



Evangelical Missiological Society - South Central Regional Conference 2020

Abstract Booklet

Saturday March 28, 2020

Institutional abbreviations:

DIU - Dallas International University

DTS - Dallas Theological Seminary

ICETE - Int'l Council for Evangelical Theological Education

NOBTS - New Orleans Baptist Theological Seminary

OBU - Ouachita Baptist University

SWBTS - Southwestern Baptist Theological Seminary

8:15 Sign on to Zoom [links marked in aqua] & make sure your computer sound works. Chat with others using the chat box.

8:30-9:45 Plenary #1

[Room #1] – William (Bill) Taylor (TaylorGlobalConsult) btaylorgc@gmail.com and Michael Ortiz (DTS, ICETE) mortiz@dts.edu -

“Pressing Missions Conversations: Past and Future - Part One”

BIOGRAPHIES:

Born and raised in Latin America, with seventeen years in leadership training in Guatemala, **Bill Taylor** (Dip, Moody; BA NTU; ThM, DTS; PhD, University of Texas) served the Missions Commission of the World Evangelical Alliance for thirty years, twenty years as Executive Director and ten as Senior Mentor. As president of TaylorGlobalConsult he is now released to focus on mentoring and consulting, writing and teaching. Bill served the missionary movement for 55 years in several capacities: theological education, leadership development, church planting, global networking, consulting and mentoring, writing and speaking. He is released to give 50% of his time to the Spanish-language apologetics platform based in Guatemala, CRUX Institute. Bill and Yvonne, a native Texan, were married in 1967. Together they have three children born in Guatemala, and eight grandchildren, and worship at Christ Church-Anglican.

Michael Ortiz received his PhD from Seminario Teológico Centroamericano (SETECA) in 2015 following his ThM from DTS in 2008. Most of his ministry prior to DTS involved theological education leadership and teaching in Spanish-speaking countries, especially Cuba. Since being at DTS, Michael served as the initial director of DTS en Español, a department developed to offer master’s level programs to the Spanish world. His primary academic interests relate to global theological education and contextualization. He recently had an essay entitled “Missiology: A Contextualization Framework” published in *Didaktikos: Journal of Theological Education*. He currently serves as International Director for the International Council for Evangelical Theological Education. Michael also serves as Chair for the World Missions Department at DTS.

9:45-10:05 Break and/or discussion

[Room #1] Further discussion on the plenary topic with Dr. Bill Taylor

[Room #2] Come to this room to ask any technical question about Zoom

[Room #3] Come to this room to ask any technical question about Zoom

[Room #4] Prayer for personal needs

[Room #5] Prayer for the conference

10:15-10:50 Parallel Session #1

[Room #1] – Christopher Troutman (DIU) chrisptroutman@gmail.com

Crying Uukhai: Using the Folk-Rock Genre to Engage the Mongolian Church

BIOGRAPHY: Chris and his wife, Courtney, have been serving in Asia since 2013 in creative access areas and the nation of Mongolia. Their work has focused on relational ministry in universities, theological education, and applied World Arts. They have a soft spot for minority groups, and have been active in discipleship groups with Muslim and Buddhist background students. As an MK growing up in Africa, Chris developed a love for local, cultural forms of worship music. This grew into a passion for helping worship leaders develop worship arts that draw on their cultural background, a topic he is exploring in his PhD studies at DIU. For the last two years, he's been the proud father of little Adelaide, and prays that she will come to share his love of learning about different cultures and sharing the love of God with the hurting.

ABSTRACT: This three-part paper will explore the Mongolian fusion genre of “folk-rock.” First, it will survey ten different secular bands, noting the common themes in their compositional process, ideological content, and relationship to contemporary Mongolian society, arguing 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.

[Room #2] – Jose L. Cruz (Crossover Global) cruz.joseleonardo@gmail.com

The Holes in the Window

BIOGRAPHY: Born in El Salvador. Married Betsy from Austin, TX 25 years ago. Father of 2 adult kids. We have served in El Salvador, California, Turkey and at present we live in Arlington TX. Have done everything in the church from cleaning bathrooms, being a pastor, an evangelist, a church planter, bible teacher, conference speaker, cross-cultural missionary and adjunct Seminary professor. Have a special love for Muslims and unreached peoples.

ABSTRACT: 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. The 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.

[Room #3] – Emily Wellham (DTS) emily.wellham@gmail.com

A Missional Approach to Shame and Mental Health

BIOGRAPHY: Emily Wellham is a first year Master's student in the Biblical Exegesis and Linguistics program at Dallas Theological Seminary. She graduated with her bachelor's degree in linguistics from the University of Oklahoma in 2019 where she also studied French and Arabic.

ABSTRACT: The understanding of God that has been developed for missions in honor-shame cultures should be extended to relate more to mentally ill populations in need of the gospel and experiencing shame. 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 destigmatization 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.

[Room #4] – John Clayton (Covenant Presbyterian Church) jclayton@cpcfcs.org

Dying to Go: The Life and Death Influence of John Urquhart upon Scottish Missions

BIOGRAPHY: John Clayton is a native and lifelong resident of Fort Smith, a former real estate executive, and for the last eight years the minister of Covenant Presbyterian Church. He has a Bachelor of Arts degree from the University of Arkansas (Go Hogs!), a Master of Arts in Theological Studies from Midwestern Baptist Seminary, a Doctor of Ministry from New Geneva Theological Seminary, and a Doctor of Philosophy from Columbia International University. He and his wife, Sydney, have been married for 26 years, and they have three adult children: one daughter, two sons, a daughter-in-law, and a son-in-law, all of whom love the Lord Jesus Christ and His Church.

ABSTRACT: Fully and joyously surrendered to lifelong service as a missionary, the gifted student John Urquhart died on Wednesday morning, January 10, 1827. His unexpected death was not in a distant country but in his native Scotland. Having never ventured beyond the British borders, Urquhart's heart was for the nations, but his life would end at eighteen years old. Likely converted his first year at St. Andrews, Urquhart was not only a remarkable student but also a faithful Christian, growing in his faith and desire to serve in ministry. In his life, mentored by Thomas Chalmers and aided by his friends, Urquhart encouraged a missionary zeal on the St. Andrews campus, a university known at the time for its antagonistic

opinion of evangelism in general and missions specifically. But it was in his young death, yet “so ripe for heaven,” that Urquhart’s influence fanned into flame obedience to the Great Commission and the Scottish missionary movement.

[Room #5] – Gailyn Van Rheenen (Mission Alive) gailyn@missionalive.org

Incarnational Church Planting: Contextual Planting, Nurturing, and Training

BIOGRAPHY: Dr. Gailyn Van Rheenen served as a church-planting missionary in East Africa for 14 years, taught Missions and Bible at Abilene Christian University for 18 years, and was the founder and past Executive Director of Mission Alive (www.missionalive.org) for 12 years. He is the author of *Missions: Biblical Foundations and Contemporary Strategies* (Zondervan; 2014 edition); *The Changing Face of World Missions* (Baker Academic; authored with Michael Pocock and Doug McConnell), *Communicating Christ in Animistic Contexts* (William Carey Library), and edited the EMS book *Contextualization and Syncretism: Navigating Cultural Currents* (William Carey Library). He is a founding member of EMS and VP for Publications for 6 years. He is currently developing Mission Videos and facilitating seminars based upon the 2014 edition of the Missions text for renewal and planting of churches.

ABSTRACT: Church planting models should not be cut and pasted from one context to another but contextually developed to reflect the social and religious heritage of their particular cultural setting. This presentation suggests a process of contextual learning, planting, and nurturing developed over many years and leading to church planting movements. The assumption is that missionaries are catalytic people gatherers reflecting the incarnational ministry of Christ and the early apostles. The case study for this approach is the growth of a church planting movement among the Kipsigis of Kenya and adjoining ethnic groups.

11:00-11:35 Parallel Session #2

[Room #1] – Dane W. Fowlkes (The Unfinished Task Network) dfowlkes.unfinishedtask@gmail.com

Measuring Impact of Theological Education in a Traditional Mission Field: A Twenty Year Study from Kenya

BIOGRAPHY: Dane Fowlkes serves as Co-Founder of The Unfinished Task Network, as well as Senior Regional Director of Church Engagement for Samaritan's Purse. Fowlkes previously served as Professor of Missions at East Texas Baptist University, and as a missionary with the International Mission Board. Fowlkes earned his Doctor of Philosophy in Missiology from University of the Free State in South Africa.

ABSTRACT: The value of theological education on traditional mission fields swings back-and-forth over time like a pendulum. Historically, theological education taught by missionaries was a priority, supported through large investments on the part of supporting denominations and churches, despite the high cost involved of establishing and supporting these endeavors. Questions linger surrounding the real value of theological education, and how might one measure that value objectively. This paper details a twenty-year perspective on the impact of missionary theological education in a traditional mission setting. The longevity study centers on the members of Class 510, a cohort that started and completed together the Diploma of Theology degree at Kenya Baptist Theological College in November of 1999. This study examines what God has done in and through them over the twenty years since graduation, with particular attention to their efforts among the unreached peoples of East Africa, and serves as a significant aid to measuring long-term impact of theological education on traditional mission fields.

[Room #2] – Ken Baker (SIM) ken.baker@sim.org

5 Decades, 4 Questions, and 1 Which Remains...

BIOGRAPHY: Ken & Gwen Baker were church-planters in three West African countries for twenty-four years, primarily in Islamic contexts. For nine years Ken was national director of Culture ConneXions, a SIM USA ministry which coached churches to engage across cultures in their local communities. Ken is now Team Training & Development Lead for SIM International, which involves developing and implementing training for hundreds of multinational ministry teams around the world. He has a Th.M. from Dallas Theological Seminary and a D.Miss. from TEDS.

ABSTRACT: Fifty years ago, when the primary interest of evangelical mission agencies was the growth and development of national churches, the main question orienting mission endeavor was WHERE? But, in 1974, Ralph Winter introduced “hidden peoples”, and attention rapidly shifted to WHO? This fresh vision for UPGs focused strategy toward the WHAT?—a viable church among every people group. Subsequent decades have seen a steady stream of responses to the question HOW?—10/40 Window, Bonding, Adopt-a-People, PG Mapping, Insider Movements, CPM, DMM, T4T, etc. Yet, one question remains...WHY? While we may have thought that the Great Commission sufficiently answered this question, recent reflection on the biblical themes of justice, peacemaking, creation care, reconciliation, suffering & persecution, honor/shame as well as, the impact of globalization, urbanization, migration, climate change, world economics and multiple contexts of conflict challenge us to conclude that mission engagement involves more than the task of disciple-making and church planting. The church’s call into God’s mission is not just shepherding movements to Jesus but a role that envisions the fullness and flourishing of Christ’s kingdom. A more complete, contextual response to the WHY? question will necessarily reshape the way we approach the WHO? and WHAT?

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

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

BIOGRAPHY: Dr. Chris Flanders was for 11 years a missionary and church-planter in Thailand. He received his Ph.D. in Intercultural Studies from Fuller Theological Seminary and has since 2005 been teaching graduate and undergraduate missions at Abilene Christian University in Abilene, Texas. He has published and spoken about issue of honor, shame, and face (his 2011 book "About Face", and his recently published edited festschrift, "Devoted to Christ", in honor of his mentor Sherwood Lingenfelter). He is a founding member of the Honor-Shame Network and serves on the leadership team.

ABSTRACT: Honor and shame have become significant issues in current missiological theory and practice. This presentation will survey the honor-shame model in missiological circles by providing a history of the emergence of honor-shame awareness in Western missiology. It will proceed by tracking the development of the missiological use (both the critical and uncritical use) of the honor-shame paradigm and will provide an audit of the current state of the honor-shame conversation. I argue that for this important current conversation to remain coherent and relevant, an historical awareness needs to frame the developing directions of the honor-shame model and its contemporary usages. Such a framework will require lessons from the past and prospects for continuing growth. Therefore, I conclude with a proposal for the future of the honor-shame model in the global missiological community.

[Room #4] – Brian Bain (DTS) bbain@dts.edu

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

BIOGRAPHY: Brian Bain is an assistant professor at Dallas Theological Seminary. Prior to this, he served at the North East Africa Theological Seminary (NEATS) in South Sudan.

ABSTRACT: 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 follow 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."

[Room #5] – Owen Su (DTS) owensu2414@gmail.com

Reframe International Student Ministries as Part of the Solution for Mobilization in Global Mission

BIOGRAPHY: Owen was born in Taiwan and moved to Los Angeles at the age of 8. He graduated from USC and worked in business consulting for 10 years. He has been married for 10 years and served with his wife in China for five years. During that time Owen also served as the youth/young adults pastor at the international church. They adopted a special needs son and Owen is currently pursuing his ThM at Dallas Seminary. They have a heart for mobilizing young adults and international students for missions and are currently serving with a multi-national agency.

ABSTRACT: Since 2015, over one million international students are arriving in the US each year. Unfortunately, 80 percent leave their new found faith when they return home. Interestingly, 80 percent of American students also leave their faith during their freshman year in college. Given the same attrition rate, we should prescribe another model to reach international students. A new hybrid model of elephant-rabbit churches would bring international students into the congregation, grow them into core leaders, and commission them as missionaries. As more churches and mission agencies reframe international student ministries as short-term mission trips, it will also shorten the on-ramp for mobilization. Furthermore, sending international students will be lower cost and higher impact. The time has come for the West to pass the baton of missions and help send everyone to everywhere. The study will focus on Chinese international students in the US.

11:45 AM - 12:00 PM (Gather your lunch and then return for discussion or take a break)

12:00 PM-1:00 PM (Discussion):

[Room #1] Tips for creating virtual classrooms

[Room #2] Member care for missionaries during COVID-19

[Room #3] Tips for creating virtual church gatherings

[Room #4] Caring for students and faculty during COVID-19

[Room #5] What's *your* difficult challenge during the COVID-19 response?

1:10-1:45 Parallel Session #3

[Room #1] – Nabhira Mascorro (Assemblies of God) nabhiramascorro@gmail.com

Art Festivals in Christian Mission

BIOGRAPHY: 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.

ABSTRACT: 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.

[Room #2] – Douglas Vavrosky (OMF International and Logos Evangelical Seminary) vrsky@les.edu

What Place Does Spiritual Warfare Play in Evangelism?

BIOGRAPHY: I have been working as a missionary with OMF International for 39 years as an evangelist, church planter and seminary professor ministering with Chinese starting in Taiwan, then the United States and throughout the world. My wife Avril and I have been used of the Lord in the area of Spiritual Warfare.

ABSTRACT: Why is it so hard to do evangelism? Why is there such antagonism in people's reaction to the Gospel and to Christians? Why is it so hard for some people to believe? Why do "so-called" believers never grow at all in their faith? These are general questions asked by many Christians. Then there are the questions asked by the clergy like, "Why does my evangelism fail to produce results?" "Why do people leave the church?", "Why is it so hard to motivate people for the work of the Lord?" Could one of the reasons for the occurrence of some of these problems be a lack of knowledge in the principles of spiritual warfare? Shouldn't we be teaching the basics in Spiritual Warfare in our institutions of theological education? In this paper I want to follow the principles instructed to the church in Ephesus by returning to the basics in Christian ministry. I believe that a thorough knowledge of Biblical spiritual warfare fundamentals and practices are necessary in making an effective evangelist and are the foundation of a healthy evangelistic outreach in the church and in Christians lives.

[Room #3] – Tristan Hurley (Scarborough College at SWBTS)) thurley@covenantfw.org

Just how Important is Africa to the Early Christian Church?

BIOGRAPHY: J. Tristan Hurley holds a PhD in Missions from Southwestern Baptist Theological Seminary. Dr. Hurley is currently an adjunct professor at the Scarborough College at SWBTS and serves as Facilities Director at Covenant Classical School in Fort Worth, TX. Dr. Hurley has contributed to numerous theological journals with articles ranging from the missiology of Martin Luther, colonial American missionary methodology, persecution and the missio dei and dreams/visions within a missionary context. Dr. Hurley's research interests are historical and theological missiology and world Christianity.

ABSTRACT: 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 article 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.

[Room #4] – Wayne Dye (DIU) Wayne_Dye@diu.edu and Mark Harlan (DIU) Mark_Harlan@diu.edu

The Foreignness Spectrum: Toward a Local Believer's View of Contextualization

BIOGRAPHIES:

Dr. Wayne Dye is a missiologist who helped pioneer the sub-field of Scripture Engagement and continues to both teach and develop it. He is currently a Senior Faculty member at Dallas International University.

Dr. Mark Harlan (Ph.D., Fuller School of Intercultural Studies, Th.M., Dallas Theological Seminary) lived with his family in the Arab world and Africa for nearly two decades. His varied ministries included church planting, field leadership, humanitarian aid, and theological education. He is currently chair of the Abraham Center at Dallas International University.

ABSTRACT: 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.

[Room #5] – Ray Franklin (OBU) franklinr@obu.edu

The 10/40 Window and Unreached People Groups: Is It Time for a Shift in Our Focus?

BIOGRAPHY: This is a summary of research conducted by Holli Barger, Adrienne Parks, Anna Robinson, and Holly Shipp. This was a team project for MSSN 4303 Missions Strategy and Methods. An early spring break due to COVID-19 prevented these students from completing this project in time to present it themselves. **Ray Franklin** is a professor of Christian missions at Ouachita Baptist University and instructor for this course. I am in my seventeenth year on faculty. Prior to coming to Ouachita, my wife and I served for twenty-three years as Southern Baptist missionaries to Japan.

ABSTRACT: Coined by Luis Bush around the year 1989, the term 10/40 Window refers to a geographical area extending from the west coast of Africa to the eastern tip of Southeast Asia and from 10 degrees to 40 degrees latitude north. This area encompasses the highest concentration of Unreached People Groups on the planet. Since its inception, the concept of the 10/40 window has proven highly effective in visualizing the lostness of the area and in mobilizing evangelicals to address that lostness with missionary endeavors. However, over the years numerous refugee crises have occurred around the world. Of the five largest crises, four have affected nations within the 10/40 Window. This has caused millions of people to leave the region and relocate to other areas. What is being done to reach these displaced peoples? Has the term, 10/40 Window lost its relevance for today? Where should the focus of missions be placed in the future? By examining these questions from the biblical, historical, and strategic perspectives, this paper will explore future methods for reaching displaced peoples by shifting the focus of missionary work to areas where refugees from the 10/40 Window are now located.

1:55-2:30 Parallel Session #4

[Room #1] – Sundeep Paulose Malickal (DTS) sandytiss@gmail.com

Ecclesiology as a Basis of Church Plants - A Case Study of the Local Church Movement in South Asia

BIOGRAPHY: Sundeep is an international student from India studying ThM at Dallas Theological Seminary and was part of the local church movement in North India before starting seminary studies. He also serves the Spiritual Formation Department at DTS as a Fellow. God called him into full-time mission work while he was settled in a career as a Management Consultant. He holds a Bachelor's degree in Management studies, Master of Social Work (in Community Development) and M.Phil. (in Planning and Development). He and his wife Pranutha volunteer with their church in ministering to international students in the DFW metroplex. They enjoy motorbike and munching on street food!

ABSTRACT: Historically we have seen many missionary models that have emerged and practiced, each of them having a clear underlying focus. When the focus was on evangelism, this led to Church Planting Movements (CPMs) and Disciple Making Movements (DMM). Movements that focused on demography produced models such as Unreached People Groups (UPGs) and strategic concepts such as the 10-40 window, some other movements focused on Indigenization and contextualization. While there is no doubt that all of these movements did produce a huge number of followers, there are also some other movements that are invisible because comparatively, their number is lesser than that which is claimed by movements such as DMM and CPM. One such movement is the Local Church Movement whose focus has been the doctrine of the church or 'Ecclesiology' which had a great impact on planting churches across India, especially in the southern state of Kerala. Since then this movement has

spread to many parts of India, Sri Lanka and Nepal in the last 40 years and planted hundreds of churches. This paper will discuss the history of the local church movement and the various strategies of growth and expansion of its network while maintaining its focus on Ecclesiology.

[Room #2] – Nermeen Tawfik (SWBTS) Nermeen.Tawfik@email.swbts.edu

Reformation Approaches in Islam

BIOGRAPHY: Nermeen Tawfik graduated from SWBTS, is originally from Egypt, and has ministered among Muslims for more than 10 years.

ABSTRACT: After the Arab Spring (2011-2014), various Islamic Movements appeared on the scene. Two prominent groups are the Muslim Brotherhood and ISIS. Both claimed they are the right representative for Islam, but they instead created violence, confusion, turmoil based on the political Islamic interpretation of the Quran and Hadith. As a result, many moderate leaders in the Muslim world today (such as the Egyptian President El- Sisi and the crown prince of Saudi Arabia) are adopting a different view for Islam and talking about reformation and renewing or “Tajdid”, the religious teaching. Different views about reformation, Radical and Progressive both have a different interpretation of the Quran and Hadith. Unfortunately, the Islamic communities reject the progressive trend, because of the progressive trend rejects the Hadith and most of Sunna teaching. Islam builds a community; not individuals. This paper argues that modernism in some contemporary Islamic countries is not a reformation of Islam. It also reasons that evangelicals should not support this progressive trend even if this trend is tolerant towards Christians and does not support violence.

[Room #3] – James Alongi (DTS) jpalongi@gmail.com

Pauline Contextualization: The Family

BIOGRAPHY: I am in my final year studying New Testament and Intercultural Ministry at Dallas Theological Seminary. God has been very good to me in allowing the teaching that I've had to be focused on how to share the good news of Jesus Christ in terms that can be understood by other people. I am thankful for all involved in my education, from my parents and teachers at Bible camp to my professors at Calvary Bible College and at DTS. My hope is to use the education I've received in a shepherding role either here or overseas.

ABSTRACT: Paul’s theology says that just as God began His creative work among humanity by forming a family (that of Adam and Eve), so He also began His redemptive work among humanity by choosing a family (that of Abraham, Isaac, and Jacob). This choosing became the basis for the language used later by the Jewish people to describe the concept and the reality of the Messiah, and as Paul’s missiology developed, he realized that the formation of the family as God’s creative work should also be the basis for explaining Christ to the Gentile people groups. Therefore, for Paul, contextualization meant using the starting point of Gentile conscience rather than the starting point of Jewish culture. Once the conscience is used as a starting point, the Jewish account of both creation and choosing serves the purposes of doctrine and discipleship in a Gentile culture. This constitutes a replicable missiology identifiable with Christian theology today.

[Room #4] – Micah Dao (SWBTS) theologyonmission@gmail.com

LAMWIC Index: How the C-Spectrum has been misapplied and a possible solution for measuring missionary productivity with a new metric

BIOGRAPHY: I am a graduate of Southwestern Baptist Theological Seminary with a Master of Arts in Christian Education as well as a Master of Divinity in International Church Planting. My wife and I served with the International Mission Board from 2014 until 2019 in rural Southeast Asia. We have lived in Texas since returning from the field but will be transitioning back overseas sometime towards the end of this summer.

ABSTRACT: Since its inception, many have attempted to use the C1-C6 spectrum in a way that it was not originally intended. Some have used the spectrum to try and define certain levels of biblical contextualization while others have used it as a marker to identify how cross-cultural workers should express their faith. Originally, the C-Spectrum was created in order to show how different Muslim believers expressed their faith within their community. Although the scale was never intended to do so, its use to evaluate the effectiveness of cross-cultural contextualization does reveal a need that should not continue to go unmet. The LAMWIC index could provide a solution to this problem. The LAMWIC index measures missionary activity through the lens of five different criterium: Language acquisition, Ministry participation, Worldview appropriation, Indigenous cooperation, and Cultural observation. The LAMWIC index could provide individual missionaries or entire organizations the ability to reach particular goals and set specific expectations with an appropriate metric.

[Room #5] – Ray Franklin (OBU) franklinr@obu.edu

The Three-Self Model, the Pilgrim Principle, and the Indigenous Principle: A Perspective from the Future Generation of Missionaries

BIOGRAPHY: This is a summary of research conducted by Sabreena Alfaro, Christie Snow, Nathan Stewmon, and Isabella Wood. This was a team project for MSSN 4303 Missions Strategy and Methods. An early spring break due to COVID-19 prevented these students from completing this project in time to present it themselves. My name is Ray Franklin, professor of Christian missions at Ouachita Baptist University and instructor for this course. I am in my seventeenth year on faculty. Prior to coming to Ouachita, my wife and I served for twenty-three years as Southern Baptist missionaries to Japan.

ABSTRACT: The three-self model is an indigenous approach to cross-cultural church planting that has seen significant emphasis in its 150-year history. It also has seen significant push-back. The underlying assumption of this model states that, for churches to be truly indigenous, they must be self-governing, self-propagating, and self-supporting. (Later, Paul Hiebert would add self-theologizing.) Over the years, the three-self model has given rise to the pilgrim and indigenous principles as well. However, at least in some instances, unhealthy dependencies on missionaries and theological misunderstandings have become unintended byproducts of these efforts. Can these models be improved and adapted for the future? What aspects will withstand generational changes? This paper will examine these questions from biblical, historical, cultural/sociological, and strategic perspectives. Reflecting on the past and exploring the present will create a vision for future church plants that more adequately will reflect the people within them, not the people who planted them.

2:30-2:50 Break and/or discussion

[Room #1] Q & A with the experts on publishing in missiology

[Room #2] Discussion on 10/40 Window & Islam

[Room #3] Discussion of Honor-Shame issues

[Room #4] Discussion on C-Spectrum issues

[Room #5] Why prepare students to present at EMS? (discussion led by Ray Franklin)

3:00-3:35 PM Parallel Session #5

[Room #1] – John Oh (DIU) john_oh@diu.edu

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

BIOGRAPHY: After working as an engineer and completing his seminary education, John worked as a mobilizer at a mission agency. He joined Wycliffe Bible Translators in 1998 and served as a Bible translator in Southeast Asia. He also served as the director of Korean Church Engagement and provided missions education and training. He is currently serving as the Director of External Relationships at Dallas International University. He currently resides in McKinney, TX with his wife Elizabeth and his daughter who is a junior in high school.

ABSTRACT: 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 governments. 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.

ABSTRACT: 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.

[Room #2] – Mike Morris (SWBTS) JMorris@swbts.edu

Strengths and Weaknesses of the CPM Model

BIOGRAPHY: Mike Morris is an associate professor of missions at Southwestern Baptist Seminary in Fort Worth. He served in America as a youth minister, associate pastor, church planter, and senior pastor. He also served as an International Mission Board missionary to South Korea for ten years. He helped plant five churches in South Korea and one church in Tennessee. He is the general editor for the *Great Commission Research Journal*.

ABSTRACT: In spite of the strengths of the CPM paradigm, the totality of the phenomenological descriptions of CPM methods became prescriptive, and the CPM paradigm included some misinterpretation of relevant biblical passages. The methods used by CPM practitioners in specific contexts

were misinterpreted as universal principles that would work effectively in all contexts. Both strengths and weaknesses of the CPM model should be examined. The methodology to be used in the proposed paper will involve an examination of the CPM model's strengths, which include emphases on evangelism, church planting, and indigenous leadership. The paper will also examine perceived weaknesses of the CPM model: an overemphasis on rapidity, a lack of emphasis on thorough discipleship, the encouragement to use new converts as pastors, and an overemphasis on house churches. Contrasts will be drawn between CPM principles (which are characterized by search theology) and Donald McGavran's classic Church Growth Movement principles (which are characterized by harvest theology). CPM principles will also be contrasted with the International Mission Board's current principles.

[Room #3] – Pete Unseth (DIU and SIL Intl.) pete_unseth@diu.edu

Evangelical Missionaries and Language Research

BIOGRAPHY: Pete Unseth served under SIL in Ethiopia for a dozen years. Now he is on the faculty of Dallas International University.

ABSTRACT: Missionaries (Evangelical and others) have often pioneered among languages, often those not written. For a variety of reasons and in a variety of ways, they have engaged in language research. The recognition of the importance of missionaries in language study is seen by the secular Conferences on Missionary Linguistics, the 11th having been held in 2019. (Their focus is missionary work pre-1900.) The motivation for missionaries to learn new languages has generally been simply to learn languages well enough to explain Biblical truth, often in the form of translated Scriptures. Some have limited their efforts to their own language learning, some worked to prepare materials for others to learn languages. Some have engaged in language study of various kinds to directly benefit the community of language speakers, such as dictionaries. Some have prepared materials to help others to learn about practical linguistics to equip them to learn foreign languages. A few have engaged in language study in a more academic way, doing research more pure than applied, some making widely appreciated contributions to linguistics. In difficult areas, missionary linguistics have sometimes opened doors for others. Paper highlights non-SIL work.

[Room #4] – Kimberly N. Dvorak (DTS) Kimndvorak@gmail.com and Rettland J. Dvorak (DTS) Rettland.Dvorak@gmail.com

Past and Future of the C-Spectrum: Should C4 communities be the Aim of Contextualization?

BIOGRAPHY: Rett and Kim Dvorak are currently students at Dallas Theological Seminary in the Master of Arts in Cross-Cultural Ministry program. They have two children who love going on adventures, and who have exercised great patience with their parents as they study. Rett and Kim have a passion for learning about other cultures and seeing the diverse approaches God's children use in their worship of him. They are planning to spend the summer assisting a ministry in Japan, so please pray for their family, for God's provision, and for the salvation of the people of Nagano, Japan.

ABSTRACT: For more than twenty years the "C1 to C6 Spectrum" has transformed the way evangelicals have talked about contextualization, Muslim-Background Believers (MBBs), and church planting. Many have been captivated by the concept of C5 communities, the idea that MBBs could retain their Muslim identity while following Jesus as the only One True Lord. Much of the discussion has centered around whether or not this is a biblical missions strategy. Some believe C5 to be an ideal church-planting model, but most evangelical writers believe that it is best to retain all cultural and some religious practices but leave behind one's previous religious identity (C3 or C4). However, the creator of the original C-Spectrum, John Travis, believes that both conclusions are missing the point. He believes that any Christ-centered community on the C1 to C6 Spectrum could

be ideal or non-ideal based on biblical adherence. This paper revisits the discussion by comparing C4 distinctions to biblical models and modern examples of contextualization, in an effort to foster the future creation of contextualized Christ-centered communities beyond C4 limitations.

[Room #5] – Ken Taylor (NOBTS) ktaylor@nobts.edu

The Lasting Impact of the Emphasis on Church Planting Movements (CPMs) on 21st Century Missions Efforts

BIOGRAPHY: Ken Taylor is Professor of Urban Missions and Co-Director of the Global Missions Center at New Orleans Baptist Theological Seminary. He also serves as pastor of Gentilly Baptist Church in New Orleans.

ABSTRACT: While there have been Church Planting Movements throughout Christian history, the use of the term and the emphasis on the phenomenon arose in the latter part of the 1990s and the early years of the twenty-first century. It almost goes without saying that the greatest impact of CPMs has been the hundreds of thousands of people who have come to faith in Christ and the many thousands of churches that have arisen. David Garrison, in Church Planting Movements, stated, “Without exaggeration we can say that CPMs are the most effective means in the world today for drawing lost millions into saving, disciple building relationships with Jesus Christ.” There have been other lasting impacts of CPMs beyond the impressive statistics. The purpose of this paper will be to trace the impacts of the emphasis on CPMs on the modern missions scene. Among these are emphases on Disciple Making Movements, prayer, unreached people groups, and new mission tools such as T4T and Four Fields.

3:45-5:00 Plenary #2

[Room #1] - Bill Taylor (TaylorGlobalConsult) btaylorgc@gmail.com & Michael Ortiz (DTS, ICETE) mortiz@dts.edu

“Pressing Missions Conversations: Past and Future - Part Two

Go in peace!