.

Dr. Duerksen teaches Intercultural and Religious Studies courses at Fresno Pacific University and previously lived and worked in India. His most recent book, co-authored with William Dyrness, is *Seeking Church*, published in 2019.

5:50-7:00 PM Dinner (no sessions)

7:00-8:30 PM Plenary #2

Room 1 – Luis Bush (Transform World 2020) luisbush@gmail.com

Lessons in Mission Strategy from the Last 50 years – Movements and Models of Impact

In his plenary session, Luis Bush, in conversation with Tom Steffen, reflects on some of the key trends and approaches to mission strategy over the last 50 years.

Luis Bush describes himself as a servant of God.

Response: **Tom Steffen** tom.steffen@biola.edu

Dr. Tom Steffen is professor emeritus of intercultural studies at the Cook School of Intercultural Studies, Biola University. His latest book is *The Return of Oral Hermeneutics: As Good Today as It Was for the Hebrew Bible and First-Century Christianity*.

Saturday October 10, 2020

10:00-11:15 AM Plenary #3

Room 1 – Melba Padilla Maggay (Institute for Studies in Asian Church and Culture) mpmaggay@gmail.com

Text and Context: Some Missiological Issues in the Search for New Wineskins Post-Pandemic

My presentation will be in two parts: the first is surfacing the problem of reading 'texts' from literary and perception studies, and the second is on the tension between the Bible read as a Text "delivered once for all to the saints," and the plurality of theologies emerging from contextual readings framed by other religious traditions. The current pandemic crisis has intensified the search for new wineskins in both post-secular and pre-secular societies. We shall identify some cultural markers that need missiological attention as we look for signposts into the future.

A writer and a social anthropologist, Melba Padilla Maggay is a consultant on culture and social development issues, particularly on the interface of religion, culture and development. As President of the Institute for Studies in Asian Church and Culture, she has pioneered fresh research projects on gospel and culture issues. She is also President of the Micah Global, a network of more than 800 faith-based development organizations worldwide. As a social activist, she had been cited for her outstanding leadership in organizing the religious elements, particularly the evangelical Protestant presence, at the EDSA barricades during the Philippine 'People Power' uprising in February 1986. Her reflections on politics and social change, based on this experience, can be read in her book, *TRANSFORMING SOCIETY*, first published in England in the 1990s. Her most recent book, *GLOBAL KINGDOM, GLOBAL PEOPLE, Living Faithfully in a Multicultural World*, brings biblical insights to bear on globalization issues such as mass migration, the rise of political religions, and the problem of social integration in multicultural societies.

Response: **Narry Santos (Tyndale Seminary)**

11:25-12:00 PM Parallel Session #8

Room 1 – Alan Karr (Gateway Seminary) allankarr63@gmail.com

Dawson Trotman, the Navigators, and the Discipleship Movement

In the history of evangelism in America, the twentieth century circumstances and global events set the stage for a new emphasis in international missions and making disciples. America's involvement in the two World Wars on many fronts raised the consciousness of the need for the gospel to be shared to all people and for those who were Christians to live empowered lives as followers of Christ. In the first half of the twentieth century, one of the most influential men in his era or since was the Navigators founder Dawson Trotman (1906-1956). Fueled by a life transformed by the Holy Spirit, an eternal optimism, and an American entrepreneurial spirit, Dawson Trotman (and his contemporaries) helped to change the narrative of evangelism and discipleship, in America initially, but the movement changed the landscape of evangelicals globally.

Allan Karr is a full-time Professor at Gateway Seminary. Allan is the Associate Director of the DMin Program and responsible for the International cohorts. He is pastor of Ethne Church Network, a network of churches that plants churches in America and globally. He is also a community

developer and social entrepreneur, and earned his Ph.D. in Humanities from Florida State University. For the past 25 years Allan and his family have been designing and experimenting with new concepts of community and training others to do so; the last 21 years as a professor and a mentor. Allan is the founder and chairman of Ethne Global Services, a non-profit organization that assists refugees and people at risk in the United States and displaced people in several international venues. Allan is passionate about his family, international travel, construction projects, and community transformation by helping people at risk. He lives in the mountain foothills outside of Larkspur, Colorado with his wife, Kathy, and a refugee teenager going to college. Allan has six grown children, four by birth and two who were former refugees from Burma, and many others who regularly visit and consider themselves family. They use their home as an informal community transformational training center.

Room 2 – Rochelle Scheuermann (Wheaton College) rochelle.scheuermann@wheaton.edu

Missiology Through the Lens of Disability: Assessing the Unreached People Group Idea

In the 2010 Cape Town Commitment, Lausanne encouraged “church and mission leaders to think not only of mission among those with a disability, but to recognize, affirm and facilitate the missional calling of believers with disabilities themselves as part of the Body of Christ” (II-B-4). One way to honor this commitment is to assess popular missiological trends and how they do or do not serve people with disabilities. In 1974, Ralph Winter argued that the task of reaching the world was far from over. In emphasizing the urgency for cross-cultural evangelism, his Lausanne paper introduced the E-Scale and suggested that unreached peoples are less defined by geography and more defined by other social, ethnic, and linguistic barriers. While the merits of the E-scale and unreached people groups have been debated from the beginning, the Evangelical church continues to speak of and pursue missions largely in these terms. But do these ideas remain valid in view of people with disabilities? This paper will examine these key evangelical missiological ideas in light of disability considerations. While the paper will not solve the issues, it hopes to begin earnest conversations that help bring the Cape Town Commitment’s II-B-4 hope to reality.

Dr. Rochelle Scheuermann is Associate Professor of Evangelism and Leadership and program director for four masters degrees at Wheaton College Graduate School. She holds a PhD in Intercultural Studies from Trinity Evangelical Divinity School. Her research interests include disability and mission, theology of mission, contextualization, and the intersection of preaching and culture.

Room 3 – Alice Ott (Trinity Evangelical Divinity School) aott@tiu.edu

The Basel Mission’s Economic Activities in India: A Nineteenth Century Example of Business as Mission?

From its foundation in 1815, the Evangelical Missionary Society of Basel took a positive view toward the integration of Christian trade and industry with evangelistic mission work. One major focus of the Basel Mission ministry in India (1834 on) was to provide vocational training and to create employment opportunities for Christian converts ostracized from their caste and, therefore, from their occupation. For this purpose, the Basel Mission founded vocational training schools and factories for weaving cloth, printing, and tile manufacture, which by 1913 employed 3600 workers. Mission Inspector Joseph Josenhans declared in 1853 that the industrial establishments of the Basel Mission were “not only another form, not only a support of the mission, but they are mission in themselves.” He recruited Christian craftsmen and businessmen to serve in India not as assistants but as full-fledged missionaries. A later Basel Mission Inspector, Otto Schott (1879-1884), however, opposed the close link between business and mission. He was convinced that business activities led to dependence of converts on the mission, and hindered evangelism, three-self principles, and the formation of independent churches. In the presentation, I will first outline the business activities of the Basel

Mission in nineteenth century India. I will then suggest some key issues that this historical case study raises for current Business as Mission enterprises.

Alice T. Ott is an Affiliate Professor of the History of Mission and World Christianity at Trinity Evangelical Divinity School in Deerfield, Illinois.

Room 4 – Andrew Mainiero (Fuller Theological Seminary) ajmainiero2@gmail.com

Shalom Through Jesus the Christ: A Conceptual Model for Evangelical Mission in Socio-Historical Transition

The current global pandemic and call for racial justice function as simultaneous catalytic events within a larger socio-historical global transition. A re-discovery of the gospel, which is good news in the midst of this transition and toward God’s intended future, is essential to Evangelical identity and mission. In a 2017 interview at Biola University, Nicholas Wolterstorff said, “The purpose of the gospel is to lead humanity into shalom.” This paper is an attempt to suggest a model for mission with that purpose in mind. In dialogue with David Bosch’s idea of paradigm shift and research addressing biblical theology of shalom, the paper presents a conceptual model for understanding and engaging in the proclamation and embodiment of shalom through Jesus the Christ as an evangelical response to contemporary socio-historical transitions in society and within evangelicalism itself. Two major areas of research provide the data for the paper: (1) the work of David Bosch and literature related to evangelical responses to socio-historical issues and (2) biblical theology of shalom especially in relationship to Luke’s narrative in Acts 10-15. After presenting the issue of contemporary socio-historical transition the paper suggests that evangelical mission is in need of a socio-historical model working alongside other cross-cultural and contextual models of mission. The paper then presents a socio-historical model for engaging in evangelical mission, guided by a biblical vision of shalom.

Dr. Andrew J. Mainiero has taught at Fuller Theological Seminary for the past seven years. His subjects include Biblical Theology of Mission, Doing Mission in Global Contexts, and Missiological Hermeneutics. Under his mentor Dr. Chuck Van Engen, Dr. Mainiero published his dissertation entitled *The Johannine Story Re-Presented in Los Angeles: Toward a Covenantal Paradigm of Mission*, in 2011. In 2016 he presented a paper to the American Society of Missiology entitled *Multi-ethnic Church Formation as Covenant Renewal Toward Social Transformation*. Prior to teaching at Fuller, Dr. Mainiero taught at Azusa Pacific University and The King’s College and Seminary as an adjunct professor. From 1997 – 2010 he worked for Living Waters Missionary Association as a teacher in Living Word Bible College, planted the Nikao faith community and mentored leaders of missionary house groups. For the past fifteen years Dr. Mainiero has taught elementary band part-time in the Bonita Unified school District. He and his wife Michele live in La Verne, California with two sons, one adopted out of the Los Angeles County Foster System and one in the process of adoption.

Room 5 – Manuel Boehm (World Evangelical Alliance) Manuel.Boehm@weaprn.org

Healing of Memories: Reconciling the Church for the Reconciliation of Community

Culture is shaped by the way living is experienced. Cultures grow over centuries that can include turmoil and trauma. This deeply impacts the building blocks of culture which are strengthened or weakened by what we call “collective memories.” Collective cultural memories can be positive as well as negative, constructive or destructive. Accordingly, cultures will be building up a fullness and healthy way of life for its participants or squeezing life into a societal box, creating a myriad of culturally driven psychological and physiological pathologies. A healthy

culture requires healed negative memories and a reconciled past. The Church is called to bring healing to the nations, disciple peoples and introduce to them to the fullness of life found in Jesus Christ. How will the Church do that? What are the principles for healing of memories? And, how can this be done in the context of a local church which stands within culture itself? Wrestling with these questions will form the basis for this paper.

I am an ordained Pastor in the Evangelical Free Churches in Germany and currently work for the Peace and Reconciliation Network of the World Evangelical Alliance (WEA). Through networking and travelling, I have experience with intercultural faith communities in Europe, Asia, Africa and North America. My focus is on expanding the network of local peace-makers in faith communities to enable better knowledge and resource sharing globally, and am interested in the links between faith and community development. Currently, I am supporting the WEA CoViD19 Task Force to help the church and national alliances to address this global crisis.

Room 6 – Joy Kim, Convenor and Interviewer (Global Ethnodoxology Network) joy@proskuneo.info, with **David Bailey** (Arrabon) hello@arrabon.com, **Eric Lige** (The Ethnos Project) sandiegomusic@gmail.com, **Chris Padiath** (Lead Pastor, Waterloo Pentecostal Assembly, Waterloo ON) padiath@gmail.com, and **Jaewoo Kim** (Proskuneo Ministries) Jaewoo@proskuneo.org

Does Ethnodoxology Have an Urban Future? (Extended session Part 1 of 2)

As our world is rapidly changing with globalization and urbanization, some important questions emerge in our conversations about contextualization of worship in our multicultural, diverse, urban contexts. Our world is not only a global village, but now the world is in our neighborhoods, which is still segregated in different realms of society, not to mention in our worship. Do principles of ethnodoxology apply in these urban contexts just as in remote villages? What does integrated and contextualized worship in a multicultural context look like? How do we honor each culture and language represented in our community and bring different peoples and cultures into our ordinary worship? How do we, Christian ethnodoxologists, respond to a world of segregation rooted in racism and work toward reconciliation with God and with our neighbors? This seminar explores these questions with panelists who have been working to blaze the trail to earnestly seek God to bring every people, tongue, and nation before his throne as it is in heaven and to build a worshiping community that reflects God's diversity and creativity in all peoples and cultures, especially in the cultures that are represented in their community.

Joy is a musician, an art advocate, and a teacher at heart. She loves teaching children music, arts, history, and cultures. She studied piano, church music, and music education, and graduated from GIAL (now known as Dallas International University) with a master's degree in World Arts. Joy is a mom of two children, and resides in Clarkston, Georgia which is known as "the most diverse square mile in America." Joy, with her husband Jaewoo Kim, is part of Proskuneo Ministries and works as an ethnodoxologist for her community. Her thesis was a case study of creative collaboration of diaspora musicians in this multicultural community. Joy, as a member of the Korean diaspora herself, works with diaspora artists from diverse backgrounds to engage in glocal mission together through building multicultural worshiping communities around the world.

David M. Bailey is a public theologian and culture maker who believes the church should lead by example in effective cross-cultural engagement and practices in reconciliation. He's the founder and executive director of Arrabon; an organization that builds reconciling communities in the midst of a digital, diverse, and divided world. David is an active speaker, consultant and strategist for many national organizations about cultural

intelligence and culture-making. He is the co-author of the *Race, Class, and the Kingdom of God Study Series*. David is the executive producer of documentary *11am: Hope for America's Most Segregated Hour* and the *Urban Doxology Project*. He's rooted at East End Fellowship and serves on the preaching team. David's greatest honor in life is to be married to his wonderful and beautiful wife, Joy.

Eric Lige is worship director for Ethnos Community Church in San Diego, CA; Creator of The Ethnos Project, a series of global musical worship recordings featuring songs and musicians from around the world; a global recording artist, and Urbana Worship Director for 2018 & 2021.

Dr. Chris Padiath serves as the Lead Pastor at Waterloo Pentecostal Assembly, a multi-ethnic church in Waterloo, Ontario. He also serves as an adjunct professor at Master's College & Seminary teaching undergraduate worship students. Chris and his wife, Kylie have two daughters, Olivia and Sadie.

Jaewoo Kim is a multi-cultural worship leader and missionary. He serves in public relations and ministry development at Proskuneo Ministries which aims to bring nations together in worship on earth as it is in heaven. Jaewoo, Joy, and their two children currently lives in Clarkston, Georgia, where over 60 languages are spoken in a 1.5 mile radius. Jaewoo travels extensively to lead multicultural worship and speak at missions events such as Urbana Missions Conference and Mission Korea.

Room 7 – Don Barger (International Mission Board) dbarger@imb.org

Are We Telling Faithful Stories? The Need for Evaluating Bible Storying

Chronological Bible Storying is a relatively young discipline in the field of missiology but using narrative to communicate with primary and oral preference learners is a model older than the Bible. Jesus used oral models when He told narratives and parables to His audience of first century Palestine because this is how they learned. The challenge of communicating in the vernacular is not simply choosing the right language but also the appropriate communication style. How do we know that Bible stories are told faithfully? What tools are used to evaluate Bible stories? Textual based Bible translations utilize consultants and follow agreed upon translation best practices. These tools do not exist for Bible storying. Translations are tested for clarity, accuracy, and naturalness. How do Bible story practitioners test stories? What should be tested for Bible stories? What is the role of Bible story consultants? In many cases, Bible storying models lack the rigorous checking, testing, and consultation required by textual Bible Translation. There are no agreed upon best practices for checking stories. This presentation will explore and describe the factors involved in the testing, checking, and consultant checking Bible translations and proposed a model for checking Bible stories and story sets based upon the best practices of written Bible Translation consultation.

Don has served with the International Mission Board since 1997. He has worked with orality projects in Latin America, trained missionaries, and developed strategies for engaging oral people groups. His dissertation topic was *Toward the Development of a Bible Storying Evaluation Model Utilizing a Synthesis of Bible Translation Consultation Models*. He currently lives in Birmingham, Alabama.

Room 8 – Panel Discussion: Jolene Erlacher (Leading Tomorrow) jolene@leadingtomorrow.org, **Megan Pratt** (Faith to Action Initiative) megan@faithtoaction.org, **Don Johnson** (Send International) djohnson@send.org

Implications of the Pandemic on the Future of STMs.

Short-term missions efforts have been significantly impacted by the global pandemic. As many schools, churches, and agencies have cancelled trips and some have even permanently closed departments or ministry areas, there are many questions regarding the future of STMs. In this discussion we will consider research and key factors related to best practices, next gen trends, and organizational responses that provide some insight into the current impact and future implications of the pandemic for STMs. Emerging opportunities in a post-pandemic context will be considered and discussed.

Dr. Jolene Erlacher grew up as a missionary kid. She has been involved in short- and mid-term missions mobilization and next gen research for the past 15 years. Jolene is an adjunct faculty at Bethany Global University and North Central University. She is also a next gen speaker, consultant, and author at www.leadingtomorrow.org

Don Johnson has a BA and MA in Bible from Columbia International University and an MBA from Liberty University. He’s been a missionary with SEND International since 1986; serving first as station manager of a missionary radio station in Alaska and then as the liaison officer for Far East Russia where he hosted many short-term teams. After that he spent 10 years as the assistant director and then director of SEND’s short-term missions department. He currently serves as Asst. US Director for SEND where his responsibilities include providing consulting and assistance for the US Director, serving as chair for the board of directors of the Standards of Excellence in Short-term Mission, speaking, writing, recruiting, researching trends in missions, consulting with churches and other mission agencies, and providing training for both short-term and mid-term missionaries.

As the Director of Engagement for the Faith to Action Initiative, Megan Pratt utilizes her graduate degree in International Development and 12 years of experience educating on development principles at World Vision, to help churches assess the good they’re doing in their approach to international missions and in support of vulnerable children. Faith to Action provides evidence-based tools to help churches consider how to best help vulnerable children. Megan will eagerly share these tools and insights to help our guests consider their own practices in supporting vulnerable children.

Room 9 – H.L. Richard ricind@hushmail.com

Christian Ashrams in India: An Autopsy of a Failed Model of Mission (NOT RECORDED)

The great mission theology related to Hindu contexts was fulfillment, which has been widely analyzed. The great mission strategy related to classical Hindu traditions was Christian ashrams, much less studied and critiqued. This paper presents an appreciative understanding of the wide-ranging attempts to communicate Christ through Christian ashrams, outlining the history of the movement, various missiological justifications for Christian ashrams, and discussing a number of attempts to develop a typology to order the diversity. An analysis of strengths and weaknesses of the Christian ashrams highlights the potential and the brilliance of the concept, yet in the end is an autopsy explaining the failure of the movement. Yet the conclusion is that the idea may not be dead and a new and better manifestation may yet arise.

H. L. Richard is an independent researcher focused on the Hindu-Christian encounter. He has published numerous books and articles including studies of key figures like Narayan Vaman Tilak (*Following Jesus in the Hindu Context*, Pasadena: William Carey Library, 1998), Kalagara Subba Rao (*Exploring the Depths of the Mystery of Christ*, Bangalore: Centre for Contemporary Christianity, 2005), and R. C. Das (*R. C. Das: Evangelical Prophet for Contextual Christianity*, Delhi: ISPCK, 1995).

12:10-12:45 PM Parallel Session #9

Room 1 – Lisa Pak and Xenia Chan (Finishing the Task, Wycliffe College) xenia.ly.chan@gmail.com

The Proper Place for a Woman: Submitting to the Original Ideals of the Chinese and Korean Churches

When the gospel was embraced in the late eighteenth century in Korea and in the late 19th century in China, women led the charge in the indigenizing movement of Christianity for their peoples. In Korea, Christianity was attractive for its inclusion, across gender and social classes and emboldened women to seek education and equal rights despite deeply entrenched Confucian gender ideology. In China, when men shunned church leadership, women stepped up and led the house church movement. Diaspora Chinese-Canadian women were sent to China as missionaries and deaconesses in the mid-twentieth century. Hong Kong churches had female pastors and priests as early as 1944. However, in contemporary Korean-Canadian and Chinese-Canadian contexts, women are not given opportunities in senior leadership and are relegated to the domestic sphere; women's, children, welcoming and hospitality ministries. Given the rich Korean and Chinese history of women in leadership, why has the narrative of patriarchy reared its head? This paper seeks to examine the following. First, this paper will explore the historical Chinese and Korean Christian responses to those gender roles. Thereafter, the paper will evaluate the current dynamics of gender roles and patriarchy, further examining these facets through the lens of the narratives of contemporary Chinese and Korean female church leaders. Finally, we will explore how reconnecting with this vibrant and empowering narrative of the origins of the Chinese and Korean Churches can challenge the current landscape of female leadership in the twenty-first century, recreating a foundational platform for emerging young women leaders.

Reverend Lisa Hanmi Pak, Director of Global Engagement at Finishing-The-Task; 14 years of pastoral ministry in the Korean (Diaspora) Community; MDiv and MABL from Gordon-Conwell Theological Seminary; DMin student at Tyndale University.

Xenia Ling-Yee Chan, MDiv at Tyndale University; PhD student Wycliffe College (Toronto School of Theology)

Room 2 – Brian Bain (Dallas Theological Seminary) bbain@dts.edu

The “C-Spectrum” Reapplied To Better Understand And Evaluate The Christlikeness Of Western Churches

The “C-Spectrum” was created for use in Muslim contexts to better understand and evaluate how “Christian” is someone who has trusted Jesus out of a Muslim context. There is much debate regarding which positions on the spectrum are healthy and which are not. Even so, the spectrum has served as a very helpful tool. Regardless of what people decide in regard to what is healthy and what is not, the spectrum offers clarity for understanding, dialogue, and decision-making. Can this model be successfully applied in non-Muslim contexts? More specifically, can it be applied in a Western context to better understand how “Christian” is a church or individual believer? Could it help evaluate whether a church in the West

more closely follows a materialistic, secular value system or a Christ-centered Biblical one? Could it similarly be applied to promote healthy, Christ-centered discipleship? This paper looks to explore the potential of such a model.

Brian is an Assistant Professor of Intercultural Studies at Dallas Theological Seminary. Prior to coming to DTS, Brian served with the North East Africa Theological Seminary in South Sudan.

Room 3 – Jonathan Fuller (OMF International) jon.fuller@omfmail.com

Renewing the Role of the Church in Cross-Cultural Marketplace Mission

Marketplace ministry (e.g. tentmaking, Business as Mission, etc.) is not new, but it is an increasingly significant and common paradigm for cross-cultural mission. However, cross-cultural marketplace workers often lack a strong relationship with the local church. Without meaningful church engagement, such ministry risks failing to meet Biblical models of accountability and support, as well as robbing the local church of an opportunity for missional renewal by example. Churches struggle to understand marketplace mission and many professionals serving cross-culturally have no connection with a supportive church community. A 2016 survey sponsored by the Evangelical Fellowship of Canada (EFC) suggested surprisingly strong support for the idea of professionals and business owners working cross-culturally as missionaries with 68% of the Canadian pastors surveyed indicating strong or moderate support for the model. With EFC's cooperation, pastors were asked for more information about their church's engagement or lack of engagement with marketplace mission. Response to this follow-up survey seemed to confirm the positive view of the model, with nearly 80% of survey respondents indicating strong or moderate support for the model. However, only about 20% of the respondents indicated that their churches had actually been engaged in marketplace mission in the last five years. Based on the research, this paper explores how Canadian pastors view marketplace mission, what their churches are actually doing in this area, the issues and concerns that limit their engagement and how churches might be encouraged to further involvement. Marketplace mission workers need the church, and the church needs them.

Jon and his wife Marilyn had the privilege of living in a Filipino Muslim community for many years, where their daughters grew up knowing they were safe as long as they could see the mosque at the center of the village. For the last twenty years, Jon has been involved in global mission leadership with OMF International, most recently as the International Director for the Americas based in Toronto, Canada. He travels frequently, part of OMF's commitment to be a global community of East Asian specialists. Jon is the author of *Cross Currents: The Story of the Muslim and Christian Encounter in the Philippines*, combining historical research and personal stories to explore the complex encounter between Islam and Christianity in the Philippines. Since returning from Asia to Canada in 2013, Jon has been involved in national discussions with Canadian church and agency leaders about the future of mission from, in, and to Canada. Both he and Marilyn have a passion to invest in the next generation, helping them become everything God has called them to be.

Room 4 – Martin Rodriguez (Azusa Pacific University) martindrod@gmail.com

A Latinx Missiologist Reexamines Paul Hiebert's Critical Contextualization in Light of Mestizaje, Mikhail Bakhtin, and Gloria Anzaldúa

A Mexican-American missiologist working in multicultural neighborhoods of Los Angeles offers a theory of culture that builds on the borderlander theory of Chicana activist Gloria Anzaldúa and the hybridity theory of Russian literary critic Mikhail Bakhtin in order to re-

examine Paul Hiebert's critical contextualization model (1984; 1987). Among contextualization frameworks, Hiebert's model has arguably been the model most widely accepted by western evangelical missiologists over the last four decades. Yet, the growing cultural complexity of neighborhoods like those of Los Angeles suggests that Hiebert's model may be increasingly ill-equipped for addressing the challenges of growing cultural pluralism. Drawing on original qualitative research of Latinx pastors working in Los Angeles, this paper calls for a missiological framing of culture that not only embraces the realities of growing cultural pluralism but also creates epistemic space for the agency of God and neighbors. Our contexts and relationships shape us, but they do not determine us. In light of globalization trends, we are increasingly aware that our cultural identities are situated and contextual, but they are also plural, shifting, contested, and messy. Hybridity theories may offer pathways for moving beyond the modernist understandings of culture that have often informed our evangelical mission theology and practice.

Martin Rodriguez is Assistant Professor of Practical Theology at Azusa Pacific University. His current missiological research lies at the intersection of postcolonial hybridity theory and late-modern leadership theory. Since 2011, he has served as Minister of the Hollywood Church of Christ in Los Angeles. Before this he served for five years as a missionary in China where he mentored emerging leaders and partnered with Chinese leaders to plant three churches. Martin holds an MDiv and PhD from Fuller Theological Seminary and a degree in Religion and International Studies from Pepperdine University. He is also a content editor of *Missio Dei: A Journal of Missional Theology and Praxis* and a member of the missiology.com team.

Room 5 – Scott Klingsmith (Denver Seminary/WorldVenture) scott.klingsmith@denverseminary.edu

The Past and Future of Funding Missions: From Everywhere to Everywhere? National Workers vs. Missionaries

The churches in the majority world are largely self-governing and self-propagating, are increasingly self-theologizing, and have become significant missionary senders in the past few decades. But the question of self-supporting is still open in many places. Churches are still working to figure out what kind of funding models are appropriate for their different contexts. While most desire to be self-funding, the economic realities of life in their countries make this difficult, and consequently, many have turned to churches in Europe and N. America for help. Partnership has been touted as the way forward for these relationships, but the road toward partnership hasn't been an easy one. Much has been written, but large barriers remain. The direct support of national pastors and missionaries by American and European churches has been promoted as a more efficient and effective model of ministry than sending missionaries from the West to other parts of the world. After a historical overview of funding models and a survey of current missionary funding models, I explore the various pros and cons of direct support of national pastors and missionaries, with or without the mediation of American missionaries or agencies. Finally, I take a preliminary look at the question of the extent to which American churches have embraced this idea, both philosophically and pragmatically.

Dr. Scott Klingsmith joined the faculty of Denver Seminary in 2009. He received his PhD in Intercultural Studies from Trinity International University. Before coming to Denver Seminary, Dr. Klingsmith served with WorldVenture in Vienna, Austria for over 20 years, where he helped train pastors, church leaders and missionaries in a variety of countries in Central and Eastern Europe. He is a member of the Central and Eastern European Association for Mission Studies, the American Society of Missiology, the World Evangelical Alliance Missions Commission, and the Evangelical Missiological Society. He was the founding editor of "Acta Missiologicae: Journal for Reflection on Missiological Issues and Mission Practice in

Central and Eastern Europe,” and the author of *Missions Beyond the Wall: Factors in the Rise of Missionary Sending Movements in East-Central Europe*. Scott was married for 38 years to Carol till her death in 2019. He has three married kids and seven grandkids.

Room 6 – Joy Kim, Convenor and Interviewer (Global Ethnodoxology Network), with **David Bailey** (Arrabon), **Eric Lige** (The Ethnos Project), **Chris Padiath** (Lead Pastor, Waterloo Pentecostal Assembly, Waterloo ON), and **Jaewoo Kim** (Proskuneo Ministries)

Does Ethnodoxology Have an Urban Future? (Extended session Part 2 of 2)

As our world is rapidly changing with globalization and urbanization, some important questions emerge in our conversations about contextualization of worship in our multicultural, diverse, urban contexts. Our world is not only a global village, but now the world is in our neighborhoods, which is still segregated in different realms of society, not to mention in our worship. Do principles of ethnodoxology apply in these urban contexts just as in remote villages? What does integrated and contextualized worship in a multicultural context look like? How do we honor each culture and language represented in our community and bring different peoples and cultures into our ordinary worship? How do we, Christian ethnodoxologists, respond to a world of segregation rooted in racism and work toward reconciliation with God and with our neighbors? This seminar explores these questions with panelists who have been working to blaze the trail to earnestly seek God to bring every people, tongue, and nation before his throne as it is in heaven and to build a worshiping community that reflects God’s diversity and creativity in all peoples and cultures, especially in the cultures that are represented in their community.

Joy is a musician, an art advocate, and a teacher at heart. She loves teaching children music, arts, history, and cultures. She studied piano, church music, and music education, and graduated from GIAL (now known as Dallas International University) with a master’s degree in World Arts. Joy is a mom of two children, and resides in Clarkston, Georgia which is known as “the most diverse square mile in America.” Joy, with her husband Jaewoo Kim, is part of Proskuneo Ministries and works as an ethnodoxologist for her community. Her thesis was a case study of creative collaboration of diaspora musicians in this multicultural community. Joy, as a member of the Korean diaspora herself, works with diaspora artists from diverse backgrounds to engage in glocal mission together through building multicultural worshiping communities around the world.

David M. Bailey is a public theologian and culture maker who believes the church should lead by example in effective cross-cultural engagement and practices in reconciliation. He’s the founder and executive director of Arrabon; an organization that builds reconciling communities in the midst of a digital, diverse, and divided world. David is an active speaker, consultant and strategist for many national organizations about cultural intelligence and culture-making. He is the co-author of the *Race, Class, and the Kingdom of God Study Series*. David is the executive producer of documentary *11am: Hope for America’s Most Segregated Hour* and the *Urban Doxology Project*. He’s rooted at East End Fellowship and serves on the preaching team. David’s greatest honor in life is to be married to his wonderful and beautiful wife, Joy.

Eric Lige is worship director for Ethnos Community Church in San Diego, CA; Creator of The Ethnos Project, a series of global musical worship recordings featuring songs and musicians from around the world; a global recording artist, and Urbana Worship Director for 2018 & 2021.

Dr. Chris Padiath serves as the Lead Pastor at Waterloo Pentecostal Assembly, a multi-ethnic church in Waterloo, Ontario. He also serves as an adjunct professor at Master's College & Seminary teaching undergraduate worship students. Chris and his wife, Kylie have two daughters, Olivia and Sadie.

Jaewoo Kim is a multi-cultural worship leader and missionary. He serves in public relations and ministry development at Proskuneo Ministries which aims to bring nations together in worship on earth as it is in heaven. Jaewoo, Joy, and their two children currently lives in Clarkston, Georgia, where over 60 languages are spoken in a 1.5 mile radius. Jaewoo travels extensively to lead multicultural worship and speak at missions events such as Urbana Missions Conference and Mission Korea.

Room 7 – Tom Steffen (Biola University) tom.steffen@biola.edu

Is it Time for the Return of Oral Hermeneutics?

Have Western exegetes turned an Eastern book into a Western one? Has our fondness for a fixed printed text capable of being analyzed with precision and exactitude blinded us to other hermeneutic possibilities? Does God require all people to be able to analyze grammar to interpret Scripture? Does God assume all people can interpret Scripture through oral means? In *The Return of Oral Hermeneutics* the authors recognize the effects of centuries of literacy socialization that produced a blind spot in the Western Christian world—the neglect by most in the academies, agencies, and assemblies of the foundational and forceful role orality had on the biblical text and teaching. From the inspired spoken word of the prophets, including Jesus (pre-text), to the elite literate scribes who painstakingly hand-printed the sacred text, to post-text interpretation and teaching, the footprint of orality through the entire process is acutely visible to those having the oral-aural influenced eyes of the Mediterranean ancients. Could oral hermeneutics be the "mother of relational theology"?

Dr. Tom Steffen is professor emeritus of intercultural studies at the Cook School of Intercultural Studies, Biola University. He specializes in church multiplication, orality, honor and shame, and business as mission. He and his family spent 15 years in the Philippines in church planting and consulting. Semi-retired, he continues to teach courses, advise dissertations, publish, and consult. His latest books include: *The Return of Oral Hermeneutics: As Good Today as It Was for the Hebrew Bible and First-Century Christianity*. *The Facilitator Era: Beyond Pioneer Church Multiplication and Worldview-based Storying: The Integration of Symbol, Story, and Ritual in the Orality Movement*.

Room 8 – Jenny Collins (Taylor University) JnCollins@tayloru.edu

Building a Biblical Foundation for STM Evangelism among Justice-Oriented Gen Z

Among Gen Z, many are strong justice advocates but may lack comparable zeal for evangelism. This session will engage in a discussion about how to express the scriptural mandate for evangelism among Gen Z justice advocates, and how we can help them build confidence and endurance in pursuing evangelism alongside justice outreach. Attendees will gain ideas and skills for discipling Gen Z short-term missionaries and how to demonstrate that evangelism and justice are most effective when joined together into holistic service that becomes a beautiful sign of God's Kingdom. We will examine scripture beyond the word/deed debate and ground STM ministry in a biblically-integrated response to human physical, social and spiritual need. Let's help emerging adults grasp that STM outreach serves whole persons who experience deep spiritual questions, fears

and deceptions. Let's end the false dichotomy and extend the full goodness of His kingdom, recognizing that integrated ministry goes hand in hand with transforming short-term mission.

Jenny Collins has been involved in STMs since 1992 and serves as Standards of Excellence Board Secretary. She is an Associate Professor of Missions and Christian Ministries at Taylor University. She directed Taylor's Lighthouse International Service-Learning Program from 1999-2013 through which she coordinated 88 three-week trips to 24 countries. She has also chaired two church mission leadership teams.

Room 9 – Brainerd Prince (Samvada Int'l Research Institute) brainerdprince@touchindiastrust.org

Re-imagining Christian Āsrama in Hindustan: A Response to H.L. Richard

This response to Richard's fine paper on the autopsy of 'Christian Ashrams in India' has three main sections. In section one I summarize the main findings of Richard's paper. While this may seem repetitive, the goal of this section is to re-construct the central argument presented by Richard with a view to appreciatively glean out its main contributions. In the second section, I offer a critical response to Richard's 'autopsy', with the aim of building up on a line of argument he presents that primarily sees 'Christian Ashramas' as a Westernized form and alien to the Hindu imagination, thus facing its demise in Hindustan. It continued the legacy of colonial mission, even if it sought in its intention to overturn or respond to it. In the final section I will explore Āsrama as understood by the Hindus in their terms so that we are not repeating the past mistake of offering a foreign content under the name of Āsrama but rather allow the Hindu traditions to inform our understanding. Based on this exploration, I will end by re-imagining a 'Christian Āsrama' that would be both Hindu and Christian, all at once.

Brainerd Prince completed his PhD in Philosophy from OCMS, Oxford, under Professor Gavin Flood, Professor of Hindu Studies, University of Oxford. He has been a Research Tutor at OCMS, Oxford, as well as a Research Fellow at the Oxford Centre for Hindu Studies, a Recognized Independent Centre of Oxford University. He is also the Founding Director of Samvada International Research Institute, New Delhi, whose vision is to empower cultural traditions through postgraduate research.

1:00-1:45 PM Lunch

Room 1 – Sponsor: Learn about graduate programs at Columbia International University (CIU)

Room 2 – Publisher: Great Commission Research Network: *Great Commission Research Journal*

Room 3 – Sponsor: Langham Publishing Join us to learn how the best evangelical scholarship from across the Majority World can make a difference to missions and missiology in our globalised world.

Room 4 – Sponsor: 4 Things Every Pastor Should Know About Full-Service Digital Ministry - Lessons Learnt from COVID-19 by Philip Yan (GenesisXD)

Room 5 – Sponsor: Learn how Dallas International University (DIU) is impacting the world through its academic programs

Room 6 – Sponsor: Learn about networking opportunities through the Global Ethnodoxology Network (GEN)

Room 7 – Sponsor: Learn about William Carey Library Publishing

Room 9 – Learn about the International Journal of Frontier Missiology

1:55-2:30 PM Parallel Session #10

Room 1 – John Oh (Dallas International University) John_Oh@diu.edu

Rediscovering the Korean Immigrant Church: Changing Immigrant Society, Unchanging Immigrant Church

In 2018, multiple Korean denominations in the US reported decreasing trends in the size of their membership. They all stated that it was due to decreasing immigration trends without citing any hard statistics. This paper will show that immigration from Korea, on the contrary, is exploding by analyzing census data from both US and Korean government. This paper will also analyze Korean media's reporting of those census data and reveal how an incomplete reporting of the census data has contributed to Korean denominations' erroneous conclusions. The reality is that the Korean church is no longer the central place for the Korean immigrant community. Unlike the immigrants of the 1970s and 80s who sought comfort and identity through the Korean churches, the new immigrants of the 2010s no longer feel any need to attend a Korean church. However, the church continues to believe that when Koreans immigrate to the States, they would naturally come to a church just as they did back in the 1970s and 80s. The church is blind to the tectonic shift that is occurring in the Korean community. The Korean church must open her eyes and understand that the transition that she is experiencing is not a continuous one but a discontinuous change and therefore, must engage the community in fresh and new ways.

Born in Korea, John immigrated to the States with his parents back in 1976 and grew up in the Korean church. He and his wife, Elizabeth, served as a Bible translator in SE Asia and is currently serving as the Director of External Relationships at Dallas International University. John and Elizabeth with their one daughter, Sharon, live in McKinney, TX.

Room 2 – Roy Oksnevad (2006) Roy.Oksnevad@efca.org

Are We Franchising or Overselling A Movement of God?

In recent missiological publications, it is reported that there is rapid, healthy, reproductive church growth, centered on the gospel, which is giving birth to gospel movements. Missions strategy is shifting to seize these movements and give leadership and direction to them, claiming them as their own. The purpose of this paper is to take a closer look at the claims that gospel movements are a superior form of church growth, producing more mature and contextual expressions of the faith. I will consider the claim that these new church planting movements (CPM) that use the method of Discipleship Making Movements (DMM) create more healthy, obedient disciples than churches in the West. I contend that this is a result of what David Hesselgrave terms as "amateurism". Is it possible that those who are catalysts and advocates for rapid church movements claim that their methods are producing the movements? Are they in danger of franchising a movement of God? I will look closely at what is happening in Iran and the claims of DMM in light of what mature Iranian Christian leaders say who know the language and culture. Are their methods more about evangelism and sustaining an evangelistic fervor than about true discipleship?

Roy Oksnevad is an inner city pioneer church planter, missionary, author, and speaker. He has worked among Muslims since 1985. His PhD in Intercultural studies from TIU was on the Iranian church. He is the founder and director of COMMA (Coalition of Ministries to Muslims in North America). His current research and writing is in the area of discipleship of BMBs and is adjunct faculty at Pars Theological Centre in the UK.

Room 3 – J. Nelson Jennings (Onnuri Church) jnelsonjennings@gmail.com

God’s Plan for the Fullness of Time: A Call to Retire, Rename, or Recast Ralph Winter’s "Three Eras" Depictions of the Modern Missions Movement

Dr. Ralph Winter (1924-2009) reshaped evangelical missions from aiming to convert individuals and their countries to cross the last missions frontier of reaching people groups. Winter tirelessly established a bevy of new organizations, institutions, publications, and models to support the new emphasis. One of those models was his “Three Eras of the Modern Missions Movement” scheme. That depiction of modern missions has deeply shaped many Evangelicals’ historical sensibilities about missions. The model substantiates many Evangelicals’ expectation that today is both the final missions era and the age of Jesus’s return. As such, Winter’s “Three Eras” has provided evangelical missiologists and missions mobilizers a useful historical framework for inspiring fellow Christians to become involved in the frontier missions movement. The “Three Eras” model has undoubtedly galvanized evangelical missions by providing the kind of easily understandable historical metanarrative necessary to sustain any movement. The scheme conveys a passion and spirit still to be cultivated and treasured. Even so, due in large part to contextual changes the model appears to have inadequate capacity for a number of current historical sensibilities, including regarding the actual flow of modern missions. Moreover, the “Three Eras” model seems to lack the kind of theocentric and worldwide-collaborative character required for future mission movements. This study explores the need to stop using, rename, or recast Winter’s “Eras” framework in both senses: reshape the historical model’s structure as well as cast a new set of characters for the story.

Since 2015 I have been connected with Onnuri Church in Seoul, primarily as a mission consultant. I also serve with a number of mission research groups and projects. For example, I am editor of the journal *Global Missiology*, and I am part of the Community of Mission Information Workers. My wife Kathy, our three daughters, and I were in Japan 1986-1999. I then taught world mission at Covenant Seminary in St Louis for 12 years, 1999-2011, then I was director at the Overseas Ministries Study Center (OMSC) for four years (2011-2015). I have previously served as editor for two journals, *Missiology* and *IBMR (International Bulletin of Mission Research)*.

Room 4 – Annette R. Harrison (Corban University) aharrison@corban.edu

Old Questions, New Answers? Tensions of Continuity and Change in the *Missio Dei*

What has changed in the ways in which Christians work out their participation in the *missio Dei*, and how much has it really changed? Recent publications, reports from the mission field, and gatherings of mission practitioners report the pressing need to update training, mission strategies and practices in the face of “contexts of complexity, uncertainty and change,” while also facing “the reality of multiple approaches to mission and its practice” (Borthwick 2012, 107). On the other hand, the *missio Dei* continues to include communicating and living out the Good News of salvation through Christ, reconciliation with God, becoming regenerated by the power of the Holy Spirit, and living in obedience in a new community. The “creative tension” of the continuity from the past, and current paradigm shifts present paradoxes for us to consider (Bosch 1991, 367). This presentation considers six constant tensions in how Christians have worked out what the *missio Dei* means in their time and contexts. Each tension is presented in the form of a question, from what kind of Gospel we are sharing, to how to maintain faithfulness, integrity and truth in Christian witness. Following a brief discussion of how the question has been answered by past generations, I share implications for current and future mission practice.

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

Room 5 – Linda Barkman (Urban Mission Community Partners) lindabarkman@fuller.edu

The Future of Prison Ministry as Mission: Re-examining a Broken Model

We cannot ignore mass incarceration when more than 2.2 million adults are being held in U.S. jails and prisons, leaving no community is untouched. Moreover, prisons are at the center of attention both for being hotbeds of COVID-19 infections and for the inherent structural racism that results in disproportionate numbers of African-Americans being incarcerated. We must therefore acknowledge and accept that prisons constitute an important mission field, and we need to embrace an informed theological position about prison ministry. The purpose of this paper is not so much to provide answers as it is to explore the following questions: 1) Why does the church in the U.S. and our culture approach prison and prison ministry the way we do? 2) What does the Bible actually say about crime and prisoners? and 3) What could or should we be doing differently? This paper will therefore begin with a historical perspective that examines the theological substrata of the current model of U.S. prison ministry, followed by an exploration of Biblical perspectives on crime and prisoners, and lastly synthesize the two to provide suggestions for what a future model of prison ministry might encompass.

Dr. Linda Lee Smith Barkman earned a PhD from Fuller Theological Seminary, School of Intercultural Studies, with a focus on Intercultural Communication, and is also under care towards ordination with the Christian Church (Disciples of Christ). She is an educator, advocate, and the author of *Hidden Power & False Expectations: Muted Group Theory for Urban Mission*. Dr. Barkman’s heart ministry is providing voice to the marginalized, most especially to currently and formerly incarcerated. Dr. Barkman was herself incarcerated in a California prison for thirty years.

Room 6 – The Role of Ethnodoxology in the Future of Missions: Biblical Mandate or Gospel Compromise? (Extended session part 1 of 3)

Moderator: **Matthew Niermann**, (California Baptist University and Lausanne Movement) mniermann@calbaptist.edu

Convenor: **Ron Man**, (Worship Resources International and First Evangelical Church) ronman9@gmail.com

Other Panelists: **Scott Aniol**, (Southwestern Baptist Theological Seminary and Religious Affections Ministries) saniol@swbts.edu, **Glenn Stallsmith**, (Salem United Methodist Church and Duke Divinity School) glenn.stallsmith@duke.edu, **John Hodges**, (Center for Western Studies) director@centerws.com

The new but growing field of ethnodoxology has been defined by its champions as “the interdisciplinary study of how Christians in every culture engage with God and the world through their own artistic expressions.” (website of the Global Ethnodoxology Network, <https://www.worldofworship.org/what-is-ethnodoxology/>) A logical outgrowth of contextualization, the field of ethnodoxology has vast implications for culturally inflected forms of communication, worship, evangelism and discipleship in both global missions and in our increasingly multicultural contexts at home. Many mission organizations are now preparing and sending specialists to the field with training in and a vision for arts engagement, with the goal of enriching Christian worship and witness in the host culture. Foundational to this field is the intersection and

interrelationship of biblical revelation and local cultures. However, some critics of the movement claim that ethnodoxology gives preference to cultural factors at the expense of biblical and historical considerations. They see objective standards of beauty giving way to an acceptance of virtually any and all artistic expressions for use in the activities of the church. This is a healthy, ongoing debate, and this panel discussion will include proponents of both sides of the issue. Both sides want to be biblically faithful in their outreach, but differ as to just how that should be carried out.

Ron Man (M.M., Th.M., D.Min.) trained as an orchestra conductor, later attended Dallas Theological Seminary, and has served as a pastor, missionary, and worship pastor. Formerly Pastor of Worship/Missionary in Residence at First Evangelical Church in Memphis, Tennessee, he is continuing now as Missionary in Residence at the church and as Director of *Worship Resources International*. He has taught on worship in 37 countries, maintains a website of free worship resources (www.worr.org), authors a monthly newsletter *Worship Notes* (wornotes.wordpress.com), and posts daily *Worship Quotables* (worr.wordpress.com; [#WorshipQuotables](https://twitter.com/WorshipQuotables)). He wrote *Proclamation and Praise: Hebrews 2:12 and the Christology of Worship* (Wipf & Stock, 2007). He also serves on the steering committee for the Biblical Worship section of the Evangelical Theological Society (etsworship.wordpress.com), and on the Executive Board of the Global Consultation on Arts and Music in Missions (www.gcamm.org).

Rev. Dr. Matthew Niermann serves as the Associate Dean of the College of Architecture, Visual Arts and Design at California Baptist University. His work focuses on contextual compatibility of design solutions in relation to both formal and symbolic aesthetics. Rooting his work in empirical aesthetic investigations, Matthew explores the intersections of built form; aesthetic perception, interest and preference; and correlated perceptions of role and place. This theoretical and empirical aesthetic work is combined with Matthew's previous advanced graduate work in the areas of Christian Theology, Missiology, and Philosophic Apologetics, to inform his current research into the contextual and missional compatibility of Protestant church building aesthetics in the United States of America. In addition to his academic work, Matthew is deeply engaged with global mission strategy through publications, board of director positions, and via his role as the Director of Strategic Operations for The Lausanne Movement.

John Mason Hodges is a conductor, lecturer, composer, and writer. He was Music Director of various orchestras and choruses for 26 years after finishing graduate studies in music at Indiana University in 1983. He also has 14 years experience conducting, composing, and arranging church music. He has lectured in this country, in Europe, and in South America on the subjects of aesthetics, education, the arts, and music, and has been published in *Society for Classical Learning Journal*, Mars Hill Audio, and *Image: A Journal of the Arts and Religion*, among others. He held the position of Associate Professor of the Arts and Culture at Crichton College and was founding director of their Institute for the Arts and Cultural Apologetics. He founded the Center for Western Studies in 2008, a multi-faceted organization that addresses the relations between faith, reason and the culture. There he administers the Center's various programs, directs the faculty, and offers lectures, tutorials, and a weekly podcast on the arts and culture. He lives in Memphis with Day, his wife of 35 years, and has one grown son, Mason.

Scott Aniol, PhD, is an author, speaker, and teacher of culture, worship, aesthetics, and church ministry philosophy. He is Associate Professor and director of doctoral worship studies at Southwestern Baptist Theological Seminary, he founded Religious Affections Ministries, he lectures

around the country in churches, conferences, colleges, and seminaries, and he has authored several books and dozens of articles. Scott is the Editor of *Artistic Theologian*, a scholarly journal of worship and church ministry, and serves as chair of the Biblical Worship Section of the Evangelical Theological Society. He also serves as an elder at his church in Fort Worth, TX. Scott holds a masters degree in Theological Studies (SWBTS), a masters degree in Aesthetics (NIU), and a PhD in Worship Ministry (SWBTS).

Glenn Stallsmith is an ordained Elder in the United Methodist Church and a Doctor of Theology Candidate at Duke Divinity School. He served in the Philippines with SIL International for 12 years, and he has an M.A. in Ethnomusicology from Bethel University. He is the Reviews Editor for the *Global Forum on Arts and Christian Faith*.

Room 7 – Jennifer Jagerson (Vanguard University) jennifer.jagerson@vanguard.edu

Mining the Biblical Narratives for Individual and Communal Transformation: Bible Storytelling that Moves Beyond Proclamation to Deep Level Discipleship

The Orality movement has been the birthplace of a number of rich strategies that have strengthened the spread of the Gospel across the globe. Bible storytelling is not the least among these, including the Simple the Story (STS) method, which is now being used on five continents. A unique aspect of this strategy is the manner in which it trains the learner to honor the literary conventions used by the biblical authors to communicate meaning in terms of plot and characterization. This process of deeply engaging the stories seems to have provoked exponentially powerful outcomes in terms of rich levels of transformation and discipleship on both individual and communal levels, even as it proved to be a useful tool of evangelism. Qualitative research in Ethiopia demonstrates the dynamic effectiveness of this method with significant implications for the mission field abroad and the Church back home.

Prior to becoming an assistant professor at Vanguard University in the Department of Graduate Education, Jennifer Jagerson served in urban ministry in Los Angeles, as a church planting missionary in New Delhi, India, and as a public school teacher. She had firsthand experience of the effectiveness of Bible storytelling in Delhi, which led to the privilege of conducting doctoral research on the impact of the Simply the Story Bible storytelling method in the rural contexts of southwestern Ethiopia. This life transforming experience deeply confirmed the power of the Gospel and the unending riches of God's Word.

Room 8 – Bethany Peters (Southeastern University) bdpeters@seu.edu

Using the Intercultural Development Inventory (IDI) to Maximize Short-Term Missions: Facilitating Intercultural Insights for Participants, Teams, and Organizations

What methods does your missions organization use to assess the intercultural competence of short-term missions (STM) participants? How do you encourage members of your STM teams or organizations to further develop their intercultural awareness and skills? This presentation will address these questions and propose the use of the Intercultural Development Inventory (IDI) to support an intercultural development plan for STM staff and participants. The Developmental Model of Intercultural Sensitivity (DMIS), designed by Professor Milton Bennett, is a researched-based model to demonstrate how individuals respond to cultural differences across a continuum ranging from ethnocentric to ethnorelative attitudes. Based on this model, Bennett and his colleagues created the Intercultural Development Inventory (IDI), a valid and reliable measurement of an individual's

intercultural mindset. In this presentation, I will explain how the IDI has been used to support intercultural development in various contexts and how it is differentiated from other intercultural assessments. I will also discuss how the IDI can be utilized to create a strategic intercultural development plan (IDP), and how leaders and peers can use coaching strategies to encourage continuous intercultural learning.

Bethany Peters holds her PhD in leadership and intercultural education from the University of Minnesota, and has over 15 years of experience teaching international students and providing intercultural training for students, staff, and faculty. She currently teaches at three Christian universities, including North Central University, Greenville University, and Southeastern University, facilitating graduate courses in intercultural & leadership development. Bethany also has experience teaching English in Asia, and currently serves as the TESL faculty educator at Greenville University. Bethany provides intercultural and leadership coaching through her coaching practice, www.theleadershipcoachinglab.com. She is a qualified administrator of the Intercultural Development Inventory (IDI) and uses this assessment to equip leaders for global and multicultural work.

Room 9 – R.W. Lewis (Telos Community) Becky.Lewis@frontierventures.org

The Power of Holiness and Grass-root Societal Transformation: Reclaiming the Historical DNA of Evangelical Missions

The historical power of evangelicalism to transform individuals and cultures arose from its call to holiness, a deep personal transformational commitment to the Lord. This holiness gospel permeated evangelical discipling movements both in the West and in the hundreds of mission endeavors that they spawned during the 19th century. By working to overturn cultural patterns and global industries destroying families and communities, through personal dedication to holy living and social action, evangelical missionaries led countless people out of slavery in many forms: labor slavery, sex trafficking, drug and alcohol addiction, revenge cultures, cannibalism, fear of spirits, etc. Their focus was not on attacking religions but calling people to holiness and opposing evil wherever it was found. Evangelicals must regain a commitment to holiness here and abroad for the good news of a very present salvation to bring release to those trapped without hope in this world.

R W Lewis has served with her husband, Tim, in Muslim populations of North Africa and India, and in leadership positions with both Frontiers and Frontier Ventures. She is widely published and recognized for her innovative research in world Christian education and the demographics of the unreached peoples. But her original expertise is the history of the World Christian movement, and she is the author of *The Night Cometh*, a history of the impact of two 19th century wealthy evangelicals, Arthur and Lewis Tappan.

2:40-3:15 PM Parallel Session #11

Room 1 – William Payne (Ashland Theological Seminary) wpayne@ashland.edu

From Missional Hermeneutic to Missional History: Reading History in Light of God's Unfolding Mission

This presentation examines the usefulness of the missional hermeneutic as a heuristic device to read the scriptures in light of the unfolding mission of God (*missio Dei*). It argues that the scriptures tell the story of God's mission and reveal the missionary purposes of God from Genesis to Revelation. God is a missionary God who is actively involved in human affairs. Afterward, the paper applies the missional hermeneutic to the task of interpreting history. In so doing, it distinguishes between the history of missions and missional history. The former avers a linear process in

which one analyzes the expansion and decline of the church over time and in specific areas. The latter assumes that God is working in history to move it toward an ultimate telos that he has determined. As one reads history, the missional historian should seek to understand how a given episode in history reveals God's mission and presages God's purposes. To demonstrate the model, the paper examines the Reformation and the rise of global Pentecostalism as missional history.

Bill Payne is a scholar, prolific writer, pastor, combat veteran, and world traveler who seeks to know God and to serve God in all things. His deep emersion in the global church has caused him to study folk religion and native Pentecostalism. As a spin-off, he has written and taught extensively on issues associated with spiritual warfare in America and around the world. He completed a PhD in Intercultural Studies at Asbury Theological Seminary.

Room 2 – Greg Reader (International Teams Canada) gregreader@gmail.com

Missional Theology as a Framework of Evaluation for Transformational Development

Transformational Development (TD) is an approach to Christian mission that strives for improved quality of life for the whole person and the whole community (i.e. physical, social, economic, political, moral). Sometimes referred to as integral mission or holistic mission, TD's place within Christian mission has been hotly debated among evangelical missiologists. On the surface, the dispute seems to be about means (what activities are considered part of Christian mission?), but at its core it is really about ends (what is Christian mission supposed to accomplish?) This paper argues that missional theology, with its roots in the writings of Newbigin and further developed in North America by the Gospel and Our Culture Network, articulates an appropriate and attainable goal for mission, namely, the effective communication of the narrative of the life, death, and resurrection of Jesus. It will argue that our evaluations of effectiveness in mission should therefore focus on whether the story of Jesus is being comprehended and considered. Other metrics, such as quality of life improvements, individual conversions, or church growth, can be desired outcomes, but they obscure and distort the Gospel when they are pursued as the goal itself. If effective witness to what God has done and is doing in history to reconcile all things to himself is embraced as the goal, then TD has an essential role in Christian mission.

Greg Reader is a Learning and Development Specialist with International Teams Canada. His passion is for Christian congregations around the world to collaborate more fully and effectively in mission. He has over 35 years of leadership experience with International Teams in Europe, the Philippines, and Canada. Greg's MDiv is from Tyndale University College & Seminary. He is currently pursuing a doctorate in Practical Theology at McMaster Divinity College in Hamilton Ontario, where he resides with his wife, Helen, and their two children, Eryn and Daniel. Greg presently serves as iTeams Canada's Learning and Development Specialist, providing leadership to "The Forge" internship, and training support to teams.

Room 3 – Marcus Dean (Houghton College) marcus.dean@houghton.edu

A Case Study in Indigeneity: A 1930s effort to do missions using Indigenous Church Principles

The concept of indigeneity has been widely promoted yet elusive in mission practice. This paper focuses on a case study of a small denomination's efforts at doing missions from the perspective of indigeneity. In order to understand the case study the historical background of the Wesleyan Church is summarized. The field of the case study was under the auspices of the Pilgrim Holiness Church, one of the two historical branches of the Wesleyan Church. Within the Missions structure of the Pilgrim Holiness Church in 1930, one person was primarily instrumental in the

implementation of a policy for missions that focused on Indigeneity. As a part of the paper, an overview of the concepts of indigeneity available in 1930 are presented to place the policy in context. The mission field of the Philippines is the focus of the study as there were clear efforts to carry out the policy in that field. Finally, lessons are developed from the case study.

Marcus W. Dean is currently a professor at Houghton College, Houghton New York. He is chair of the Global Studies Department, and teaches intercultural studies and missions. Before coming to Houghton College he and his family served for 15 years in theological education with the Wesleyan Church as missionaries in Colombia and Puerto Rico. An essential part of their ministry was relationship building with church leaders. He and his wife Dixie have 3 sons, two daughter-in-laws, and three grandchildren. He is a Ph.D. graduate of Trinity International University. Prior to missions service he pastored a church in Indiana and is currently active in the Fillmore Wesleyan Church, near Houghton College.

Room 4 – Dave Witt (International Teams Canada) towitt@gmail.com

Churches Together: Mission-Engaged Differentiated Unity as a Hermeneutic of the Gospel

For the past sixteen years the TrueCity network of churches in Hamilton, Ontario have partnered together to pursue a collective mission to be churches together for the good of the city. In this paper I describe how the advent of the Missional Conversation led this group of churches to come together around a vision of collaborative mission. Desiring unity for the sake of collective mission, we set out to find church-based models for engaging missionally in our city. I explore the nature of the differentiated unity that resulted, and how it energized this network beyond the instrumental results we were initially looking to achieve by partnering. I bring our experience into dialogue with the ecclesiological literature which links this dynamic of differentiated unity to the characteristic of catholicity attested to by the historic creeds. Drawing on Miroslav Volf's Free Church ecclesiology, I consider how these churches, in overcoming the separatist tendencies of their ecclesiological roots, have given the Spirit freedom to deepen this differentiated unity, unleashing the life-giving dynamic of catholicity and making it a visible, participatory reality. The second part of the paper explores the partnership and network practices we have found necessary for living out this differentiated unity. The formal and structural practices of building partnerships and the informal and relational practices of network development have both proven essential. I believe that if they can be integrated and sustained over time, they hold out significant potential for the work of developing missional church networks.

Dave Witt works as a Missional Network Developer for International Teams Canada, and is currently pursuing his doctorate in practical theology (DPT) at McMaster Divinity College. For the past 16 years he has worked in partnership with congregations in Hamilton to develop the TrueCity network. Together they have cultivated opportunities for these congregations to be churches together for the good of the city. Dave and his wife Alison met while serving for ten years as missionaries in the Philippines. They enjoy calling the ever-evolving diversity of Hamilton's North End home.

Room 5 – Mitchell Hamilton PapaTubab@protonmail.com

Mission in Transition: Engaging Migratory Peoples in the Spaces Between Origin and Destination (NOT RECORDED)

Missiological practice stands at a crossroads. Historical models have sought to engage unreached people groups in their places of origin or among diaspora populations in their places of destination. And yet a large segment of moving peoples are caught in the in-between places of transition.

The challenge facing modern strategists is to understand the scope of these movements while making proper adjustments in how to process, describe, and engage the existing migrational realities. This paper will seek to address these challenges from an African context. One out of five Africans are transient, often driven by the hope of a better life. Their movements are predominantly rural to urban and generally follow regular pathways. Many are forcibly displaced and seek security where it may be found. Others will become stranded in the middle ground between where they started and where they hoped to go. Tragically, untold thousands will perish.

Certain missiological realities surround moving peoples in their geographical places of origin, transition, and destination. Along the way, the impact of globalization will be considerable. Leaving home, emigrants become exposed to a broader world at a time when they are most receptive to new ideas. Upon arrival, immigrants must assimilate into a new host culture. It is in the middle ground, however, where migrants encounter the greatest challenges and suffer the greatest needs. Perhaps it is here, in the places of transition, that the church and her missional partners hold the greatest opportunity to serve and share the hope found in Christ.

Mitchell Hamilton, D.Min, PhD is a migration strategist associated with the IMB. He and his wife Teresa are focused upon diaspora research among sub-Saharan African peoples in their places of origin, transition, and destination. Their objective is to gain a deeper understanding of the challenges faced by migrants as they follow the perilous routes to a perceived better life. Networking with global faith communities, it is anticipated that better strategies can be developed to engage moving peoples with the gospel. Dr. Hamilton has served as senior pastor in urban contexts for nearly 30 years. Under his leadership, these fellowships directly engaged transnational immigrant communities, playing an active role in the planting of over a dozen new churches. Transitioning to the mission field in 2015, the Hamilton's have served faith-based organizations and churches on five continents and in over twenty-three countries. They currently make their home in North Africa and divide their time between Africa and Europe.

Room 6 – The Role of Ethnodoxology in the Future of Missions: Biblical Mandate or Gospel Compromise? (Extended session part 2 of 3)

Moderator: **Matthew Niermann**, (California Baptist University and Lausanne Movement) mniermann@calbaptist.edu

Convenor: **Ron Man**, (Worship Resources International and First Evangelical Church) ronman9@gmail.com

Other Panelists: **Scott Aniol**, (Southwestern Baptist Theological Seminary and Religious Affections Ministries) saniol@swbts.edu, **Glenn Stallsmith**, (Salem United Methodist Church and Duke Divinity School) glenn.stallsmith@duke.edu, **John Hodges**, (Center for Western Studies) director@centerws.com

The new but growing field of ethnodoxology has been defined by its champions as “the interdisciplinary study of how Christians in every culture engage with God and the world through their own artistic expressions.” (website of the Global Ethnodoxology Network, (<https://www.worldofworship.org/what-is-ethnodoxology/>)) A logical outgrowth of contextualization, the field of ethnodoxology has vast implications for culturally inflected forms of communication, worship, evangelism and discipleship in both global missions and in our increasingly multicultural contexts at home. Many mission organizations are now preparing and sending specialists to the field with training in and a vision for arts engagement, with the goal of enriching Christian worship and witness in the host culture. Foundational to this field is the intersection and interrelationship of biblical revelation and local cultures. However, some critics of the movement claim that ethnodoxology gives preference to cultural factors at the expense of biblical and historical considerations. They see objective standards of beauty giving way to an acceptance of

virtually any and all artistic expressions for use in the activities of the church. This is a healthy, ongoing debate, and this panel discussion will include proponents of both sides of the issue. Both sides want to be biblically faithful in their outreach, but differ as to just how that should be carried out.

Ron Man (M.M., Th.M., D.Min.) trained as an orchestra conductor, later attended Dallas Theological Seminary, and has served as a pastor, missionary, and worship pastor. Formerly Pastor of Worship/Missionary in Residence at First Evangelical Church in Memphis, Tennessee, he is continuing now as Missionary in Residence at the church and as Director of *Worship Resources International*. He has taught on worship in 37 countries, maintains a website of free worship resources (www.worr.org), authors a monthly newsletter *Worship Notes* (wornotes.wordpress.com), and posts daily *Worship Quotables* (worr.wordpress.com; [#WorshipQuotables](https://twitter.com/WorshipQuotables)). He wrote *Proclamation and Praise: Hebrews 2:12 and the Christology of Worship* (Wipf & Stock, 2007). He also serves on the steering committee for the Biblical Worship section of the Evangelical Theological Society (etsworship.wordpress.com), and on the Executive Board of the Global Consultation on Arts and Music in Missions (www.gcamm.org).

Rev. Dr. Matthew Niermann serves as the Associate Dean of the College of Architecture, Visual Arts and Design at California Baptist University. His work focuses on contextual compatibility of design solutions in relation to both formal and symbolic aesthetics. Rooting his work in empirical aesthetic investigations, Matthew explores the intersections of built form; aesthetic perception, interest and preference; and correlated perceptions of role and place. This theoretical and empirical aesthetic work is combined with Matthew's previous advanced graduate work in the areas of Christian Theology, Missiology, and Philosophic Apologetics, to inform his current research into the contextual and missional compatibility of Protestant church building aesthetics in the United States of America. In addition to his academic work, Matthew is deeply engaged with global mission strategy through publications, board of director positions, and via his role as the Director of Strategic Operations for The Lausanne Movement.

John Mason Hodges is a conductor, lecturer, composer, and writer. He was Music Director of various orchestras and choruses for 26 years after finishing graduate studies in music at Indiana University in 1983. He also has 14 years of experience conducting, composing, and arranging church music. He has lectured in this country, in Europe, and in South America on the subjects of aesthetics, education, the arts, and music, and has been published in *Society for Classical Learning Journal*, *Mars Hill Audio*, and *Image: A Journal of the Arts and Religion*, among others. He held the position of Associate Professor of the Arts and Culture at Crichton College and was founding director of their Institute for the Arts and Cultural Apologetics. He founded the Center for Western Studies in 2008, a multi-faceted organization that addresses the relations between faith, reason and the culture. There he administers the Center's various programs, directs the faculty, and offers lectures, tutorials, and a weekly podcast on the arts and culture. He lives in Memphis with Day, his wife of 35 years, and has one grown son, Mason.

Scott Aniol, PhD, is an author, speaker, and teacher of culture, worship, aesthetics, and church ministry philosophy. He is Associate Professor and director of doctoral worship studies at Southwestern Baptist Theological Seminary, he founded Religious Affections Ministries, he lectures around the country in churches, conferences, colleges, and seminaries, and he has authored several books and dozens of articles. Scott is the Editor of *Artistic Theologian*, a scholarly journal of worship and church ministry, and serves as chair of the Biblical Worship Section of the

Evangelical Theological Society. He also serves as an elder at his church in Fort Worth, TX. Scott holds a masters degree in Theological Studies (SWBTS), a masters degree in Aesthetics (NIU), and a PhD in Worship Ministry (SWBTS).

Glenn Stallsmith is an ordained Elder in the United Methodist Church and a Doctor of Theology Candidate at Duke Divinity School. He served in the Philippines with SIL International for 12 years, and he has an M.A. in Ethnomusicology from Bethel University. He is the Reviews Editor for the *Global Forum on Arts and Christian Faith*.

Room 7 – Tricia Stringer (International Mission Board) trigger.stringer@gmail.com

New Hope: A Theo-dramatic Approach to Trauma Healing

The Word of God is living and active, and the narrative of God’s redemptive history continues, embodied in the unfolding history of the world. Our stories inhabit God’s theo-drama—God’s redemptive history of creation, fall, redemption, and consummation. A theo-dramatic approach to trauma healing encourages us to act as a participant/actor in our story in the way Joseph did when he recognized that his traumatic life found meaning and purpose within God’s larger plan (Gen. 50:20). Narrative and drama have traditionally been used largely in non-literate or semi-literate audiences, but these components have been under-used and under-developed among a broader group of Christian trauma healing practitioners. New Hope seeks to fill this gap in trauma healing programs—how do we practically and effectively create an environment where true embodiment of God’s theo-drama can occur in community? New Hope incorporates listening activities built on guided narration of personal stories; drama that focuses on emotions and intentions of the characters; authentic discussion; and sharing in community. This article will show how the theo-dramatic approach of New Hope creates a structure through which God’s Word can re-frame and re-shape traumatic experiences, and how narratives used within this framework significantly contribute to the development of a living, healing community participating in God’s theo-drama.

Stephen and Tricia Stringer have served with the International Mission Board for 22 years in West Africa and South Asia. They are now based in the United Kingdom and travel globally in their roles. In their role as Scripture Resource Specialists, they help field teams develop and strategically implement appropriate Scripture resources in accessible formats. Stephen also serves on the Global Executive Team of the International Orality Network, and Tricia leads New Hope, a trauma healing initiative that helps teams develop trauma-informed church planting and discipleship strategies.

Room 8 – Colton and Katy White (GoCorps) colton@gocorps.org; katy@gocorps.org

The Missions Sweet Spot for the Next Generation: A Case Study of how two-year commitments are engaging a new audience to pursue missions

More students than ever are participating in short-term missions trips during their college years, but few take the step towards more meaningful longer term commitments of serving globally. How do we increase global engagement in young adults that extends beyond the impactful, but limited scope of short term missions? This workshop will look at two proven solutions to increasing missions participation among young adults: two years commitments and global cohorts. We will consider how two-year degree-specific placements are engaging a new audience that previously wouldn’t have considered extended global service and learn the one thing in the two-year missions model that determines 99% of the positive outcomes. And, we will explore a case study of one specific global cohort program at Azusa Pacific University that was designed to

increase the number of young adults serving globally by facilitating mid-term placements for graduating seniors to use their degree among the unreached. We'll look at the APU grads as well as hundreds of others who have served two year commitments through GoCorps, a partnership of 12 missions sending agencies. Over 20% of those who serve for two years become long-term workers as their first step.

Colton and Katy White have a passion for helping the emerging generation find their place in God's global work. Together, they steward their lives to ignite a passion for the least reached in the lives of young adults and to see this generation realize their strategic place in global missions. They have been married for eight years. Colton had led a local college ministry, missions committee, and now pastors a local church plant in addition to coordinating partnerships between college and campus ministries and missions agencies. Katy oversees the experience of their two-year missionaries from interest to overseas, including exploration, application, training, service on the field, and re-entry. Colton and Katy currently live in Temple, TX.

Room 9 – Jim O’Neill (Frontier Ventures) jim.oneill@frontierventures.org

Posture Matters: A Biblical Apologetic for the Role of the “Alongsider” in Recruiting a New Generation

This paper will seek to orient the next generation of Jesus followers with the requisite holy postures for learning, loving and teaching well to the ends of the earth, with special attention for ministry among Frontier Peoples. We will look at Scripture to discern and observe these missiological postures from three major sources. We'll note how God works 'with us' to redeem lost Peoples, then how Jesus models an incarnational praxis for His followers, and then how the apostle Paul pivots towards the Gentiles to become all things to all cultures. Each of these three models aid us in understanding the practice of these missional postures. So, God with us, and Jesus among us, and Paul exhibiting for us, each shape our capacity to serve as alongsiders. And, just as crucial, they provide the model for sending out the next generation of younger friends to serve as alongsiders among Frontier Peoples.

Jim O’Neill served for thirteen years in team church planting ministry and growing national church planting movements in Asia. For five years he led the grad and undergrad missiology academic programs at Liberty University. For sixteen years he led three different organizations thru significant organizational change and fresh alignment to new audiences (CrossWorld, ABWE and executive leadership at TTU). Along with his wife, Sterling, in 2003 he cofounded and presently leads the NextGen Leaders Conference for younger leaders serving in the global theater. He is now the Mobilization Catalyst for Frontier Ventures.

3:25-4:00 PM Parallel Session #12

Room 1 – Alan Varghese (Asbury Theological Seminary) allan.varghese@asburyseminary.edu

Social Action as Christian Social Apologetics

Traditionally Christian apologetics has been understood as an intellectual endeavor for theologians to provide a rational defense (apologia) for Christianity by engaging with the contemporary ideologies and other religions. However, the history of Christian missions demonstrates yet another kind of apologetic that was prevalent among the nineteenth and twentieth-century western missionaries and pioneering local Christians, i.e., the apologetics through social action. Intentionally or unintentionally, they used social reform actions as a reasonable defense for their

Christian beliefs. Through a careful analysis of the lives of mission pioneers, one could trace a case for social action as apologetics. Therefore, in this presentation, I shall propose a case for social apologetics (social action as apologetics), through; 1) A close reading of 1 Peter 3: 13-16 to demonstrate the importance of social engagement in apologetics. 2) Examine the lives of Pandita Ramabai and Amy Carmichael, who effectively engaged in social apologetics in providing social action as the primary defense for the Gospel in response to the social evils of Hinduism. 3) The presentation offers social apologetics as an appropriate mode of Christian apologetics for today's missional context. This presentation will be an apt choice for anyone interested in imagining an expansion of the definition of contemporary apologetics beyond the western rationalism. Given that the trajectory of World Christianity is moving more and more towards the global south, insights such as social apologetics models a truly globalized Christian missional theology.

Allan Varghese is a PhD student (Intercultural Studies) at Asbury Theological Seminary, Kentucky, USA. He is originally from Kerala, India, but for the last decade he has been involved in cross cultural ministry, especially working with non-governmental organizations such as Kids Company in London and World Relief in Durham, North Carolina. He holds a Masters in social work (Christ University, Bangalore), MA in integrative psychotherapy (London School of Theology) and a Masters in theological studies (Duke Divinity School, Duke University). His main research interests are in pentecostalism, Indian Christian diaspora, inter-religious engagements and the intersection of Social action and Christian missions.

Room 2 – No presentation

Room 3 – Yoknyam Dabale (Fuller Theological Seminary) yoknyamdabale@fuller.edu

Local Cultures Matter: The Gospel, Identity and Mission

For decades mission has been defined and controlled by mostly white men working in foreign lands. Today the epicenter of Christianity has shifted to the Global South. As Christianity is waning in the West, it is gaining members and influence in non-Western world, especially in Africa. This demographic shift has also created a transformation of meaning and approach. Making use of R. Daniel Shaw's concept of hybridity, I argue that in order for Christianity in the 21st century to prosper, it must facilitate knowledge production and theological insights from local devotees. I support my claim by highlighting diverse meanings of and specific ideas about mission; by examining the relationship between culture and the gospel; and by focusing on African women. I also discuss how my research contributes to the study of mission.

Yoknyam Dabale is from rural Northern Nigeria (Taraba State), she is currently a PhD student at Fuller Theological Seminary's School of Intercultural Studies (SIS). She holds a M.Div. from Duke University and a Th.M. from Boston College. Yoknyam is an Africana Womanist and member of the Circle of Concerned African Women Theologians (The Circle). She is a scholar-activist whose research interests include the intersection of African Traditional Religions and Abrahamic Religions. She also researches Pan-Africanism, gender, postcolonialism, environmentalism, and racism. Yoknyam is a recipient of several awards including the Rising Star of The Circle. She has published several articles including a work that has been translated into German. In 2019, Yoknyam presented a keynote during The Circle conference in Botswana. Her paper titled, "African Women as Environment Freedom Fighters," will be included in the forthcoming edited volume, *Mother Earth, Postcolonial, and Liberation Theologies*, Esther Mombo and Sophia Chirongoma (eds), published by Lexington Books.

Room 4 – Steve Spaulding (OC International) stevespaulding@oci.org

Are We Dealing with a Burning Platform?

I've just published a new book, called *Obedient Nations*. Its basic premise is that 'to Christ belongs the obedience of the nations.' This is not something I've invented. It comes straight from Scripture and is found especially in the 2nd last chapters of the 1st and last books of the Bible as well as the closing verses of the first gospel (Matthew) and the first epistle (Romans). Have now seen a small handful of crises which have arisen the past few years—including this latest global pandemic, which I see as the sovereign hand of Almighty God, upon his people, in order to see the church-in-mission, giving up some of its sacred cows, bad ecclesiology, negative eschatology and incomplete missiology. This is in order for Him to use us, his people, for not only an unprecedented harvest, but also to demonstrate a unified front of seeing not only the 'gospel of salvation' presented globally, but also the gospel of the Kingdom—coming, to all the "nations" of this earth. I see these crises converging into a beautiful age of opportunity for us to enter an entirely new era of the *missio Dei*, all to the greater glory of God.

Steve Spaulding was born in the late 50s in Japan to missionary parents. He was raised, actually on three continents with wildly differing contexts (west coast of Japan, wheat-growing Alberta and the urban jungles of Sao Paulo, Brazil). This gave him a multi-cultural background and a capacity for seeing the big picture and unusual synergy in the coming years. After getting an MA in missiology from Fuller Seminary and joining Dawn Ministries around 1990, he ended up taking his wife and three young children to Manila to be the regional coordinator of the DAWN movement in S.E. Asia. During that time he also founded SEANET, the only global network on 'how do we better reach Buddhists?' The Dawn Movement was a series of learning seminars for Steve in terms of realizing that our purpose—of "saturation church planting" was NOT ever going to do what our name revealed, which was "discipling a WHOLE nation!" Since that time Steve has restudied Scripture and church history to find that we have vastly short-changed our 'great commission' by being rather addicted to individualism, and even our recent love affair with the UPGs has not adequately summed up our larger task...of seeing whole peoples and even whole geo-political nations being "taught" as Jesus plainly said "to obey everything I've commanded you!" That's been Steve's mission ever since.

Room 5 – Michael Sallu (Columbia International University) mike@mikesallu.org

Mission in the Changing Youth Culture in Sub-Saharan Africa

Missiologists agree that contextualization is necessary in communicating the gospel in a different culture. Although colonial missionaries presented the gospel along with the Western culture, the widespread acceptance of the indigenous church principle, and the subsequent introduction of the self-theologizing concept, changed this approach. In Africa, this change resulted in missionaries' efforts to contextualize the gospel in African cultures. However, recent studies indicate that the youth culture in sub-Saharan Africa is progressively becoming Western. Consequently, not all young Africans in Africa are culturally Africans. For this reason, the youth culture in the region goes in the opposite direction with missionaries' contextualization efforts. As a result, westernized youth in sub-Saharan Africa may find the gospel "foreign" in their own continent. There are a number of factors that support the growth of the Western culture in sub-Saharan Africa. These include urbanization, education system, the growing number of students pursuing university education in Western countries, increased global mobility and interaction, media globalization, influence of the Western entertainment industry, as well as the growth of Western languages in sub-Saharan Africa. These westernization forces mostly influence youth, whose population is fast growing. Sub-Saharan Africa is estimated to account for more than half of

the world population growth between 2019 and 2050, and the youth group forms a large part. This paper analyses cultural and demographic changes in sub-Saharan Africa and assess their missiological implications. Given these changes, the paper argues that contextualization in Africa needs more reflection.

Michael has over 18 years of strategic leadership experience in church and business. He is the presiding bishop of Divine Grace Church, Tanzania, which is actively involved in reaching modern youth in urban centres. He is also the founder and president of Agape Missions Tanzania, an organisation that is focused on church planting in rural areas. Before founding the Divine Grace Church, Michael was a partner at PwC, a global accounting and consulting firm, and a member of the governing board of PwC Africa. He is currently a board member and chairman of some influential companies in East Africa, and he has traveled and worked in a number of countries in sub-Saharan Africa. Michael is a PhD candidate at Columbia International University and holds a Master of Arts degree in Ministerial Studies, Intercultural Studies concentration, from Global University.

Room 6 – The Role of Ethnodoxology in the Future of Missions: Biblical Mandate or Gospel Compromise? (Extended session part 3 of 3)

Moderator: **Matthew Niermann**, (California Baptist University and Lausanne Movement) mniermann@calbaptist.edu

Convenor: **Ron Man**, (Worship Resources International and First Evangelical Church) ronman9@gmail.com

Other Panelists: **Scott Aniol**, (Southwestern Baptist Theological Seminary and Religious Affections Ministries) saniol@swbts.edu, **Glenn Stallsmith**, (Salem United Methodist Church and Duke Divinity School) glenn.stallsmith@duke.edu, **John Hodges**, (Center for Western Studies) director@centerws.com

The new but growing field of ethnodoxology has been defined by its champions as “the interdisciplinary study of how Christians in every culture engage with God and the world through their own artistic expressions.” (website of the Global Ethnodoxology Network, (<https://www.worldofworship.org/what-is-ethnodoxology/>)) A logical outgrowth of contextualization, the field of ethnodoxology has vast implications for culturally inflected forms of communication, worship, evangelism and discipleship in both global missions and in our increasingly multicultural contexts at home. Many mission organizations are now preparing and sending specialists to the field with training in and a vision for arts engagement, with the goal of enriching Christian worship and witness in the host culture. Foundational to this field is the intersection and interrelationship of biblical revelation and local cultures. However, some critics of the movement claim that ethnodoxology gives preference to cultural factors at the expense of biblical and historical considerations. They see objective standards of beauty giving way to an acceptance of virtually any and all artistic expressions for use in the activities of the church. This is a healthy, ongoing debate, and this panel discussion will include proponents of both sides of the issue. Both sides want to be biblically faithful in their outreach, but differ as to just how that should be carried out.

Ron Man (M.M., Th.M., D.Min.) trained as an orchestra conductor, later attended Dallas Theological Seminary, and has served as a pastor, missionary, and worship pastor. Formerly Pastor of Worship/Missionary in Residence at First Evangelical Church in Memphis, Tennessee, he is continuing now as Missionary in Residence at the church and as Director of *Worship Resources International*. He has taught on worship in 37 countries, maintains a website of free worship resources (www.worr.org), authors a monthly newsletter *Worship Notes* (wornotes.wordpress.com), and posts daily *Worship Quotables* (worr.wordpress.com; #WorshipQuotables). He wrote *Proclamation and Praise: Hebrews 2:12 and the*

Christology of Worship (Wipf & Stock, 2007). He also serves on the steering committee for the Biblical Worship section of the Evangelical Theological Society (etsworship.wordpress.com), and on the Executive Board of the Global Consultation on Arts and Music in Missions (www.gcamm.org).

Rev. Dr. Matthew Niermann serves as the Associate Dean of the College of Architecture, Visual Arts and Design at California Baptist University. His work focuses on contextual compatibility of design solutions in relation to both formal and symbolic aesthetics. Rooting his work in empirical aesthetic investigations, Matthew explores the intersections of built form; aesthetic perception, interest and preference; and correlated perceptions of role and place. This theoretical and empirical aesthetic work is combined with Matthew's previous advanced graduate work in the areas of Christian Theology, Missiology, and Philosophic Apologetics, to inform his current research into the contextual and missional compatibility of Protestant church building aesthetics in the United States of America. In addition to his academic work, Matthew is deeply engaged with global mission strategy through publications, board of director positions, and via his role as the Director of Strategic Operations for The Lausanne Movement.

John Mason Hodges is a conductor, lecturer, composer, and writer. He was Music Director of various orchestras and choruses for 26 years after finishing graduate studies in music at Indiana University in 1983. He also has 14 years of experience conducting, composing, and arranging church music. He has lectured in this country, in Europe, and in South America on the subjects of aesthetics, education, the arts, and music, and has been published in *Society for Classical Learning Journal*, Mars Hill Audio, and *Image: A Journal of the Arts and Religion*, among others. He held the position of Associate Professor of the Arts and Culture at Crichton College and was founding director of their Institute for the Arts and Cultural Apologetics. He founded the Center for Western Studies in 2008, a multi-faceted organization that addresses the relations between faith, reason and the culture. There he administers the Center's various programs, directs the faculty, and offers lectures, tutorials, and a weekly podcast on the arts and culture. He lives in Memphis with Day, his wife of 35 years, and has one grown son, Mason.

Scott Aniol, PhD, is an author, speaker, and teacher of culture, worship, aesthetics, and church ministry philosophy. He is Associate Professor and director of doctoral worship studies at Southwestern Baptist Theological Seminary, he founded Religious Affections Ministries, he lectures around the country in churches, conferences, colleges, and seminaries, and he has authored several books and dozens of articles. Scott is the Editor of *Artistic Theologian*, a scholarly journal of worship and church ministry, and serves as chair of the Biblical Worship Section of the Evangelical Theological Society. He also serves as an elder at his church in Fort Worth, TX. Scott holds a masters degree in Theological Studies (SWBTS), a masters degree in Aesthetics (NIU), and a PhD in Worship Ministry (SWBTS).

Glenn Stallsmith is an ordained Elder in the United Methodist Church and a Doctor of Theology Candidate at Duke Divinity School. He served in the Philippines with SIL International for 12 years, and he has an M.A. in Ethnomusicology from Bethel University. He is the Reviews Editor for the *Global Forum on Arts and Christian Faith*.

Room 7 – Lynn Thigpen (Liberty University, The Wisdom Project) lynnthigpen@live.com

What’s Patronage Got to Do with It? Beyond Storying in Oral Learning

When oral peoples who form strong bonds with one another and with the spirit world embrace Christianity, what are appropriate strategies for bringing them to soul transformation and spiritual maturity? When oral / connected learning and spiritual patronage (animism) merge in the same setting, what learning needs emerge and how do we address them most effectively in the ways these learners prefer? This presentation builds on research and extensive experience in Southeast Asia (Cambodia) with animistic oral learners. An in-depth study of their learning preferences and worldview serves to inform pedagogies and strategies beyond storying for effective discipling, teaching, and training. (You may wish to attend the presentation “Deconstructing Oral Learning: The Latest Research” in preparation for this talk in [Session 2 on Friday.](#))

Lynn Thigpen (PhD, Biola University) is an emeritus missionary with the International Mission Board. Having ministered over 25 years in Southeast Asia in Singapore and Cambodia, she is a passionate advocate for Adults with Limited Formal Education (ALFE) or oral/connected learners. She is an adjunct professor at Liberty University and the director of The Wisdom Project which plans to offer coursework in orality on a global scale through Gateway Seminary's ADVANCE program.

Tom Steffen (Biola University) tom.steffen@biola.edu

Celebrating J.O. Terry’s Role in Bible Storying: Book Dedication

In the genesis of the modern-day orality movement that originated in the Philippines, two people who influenced the movement most significantly were the founder, Trevor McIlwain of NTM and J.O. Terry of IMB. J.O. introduced new nomenclature, philosophy and practices that would propel the movement to new heights around the world. Because of his decades of dedication serving Bible storyers globally, EMS dedicates the book that will result from the conference's orality presentations to J.O. Terry.

Dr. Tom Steffen is professor emeritus of intercultural studies at the Cook School of Intercultural Studies, Biola University. His latest book is *The Return of Oral Hermeneutics: As Good Today as It Was for the Hebrew Bible and First-Century Christianity*.

Room 8 – Kearstin Vander Mel (Agua Viva Ministries) kearstin.vandermel@aguaviva.com

Embrace: A Case Study in Short-Term Missions

Over the last six decades, short-term missions haven’t changed much. Since then, and even today, they tend to be groups (usually teenagers) from the global West going to the global East and South with goals such as evangelism or poverty alleviation. However, I believe short-term missions are knocking at the door of an evolution and we are being ushered into a new era. Recently various STM criticisms have come to light- valid criticisms as to how they have done- and are currently doing- more harm than good. A large part of that harm, I believe, is due to the fact that STMs have not changed with the time. While culture in and out of the church has changed, short-term mission mentality has largely stayed stagnant instead of finding ways to not only cope with, but influence and be a part of the cultural and societal movements that have happened in the last half-century. In the last few years, the Church has begun to talk about the fact that STMs need to change and I believe that we are ready to make that change. I would like to use Embrace – Agua Viva Ministries’ mission camp – as a case study and example of what STMs can look like

in the very near future. I will provide some information about Agua Viva Ministries and Embrace, then continue with a review of common STM criticisms, their validity, and how I believe Embrace combats these criticisms.

Kearstin Vander Mel is director of missions at Agua Viva Ministries in Ensenada, Mexico and has a Master's degree in intercultural studies from Nazarene Theological Seminary. For the last 7 years she has worked as host for short-term missions teams in the Ensenada area, while also living full-time in the community. In that time she has learned to see short-term missions from both the sending and receiving communities, while recognizing the difference between a mission trip done poorly and a mission trip done well. She is also the co-creator of Embrace: a unique, intercultural camp focused on missional service.

Room 9 – Ted Esler (Missio Nexus) tesler@MissioNexus.org

Wicked Problems, Innovation and Mission

Evangelical missions have a tradition of large-scale campaigns to complete the Great Commission. Large scale problems, which academics call “wicked problems,” have a set of attributes that make them particularly difficult. Unless innovation, elusive and rare in missions, can be unleashed, it is unlikely that these large-scale visions will ever be reached. Why is it so hard for us to innovate when we see incredible innovation all around us?

Ted Esler worked in the computer industry before becoming a church planter in Sarajevo, Bosnia, during the 1990’s. He is the author of *Overwhelming Minority* the story of their family’s ministry in Bosnia. In 2000, Ted became the Canadian director of Pioneers and three years later moved to Orlando to join the leadership team of Pioneers USA. In 2015 he was appointed the President of Missio Nexus, an association of agencies and churches representing over 30,000 Great Commission workers worldwide. Ted has degrees in Computer Science and Speech Communication (Mankato State University, 1985), an MTS in Theology (Heritage Seminary, 2002), and a PhD in Intercultural Studies (Fuller Theological Seminary, 2012).

4:00-4:15 PM Short break and track themed networking

Room 1 - no presentation but room is open for networking

Room 2 -

Room 3 - no presentation but room is open for networking

Room 4 - no presentation but room is open for networking

Room 5 - no presentation but room is open for networking

Room 6 - no presentation but room is open for networking

Room 7 - no presentation but room is open for networking

Room 8 - no presentation but room is open for networking

Room 9 - no presentation but room is open for networking

4:15-5:45 Business Meetings

Room 1 - EMS Business Meeting (NOT RECORDED)

Room 2 - ISFM Business Meeting (NOT RECORDED)

5:45-7:00 PM Dinner (no sessions)

7:00-8:30 PM Plenary #4

Room 1 – Todd Johnson (Gordon-Conwell Theological Seminary) tjohnson@gcts.edu

Evangelical Mission in an Age of Global Christianity

The cultural and linguistic composition of Christianity has changed drastically over the past century. The demographic shift of Christians from the Global North to the Global South has challenged centuries-old traditions of mission, theological interpretation, and Christianity's relationship to culture. The adoption of Christianity in Asia, Africa, and Latin America has had a distinctive impact on the linguistic and cultural expression of the faith. At the same time, the world is becoming more religious and more religiously diverse. The shifting cultural contexts of Christianity and resurgence of world religions encourages us to consider how these trends impact missionary outreach, relationships between Christians of different denominations, and relationships with people of other religion or no religion. The third edition of *World Christian Encyclopedia* documents these trends and provides historical and demographic context necessary for exploring the past and future of Evangelical mission.

Todd M. Johnson (PhD, William Carey International University) is Eva B. and Paul E. Toms Distinguished Professor of Mission and Global Christianity and co-director of the Center for the Study of Global Christianity at Gordon-Conwell Theological Seminary. He is co-author of the *World Christian Encyclopedia* (2nd and 3rd editions), co-editor of the *Atlas of Global Christianity*, and series editor (with Ken Ross) of the 10-volume *Edinburgh Companions to Global Christianity* series.

Response: Jay Matenga (WEA Mission Commission)

Jay serves as Director of Missions and Evangelism for the World Evangelical Alliance (WEA). He gives leadership from his home base of New Zealand, which is the land of his Maori ancestors, the place he calls his "standing place," the earth to which he belongs. He and his wife, Pauline, left the banking/clerical workforce in 1991 to serve with WEC Int'l and then with Pioneers New Zealand. He has given special focus to building and researching mobilization efforts both nationally and globally, and is the Executive Director of *Missions Link* in New Zealand, the equivalent of MissionNexus (USA). Since 2007 he has served the WEA in multiple capacities, as an associate, as leader of their Mobilization Network, in their publications and funding efforts, and today as Executive Director of their Mission Commission. His global research project under their auspices was published as *Mission in Motion: Speaking Frankly of Mobilization* (William Carey Publishers). He holds an MA from All Nations Christian College (UK) and a Doctorate from Fuller Seminary (USA).