



## Evangelical Missiological Society National Conference 2021 Abstract Booklet

### Welcome! Here are instructions for accessing the conference Zoom sessions via printed materials:

- In all conference materials, including this **Abstract Booklet**, you can get into the various Zoom rooms via the underlined blue text.
  - For PCs, hold down “Control” while you click on the link, and the Zoom room will launch.
  - If a black box appears asking for permission, click “Open Zoom Meetings” and you’ll join the meeting.
- In addition to this booklet, you have a **Conference Schedule** where you will find a listing of all of the sessions by title & presenter.
  - On the session you want to attend, follow the column up to the top, click on the Zoom link for that track to join.
  - When you want to leave the session, just click on the red “Leave” button on the bottom of your Zoom screen.
  - Then, find your next session on the Schedule, follow the column up to the room number, and click on the Zoom link.
  - You will need to do this for each session you wish to attend unless you decide to stay in the same room for the next session.
- Plenary sessions will be conducted via Zoom Webinar, so **each plenary has its own link** (different than the Rooms 1 – 8).
- For all sessions, including plenaries, we invite you to put your discussion questions **in the chat box** during the presentation.
  - At Q & A time, moderators will read the questions from the chat box to the presenter.
  - You’re welcome to enjoy networking and further discussion during the break times, at coffee breaks, and at lunch.
- If you have **Zoom problems**, [see instructions here](#) or download Zoom again here: <https://zoom.us/download>

We’re grateful you’ve joined us, and hope you enjoy the expanded access and the inexpensive cost of participating in EMS 2021! Please consider joining EMS ([see the benefits here](#))! Don’t forget to **subscribe** to our [free newsletter](#) and **register** for updates from the [Journal of the EMS](#).

Robin Harris, PhD  
EMS President

## Friday September 17, 2021

### ~all times in Central Time~

#### **10:00-11:15 AM Plenary #1**

**Plenary #1 Zoom Link** – Joy Kim (Proskuneo Ministries) [joy@proskuneo.info](mailto:joy@proskuneo.info)

#### **Hidden Stories of Reciprocal Mission in the Glocal World**

In the current era of global migration and the world becoming glocal, I am among the wave of people on the move, which has led me to live among immigrants and refugees in a town known as “the most diverse square mile in America.” I believe in the communicative power of storytelling. Based on various experiences, I will tell stories that embody the profound truth of the gospel and an emerging intersection of arts, worship, and mission. In imagining post-pandemic world, we will ponder timely questions of how God is communicating and carrying out the *missio dei* through people on the move, and how he is shaping the body of Christ in unity and diversity by redeeming people created in the *imago dei* as our stories connect us to the bigger story God is writing through us. We will glimpse what it looks like when people in a vibrant, multilingual, multicultural community practice truly reciprocal creative collaboration, through which God transforms individuals and communities around the world, beyond local and cultural boundaries.

**Bio:** Joy is a musician, an ethnodoxologist, an arts 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” where she and her husband Jaewoo work together with Proskuneo Ministries. 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. As an ethnodoxologist, Joy hosts PÁN (Proskuneo Arts Nights) where her diverse community come together to explore creativity in different art forms. She also works with local artists and leaders to spark creativity in their own lives and ministries for the flourishing of each individual and the community they belong to.

**Response: James R. Krabill** has served for over forty years as a Mennonite Bible and church history teacher in West Africa and as a global ministries administrator. He teaches on-line courses and has authored or edited numerous works, including *Evangelical, Ecumenical and Anabaptist Missiologies in Conversation* (2008) and *Mission and Worship for the Global Church* (2013). Krabill currently serves as board chair of the Global Ethnodoxology Network and senior editor of the *Global Forum on Arts and Christian Faith*.

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

**Room 1** – Michael Lee (Wheaton College) [michael.lee@wheaton.edu](mailto:michael.lee@wheaton.edu)

### **Medium is the Message: Reflections on Disciple-Making in the Age of Social Media**

The mass adoption of social media and communication tools like Facebook, YouTube, WhatsApp, and Instagram is perhaps one of the most significant and consequential social developments, especially as it relates to how people communicate, learn, and relate to one another. Back in the 1960's, the prescient Canadian philosopher, Marshall McLuhan, a pioneer in communication and media theory, remarkably spoke about the emergence of an interconnected "global village" brought on by the proliferation of media technology (then radio and television), and famously asserted that "the medium is the message." That is, more so than the meaning and content of the message, it is the medium or the communicative tools themselves that are consequential in shaping societies and individuals by forming social norms and our patterns of interactions and behaviors. This paper will draw on McLuhan's insights and review recent research on the social impact of social media with the interpretive purpose of considering of how this might impact our mission of Christian disciple-making in our digital world.

**Bio:** Dr. Michael Hakmin Lee is Assistant Professor of Ministry & Leadership at Wheaton College. Michael, an ordained minister, completed a ThM in systematic theology and intercultural studies from Dallas Theological Seminary and a PhD in intercultural studies from Trinity Evangelical Divinity School. He wrote his dissertation on the experiences of former evangelical missionaries and pastors who abandoned the Christian faith. Michael has presented papers and published papers in the areas of the theology and philosophy of religions, race and ethnicity, and religious mobility. His interests include judo, baseball, fishing, learning how to fix things on YouTube, and coaching his three boys in various sports.

**Room 2** – Cornelia Reimer (WEA - PRN) [Cornelia.reimer@reconciled.world](mailto:Cornelia.reimer@reconciled.world)

### **Applying Peacebuilding Communication Strategies in Mission Activities**

Communicating ideas does not always come easy. This is especially true in a cross-cultural context, as mission efforts often imply. History has revealed serious mistakes of Christian agencies promoting the Gospel in violent or patriarchal ways and thus impeding their goal to transform others' lives and cultures.

Only if we take a close look at the Trinity, at God's way to interact with people and to teach them something about His kingdom, can we better intentionally apply a peacebuilding style of communicating with people. This implies a caring attitude in the first place like a true Father in Heaven, a clear concept of Who we are promoting (even modelling) and toward which goal, a recipient-oriented style of communication, and some knowledge about the whole process and our related contexts.

Peacebuilding communication strategies then can greatly enhance our missional lives and agencies/churches while portraying Christ's love and sacrifice for all and the Holy Spirit's comforting guidance to holistic peace (shalom). Our language is coined by a desire to understand the Other, by questions rather than claims or debate, and by easing statements that address needs rather than demands. We should also be made aware of our own cultural biases in order to overcome barriers in communication and to adapt our conversing styles flexibly. Kingdom people may well mirror godly behavior in words and deeds and promote human flourishing in all its components as God had it in mind, according to the Scriptures.

**Bio:** Cornelia Reimer (MA) is involved in Christian peacebuilding education plus coaching & counselling programs with the international Peace & Reconciliation Network of the World Evangelical Alliance. She is married to Prof. Johannes Reimer (a missiologist and director of the Public Engagement department of the WEA), with whom she loved to talk theology, do church planting locally and think globally, and raise their three children. Cornelia has worked as a freelance editor & translator too before she engaged as a Christian high school teacher in Germany. In her free time she enjoys her family, a good read, Nordic walking & traveling, photography, the arts and spending time with people from abroad.

**Room 3 – Johannes Reimer** (Ewersbach University) **and Manuel Boehm** (Peace and Reconciliation Network - Commission of the WEA)  
[Manuel.Boehm@reconciled.world](mailto:Manuel.Boehm@reconciled.world)

### **Music and singing – an instrument of reconciliation**

Christian Mission is reconciliatory by its very nature. This mission encompasses being, deeds and words. In fact, everything the Church of God does in the world is aiming to promote the kingdom of God concentrating on the Mission of God. Means very – the final aim stays.

One very effective means to promote God kingdom through the ages of history was singing. In fact, Christianity is a singing religion. No worship service, no evangelistic crusade happens without songs and music. The father of the European reformation, Martin Luther wrote popular songs to bring the gospel to his own people, as did the Methodists for their revivals and do the house churches in China today.

In this paper we will discuss the nature and technique of missionary communication through singing, concentrating on reconciliation as the heart of Christian mission.

**Bio:** Dr. Johannes Reimer is professor of Mission Studies and Intercultural Theology at the Ewersbach University of Applied Arts in Germany and the University of South Africa (UNISA). Reimer has published numerous books and articles on missionary communication and is the current director of the department of Public Engagement of the World Evangelical Alliance (WEA).

**Bio:** Manuel Boehm is missiologist by heart, working with Reimer as the Director of Network Development of the Peace and Reconciliation Network of the WEA.

**Room 4 – Phil Zarns** (North Central University) [pwzarns@northcentral.edu](mailto:pwzarns@northcentral.edu)

### **Bridging or Breaking: An Ethic of Communication for Missional Engagement**

Global workers must work toward bridging encounters via an appropriate ethic of communication both corporately and personally to effectively engage all recipients of the gospel. An ethic of communication for missional engagement must be biblically faithful and culturally appropriate in order to create “bridging encounters” with potential recipients of the gospel (Kraft and Gilliland 2005). “Bridging encounters” are communicative pathways that build common ground for engagement regardless of the level of agreement (Powell and Menendian 2016). Cultural consideration, engagement, and respect of participants’ ideas are demonstrated in a bridging encounter, which works well in a postmodern age that values conversation.

For four decades, missiological characterization has provided a rhetoric of the “unsaved,” “unincorporated,” and “unreached” when describing people groups. This rhetoric of “un-” may unintentionally cause breaking encounters instead of bridging encounters. Designating groups as “in” or

“out” can create a sense of “othering” between global workers and recipients of the gospel. The consequent psychological friction is detrimental to creating personal bridging encounters where the gospel is communicated in a more fluid manner (Bharvaga and Manoli 2015).

**Bio:** For the past 15 years, Phil Zarns has served Assemblies of God World Mission and the Swedish Pentecostal church focused on pioneering university and young adult ministry, planting faith communities and working academic endeavors. Currently, he locally serves as Director of Global Studies as an Assistant Professor at North Central University in Minneapolis. Katja and Phil enjoy time together with their children: Ben, Matilda, and Max.

**Room 5 – William Bjoraker** (William Carey University) [bill.bjoraker@wciu.edu](mailto:bill.bjoraker@wciu.edu)

#### **Hebrew Hermeneutics and Orality/Story**

The Jewish custodians of Scripture and the Rabbinic tradition of Scripture interpretation was and is highly oral in nature. Evangelical interpreters, teachers and preachers today stand to gain much by way of effective communication of the Word by learning from Hebrew hermeneutics. Natalie 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.

**Bio:** Dr. Bill Bjoraker has had a missionary calling to Jewish people since 1980. He and his wife Diana served eight years in pastoral and teaching ministries in Tel Aviv, Israel. He holds a PhD from the School of Intercultural Studies, Fuller Theological Seminary. He has been active in Bible storytelling and oral strategies since 2008. He is co-author with Dr. Tom Steffen (Cook School, Biola U) of *The Return of Oral Hermeneutics: As Good Today as it Was for the Hebrew Bible and First-Century Christianity* (Wipf & Stock).

**Room 6 – Crystal Hao** (GEN) [EAethnoarts@protonmail.com](mailto:EAethnoarts@protonmail.com)

#### **How the Study of Miao Cultural Symbols Contributes to the Script Development and Bible Translation (NOT RECORDED)**

This presentation centers on the study of the correlation between Miao cultural symbols and its orthography development and Bible translation. It begins with exploration of the trajectory of Miao church history and the history of Miao Bible translation. Then it goes on to explore the interrelationship between the local artistic icons and Miao written system. After that, it zooms in on the current Bible translation work and its challenges. The presentation closes with some suggestions for advancing the vitality of the Miao church communities with its arts.

**Bio:** Crystal obtained her master's degree in World Arts at DIU (Dallas International University) in 2018. She is currently based in East Asia, serving as an ethnodoxology practitioner and trainer. She is doing pioneering ethnodoxology work in her region, including resource development and contextualization, equipping, and arts advancement among ethnic groups.

**Room 7 – Star Nelson** (Sowing Seeds Of Joy, Inc.) [info@sowingseedsofjoy.org](mailto:info@sowingseedsofjoy.org)

#### **Title: The Good, the Bad, and the Ugly: My Personal Perspective on the Struggle African Americans Face in Becoming a Force in the Global Christian Movement**

Young African American Christians are increasingly interested in international mission work, according to a recent Barna survey. Sixty-one percent of black churchgoers between the ages of 18 and 35 say they could become a missionary, depending on their sense of calling, whether or not they

would be helpful, and the tasks they'd do on the field. To many, this is good news, and a welcomed possibility as a result of much prayer and sacrifice on the part of past and current black missionaries. They, as can I, attest to the struggle of wanting so much to be on the frontline, included, viewed as credible, and recognized as an asset to the Global Christian Movement.

In this presentation, I hope to address the Good, the Bad, and the Ugly: My personal perspective on the struggle African Americans face and often overcome in becoming a force in current day missions; that in spite of the struggles, God's kingdom still advances. The Good: African Americans have a rich history in missions with such notables as Lott Cary and George Liele. The Bad: Due to the lack of inclusion, diversity, and the sending out of more people of color from the USA many of those we serve, or who view America as a Christian nation, are incredulous in believing we are who we say we are, "one nation under God." The Ugly: African Americans, wanting to serve on the cross-cultural mission fields, are still today being turned away from serving in missions' agencies.

**Bio:** Star Nelson, a devout Christian, wife of one husband, parent of two, grandparent of four, is the co-founder of Sowing Seeds of Joy, Inc. (SSOJ). Sowing Seeds of Joy is a non-profit organization whose mission is to connect, train and mobilize Blacks, African Americans, and People of color (POC) for the work of the kingdom. Star is a graduate of Florida State University with a major in Criminology, minors in Accounting, Government, Psychology, and Spanish. She's a former collegiate cheerleader, and the first African American to be captain of an FSU cheerleading squad. She is a former Internal Revenue Auditor, former owner of a tax and bookkeeping business, retired Postmaster, and current Mission Mobilizer. For nearly 24 years, she, along with husband Ron, have trained and empowered more than 2,000 individuals, laypersons, pastors, and their wives, church leaders, youth, and young adults, to experience God through the medium of short-term missions, exposing them to more than 15 cultures and countries. Star's gifts and talents have allotted her opportunities to be a bridge between the body of Christ and the world's hurting communities. Her efforts and endeavors of faith have catapulted her into a total commitment to the Global Missions Movement. Diversity, Inclusion in missions, Training Institute, Missionary Certification Program, Women on Missions, Marriage, Family and Missions for the glory of Christ Jesus.

**Room 8 – Moses Parmar** (Evangelical Fellowship of India) [mosesparmar@gmail.com](mailto:mosesparmar@gmail.com)

### **The Challenge of Communication in North India: Assessing the Barriers**

Christianity in India is old, and tradition holds that one of the disciples of Jesus Christ brought the good news. From the 13th century the Christian faith has existed in North India, and both Catholic and Protestant Missions have invested heavily in making the gospel known through either a 'Charity' or a 'Comprehensive' model of mission. However, the percentage of Christians is very abysmal, about 0.1 percent, and except for some rural and 'marginalized communities' or some primal tribes, the message of the gospel continues to be a stranger. This presentation reviews the barriers and challenges being faced in communicating the gospel in North India, and it will address a range of issues: the worldview(s), the availabilities of multiple soteriological paradigms, the religiosity and pluralistic approach to the divine, the prevalence of both compromising and contextually astute approaches in communicating the gospel, and the growing threat of fundamentalism.

**Bio:** Born in a second-generation Christian family, Moses came to the saving knowledge of Christ at the age of 17 through a student bible study. After completing his studies, he joined Operation Mobilization (OM) and served for 32 years in various capacities. He completed his term as the director of OM North India in 2016, and then served with the India Mission Association (IMA) as associate director for three years. He transitioned to its mother network, the Evangelical Fellowship of India (EFI), where he now serves as Director of Program and International Development. Moses has worked and networked with leaders across India, in the field of missions and human rights. A frequent speaker, Moses travels



extensively in India and internationally. Moses has been married to Sushma for 30 years and they have a son (Setu), and a married daughter (Shama) with a grandson. Moses and Sushma make their home in Lucknow, North India.

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

**Room 1** – JT Matthews (Independent) [jtmattthews@protonmail.com](mailto:jtmattthews@protonmail.com)

### **Communicating for the Frontiers: The Impact of Communication and Technology on Mission in Restricted-Access Contexts in the 21st century**

The ubiquitous adoption of social media and the massive increase in the abilities of artificial intelligence in the last 3 years have vastly increased the difficulty and danger of doing mission in restricted-access contexts. This presentation will show what the capabilities of AI are, and an approximation of their extent in both the public and the private sector. Then we will discuss how that has impacted mission in restricted-access contexts where the government is anti-Christian or anti-mission. Finally, we will discuss what steps we can take as church leaders, missionaries, scholars, and average Christians to minimize these risks for believers and workers in some of the world's most challenging contexts.

**Bio:** JT Matthews is a long-time development worker in restricted-access contexts. He has worked primarily with the poor Muslim, Hindu, and Buddhist communities in Southeast Asia, but he has also consulted with indigenous-led organizations in the Middle East and North Africa. He has graduate degrees in theology and economics, and paid for his education working as a computer programmer.

**Room 2** – Joan Wise (Missional University) [joanmwise@gmail.com](mailto:joanmwise@gmail.com)

### **Seeking Enculturation through Filial Piety among Vietnamese Evangelicals: Modifications on Schreiter's Ethnographic Model**

Qualitative research as ethnography is utilized in modifying Schreiter's contextual model (which seeks the development of inculturation) in examining the practice of Vietnamese Evangelicals. An enculturation model seeking indigenous enculturated traits which are implicitly accepted and practiced by Vietnamese Evangelicals is a more effective means of bridging cultural and spiritual divides between Evangelical practice and indigenous ancestral veneration practices than acquired acculturated practices. Filial piety, as an internal disposition, or a filial habitus, continues to be the central enculturated trait as an authentic expression of Christian practice, and is more efficacious than acculturations learned through Western Evangelical dogmas. This research evidences the fact that Vietnamese Evangelicals not only continue to inculcate filial disposition as a central virtue, but implicitly express it as an enculturated Christian trait in ecclesial and personal practice. An enculturation model more effectively reveals potential cultural bridges for the building of local theologies than Schreiter's model of beginning with acculturation and subsequently creating inculturations as a means of developing local theologies.

**Bio:** Joni Wise has been a missionary among the Vietnamese and ethnic minorities in the Mekong Delta for over 30 years. She recently finished doctoral work at Oxford Centre for Mission Studies, doing ethnographic research among Vietnamese Evangelicals and non-Evangelicals focusing on filial piety and the means of using this enculturated trait as a bridge-building concept for the gospel message. She has recently begun a position with Missional University teaching in areas of church planting, and the cross-cultural issues surrounding this, as well as teaching qualitative research.

**Room 3 – Adam J. Suter** (Columbia International University) [Adam.Suter@ciu.edu](mailto:Adam.Suter@ciu.edu)

**How to Disagree: Lessons from Timothy of Baghdad for Conversations with Muslims (NOT RECORDED)**

What does Christ-like communication between Christians and Muslims look like? How does one have difficult conversations involving disagreement without diluting the Gospel or engaging in debate, resulting in broken relationship? For almost 1400 years, followers of Christ have lived their lives with Muslims. Unfortunately, for much of this time, the love of Christ has been absent. It seems it is difficult to not err in the extremes of syncretism or polemics. From early on until today there are multiple examples of Christians failing in these ways, choosing passivity or war, to peaceful interaction. There is a historical preference for debate rather than dialogue, for battle over bridges. What if there is another way? Early within Christian history stands Timothy I of Baghdad, Patriarch of the Church of the East. Living under Muslim rule, and leader over the golden age of one of the most significant mission forces in Church History, Timothy engages in a two-day conversation with Caliph al-Mahdi, ruler of the Muslim world. This interaction shows it is possible to live at peace, have deep theological conversations, disagree and still honor one another. It is possible to be fully Christian without falling into syncretism or polemical debate. We will learn from Timothy how to disagree with our Muslim neighbor while maintaining relationship. This paradigm for disagreement with Muslims will lead to enduring relationships so that Muslims can experience the love of Christ presented in word and deed. This is how the Gospel can be received by our Muslim neighbors.

**Bio:** Adam Suter is a second year Ph.D. student in Intercultural Studies at Columbia International University. He is studying the two-day conversation between Patriarch Timothy I of Baghdad and Caliph al-Mahdi in order to present a paradigm of peaceful dialogue for Muslims and Christians today. Adam believes it is possible to remain authentic to the Gospel without debate or battle with Muslims. The bridge-building approach of Timothy provides an opportunity for all of us to follow Christ and love our Muslim neighbor well. Adam lives in Atlanta, GA with his wife and three children. He enjoys connecting Christians to Muslims and diving deep in spiritual conversations.

**Room 4 – Joseph Handley** (Asian Access) [jhandley@asianaccess.org](mailto:jhandley@asianaccess.org)

**Communication for Polycentric Mission Leadership**

The prioritization of communication is crucial for our complex and multi-polar world: “At the personal level Christians communicate God’s Good News polycentrically with others across the world, share the evangel with others in mentoring and discipling relationships.” This is not merely a means of Gospel witness. Rather, communication also entails an embodiment to incarnate that which is being shared. As Polycentric Mission Leadership gains traction as a theoretical model for mission leadership, effective communication is imperative.

**Bio:** Rev. Joseph W Handley, Jr., Ph.D. (@jwhandley) is the president of Asian Access. Previously, he was the founding director of Azusa Pacific University’s Office of World Mission and lead mission pastor at Rolling Hills Covenant Church. He co-led one of the first multi-national high school mission congresses in Mexico City in 1996 and is a contributing blogger for the Billy Graham Center’s Gospel-Life Blog. Joe serves on the International Orality Network leadership team and on the advisory teams for the Nozomi Project, BiblicalTraining.org, and DualReach as well as the board for Relgnite Hope. Joe strives to develop leaders for mission movements.

**Room 5 – Tom Steffen** (Biola University) [tom.steffen@biola.edu](mailto:tom.steffen@biola.edu)

**Evidence that Demands a Cast of Characters: The Role of Character Theology**



Why do many Bible teachers at home and abroad immediately pursue propositions when interpreting a Bible story? Why do many Bible teachers make Bible propositions so situationless? So eventless? Does not such a hermeneutic do a great disservice and injustice to the narrative genre, thereby minimizing meaning of a story?

While there are a number of theologies presently taught, e.g., biblical, systematic, natural, narrative, historical, long ago, the West crowned systematic theology “king.” The king of theology tends to prefer placing abstract doctrines under a limited number of categorized theological topics that answer the questions the West deems necessary to ask and answer. Any new emerging theologies are simply placed under one of the preexisting categories thereby ensuring continued control of Truth. While systematic theology certainly offers helpful benefits, it also includes a number of weaknesses, not unlike all theologies.

In this paper I will argue for the need for an additional type of theology, possibly a “queen.” This theology offers more concreteness to help offset illusionary abstractness, more holism to tie the flailing fragments together offering a unified whole, more demonstration that enlivens clinical definitions, more lived experience that gives cold confirmations incarnational credibility, more relationality that provides rational a residence. I call this character theology. Character theology, composed of a cast of Bible characters, serves as the mother of meaning, modelling, modification and memory.

**Bio:** 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. Related publications include *Reconnecting God’s Story to Ministry*; *Worldview-based Storying*; *The Return of Oral Hermeneutics* (with Bill Bjoraker).

**Room 6 – Rocelyn Madinger** (Institutes for Orality Strategies and SIL-P) [roce.anog@gmail.com](mailto:roce.anog@gmail.com)

#### **Identity, Arts, and Gospel Proclamation in the Philippines**

In an archipelago of more than 7,000 islands and 100 languages, it is not uncommon for many Filipinos to struggle with knowing or accepting one’s cultural-linguistic and personal identity. This article tells the story of how engagement with the arts and Scriptures confronted some of these struggles and paved the way to a stronger sense of identity in Christ. We look through the eyes of three representative Filipinos from the capital city to a minority language or tribal community. It examines the different types of engagement: 3-month Ethnomusicology & the Arts program, 2-week Basic EthnoArts course, and a 5-day community EthnoArts workshop, and how encounters with the arts helped them receive and proclaim the gospel and impact individuals and communities around them.

**Bio:** Rocelyn (Roce) Anog Madinger serves with the EthnoArts team of SIL Philippines. She and her husband lead the Institutes for Orality Strategies based in Manila, Philippines. They share 2 daughters, 3 grandsons, and a granddaughter all living in the US.

**Room 7 – Jessica Brooks** [jnbrooks3@gmail.com](mailto:jnbrooks3@gmail.com) and **Lionel King** [lionelkingphd@gmail.com](mailto:lionelkingphd@gmail.com) (Columbia International University)

#### **The Black Church & the Missio Dei: Christianizing Christians**

David Walker, a fervent Christian and a fiery voice within the antebellum period, writing in his infamous Appeal to the Colored Citizens of the World in 1829, provided what historian Herbert Aptheker concisely summarizes as “the first sustained written assault upon slavery and racism to

come from a black man in the United States” (Aptheker 1971, 41). While this is true, Walker’s Appeal was also a scathing critique of American Christianity, particularly that among his antebellum white brethren, intertwined with a missiological perspective that has been unique to the African American Christian experience and especially to that of black evangelicals. It is no secret that African American missionaries are not numerous within global missions organizations. Quandaries into why this is have produced manifold reasonings, such as financial barriers and historically discriminatory practices among missions organizations, to name a few. However, this paper seeks to concentrate on a theological tradition within African American Christianity that has focused the *Missio Dei* within the American context. Walker, as others in this tradition, regarded the Christianization of American Christians as the pressing missiological imperative.

**Bio:** Originally from SC, Jessica graduated with her MDiv from Nyack College's Alliance Theological Seminary in 2017. While at Nyack, her degree focus was on Bible and Theology, with a concentration on the Hebrew Bible. She went on to pursue a ThM in Church History from Princeton Theological Seminary. Her research and thesis project centered on the shaping of the antebellum black church and Afro-Christology. From there, her studies have taken her to Columbia International University, where she is currently pursuing a PhD in intercultural Studies, focusing her dissertation around the history of the antebellum black evangelical experience. Last but not least, she is a proud graduate of Howard University – her foundational undergraduate institution and the place where she first became a disciple of Christ.

**Room 8 – Will Wilkerson** (Dallas International University) [damsontart@protonmail.com](mailto:damsontart@protonmail.com)

#### **The Heart of Arts on the Frontier (NOT RECORDED)**

In the daunting task of communicating the gospel on the frontiers of God’s kingdom, where barriers are often the greatest, “ethnoarts” provides a way to open ears, eyes, and hearts. This presentation will offer examples from the field on how engaging peoples on the frontier through local arts assists gospel messengers in several key ways: First, esteeming local arts builds trust with locals by expressing honor and care for their culture. Second, learning local arts yields unparalleled insights into the hearts and minds of local friends. Third, facilitating the creation of local arts enables gospel truth to travel into unreached communities in ways that are inoffensive and even heartily welcomed by recipients. This task is not just for “artists” among us but for all who are willing to lay down their lives for those who have never heard.

**Bio:** Will Wilkerson serves with his family among Muslims in the Caspian Sea region using media and the arts. His special interests are in music, dance, and filmmaking. Will holds MAs from Biola University (Intercultural Studies) and from Dallas International University (Ethnoarts).

### **1:00-1:45 PM Lunch**

**Room 1** - Journal of EMS; Great Commission Research Journal; EMQ; Missiology; Ethnodoxology; Journal of Language, Culture, and Religion

**Room 2** - Publishers: William Carey, IVP, Wipf & Stock, Baker, Urban Loft

**Room 6** - Jaewoo Kim (Proskuneo Ministries) - Book celebration: *Willingly Uncomfortable Worship: A worshipping community practicing hospitality and friendship* (in Korean) is a collection of essays and stories of a diverse worshipping community located in “the most diverse square mile in the U.S.” Jaewoo Kim shares his journey of transitioning from a mono-cultural to a multicultural context, following the call of cultivating a Jesus centered, multicultural worshipping community. This book is about loving the strangers, creating safe spaces for diverse cultural expressions, and building friendship that leads to mutual transformation in the community. It also talks about practical ideas of how Ethnodoxology is applied in a diverse context.

**Bio:** Jaewoo Kim is a multicultural worship leader, songwriter and a persistent alongsider for diverse young creatives. He serves in public relations and ministry development at Proskuneo Ministries, which aims to help the body of Christ to see, live and share the vision of Jesus-centered, multicultural worshipping communities around the world. He spoke at Urbana Missions Conference, Fuller Seminary Chapel, and the Missions Korea conference. Recently he published his first book, *Willinging Uncomfortable Worship*, in South Korea. He and his family live in Clarkston, Georgia, where over sixty languages are spoken within a 1.5-mile radius.

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

**Room 1** – Mark Simon (Biola University) [marksimon.biola@gmail.com](mailto:marksimon.biola@gmail.com)

#### **Go Where The People Are: Social Media and the Gospel (NOT RECORDED)**

More than half of the world's population uses social media, and the numbers are rising rapidly. This offers an unprecedented opportunity for world evangelism, but it is not without risk. Current literature demonstrates that while social media offers many benefits, the use of many social media platforms may lead to compulsive or addictive behaviors that are harmful to the user's overall well-being. An effective strategy for cross-cultural evangelism over social media must be both relational and relatable (contextualized). Five best practices are discussed, including prayer, how to choose the right platform, strategic planning based on the audience and platform, choosing the right audience, and attracting attention through compelling content.

**Bio:** Mark Simon has more than 25 years of cross-cultural leadership experience in the fields of Information Technology, Leadership Development, and Christian Ministry, including 15 years serving as a missionary and regional strategy leader in East Asia. He holds a B.S. in Information and Computer Science from the University of California, Irvine, an M.A. in Human Services Counseling from Liberty University, and is currently pursuing a Ph.D. in Intercultural Studies from Biola University's Cook School of Intercultural Studies. Mark is blessed with three children and one wife.

**Room 2** – Wayne Dye (Dallas International University) with Sally Folger Dye (Dallas International University) and Danielle Zechariah [wayne\\_dye@diu.edu](mailto:wayne_dye@diu.edu); [sally\\_dye@diu.edu](mailto:sally_dye@diu.edu)

#### **"Ask of me": Ways to appeal to felt needs that lead to spiritual depth**

Felt needs were often used in the Bible, particularly by Jesus, as reasons to follow God. In fact, when people think their real needs are not met by God, they often look elsewhere, turning away from a relationship with Him in the process. In this paper, we describe honest, non-manipulative ways to use the needs people feel to encourage them to respond to the Gospel and continue growing in faith. We show how to discover felt needs and mistaken ways people try to meet them. We then show the ways that God can meet their needs and how to turn their hearts toward God. Recognizing that there must be much more to Christian teaching, we call attention to Kraft's "Christian encounters" approach to the additional teaching needed.

**Bio:** Sally Folger Dye is a recently retired Scripture engagement teacher at DIU. Before that, Sally was an anthropology and then Scripture engagement consultant with SIL for 40 years, co-leading seminars in those fields in many countries. Sally has an MA in missiology from Fuller Theological Seminary. She and her husband, **Wayne**, have thought through their ideas together and can no longer untangle how those ideas developed.

**Room 3 – Mark Harlan** (Dallas International University) [mark\\_harlan@diu.edu](mailto:mark_harlan@diu.edu)

**The Role of Ishmael in the Divine Drama (NOT RECORDED)**

Muslims see Ishmael as the progenitor of the Arab peoples, view themselves as his spiritual progeny, and esteem him as the exemplar of submission to God. In contrast, Christians typically view him as the tragic result of Abraham's impatient faith, a cursed "wild donkey of a man" and a source of enduring conflict between Arabs and Israel. These contrasting perspectives impact attitudes, relations and communication between Muslims and Christians. An accurate understanding of Ishmael's role in God's plan in scripture can enhance communication of the gospel to Arab and Muslim peoples. Prominent points in that plan include:

Gen. 16:12 is not a curse upon Ishmael, but a promise of blessing.

While Ishmael is not the agent of covenant fulfillment, he is a partaker of its blessings (Gen. 17).

His descendants will be the first nations to come to Jerusalem to offer their wealth in worship in the millennium (Isa. 60), a prophecy whose initial fulfillment occurred at the birth of Christ.

The magi (Matt. 2) were most likely Ishmaelite Arabs, not Persians.

Paul did not go to Arabia to reflect, but to launch his first mission to gentiles.

While mission to Jews had theological priority before gentiles (Rom 1:16), among gentiles, Ishmaelites had priority.

Other important implications for mission follow."

**Bio:** Mark Harlan is a graduate of the U.S. Air Force Academy, holds a Master of Theology from Dallas Theological Seminary and a PhD from Fuller School of Intercultural Studies. During almost two decades in the Arab world and Africa, he served in church planting, field leadership, humanitarian aid and theological education. Having served on the faculty of various Christian colleges and universities, he has often traveled internationally to teach on Islam and ministry among Muslims. He currently directs the Abraham Center at Dallas International University where he teaches Islamic studies. He and his wife, Christine, have three children and one grandchild.

**Room 4 – Phil Davis** (Columbia International University) [contactphildavis@gmail.com](mailto:contactphildavis@gmail.com)

**Knowing when to drink coffee: A case study of (mis)communication in intercultural partnership (NOT RECORDED)**

Intercultural communication entails inherent challenges, challenges that are often readily apparent in intercultural interactions between individuals. This paper, however, presents a case study of miscommunication in an intercultural partnership that occurred in two broader spheres: the ministry that resulted from the partnership and the interdenominational exchange that initiated and supported that venture. After years of assumed mutual understanding, an acute crisis unearthed deeply divergent values and expectations among longtime partners. Borrowing from host-context cultural symbols, the case study highlights two "coffees" – the coffee of relationship and the coffee of agreement. On the micro level, a perceived rejection of the coffee of relationship served to highlight the significant but often less apparent communications pitfalls in professional, metropolitan contexts among participants of shared language, vocabulary, and education. On the macro level, the case suggests the importance of strenuous communication before initiating an intercultural partnership - before sharing the coffee of agreement. This mutually self-sacrificing process is essential to forming the intercultural zone of relationship and understanding upon which the shared endeavor depends. Topics treated include verbal and nonverbal communication, authority and persuasion, oral histories, honor, accountability, and patronage.

**Bio:** Phil Davis lives and works in the Middle East, where he has been engaged in holistic community ministry among Muslims for the past seven 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 – John Ferch** (Spoken Worldwide) [johnferch@spoken.org](mailto:johnferch@spoken.org)

**Integrating Critical and Relational Realism through Story**

This paper examines the tension between Paul Hiebert's paradigm of Critical Realism and Enoch Wan's more recent proposal of Relational Realism, and proposes that the two can be integrated through the use of story (narrative) as a relationally-driven type of sign to complement the words and propositions that form the basis of Hiebert's early expressions of critical realism. Stories, it is argued, provide a framework for a relationally-oriented epistemology that can complement the more analytical approaches to logic that tend to dominate in Western thought. This bridge between relational and analytical approaches to knowing may pave the way towards more effective and more biblical global missiological collaboration.

**Bio:** John Ferch serves as Oral Bible Translation Consultant/Trainer with Spoken Worldwide. In this role, he mentors indigenous translation teams in oral preference cultures around the world. This is an intensely relational process as translation principles are developed entirely through oral exegesis and experiential learning. Prior to joining Spoken, John served for six years at Alaska Bible College, where he learned the importance of orality while training indigenous Alaskan ministry leaders in the formal academic context. John holds a Doctor of Intercultural Studies from Western Seminary, as well as M.Div. and BA degrees from Moody Bible Institute. He lives in St. Louis, MO with his wife Katie and their three children.

**Room 6 – Héber Negrão** (Evangelical Missionary Linguistic Association) and **Jhonny A Nieto Ossa** (ALDEA) [heber\\_negrão@wycliffe.org.br](mailto:heber_negrão@wycliffe.org.br); [jhonnyandersonn@gmail.com](mailto:jhonnyandersonn@gmail.com)

**Indigenization in ethnoarts workshops in Latin America**

This session will introduce the practice of ethnoarts workshops in indigenous contexts in Latin America. We will point out its challenges and strengths, the relationship between methods and cultural worldviews, and the usual outcomes we have achieved.

**Bio:** Héber Negrão has his MA in Ethnomusicology (UFMG). Currently, he is doing a Ph.D. in World Arts at Dallas International University. He is a member of the Global Ethnodoxology Network (GEN) and the Evangelical Missionary Linguistic Association (ALEM), where he serves as Coordinator of Anthropology and Ethnoarts. In addition, he founded the Asociación Latinoamericana de EtnoArtes (ALDEA) and recently joined the Communications Team of the Lausanne Movement.

**Bio:** Son of missionary parents, Jhonny Nieto Ossa grew up in the Amazon jungle, studied music and theology, is the director of ALDEA (Latin American Association of Ethnoarts), developing programs for the teaching of ethnodoxology in Latin America. With his wife is the director of missions in the Oasis (Christian and Missionary Alliance) in Puerto Rico, Jhonny is finishing his book *An introduction to the search for a Latin American ethnodoxology in the midst of the conflict*.

**Room 7 – Mark A Saunders Sr.** (Wellspring of Hope) [marksr@wellspringofhopellc.com](mailto:marksr@wellspringofhopellc.com)

**Confusion, Suspicion, and Animosity: Non-Verbal Behavior and Communication in Cross-Cultural Interactions**

Mission workers, trained by mobilization organizations, learn how to move thousands of miles away, deny themselves the comfort of home, and love those who are culturally and ethnically different. However, the ethnic bias personified by too many mobilization organizations toward their fellow American citizens is rarely addressed. This deep chasm of incongruence between what is said verbally, and the non-verbal behavior towards their African American counterparts, brings confusion. The potential African American missionaries who are being sold the ideology of traveling the world to love others to Christ by those whose non-verbal behavior is not lovely is quite confusing. This confusion can turn to suspicion about the motives and intentions of the White missionary because the African American does not experience brotherly love from their fellow Caucasian missionary. If this incongruence persists, animosity may arise. Non-verbal communication that is incongruent with acceptance and equality present as microaggressions, prompting the African American missionary to feel that international mission is more of the same prejudice and bias experienced in day-to-day life in the United States. Therefore, it is necessary to determine the etiology of non-verbal bias, acknowledge that it exists, and provide training to eliminate non-verbal communication and behavior in mission work that serve as microaggressions.

**Bio:** Mark A. Saunders, Sr. holds degrees from Liberty University, Lynchburg, VA (Ph.D. in Counselor Education and Supervision, BA in Psychology); and a master's degree in Marriage, Couple, and Family Counseling from Regent University, Virginia Beach, VA, from which he also earned a certificate in Clinical Mental Health Counseling and where he now serves as assistant professor. Mark is most proud of his wife and family and is passionate about helping others in their goals for their family. He has worked with numerous organizations that work both socially and ministerially in building up the family and family system. Mark met his wife Linda at Purdue University over thirty years ago. Mark and Linda have three adult children who they raised in South America and two adopted adult children and their families. They lived and worked in South America for 15 years with underserved families and street children and persons who live in perpetual crisis. During this time Mark worked with couples both domestically and internationally. The insights gained from cross-cultural work underscores how Mark works with couples, viewing each couple within their unique set of relationship parameters and mode of functioning. These insights aid in the customization of care for each couple while using evidence-based therapy, bringing hope and healing to the marriage, couple, and family. Mark's experience with cross-cultural living and training has opened the door for him to work with many cross-cultural marriages and inter-racial families. As a counseling educator Mark enjoys research and his contributions include publication in the *Journal of Sex & Marital Therapy* (2020), presentations on open sexual communication between married couples (2021), multicultural competency (2020), and online counselor education (2020). One of his future goals as an educator is to work with international non-governmental organizations to train workers and international students in family counseling. Mark is a member of the Association for Counselor Education and Supervision, the American Counselors Association, Students Association for Counselor Education and Supervision, International Association of Marriage and Family Counselors, and is group training and travel coordinator for Ambassadors for Christ Ministries. He lives in Concord, Virginia, with his wife Dr. Linda P. Saunders.

**Room 8 – Leith Gray** (SIL International) [chicopost@gmail.com](mailto:chicopost@gmail.com)

**Honorifics in Bible Translation: A Perspective from the Arab World (NOT RECORDED)**

In recent years scholars have investigated cultural dimensions of honor and shame, its implications for missiology, and even in the exegesis of Bible texts in their ancient eastern contexts. It should come as no surprise that honor/shame dynamics will come into play when translating the Bible. In this paper I will focus specifically on what have been dubbed “honorifics”, which are employed in many languages to encode power, prestige and holiness differentials. I examine the use of honorifics in different varieties of Arabic, and in particular how they are employed in



religious texts and everyday discourse among Muslims, as compared with Christian Arab usage both historically and in the present. Finally, I discuss the implications for Bible translation for ordinary Arab audiences.

**Bio:** Leith has worked in Bible translation in West Asia and North Africa for over 20 years. In collaboration with local colleagues, he works to communicate the message of the Bible through the arts, new media, and the printed word. He is a consultant with SIL International, and holds a B.Sc. in International Relations from Georgetown University, and a Master of Arts in applied linguistics from the American University in Cairo.

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

**Room 1** – Rebekah Querfeld (Dallas Theological Seminary (Student)) [rzimmerman888@gmail.com](mailto:rzimmerman888@gmail.com)

### **Ministry to the Minotaur: The Need for Focused Communication Training to Reach Online Communities**

Humans are social beings, but the internet has changed the way they communicate. With the rise of online community-building platforms such as dating sites, blogs, chat rooms, and social media, the church is faced with new ministry fields. One of these thriving online communities is the Massively Multi-Player Online Role Playing Game. In these games, individuals from around the globe gather together to achieve a goal, but in doing so develop real relationships with people they may have never met face-to-face. While the complex worlds in these games are easily accessible, few Christians engage them for the sake of Christ's kingdom, often arguing that relationships cannot be genuine if all communication goes through a screen. Online Communities are here to stay, and discipleship within them requires new communication methods, but are seminaries training leaders to use them? Do ministry training programs prepare Christian leaders to disciple others using primarily online communication? This paper seeks to examine the potential for future online ministry in platforms such as MMORPGs and to highlight the need for theological education which trains leaders in communication methods designed for these new mission fields.

**Bio:** Rebekah Querfeld is a student at Dallas Theological Seminary studying in the Master of Theology program. She also serves as the Upper School Coordinator at Coram Deo Academy's Dallas Campus. In this role, she coordinates logistics and events for the middle and high schools and teaches the World History and Missions course. When Rebekah is not teaching or studying herself, you can find her walking her dachshund, throwing clay on the wheel, or enjoying a board game with her husband, Philip.

**Room 2** – Matthew Henning (Trinity Evangelical Divinity School) [zmhennin@tiu.edu](mailto:zmhennin@tiu.edu)

### **Conversing with Unique Identities: American Muslim Youth in a Multi-Cultural, Religiously Plural World (NOT RECORDED)**

Today, the Church is seeing the growth of Islam in North America. Much of their youth are second and third generation Muslim Americans. Different from their parents, they are growing up in a globalized, multi-ethnic, religiously plural society. Their identities are being formed by numerous competing sources. The American church is often confused by these hybrid identities and communication becomes complicated. This paper observes four tensions faced by the American Muslim Youth: 1) Interpreting Law, 2) Politics, 3) Progressive Ideology, and 4) Islamophobia. Through these observations, details are presented that explain the complicated nature of growing up as a Muslim in America. If the Church hopes to engage the American Muslim Youth and communicate the message of Christ clearly, it must first understand the tensions they face in America. By understanding these tensions, the church will develop a greater ability to pursue meaningful and beneficial communication. In light of these understandings, three missiological conclusions are given: 1) Let them be seen, by recognizing and honoring accomplishment, 2) acknowledge wrongdoing, by owning our theological and eschatological fallacies, and 3) draw toward them, both individually and corporately through multi-ethnic approaches.

**Bio:** Matt Henning is a PhD student in Intercultural Studies at Trinity Evangelical Divinity School. His research focus is within college ministry as it relates to Christian and Muslim interaction. More specifically, the Muslim and Christian understanding and interpretation of law in modern society. Matt has been on staff with Cru (formally Campus Crusade for Christ) for 15 years. For 6 years Matt lived in Bosnia-Herzegovina, working with college students within a war-torn Muslim/Christian context. Currently, Matt works at the University of Illinois Chicago, home of the largest Muslim Student Association in America, where he has extensive interaction with students of several Muslim backgrounds. Matt and his wife Erin have three children, ages 6, 4, and 2.

**Room 3 – John Cheong** (Asian Centre for Mission) [eaglexian@gmail.com](mailto:eaglexian@gmail.com) and **Rochelle Scheuermann** (Wheaton College Graduate School) [rochelle.scheuermann@wheaton.edu](mailto:rochelle.scheuermann@wheaton.edu)

**The Character of the Incarnation in the Dynamics of Preaching with Translators: Principles and Practices**

In missions, preaching is one of the central elements in the communication of the gospel. However, when difficulties are seen in preaching to audiences whose primary language and culture differs from a monolingual and monocultural preacher, the use of translators is a quick and common solution. Even so, few homiletical and missiological literature has fully examined the theological foundations, homiletical practice and missiological implications that exist in the dynamics that occur when preachers and translators work together during the preaching event. This presentation will discuss a theology, practice and missiology of preaching in that communication event and suggest the incarnation of Christ as the key bridge that furnishes sound principles for healthy kerygmatic dynamics among preacher-translator partners when proclaiming the gospel.

**Bio:** John Cheong has a PhD in intercultural studies from Trinity International University. He has served in three mission contexts in Asia and North America, ministering among the Chinese, Malays and diaspora Muslims. He is the research and teaching associate at-large for the Asian Centre for Mission in Southeast Asia and a senior lecturer, writer and consultant in missiology and intercultural studies. He has co-edited or published six books, and written over sixty articles in the areas of Islam, contextual theology, globalization.

**Bio:** Rochelle Scheuermann is Associate Professor of Evangelism and Leadership and program director of three master's degrees at Wheaton College. She holds an MDiv from the Assemblies of God Theological Seminary and a PhD in Intercultural Studies from Trinity Evangelical Divinity School. She is an ordained minister, a former church planter, and is finishing her 10th year in higher education. Her research interests include preaching and culture, disability and mission, and theology of mission.

**Room 4 – Stan Nussbaum** (SYNCx.org) [stannussbaum@gmail.com](mailto:stannussbaum@gmail.com)

**Curiosity and Communication: Case Study of "Pure Jesus" Contextualization in Central Asia**

This paper describes a Central Asian, locally controlled contextualization process in a small house church network. The process appears to be moving along the lines advocated by evangelical missiologists like Michael Stroope and Jay Matenga, and a century ago by Roland Allen. A key feature of the process is the creation of curiosity. This deliberate technique, a conscious alternative to apologetics as conceived in the West, opens the way to substantial, friendly, yet challenging religious discussions through which a small but growing number are coming to Christ. The paper will describe how contextualized theological concepts and organizational structures raise curiosity and neutralize common local objections to forms of Christianity that carry a strong stench of foreignness. Several short examples will illustrate the method and its fruit in three areas--surprising statements about Muslim practice, surprising statements about Christianity, and surprising acts of kindness and honorability. This case study is

possible because of an unusual 15-year friendship between an indigenous leader who has no formal theological training and a Western missiologist with no missionary service in the region, no Russian, and none of the local language. The insider supplied the description of the movement, usually by narrating stories; the outsider abstracted ideas from the stories, checked the abstractions with the insider, and related them to relevant missiological discussion.

**Bio:** Stan Nussbaum is in the "capstone" phase of his career as a missiologist, and our God of surprises is drawing a lifetime of disparate experiences and gifts together for him in a fascinating way. What is coming together? His desire for innovation in mission, especially in the way the biblical story is summarized and communicated; his ability to think at the paradigm level; his passion to connect evangelism with discipleship; his life-long interests in African indigenous churches, orality, and proverbs; his desire to contribute to the spread of the gospel among least reached peoples, and even his love for small, mountainous countries! His most important cross-cultural relationship is with a leader of a house church network in a Central Asian country where he has never lived, and the friendship thrives on weekly Zoom calls plus a visit every year or two. Who would have believed it? His paper will give us a glimpse of what God is doing.

**Room 5 – Enoch Wan** (Western Seminary) [ewan@westernseminary.edu](mailto:ewan@westernseminary.edu)

#### **Orality for Relational Transformational Growth**

Transformational growth is a matter of "becoming." For Christians, personal ("koinonia") and collective growth ("ecclesia") are transformational changes that include two dimensions: vertical and horizontal. The dynamic relationship between orality and transformational growth is explored in this presentation in terms of three key components: being, belonging and becoming.

**Bio:** Enoch Wan is a research professor of Intercultural Studies, the Director of Doctor of Intercultural Studies & Director of Doctor of Education Program, Western Seminary, Portland, Oregon, USA, and the Executive Vice President of Administration, Evangelical Missiological Society.

**Room 6 – Jacob Joseph** (South Asia Institute of Advanced Christian Studies) [jacobkudiyil@hotmail.com](mailto:jacobkudiyil@hotmail.com)

#### **Designing worship in India for communicating with 'the heart'**

India is one of the most complex countries in the world with its huge religious and cultural diversity. It is also a place that made many western missionaries confused with its close relationship with religion and culture. Many worship designers from the Western world came to India and attempted to create 'heart' worship for the people of the land. Although Indians appreciated it greatly during the presentation many attempts never received acceptance in the church. Many of the indigenous attempts by certain churches to create heart worship also were not well accepted in the culture. If you look closely even some of the indigenous church movements like Pentecostalism are becoming more and more western and people seem to be very content with those forms of worship. Why are Indian Christians not interested in indigenous worship forms that can speak to their heart? In this presentation, I hope to focus on the reasons behind the failure of past attempts of developing heart worship in India. I also would take time to look at the Indian perspective on arts in worship especially in the area of choosing music. Although an Indian may not speak about acceptable and unacceptable musical forms in worship, particular art forms are accepted and not accepted in religious contexts. Although this varies from culture to culture, we can draw some general observations that can help to design heart worship in India.

**Bio:** Jacob Joseph serves the Lord with the South Asia Institute of Advanced Christian Studies (SAIACS). Before he joined SAIACS he served 23 years in Dehradun with Luther W New Theological College (NTC) as the Dean of School of worship and Music. He graduated with a master's in church

music with honors in Hymnology from Southern Baptist Theological Seminary in Louisville, Kentucky and completed his Doctor of Ministry degree in worship studies from Gordon Cornwell Theological Seminary in Massachusetts. God used him to start one of the first church music training programs in North India at NTC, and the first church music training program under the Senate of Serampore College, one of the largest accrediting bodies in the area of theological education. There, he launched arguably the first credible church music program in the country to incorporate indigenous music training. He understands his calling to be a music educator and developer of worship and music training programs in India. His book *The Contextualization of worship in India: An ethnodoxological approach*—was published by ISPCK in 2019. He has written a few articles in the *Mission Frontiers* journal and in *Worship and Mission of the Global Church: An Ethnodoxology Handbook*, published by William Carey Library in 2013. He is married to Bitha and blessed with four boys Aaron, Nathan, Ethan, and Jaron.

### **Room 7 – Dorothy King (Independent)**

#### **Women in White: Who Are the Missionaries?**

In the Black Church tradition, there were always women in white who were known as missionaries. They were part of an established missionary society or loose collective of women volunteers who cared for the people of the church and the community. Though not often crossing cultural barriers, these women carried out the mission of God in various ways combining exhibiting God's love practically while pronouncing God as the One worthy of worship. These women in white participated in the transformation of individual lives, quite often the catalyst and implementers of backyard missions. They also impacted society as a whole by engaging in social movements such as the civil rights movement. These women in white may have been a formidable force in cross-cultural missions. However, hindrances to their participation, including the messages of white missionaries in white who implied and sometimes declared segregation in cross-cultural missions, negatively influenced any thoughts of involvement. What can we glean from the missionaries in white that will be helpful today as we desire to see missions to anyone, anywhere, by all the varieties of peoples in the body of Christ?

**Bio:** Dorothy M. King is a retired teacher who poured into the lives of high school and college students for over 40 years sharing the love of Christ while explaining the intricacies of chemistry, physics and biology. She has served as a Deaconess, Sunday School teacher, women's ministry leader and missions society leader in local churches for over 50 years. She has served as an itinerant missionary in Turkey and participated in several short-term missions trips.

### **Room 8 – Savitri Koli (Independent) [obc.ykoli@protonmail.com](mailto:obc.ykoli@protonmail.com)**

#### **The Language of Blessing: Thinking and Talking More Biblically (NOT RECORDED)**

How do we meet the challenge of communicating our mission and message to a post-colonial, globalized, interconnected world truthfully and winsomely? By thinking and talking differently. Beyond the obvious need to drop militaristic, colonial, harvesting, hunting and fishing metaphors, is there a biblical mandate with attendant metaphors and vocabulary that would communicate to the peoples of the world something they would eagerly embrace as good news? In an increasingly connected world how do we communicate with integrity to both church and unchurched audiences? This presentation drawn from experience in both North America and South Asia will, with practical examples, make the case for thinking and talking differently all the way from the sending communities to the receiving communities, whether those are from within the same culture or from different ones, so that we "don't give [unnecessary] offense to Jews or Gentiles or the church of God." - 1 Cor. 10:32 (NLT)

**Bio:** Savitri Koli is global servant, involved in the work of blessing the nations for the last 26 years, more specifically in South Asia and to the South Asian diaspora.

### **3:15-3:45 PM Coffee Break**

**Room 1** - Hot Chocolate with Scott Moreau & Bob Priest

**Room 2** - Coffee with Michelle Raven & Linda Saunders

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

**Room 1** – David Dunaetz (Azusa Pacific University) [ddunaetz@apu.edu](mailto:ddunaetz@apu.edu)

#### **When Technology Does More Harm than Good: Technostress in Missionary Contexts**

Although computer-mediated communication has contributed to the missionary enterprise by making the transmission of information easier and more efficient, the negative consequences of technological innovation in communication need to be considered. Technostress is the psychological discomfort people feel when interacting with technology, such as the pressure to respond quickly to emails and text messages, to post regularly on social media, or to master and use a new app. Missionaries are prone to experience technostress and the accompanying detrimental effects on ministry and family. A review of the literature clarifies when missionaries are most likely to experience this phenomenon and what can be done to reduce the negative consequences.

**Bio:** Dave Dunaetz (DUN-its) is Associate Professor of Leadership and Organizational Psychology at Azusa Pacific University, California. His research focuses on interpersonal processes in Christian organizations. He was a church planter in France for 17 years with WorldVenture where he and his wife led two church plants and helped a third church grow beyond missionary dependence. He is the book review editor for *Evangelical Missions Quarterly* and the Editor-in-Chief of the *Great Commission Research Journal*.

**Room 2** – Robert Gallagher (Wheaton College Graduate School) [robert.gallagher@wheaton.edu](mailto:robert.gallagher@wheaton.edu)

#### **Jesus Speaking with an Aussie Accent: Communicating the Gospel in Australia**

In this paper, I explore how to contextualize the Christian gospel in contemporary Australian society. The historic and geographic origins that shaped the nation's culture are examined, especially the attitude towards the Church of England, the overriding Protestant denomination. Further, I discuss various aspects of Australian culture, such as the manner of conversation, egalitarianism, disrespect of authority, mateship, and interpersonal relationships; and contrast these general cultural features with the Anglican Church of Australia to aid in our understanding of society's feelings towards Christianity today. Finally, the paper suggests an approach to the gospel of Christ taking into consideration the cultural values and beliefs outlined, which highlights the concept of mateship, and proposes alternate contextualized models and features for the Christian faith in Australia.

**Bio:** Robert L. Gallagher (Ph.D., Fuller Theological Seminary) is a professor emeritus of intercultural studies at Wheaton College Graduate School in Chicago where he has taught since 1998. He has served as the president of the Midwest Mission Study Fellowship (2019-20) and the American Society of Missiology (2010-2011), a cross-cultural educator in Oceania (1984-present), and a pastor in Australia (1970-90). His most recent publications include co-editing with Edward L. Smither *Sixteenth-Century Mission: Explorations in Protestant and Roman Catholic Theology and Practice* (Lexham

Press, 2021), and co-authoring *Christ among the Nations: Narratives of Transformation in Global Missions* (Orbis Books, 2021), *Breaking through the Boundaries: God's Mission from the Outside In* (Orbis Books, 2019), and *Encountering the History of Missions: From the Early Church to Today* (Baker Academic, 2017).

**Room 3 – Jerry Ireland** (University of Valley Forge) [jerry.ireland00@gmail.com](mailto:jerry.ireland00@gmail.com)

**Proclaiming Mercy, Practicing Salvation: St. Basil's Practical Theology of Evangelism and Social Action**

This paper explores the unique contributions of Basil of Caesarea to the church's evangelistic and compassionate mandate. Especially interesting in Basil's approach to these is the way in which his preaching often centered on the biblical necessity of mercy, which he understood as evidence of salvation. Understanding how these emphases worked together in Basil's theology provides insight into his understanding of discipleship and speaks to the contemporary church that continues to wrestle with how to balance these two aspects mission.

**Bio:** Jerry M. Ireland (PhD) serves as department chair for ministry, leadership, and theology and intercultural studies at the University of Valley Forge (Phoenixville, PA). He has written and edited several books including *For the Love of God: Principles and Practices of Compassion in Missions* (Wipf & Stock 2017) and his most recent, *The Missionary Spirit: Evangelism and Social Action in Pentecostal Missiology* (Orbis 2021). Prior to his current position, he and his wife served as missionaries to Africa for over 12 years.

**Room 4 – Ria Martin** (Western Seminary) [ria.martin@westernseminary.edu](mailto:ria.martin@westernseminary.edu)

**Kapwa: A Filipino diaspora response to marginalization in missions**

As projected by historians like Philip Jenkins and Mark Noll, the global shift in Christianity posits the Philippines to become the third or fourth largest Christian community on the planet by 2050 (Jenkins, 1). For Filipinos, missionary opportunities will be broader, expanding the work in Asia and the global north. Despite the Filipinos success stories in missions, marginalization is imminent. This presentation introduces a redemptive cultural trait of Filipinos, *Kapwa*, as a Filipino diaspora response to marginalization in missions.

**Bio:** Ria Llanto Martin is a doctoral candidate of Intercultural Studies at Western Seminary. Her dissertation examines interculturality in campus ministries and explores challenges and opportunities on Filipino diaspora missions' engagement in the global north. While in the Philippines, Ria received her MA in Christian Leadership from Every Nation Leadership Institute, a Graduate Diploma in Intercultural and Urban Studies from Asian Theological Seminary, as well as her MA in Early Childhood Education from De La Salle University. She worked in student ministry and cross-cultural missions for fifteen years. During this time, she moved to Seattle to initiate and direct a diverse campus ministry with Every Nation Campus. Her engagement with both local and international students (from Ghana, Afghanistan, China, Nepal, Myanmar, Eritrea, Japan, Vietnam to name a few) led her to believe that the intercultural field is becoming an important calling to bridge cultures in this era of globalization.

**Room 5 – Mark Snowden** (Snowden Ministries Int'l) [SnowdenMinistries@gmail.com](mailto:SnowdenMinistries@gmail.com)

**Orality in the West**

We have a mixture of people who are far from a relationship with Jesus in the West. Just as one size does not fit all, generic presentations that treat all lost the same rarely produce a harvest. Yet, we buy what worked over here. And we'll try what might have worked over there. By ignoring learning preferences – specifically oral or literate – an evangelistic approach is often unnecessarily confrontational or doesn't relate to their thinking preferences. We just can't keep blaming hard hearts among the lost. As disciple-makers under Jesus' Great Commission, we're the ones



that must change. We must effectively cross into the world of those who are far from God. Meanwhile, they're looking for anything that will fill their empty spiritual void. This session confronts worldview issues that drive the need for disciple-making oral methods in a post-modern, secularized, and post-church culture. It is geared to pastors, missionaries, and those boldly taking the Gospel to those immersed in Western thought. Here's your opportunity to kick the tires on the Orality car and imagine what it would take to drive oral methods among people who might appear literate, but actually have an oral learning preference. This session is meant to be practical and describe how oral methods, especially Bible Storying, are being used in churches. You'll hear about testimonies of practitioners who find oral methods as an answer to disciple-making. There is a planned time for Q&A, so don't be shy!

**Bio:** Mark is a world-class trainer and speaker on orality. He was the project coordinator for *Making Disciples of Oral Learners*. He and the late Avery Willis co-authored *Truth That Sticks*. That book led him to blog on TruthSticks.us. Mark also served as the editor and one of the writers of "Orality in America." Mark continues to develop small group Bible studies using oral methods that are geared to a Western worldview. Mark has served primarily in Southern Baptist missionary training roles with the IMB, the North American Mission Board, two Baptist state conventions, and the Cincinnati Area Baptist Association. He leads Snowden Ministries International. He loves to travel having visited 56 countries and 47 of the United States. He and his wife, Mary Leigh, live in Cincinnati.

**Room 6 – Roch Ntankeh** (Faculté de Théologie Évangélique du Cameroun (FACTEC)) [rntankeh@gmail.com](mailto:rntankeh@gmail.com)

#### **Local arts and the missionary task in Cameroon**

Local arts, including music, are increasingly valued and appreciated as an important tool in the service of God's mission today. However, it is important to note that this is not always true for all. Indeed, Cameroon, a country in Central Africa characterized by its cultural diversity and otherwise called "Africa in miniature" seems to have a long way to go in the use of local arts for missionary work. Although local arts are not rejected by the churches and even by Christians, very little is done in the mission field to revitalize local arts. Yet, taking into account the identity character, the communicative and emotional capacity of the local arts could make them not only appropriate but privileged tools for the missionary task in the Cameroonian context. In this presentation, I will begin by taking stock of the situation of local arts in the churches in Cameroon before analyzing some obstacles to their revitalization and finally concluding with some suggestions.

**Bio:** Roch Ntankeh (PhD) is a professor at the Faculty of Evangelical Theology of Cameroon (FACTEC) where he teaches missiology and ethnodoxology. Between 2005 and 2015, he served as General Secretary of the Cameroon United Worshippers. He currently works as an arts consultant for several organizations and focuses more on the development of French language resources for the teaching of ethnodoxology in the francophone zone.

**Room 7 – Lee P Christian Jr** (City of Hope Family Worship Center, Cleveland, OH) [pastorchristian.cohfwc@gmail.com](mailto:pastorchristian.cohfwc@gmail.com)

#### **Global Missions in the Context of Urban Missiological Needs: Answering a Global Calling While Reaching American Cities**

The Great Commission, a calling to evangelize the world, records the Lord's instructions clearly, to reach every people group and make disciples from all nations. In America, churches that are predominantly African American are glaringly absent from the mainstream missiological efforts. Hopkins notes, "According to a 2020 report, the Southern Baptist Convention's International Missions Board—the largest sending agency in the world—has 3,700 career missionaries and only 0.35 percent are African Americans" (Hopkins, 2021). What are some of the reasons for this disparity? Is the urban church absolved from the call to evangelize the world? This paper will explore the missiological context of urban ministries

and their call to serve among the least of those in their community, examine some of the reasons urban ministry pastors and leaders do not make foreign missions their priority, and investigate the parallel universes of foreign and domestic (urban) missions. Finally, the question is posed, “Is there a need for a greater number of African Americans in global mission?”

**Bio:** Pastor Lee P. Christian, Jr. holds a B.S. from North Carolina A&T State University and a M.Div. in pastoral counseling from Liberty University. He serves as the Sr. Pastor at the City of Hope Family Worship Center in Cleveland, Ohio. Pastor Christian has a heart for the people of God and is desirous of building God’s kingdom by enthusiastically and faithfully teaching and preaching the word of God. Pastor Christian married Delsa Simmons in 1991. They have 2 adult children and one grandson.

### **Room 8 – Ron and Carolyn Klaus** (Hope in View) [ron@hopeinview.org](mailto:ron@hopeinview.org)

#### **The Model is the Message**

Marshall McLuhan’s maxim, “The Medium is the Message,” from his book of that title in 1967, has proved abundantly true in the years since. Our missions experience over the last 27 years has led us to conclude that the model used in establishing missions work may equally determine the message that recipients get. How we work speaks louder than what we say. We examine models of learning, training, community, of payment for those in ministry, and how these affect the recipients of that ministry. We will present the testimony of some of our Ethiopian colleagues who have graciously shared their experience in these areas. We also show how the structure of ministry can actually change the meaning of the terms we use to communicate. Finally, we present a model of ministry that we believe communicates what God wants to accomplish among his people, and that has proven effective both in Ethiopia and the USA.

**Bio:** Ron Klaus is a professor-of-engineering-turned pastor. Carolyn Klaus is an internal medicine physician. After some missions work in other countries, they have acted as “alongsiders” for movements toward Jesus in Ethiopia since 2004, working with Protestant, Catholic, Orthodox, and Muslim followers of Jesus. Both have taught in Ethiopia’s largest seminaries; both have also worked long-term with leaders of rural movements toward Christ, mentoring them as they have started many hundreds of small interactive discipleship groups. Since the Klauses first came to Ethiopia they have been able to observe the natural development of movements under various conditions. They have come to believe that the initial model of ministry has greater impact on the future of these movements than almost any other factor.

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

### **Room 1 – Hannah Nation** (Center for House Church Theology) [hannah@housechurchtheology.com](mailto:hannah@housechurchtheology.com)

#### **Pursuing Textual Community with a Chinese House Church Movement**

The new Center for House Church Theology (CHCT) seeks to foster and promote the international publishing of theology from gospel movements in contemporary, urban China. Many missional efforts have been dedicated to translating important Western theological works into Chinese; however, the goals of CHCT are different. First, it seeks to encourage theological writing by Chinese house church pastors and theologians to be used within indigenously led networks. Second, it seeks to translate this growing corpus of Chinese theology into English in order to help the Chinese house church speak to the global church. Particularly during the Covid-19 pandemic when travel to and from China has been significantly restricted and also while persecution of religion in China is on the rise, CHCT maintains that significant partnership between Chinese house churches and Christians in the Western world must be fostered and maintained through shared textual community. To the extent Christians in Western contexts share their abundant textual resources with the majority world, they are likewise called to hear and learn from Christians in

other global contexts. This paper examines the relationship between CHCT and the pastors it works with as a case study for building intentional, missiological, textual community. I highlight certain CHCT projects and ways to continue expanding the vision for textual community. I also discuss the origins of the idea of “textual community,” as defined by literary historian Candy Gunther Brown.

**Bio:** Hannah Nation currently serves as the Managing Director of the Center for House Church Theology and as the Content Director for China Partnership. Her first book, a collection of sermons preached by Chinese house church pastors during the Covid-19 pandemic, is anticipated in April 2022 with Kirkdale Press. She is also publishing the house church manifesto of Wang Yi with Intervarsity Academic at the end of 2022.

**Room 2 – Rochelle Scheuermann** (Wheaton College Graduate School) [rochelle.scheuermann@wheaton.edu](mailto:rochelle.scheuermann@wheaton.edu)

**Not Whole Without Us: Including People with Disabilities in our Understanding of the Church, the Gospel, and the World**

The Lausanne Movement famously organizes Evangelicals around the need for “the whole Church to take the whole gospel to the whole world.” Years of reflection on what this means has led the movement to make more and more explicit statements about who is included in mission, what that mission looks like, and to whom that mission is directed. In its most recent statement, the Cape Town Commitment expressly calls for the us 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” (The Lausanne Movement 2010, 37-38). This is the first time that people with disabilities are explicitly included in this evangelical conversation and yet, though it has been over 10 years since Cape Town, scholarship on what this means in terms of theology, ecclesiology, and missiology remains underdeveloped. This article explains why disability must be part of our understanding of whole Church, whole gospel, and whole world, and will suggest that when it is, we will change the ways in which we talk about and do mission.

**Bio:** Rochelle Scheuermann is Associate Professor of Evangelism and Leadership and program director of three master's degrees at Wheaton College. She holds an MDiv from the Assemblies of God Theological Seminary and a PhD in Intercultural Studies from Trinity Evangelical Divinity School. She is an ordained minister, a former church planter, and is finishing her 10th year in higher education. Her research interests include preaching and culture, disability and mission, and theology of mission.

**Room 3 – Phil Wagler** (World Evangelical Alliance Peace & Reconciliation Network) [phil.wagler@reconciled.world](mailto:phil.wagler@reconciled.world)

**The Body Tells the Tale: Communicating the Gospel Through the Reconciled Local Church**

A human body tells a tale. Unhealthy habits, past trauma and lack of personal care communicate something to the world around us. Our bodies reveal whether we are whole or not. The local church is the expression and presence of the body of Christ. Have we considered deeply enough what tale the body tells? The New Testament contends for a reconciled local church where habits, trauma, practices of self-care are taken seriously precisely because reconciled church health is crucial for the integral and credible communication of the gospel in the world. This is even more important the more local the church is, for it is in our local context where people see Christians and experience the body of Christ. In this paper we will explore the bodily life of Jesus as a window of understanding the importance of healthy, reconciled local church life for the effective communication of the Gospel. In Jesus' body we discover practices and postures that help the body of Christ, his church, tell the tale of the Good News of the Kingdom of God.

**Bio:** Phil Wagler serves as North American Network Coordinator for the Peace & Reconciliation Network (WEA) as well as a local church pastor in Kelowna, British Columbia where he is privileged to practice what he preaches. Phil has served in local church, mission agency and Christian higher

education ministry and with his amazing wife are parents to six children. Phil believes the ministry of reconciliation is at the heart of God's mission for his church. He is a published author of numerous columns and articles and the book *Kingdom Culture: Growing the Missional Church*.

**Room 4 – Larry Caldwell** (Sioux Falls Seminary) [lcaldwell@sfseminary.edu](mailto:lcaldwell@sfseminary.edu)

**Communicating the Gospel: How Much Knowledge of Jesus Is Enough Knowledge for Salvation? Towards a "Recommended Salvation Allowance"**

Conversion and communication are indelibly linked, as Romans 10:14b makes clear: "...And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching?" Both the hearing and preaching spoken of by Paul here in this communication encounter involves some transfer of knowledge of Jesus from the communicator to the hearer. But just how much knowledge of Jesus is essential for an individual to understand prior to his/her conversion experience? In other words, how much "Jesus knowledge" is enough salvation knowledge for conversion to happen? The answer to these questions will be examined in three parts. Part 1 will examine current views on the basic "Jesus knowledge" that is considered necessary for conversion. Part 2 will examine conversion and the question of "Jesus Knowledge" as found in the book of Acts. Part 3 will examine conversion as point and/or process and implications of this for the question of "Jesus Knowledge." Finally, based on the preceding analysis, some of the basic "Jesus knowledge" elements that are necessary for a "Recommended Salvation Allowance" will be put forth for Gospel communication, especially in light of the challenges that new religious movements, emerging churches, and insider movements are bringing today to some parts of Christendom.

**Bio:** Larry W. Caldwell is Chief Academic Officer and Dean, and Professor of Intercultural Studies and Bible Interpretation, at Sioux Falls Seminary in Sioux Falls, SD. In addition, he is 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 5 – Chesed Dent** (Liberty University / Global Studies) [cdent6@liberty.edu](mailto:cdent6@liberty.edu)

**The Grand Narrative Worldview: A Narrative Inquiry into the Impact of Biblical Metanarrative Teaching in Liberty University's School of Divinity Global Studies Program (NOT RECORDED)**

There is limited research and literature on the effectiveness of narrative-centered academic learning environments that utilize biblical metanarrative as a tool for teaching. Literature exists showing that story is an effective tool within education, within discipleship, and within training for cross-cultural effectiveness. This narrative inquiry research study focused on Liberty University's Global Studies Program, a program that overlaps these distinct areas into one platform. Global Studies uses the power of story through the Grand Narrative of Scripture to teach students academic content, equip them as messengers of God's Story, and help them assess and understand their own narratives within a larger context. This study explored how interns at Liberty University perceived the Global Studies program's teaching of the biblical metanarrative. Through a narrative inquiry study, research showed the Global Studies program's teaching of the biblical metanarrative has impacted the lives and personal narratives of Global Studies interns at Liberty University in ways that go far beyond the academic endeavors of the program. Grand Narrative teaching deepened students' understanding of Scripture, gave them an understanding of the story in which they play a part, gave them a

framework for placing other learning, and strengthened the Global Studies program as a community. This metanarrative worldview contributed to Global Studies being not only a knowledge-based learning environment, but also a transformational discipleship environment.

**Bio:** Chesed Dent is the Director of Global Studies Internships and an adjunct professor at Liberty University. Her work primarily focuses on equipping, sending, and debriefing students who complete international internships in various locations around the world. She also teaches classes on intercultural communication and orality. While she teaches and trains on many different subjects related to overseas work, her passion is rooted in understanding and teaching the Bible as one story. That framework has become foundational in all of her teaching. Chesed was recently married and is very thankful for a husband who will listen to her talk about how cool the Torah is.

**Room 6 – Ruth Labeth** (GEN & École de Théologie Évangélique du Québec in partnership with FTSR ULaval, Québec) [ruth.labeth@eteq.ca](mailto:ruth.labeth@eteq.ca)

#### **Struggling to be creole: A case study of musical contextualization in French Caribbean Evangelical Churches**

Evangelical communities in the Caribbean increasingly seek the reconciliation of faith and culture. Traditional music styles originating from Africa, while spurned until recently, are now becoming in some local churches, a promising source of worship liturgy, well-adapted to the cultural context of the worshipper. Two examples of musical contextualization (texts and music) will illustrate ways in which Guadeloupean Christians are opening up to cultural awareness through the incorporation of indigenous musical idioms in the Church. Since traditional musical styles, and especially those performed in Creole language with the use of drums and dance, were condemned by earlier missionaries and church-goers, it comes as no surprise that this new way of praising brings tension among local Christian communities. This paper maintains that the controversy over such a change of musical practice, while more appropriate with the cultural identity of the Creole worshipper than the one brought by the North American missionaries, has its roots in a complex identity context coming from post-colonialist attitudes. This paper will attempt to explain the anthropological and theological reasons behind this conflicted issue, demonstrating how this process of church music contextualization aspires to a Creole identity which values both its African and European musical heritages.

**Bio:** Ruth Labeth has served on several pastoral staffs in varying roles (youth, women, music ministries) over twenty years of ministry. She has also been involved in theological education teaching in seminaries in Canada, in France, and in the Caribbean. She earned a Master in Music (University of Strasbourg, France), a Master of Divinity (Toronto Baptist Seminary, Canada) and a Doctorate of Theology from the Faculté Jean Calvin (Aix-en-Provence, France). Her doctoral research has taken her into the worlds of ethnodoxology, creole cultures and inter-culturality. Presently she lives in Montreal and teaches at the Quebec School of Evangelical Theology in partnership with Laval Université.

**Room 7 – Mark Wenger** (ReachAcross) [director.us@reachacross.net](mailto:director.us@reachacross.net)

#### **The Myth of the Self-Sustaining Ministry and Its Negative Impact Upon Global South Partners: A biblical apology for interdependent commitment**

Much emphasis upon sustainability and many stated objectives to achieving "self-sufficiency" for personnel, members, projects or ventures in Mission has been the concern of many over the years, whether in profit or not-for-profit structures, whether as explicitly Business as Mission, or for purpose of inclusion or expansion of Western organizations into greater partnerships with Global South believers and structures. However, are such concerns found in scripture, or are they primarily practical outworking of the predominant worldview of those initiating these efforts? What are the scriptural foundations for and practical theological underpinnings for collaborative work of the Body of Christ across cultures that do not presume dominant culture values? Primarily through an examination of the teachings of Paul, the first cross-cultural missionary of the Church that

was thrust out from the synagogue and temple of Jewish faith, this presentation will offer a working concept for a more intentional interdependence among Global South partners and those from the West. The presenter is just such a Western worker, as are a majority of his colleagues in the organization with which he has served for five years, while the ideas shared in this presentation are the result of biblical exegesis and organizational developments that came from stimulating interaction with Global South partners who have given most helpful critique as we have sought to change our posture as “From the West to the Rest” organization to one that is far more accurately engaged in sending and enabling workers “From Everywhere to Everywhere” for purpose of Great Commission witness among Muslim peoples.

**Bio:** Raised by missionary parents in Costa Rica and Mexico, Mark first taught English as a Second or Other Language in China, Zimbabwe, the USA, and South Korea before answering the call to teach English composition, research, and literature at Columbia International University. Having served as an associate professor for 17 years, Mark stepped into what he anticipated to be an interim role as the executive national director for ReachAcross in 2016. Five years in, he has abandoned his pursuit of a Ph.D. in English, Composition and Rhetoric, and instead is devoting his energies to serving the organization as it continues to go through a period of significant growth and development (tripling in the number of personnel both nationally and worldwide, and more than doubling in financial resources). Recreationally, Mark enjoys river kayaking, cooking (especially Korean BBQ or Southern BBQ), photography, and travel.

#### **Room 8 – Stephen Coats** (SIL International) [stephen\\_coats@sil.org](mailto:stephen_coats@sil.org)

##### **Relational principles for media engagement with Muslim populations: a view from the studio**

A very real barrier to effective media production in the Muslim world is often not reflected on the screen or through audio speakers. After years of cross-cultural media production for Muslim populations, I am convinced the challenge of communication is less technical or linguistic, and far more relational. If one tunes their ear to mother tongue Bible translators and the production team from Muslim society one will hear the voice of broken trust. As a consultant I spend a lot of time healing cross-cultural hurt. Unhealthy relationships between cross-cultural team members will not represent Jesus, the Master Communicator, and they choke our ability to impact Muslims with the good news. This session will explore practical principles to enhance our trust connections with Muslims. It will offer an effective framework --- a media production process --- that is people focused rather than product oriented, one that promises greater Kingdom impact.

**Bio:** Stephen M. Coats is an international media consultant with SIL international. He spent five of his formative years with his family amidst the rich culture of Sana’a, Yemen. His interest in story, filmmaking and the media was cultivated in high school, and it led to him obtaining a Bachelor of Arts in Communications with an emphasis on Radio/TV/Film at Biola University. He continued pursuing his passions in a variety of media production and story development roles at Warner Brothers Television, Sony Pictures Studios, Craig Anderson Productions, & Kevin Gill Productions. Since 1999 Stephen has served with SIL International, currently as an International Media Consultant, and he is the Director of Sabeel Media, A Wellspring of Media Arts, which has produced creative media for Muslim populations across the globe.

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

#### **Room 1 – Song (Joseph) Cho** (Hampton University) [joseph.cho24@gmail.com](mailto:joseph.cho24@gmail.com)

##### **Understanding the Written Word through Popular Culture in Japan (NOT RECORDED)**

“Then you will know the truth, and the truth will set you free.” Thus says Jesus in the Gospel of John. How can one grasp the wonderful, marvelous Written Word of God? My presentation has to do with the role of art in understating the Gospel message. It is Tim Keller who wrote that “we can’t



understand truth without art” (It Was Good). The imaginative nature of art allows us to understand and engage abstract concepts. Just as Jesus uses vivid metaphors to describe the Kingdom of God, the use of art in the area of missions can be particularly useful in Japan where less than one percent of the population is Christian. Using appropriate metaphors drawn from popular culture can help facilitate the presentation of the Gospel in a way that deeply resonates with Japanese audience.

**Bio:** Dr. Song (Joseph) Cho is an Assistant Professor of Spanish at Hampton University. His research interests include biblical allusions in literary texts, mission studies, and anime/manga. He has published articles in various academic journals including *Persuasions: The Jane Austen Journal*, *Flannery O'Connor Review*, *Willa Cather Review*, and *Evangelical Missions Quarterly*. Recently, he gave a talk (virtual) on “The Bible in American Popular Culture” for the Museum of the Bible in Washington DC. He is currently pursuing an MA in English Literature.

## **Room 2 – Linda P. Saunders** (Ambassadors for Christ Ministries) [Linpar263@gmail.com](mailto:Linpar263@gmail.com)

### **A Case Study: Communicating a Missions Theology through the Prism of the Black Church**

The Black missionary – as an anomaly – has become a well-known and thoroughly researched fact. However, the particulars surrounding the absence of the Black church in the global missions enterprise remains an obscurity enmeshed in both historical and contemporary complexities. For the traditional Black church, global missions is rarely an option, it is either “backyard missions” or global missions, but rarely both. And for the majority of Black churches, the option is to remain in the fight on the home front. Vaughn Walston contends, “they [the Black church] cannot see the needs of the world because they are focused on the needs right next door.” This is a contemporary challenge within the modern evangelical missionary movement – born out of the Black church’s missional world view – and is worthy of a thorough examination. This case study articulates how the Black church’s missions theology is uniquely positioned to “thrive” in backyard missions at the expense of global missions; and how this juxtaposition of the Black church’s theology and her missions theology communicates her missions praxis.

**Bio:** Linda P. Saunders, PhD, MDiv, MA has served as a career missionary in South America for more than 17 years (Linda and her family lived in Venezuela for almost 15 years). Her passion is to equip and involve African Americans (especially young adults) in global missions. Linda has published several articles with the Evangelical Missiological Society (EMS) where she serves on the leadership team. She is an adjunct faculty member at CIU and an adjunct professor at Liberty University. She is also a multicultural consultant for Wellspring of Hope, LLC in Lynchburg, VA and Community Faith Partners of Ithaca, NY. Linda and her husband reside in Virginia and love spending family time with their children and grandchildren.

## **Room 3 – Xenia Chan** (Wycliffe College)

### **Hearing Echoes in Canon and on Turtle Island: The Isaianic Discourse, Matthew, and Contextualization Considerations for the Witnessing Community**

This paper will examine Matthew 3:1-12 and its use of the Isaianic discourse, proposing Matthew's use of the Isaianic discourse as a case study for new avenues for missiology on Turtle Island. Beginning with methodology, this paper will first briefly discuss the use of intertextual readings within biblical, theological, and missional theologies. Following, Isaiah 40, in light of the Isaianic discourse, will be discussed. Before turning to Matthew proper, there will be a brief discussion of the use of Matthew in mission theology. Matthew 3 will then be discussed along with the Matthean author's appropriation of the Isaianic discourse. Finally, per Matthew's usage of the Isaianic discourse, some concluding thoughts will be given regarding what it might look like to hear echoes on Turtle Island in our contemporary context.

**Bio:** Xenia Ling-Yee Chan is a PhD student in Old Testament at Wycliffe College (University of Toronto) and serves as a pastor at Selah, an online church planted at the beginning of the pandemic. She has previously worked in politics, journalism, and parachurch and church ministries, and is a proud alumna of both the University of Ottawa and the Seminary at Tyndale University.

**Room 4 – Timothy Hatcher** (Dallas International University / SIL International) [tim\\_hatcher@diu.edu](mailto:tim_hatcher@diu.edu)

**Leveraging Multilingualism for Increased Ministry Impact (without having to learn multiple languages): Translanguaging Theory and Methodologies**

Members of multilingual communities conceptualize language differently than monolinguals do. Many church planters and Bible schools model monolingual approaches to engaging with the Bible. Multilinguals, however, prefer an unbounded, performative approach to languages that reflects their dynamic, hybridized identities; one term for this is translanguaging. Translanguagers make meaning by using words from their full linguistic repertoire. Using translanguaging theory and methodologies pioneered by multilingual educators, missions agencies can connect people to Scripture in ways that more naturally correspond to the language practices of many multilinguals. These innovative approaches do not require missionaries to learn every language represented in their community or classroom, but rather offers ways to leverage existing language resources in simple ways to increase ministry effectiveness by mirroring the natural language use patterns that already exist within host communities.

**Bio:** Tim and his family have served with Wycliffe Bible Translators and SIL International for 22 years in Bulgaria, Russia, Central Asia, and the Caucasus. He serves as a Scripture Engagement Consultant for SIL and is the chair of the Applied Anthropology Department at Dallas International University where he teaches missiology and Scripture engagement. Tim also leads Freedom Ascent - an addiction recovery ministry focused on oral audiences.

**Room 5 – Romerlito C. Macalinao** (AGST Philippines, Wycliffe Associates) [dean.romer@agstphil.org](mailto:dean.romer@agstphil.org)

**Orality and Theological Education**

Orality and Theological Education is an affirmation of and a response to a great need in advancing the Great Commission. The densest concentration of Unreached Bibleless Oral people groups lives within the location popularly known as the 10/40 Window - spanning Asia and Africa. It is also the home to the greatest cultural diversity of ethnolinguistic communities and world religions. This could still be frontier of global missions. Since the majority of the Unreached People Groups are Oral cultures and most often Bibleless, what kind of theological education preparation is needed to raise up scholar-practitioners for this work? Who should be teaching? What is the curriculum design? How would classes be taught? Who are the learners? What are the measures of success? What are the partnership opportunities? AGST Philippines has caught the vision and will be launching the ThM/PhD in Orality Studies in partnership with the International Orality Network (ION). This first of a kind program in the world of theological education at this level and in this region had taken more than a decade of nurturing, but together with Orality practitioners and servant leaders worldwide, we have been given a Kairos moment to join the Lord of the harvest to raise workers for the harvest field.

**Bio:** Romerlito C. Macalinao (EdD) is an ordained minister and serves as DEAN of AGST Philippines, a consortium of 8 Evangelical and regional seminaries offering 11 post-graduate degrees; Director of Global Networks, Wycliffe Associates; a member of the Global Leadership Team, International Orality Network; Associate Professor and Research Consultant of the Asian Seminary of Christian Ministries.

**Room 6 – Younhee Deborah Kim** (A.C.T. International / Arts in Mission Korea) [artsmission.kr@gmail.com](mailto:artsmission.kr@gmail.com)

**Cloaked communication: Empowering women through fashion and design in East Africa**

The most important factor in communication is that meaning is delivered. In general, language is a representative tool of communication. But people can also communicate in ways other than language. If the purpose of communication is to “deliver meaning,” then various expressions that can convey meaning and message become a tool of communication. Art can do that.

This presentation will offer examples from field experience of how communication takes place through the forms of fashion and design. I would like to share about communicating with African women and sharing the gospel/biblical message with them through the process of utilizing their creativity and artistic talent.

**Bio:** Younhee (Deborah) Kim is on staff with A.C.T. (Artists in Christian Testimony) International as an arts advocate and ethnodoxologist. She has worked in Africa since 2010 as an arts missionary. She leads worship and arts seminars and arts workshops for local people including women. She is the director of Arts in Mission Korea, a mission organization that mobilizes and trains Korean Christian artists for God's Kingdom and cross-cultural mission, providing quality training that integrates arts and mission, shares models and stories of art missions around the world, and connects people with resources and opportunities.

**Room 7 – Kurtran Wright** (Trinity Evangelical Divinity School) [kurtran@onechurchhome.org](mailto:kurtran@onechurchhome.org)

**The Significance of Blackness in Dominican Republic Short-Term Mission Work**

This presentation is a preliminary exploration of the differences between predominantly black American short-term mission teams and all-white American short-term mission teams in the Dominican Republic. To encourage black churches to send more missionaries, predominantly white evangelical denominations and mission-sending organizations most frequently underscore their belief that black missionaries have a distinct advantage when sharing the gospel with many indigenous people groups. They emphasize that black missionaries empathize with oppressed and impoverished people groups more than white missionaries. Furthermore, they argue because African Americans are free from the baggage of colonialism that hinders many indigenous people from receiving the gospel, they can more effectively reach people groups with similar experiences. These arguments seem persuasive, however, are they true? In this presentation, I will discuss my initial attempts to answer this question and the broader question of: “How do race and ethnicity impact intercultural engagement and effectiveness in short-term missions?”

**Bio:** Kurtran Wright is the Pastor of Outreach and Missions at One Community Church in Plano, Texas where he has served for thirteen years. He is a graduate of Yale University and has a Master of Divinity degree from Missio Seminary in Philadelphia. He also holds a Master of Architecture degree from the University of Pennsylvania. He has planted a church in Philadelphia, served as the Director of Small Groups ministry, and currently leads the online global campus, and the missions, community outreach, and evangelism ministries at One Community Church. Kurtran is actively serving in the Dominican Republic, China, Jamaica, and Cuba. Currently, he is in his first year of doctoral work at Trinity Evangelical Divinity School, pursuing a degree in intercultural studies. Kurtran is most passionate about seeing the gospel transform every area of a believer's life, especially the underserved and marginalized. Kurtran and his wife, Dr. Tracey Wright, have three children.

**Room 8 – Daniel Low** (William Carey International University) [daniel.low@wciu.edu](mailto:daniel.low@wciu.edu)

**Keeping our Ears on the Ground: Gleanings from the Spiritual Realities among Chinese Buddhists and Taoists**

Amidst Singapore's rapid pace of modernization and globalization, the practices and rituals associated with the traditional Chinese religions of Buddhism and Taoism remain prominent on the island and vibrant among the majority of Chinese Singaporeans. In the recently released Census of Population 2020 (Department of Statistics, Ministry of Trade and Industry, 2020), Buddhism and Taoism continue to be the dominant religion among the Chinese, with their adherents constituting close to half of the island's population.

Previous studies that have emerged from Singapore point out that the persistent dominance and vibrancy of these religions reflect the enduring strength of the adherents' religious identity, focusing particularly on societal and environmental factors (e.g. renewal processes undertaken by Buddhist or Taoist temples and organizations, and affinity between religion and ethnicity). Yet, these studies have done little to provide a nuanced and robust understanding of the spiritual realities that undergird the adherents' religious identity.

This session will: (i) provide participants with an overview of the grounded study undertaken to probe into these realities that undergird the religious identity of the adherents, (ii) present opportunities to re-think the presence and power of the realities in the lived experiences of the adherents, and (iii) propose plausible learning postures that will enable fruitful inter-religious encounters through being agents of humility, grace, and peace amongst the adherents.

**Bio:** Daniel currently serves as Vice President Academic Affairs at William Carey International University (WCIU). Prior to WCIU, he held positions at an international school in Jakarta, Concordia University Chicago, and Ministry of Education Singapore. He is a father to a quiver-full of children – girl, boy, girl, boy, and girl and a fan of marathons and half-marathons – particularly those organized by Disneyland - until an injury ended his passion for distance running.

**5:50-7:00 PM Dinner**

**7:00-8:30 PM Plenary #2**

**Plenary #2 Zoom Link – Theon Hill** (Wheaton College) [theon.hill@wheaton.edu](mailto:theon.hill@wheaton.edu)

**Communicating a Decolonized Gospel**

A longstanding criticism of Christian missions has been the tendency of missionaries and sending organizations to confuse the Great Commission with the colonization of non-western nations. The missionary, according to this line of thinking, frequently communicates a perverted Gospel that advances western thought and ideology more than the Kingdom of God. The perception that Christian missions serves as a colonial endeavor threatens the legitimacy of missionaries and their ability to serve those to whom God has called them. Building on the conference theme Communication(s) and Mission, Dr. Theon Hill will outline strategies for communicating the Gospel in a decolonized, culture-centered manner that recognizes that Jesus is not the property of the western world but the Savior of all humanity.

**Bio:** Theon Hill (Ph.D., Purdue University) is Associate Professor of Communication at Wheaton College where he researches and teaches on the intersections of race, politics, and faith. His work has appeared in numerous scholarly journals and edited collections. In addition to his work in the

academy, Theon is an ordained minister in the National Baptist Convention. He desires to use the gifts and opportunities that God has given him to advance the mission of the church locally and around the world.

**Response: Scott Moreau**

Scott Moreau is Professor of Intercultural Studies and the Academic Dean of Wheaton Graduate School. He was the editor of *Evangelical Missions Quarterly* for 16 years as well as the general editor of Baker Books' *Encountering Mission* series. He has written or edited over 20 books and 300 articles, and has received numerous recognitions for his writing, teaching, speaking and service to society.

## Saturday September 18, 2021

### ~all times in Central Time~

#### **10:00-11:15 AM Plenary #3**

**Plenary #3 Zoom Link** – Kang-San Tan (BMS World Mission) [kstan@bmsworldmission.org](mailto:kstan@bmsworldmission.org)

#### **Contextual Frameworks for Inter-religious Communication: An Asian Perspective**

For over two hundred years, Western Evangelical approach of trying to replace other religions with Christianity has not been successful. What could be some of the reasons for the relative lack of success or growth of Christianity within the heartlands of Asian religions? What are some implications of using contextual frameworks and inter-religious communication for deeper engagement with the complexity of Asian social, cultural, and religious systems?

The session on "Contextual Frameworks for Inter-religious Communication: An Asian Perspective" seeks to raise controversial but pertinent issues related to some of the challenges facing the Asian church when engaging with the religious contexts of Asia. We will consider a Trinitarian Theology of religions in setting a framework for rethinking Christian study and approach towards different faith traditions in Asia for the teaching of missiology, in order to address some of these issues. Although the primary reference is to Islam, Buddhism, and Hinduism, I hope the discussion can also be applied to the contexts of African and Latin American religious traditions, as well as new religious spiritualities in the West.

**Bio:** Kang-San Tan, a Malaysian Chinese missiologist, serves as General Director for BMS World Mission in the United Kingdom. He completed DMin in Missiology from Trinity International University, USA and PhD from Aberdeen University, UK.

#### **Response: H. L. Richard**

H. L. Richard is an independent researcher who over the past four decades has focused on the Hindu-Christian encounter. He has published numerous books and articles in *Missiology*, the *IBMR*, and the *IJFM*. These include historical reflections on key figures like Narayan Vaman Tilak (*Following Jesus in the Hindu Context*, WCP, 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).

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

**Room 1** – C. Bryan Davis (North Central University) [cbdavis@northcentral.edu](mailto:cbdavis@northcentral.edu)

#### **Ubuntu, Organizational Story Telling, and the African Context**

Storytelling has come to the forefront in the field of Western organizational studies over the last four decades, where stories have come to be recognized as the preferred sensemaking currency in human relationships. From the perspective of organizational studies, storytelling is defined as the process of using narrative for the construction of knowledge and meaning among members of a group as they understand the past, share the present, and shape the future. Little is known about how storytelling functions within the modern African organization, although the historical example of the Griot tradition is well documented. The present paper analyzes the theoretical literature on organizational storytelling from the



West alongside the Griot tradition of African cultures, providing a description of specific contexts for storytelling in African organizations. From these specific contexts, practical applications for storytelling in churches and ministry settings are provided, focusing on public speaking at special events and church services, conversations and relationships, and the importance of language learning for missionaries.

**Bio:** Along with my wife Laura, I have served as an Assembly of God missionary to Senegal since 1996. We work in French as well as Wolof, the local language of northern Senegal. Our work focuses mostly on opening schools in Muslim towns that have no local church and limited access to elementary education. I have an MA in anthropology and a PhD in educational leadership, both from the University of Nebraska-Lincoln. My current research interest is studying leadership in the African context. We have a set of twins who are now students at North Central University, Minneapolis where I currently serve as guest professor of global studies.

**Room 2 – Rudolf Mak** (Frontier Ventures) [makrudolf@gmail.com](mailto:makrudolf@gmail.com)

### **Mission Mobilization in the context of Communication – A Comparison and Contrast between China and Brazil**

The ultimate aim of mission mobilization is to communicate God's call to His Church to be actively engaged in His grand plan of salvation, bringing all peoples to worship Him and His glory. In this context, China presents one of the most paradoxical case for mobilization. Whereas it is a restricted access nation, yet it occupies the 3rd position in the mobilization index scale, just behind that of the US and Brazil. This paper will explore the unique features of mobilization in a creative access nation such as China and how it impacts a new missiology for sending from China to the rest of the world. It will also compare the similarities and differences between China and Brazil in mobilization and communicating the challenge of the frontier people to the respective national churches.

These 2 different mobilization models will collectively impact a majority of the sending efforts from the global south, more than any western model. Most missiologists will agree that the center of gravity of Christendom and mission sending in the global south will become the overwhelming majority in due course. It is important for the western church and the sending structures to prepare for such a rising tide.

**Bio:** Dr. Rudolf Mak is Director for Chinese Ministries for Frontier Ventures. He was born and raised in Hong Kong and lived in the US / Canada for almost 50 years since coming to California for university. He has an engineering background and sensed God's call towards missions in the 70's – later on refined to be networking and mobilization. Rudolf was active in student / graduate ministry in the 70's and 80's. After studying at Fuller and waiting for His sending (nothing materialized then), he quitted engineering and became a mobilizer full time in the 80's. Always focused on China, his longest ministry affiliation was with OMF for 15 years, eventually becoming the field director for NW China, overseeing 100 workers. Dr. Mak had organized / led and taught many short terms and mobilization trips to Asia (from Siberia to China to Central Asia to S. Asia), Europe (Russia, eastern and western), UK, Middle East, Africa, Central and S. America and also native Americans. Currently, he is focused on establishing a mission ecosystem for China. Dr. Mak has a Ph.D. in Engineering from UCLA and MA Missiology from Fuller School of World Mission. He served at Fuller School of World Mission, in the Great Commission Center (under the late Rev. Thomas Wang), OMF and the Lausanne Congress in S. Africa before joining Fronter Ventures

**Room 3 – Michael D. Crane** (Radius Global Cities Network) [tothecity@psmail.net](mailto:tothecity@psmail.net)

**The Herald of Good News in Isaiah: Missiological Implications**

An essential part of the missionary task is the communication of the good news. Little attention has been given to the Old Testament development of the idea, particularly as it pertains to our understanding of the missiological implications. The book of Isaiah contains several references to herald/heralding at key points (cf. 40:9; 41:27; 52:7-9; 60:6; 61:6). This theme in Isaiah has important implications for God's people in considering the message and the messenger. The God-initiated message is intended to be spread from those who first receive the message to others. In particular, the city of Jerusalem is seen as a conduit for the message to spread to other towns and cities. In other words, there is a communication strategy that can be detected in Isaiah that has application for missions in our day. This paper will examine the use of herald in Isaiah and examine the communication strategy for the dissemination of the good news.

**Bio:** Michael D. Crane, PhD, normally lives in a large global city in Southeast Asia where he serves on faculty at a seminary and teaches as an adjunct at three other seminaries. He is a director of Radius Global Cities Network ([radius.global.org](http://radius.global.org)), a think tank for urban research that serves the global church. Michael has written a number of books, articles and chapters including *Sowing Seeds of Change* (2015), *City Shaped Churches* (2018) and *A Brief History of Christianity in Asia* (2019).

**Room 4 – Jim Harries** (Alliance for Vulnerable Mission) [jimoharries@gmail.com](mailto:jimoharries@gmail.com)

**Vulnerable Mission in Africa: Why Some of Today's Intercultural Missionaries Should Engage while Restricting Themselves to Local Languages and Resources**

A short story of an actual church visit I made is an acknowledgement of the local contextual yet unseen (by the reader) dependency of the points this article makes. Interpretation being mine, rooted in my own history and experience, is different from how an indigenous person might have described things. African communication with the West invariably reflects financial and other dependencies. Interpretation of communication by African people requires comparison with how the same events are reported by Westerners. Attribution of healing is a case in point. Practice of vulnerable mission (use local languages and resources), implemented with determined conviction, is proposed as a highly legitimate means for a Westerner to acquire eyes and ears in African context. Not self-glorifying generosity is advocated. African people's talking from unfamiliar presuppositions and contexts, in many ways precludes Westerners from communicating sense in the light of indigenous realities: Although indeed the love of God is universal, how his love is understood is not.

**Bio:** Jim (PhD Theology, University of Birmingham, UK), lives in western Kenya, while engaging in Bible teaching with an orientation to indigenous churches using the Luo and Swahili languages. Jim has published numerous articles and 12 books, related to the theme of vulnerable mission; that some Western missionaries should engage in ministry using indigenous languages and resources. He chairs the Alliance for Vulnerable Mission, and is adjunct faculty at William Carey International University in California. His recent book is entitled: *How Western Anti-racism Harms Africa and How we can do Better*. Jim looks after orphan children, he does some hospital chaplaincy work in Kenya, and frequently visits and ministers also in Tanzania. Originally from the UK, Jim has lived in East Africa engaging in ministry and research since 1988.

**Room 5 – Billy Coppedge** (The Lausanne Movement/World Gospel Mission) [billy.coppedge@wgm.org](mailto:billy.coppedge@wgm.org)

**African Literacies and Western Oralities: Communication Complexities and Materialities in Ugandan Christianity**

While the Orality Movement has been appreciated and applauded within various missiological circles (note that The Lausanne Movement has adopted it as one of its special issue networks), there has been limited critical assessment of how its methodological practices are being received on the ground. This presentation offers an analysis of the reception of orality as promoted by the Orality Movement by local Christians in Uganda, an environment that would be assumed by many to a prime "oral-reliant" context. While the Ugandan Christians appreciated the embodied materiality of oral Bible engagement, they raised significant concerns regarding such methods' lack of artifactual materiality. For these Majority World Christians, materiality matters in the forming of modern Christian identities and sensibilities. Such responses from "the ground" require careful listening and may involve some thoughtful self-reflexive consideration as the Orality Movement continues its maturation.

**Bio:** Billy and his wife, Joanna, have been involved with discipling and training church leaders in Uganda since 2006. They have a passion for helping create opportunities for people to encounter Jesus Christ through the Word of God. Their five children are a tremendous blessing, both in life as well as in connecting with people. Billy has a PhD from the University of Edinburgh in World Christianity with specific interest in communication complexities in Uganda.

**Room 6 – Hoiling Poon** (Dallas International University) [scopepoon@gmail.com](mailto:scopepoon@gmail.com)

**It didn't seem possible: Communication through dance in Hong Kong worship and community**

The traditional Cantonese saying "A tree sways, leaves fall; a person sways, bad luck" (人搖福薄, 樹搖葉落), in addition to the relatively reserved and introverted Chinese character, would well explain why dance has not been seen as a common expression of faith or the "right" language to communicate the gospel to adults and seniors in Chinese society.

However, the Praise Dance Exercise, a glocal art originated from Taiwan, has brought great influence to Hong Kong churches in discipleship and evangelism in local communities. It not only spreads fast to Macau, China, Singapore, Southeast Asia and many diasporic Chinese countries, but even appears on local stages of community dance in the Mainland. The reasons behind are its highly participatory and contextualized art forms (music and dance) and meanings embodied (the traditional value of preserving health 養生 and moral values). Besides, it also embraces a wide diversity of local and popular music and dance styles, that communicates a strong invitation to many Chinese people groups and promotes unity in cultural identity as well as in body, mind and spirit. Moreover, the mission strategies of Hong Kong Praise Dance Association to families, couples, children and disabilities as well as its close collaboration with church pastors also provide good mission model for a successful gospel communication and discipleship in churches and public spaces.

**Bio:** Hoiling Poon is a PhD student in World Arts at Dallas International University and a faculty-in-reserve in Intercultural Studies at Hong Kong Alliance Bible Seminary. After serving with her husband, John as missionaries in Germany, mission, arts and worship are no longer separate terms but a summons to her life. Her dream is to bring all nations to worship God and disciple missional worshippers. She loves to work with people and engage them in communicating the Good News in culturally appropriate artistic expressions, inspire churches on Ethnodoxology and motivate mission artists to learn and serve together in East Asia. Her favorite moments are worshipping through singing and Chinese Calligraphy and art-jamming with her seven-year-old daughter, Ora.

**Room 7 – Andre Rogers** (Columbia International University) [andre.rogers@ciu.edu](mailto:andre.rogers@ciu.edu)

**Why Don't We All Go: Unity in the Missio Dei**

The Black Church tradition had always celebrated missions even when we were not allowed to participate actively. Sharing our faith with others has always been considered a necessary part of our faith walk. Sadly, the rich history of African American missional activity took a sharp decline as African Americans struggled against slavery, colonization, the civil war, segregation, and Jim Crow laws at home. The problems at home forced the African American community to turn inward and focus on self-survival and ministering to their own neighborhoods and communities. Though some missionaries continued to go and participate in cross-cultural missions, backyard missions became the focus. The missional heartbeat of the Black Church remains vibrant though often expressed outside the recognized missionary paradigms. Past hindrances have been removed, and present limitations can be overcome. We should no longer allow the past to dictate our current participation in missions. The lingering question remains: why don't we all go together and exhibit the unity that Jesus prayed for among the body of Christ? One critical piece in transforming the missionary enterprise into a more inclusive missionary force is the enrollment of the black pastor. Those who desire to see more participation by African Americans cannot underestimate the Black Pastors' role in revitalizing missions from the local church. If the pastor does not value or endorse missions, the church will not see it as a vital part of its ministry. How can you help the pastor's heart to beat for missions? What can you do to help missions become a part of the DNA of every ministry in the church rather than an optional budget item?

**Bio:** Dr. Rogers graduated from Columbia International University, Columbia, SC, with a B.A. in Pastoral Leadership. After Columbia, he continued his studies at Dallas Theological Seminary, Dallas, TX, where he earned a Master of Theology in Pastoral Leadership with honors and distinctions. He also earned a Doctor of Ministry in Pastoral Leadership from Columbia International University. He is Director of the Doctor of Ministerial Leadership program at Columbia International University and Special Assistant to the President. He also serves as pastor of two congregations. He is a passionate preacher and teacher with a heart for service. Considered the pastors' pastor, Dr. Rogers mentors and coaches church leaders around the country.

**Room 8 – Notto R Thelle** (University of Oslo) [n.r.thelle@teologi.uio.no](mailto:n.r.thelle@teologi.uio.no)

**A Seasoned Response to Kang-San Tan's Plenary Address**

Dr. Thelle will respond to the plenary address of Kang-San Tan from his perspective on Buddhist-Christian relations in Japan and China. As an author and translator, he represents a pioneering orientation, one sensitive to a Buddhist society and the interaction required in communicating the gospel. This is evident in his present writing of a major biography of the Norwegian missionary Karl Ludvig Reichelt (1877-1952), which gives special attention to Reichelt's attempt to create a "Christian monastery for Buddhist monks" in Nanjing and Hong Kong, and to create liturgies where Buddhist forms and rhetoric would appeal to Buddhist monks and lay people (a subject he presented at the Ralph D. Winter Lectureship in February 2021).

**Bio:** Notto R. Thelle (born 1941) is professor emeritus of the University of Oslo, where he taught ecumenics and missiology from 1986 to 2006. Before that he served as a missionary for sixteen years in Japan (1969-1985), involved in research and interfaith dialogue. He describes the years in Japan as a fascinating combination of research, dialogue and pastoral work, challenged and inspired by being in "the borderland" where faith meets faith and one does not always know where one is heading. Most of the time he served as Associate Director of the NCC Center for the Study of Japanese Religions in Kyoto (1974-1985). He has published some pioneer research concerning Buddhist-Christian relations in Japan and China, in

addition to Norwegian textbooks on and translations of Buddhist and Eastern traditions. He has also written a number of books and essays in Norwegian about Christian spirituality and the dialogue with Eastern traditions and alternative forms of Western spirituality.

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

**Room 1** – Lorn Gieck (Millar College of the Bible) [lorn@millarcollege.ca](mailto:lorn@millarcollege.ca)

### **Understanding Arts as Language**

The Evangelical Church is often understood as a people of “the book”. Scripture is the key foundation of the Evangelical identity. However, the Bible has had a longstanding companion volume in the hymn book. Generations past demonstrated an intuitive sense of aesthetics as a key component in expressing and learning the practices of Christian faith. Yet there has always been an uncomfortable tension between these two books in the life and experience of the church. The arts tend to be employed as subservient to either utilitarian or decorative purposes. Unfortunately, this diminishes arts’ full range of effectiveness to bear and transmit meaning. I would like to argue that the issue is not one of pragmatics, but rather an issue of language. What is at issue here is a loss in the contemporary Evangelical Church of understanding the arts as a unique and diverse complex of language. This article will present an understanding of arts as language capable of communicating meaning as well as give some direction in recovering our aesthetic sensibilities, particularly through the role of the local artist. Just as everyone is on some level a theologian, everyone is aesthetic, and thus an artist. The Evangelical Church will need aesthetic skills in communicating with the diversity of cultures, subcultures, languages, and dialects increasingly presented in a postmodern world.

**Bio:** Dr. Lorn Gieck is the director of the Fine Arts department at Millar College of the Bible’s Pambrun Campus. Lorn has 15 years in pastoral ministry experience in Saskatchewan, Canada, and has given leadership to worship ministries, spiritual care and church administration. He joined the Millar staff in 2015 and has found great pleasure in training and discipling students. He teaches in the areas of music as well as worship practice, worship theology, and how technology is used in worship. While Lorn loves music, his passionate desire is to see the church worship faithfully and biblically. Lorn is a multi-instrumentalist who loves to lead worship and continues to serve in church services and other special events. He travels frequently with college music ministry teams and teaches worship team clinics in the local church. Lorn is married to Janet, and they have three teen children.

**Room 2** – James Alongi (Dallas Theological Seminary) [jpalongi@gmail.com](mailto:jpalongi@gmail.com) and Andrew Feng (Cru) [andrew.feng@cru.org](mailto:andrew.feng@cru.org)

### **Unreached People Groups: Re-Routing the Conversation**

The terminology used to describe unreached people groups is varied, with each term having particular advantages and drawbacks. The idea of unreached people groups itself communicates that there are groups the church has not yet reached, but does not reflect the fact that many people groups in the world are “reached” by other cultural and religious influences. The *missio dei* recalls the Father’s sending of the Son into the world to fulfill a universal cultural role in dying as a man. A term that reflects this content might be more effective in mobilizing Christians for missions, rather than a term that reflects the distance between our cultures and the failure of the church to send missionaries. New terminology could also reflect the real spiritual problem that the group has rather than a socio-geographical problem. Using the analogy of re-routing the conversation, new communication principles can be discussed that take into account the everyday critical decisions that must be made by para-church mobilizers, churches, families, and individuals. In this way mobilization, training, and funding of those with access to the gospel can be improved so that they can fulfill the *missio dei* and take the gospel to those without access.

**Bio:** James Alongi studied New Testament and Intercultural Ministry at Dallas Theological Seminary. He is hoping to teach the Bible, especially the Gospels, and considering going overseas to do so. He loves the church and wants it to grow, so missiology that explores new ways to contextualize the good news of Jesus Christ appeals to him. He was born in Kansas City, Missouri and attended Calvary Bible College prior to DTS.

**Bio:** Andrew obtained a ThM from DTS and is a Sr. Fellow at the Hendricks Center, he also leads the US efforts for Indigitous. Prior to ministry, he graduated from USC with a finance degree and started out at KPMG and then worked in the consulting industry for ten years. He served with his wife in E. Asia for five years and adopted a special needs son. He also advises startups and nonprofits on strategy. Andrew is prototyping new pathways for digital discipleship via micro-projects. Primarily looking to help students discover their calling, develop their gifting, and incline their hearts towards the great commission beyond the four church walls.

**Room 3 – Katie Hoogerheide Frost** (Dallas International University & SIL) [katie\\_frost@diu.edu](mailto:katie_frost@diu.edu)

**Meaning in the Psalms: What we’ve been \_\_\_\_-ing**

The original forms of the Psalms are full of meaning that has long remained hidden. Far from simply being strings of related verses, each poem is actually a cohesive whole with a main message and remarkable internal connections. As scholars learn more about the intricacies of how these texts were artistically crafted, the challenge becomes: How can we capture this heart of the text in translations, songs, and sermons? How can we create impactful presentations of the Psalms? Come enrich your own understanding of these intricate poems as we explore how the main message, sections, and connections of each text can guide you—as well as teachers, pastors, artists, and translators around the world—in communicating the meaning of the Psalms far more effectively. Note: You do NOT need to know Hebrew to enjoy this presentation!

**Bio:** With experience in ethnoarts, linguistics, and translation, Katie is particularly interested in how these disciplines intersect in biblical Hebrew poetry and oral Bible translation. She currently serves as an associate instructor at Dallas International University and as an arts consultant with SIL International. She is also a co-founder of the project Psalms: Layer by Layer, a multi-organizational endeavor seeking to produce translation resources that communicate the cohesive meaning of the original poems.

**Room 4 – Tsegaab Tantu** (Great Commission Ministry Ethiopia/ Campus Crusade for Christ)

**Contextualized Muslim Evangelism in Ethiopia: The Case of the Great Commission Ministry Ethiopia**

Christian organizations and churches have been key in advancing the kingdom of God by diligently committing to preach the gospel in either directly sharing or indirectly bearing witness to the saving power of God. God, who sends the church to bear witness to his eternal plan and work of salvation desires everyone to be addressed with the message of His love in every possible means. On the other hand, it is clear that some audiences are hostile to the message and the ministries. There are barriers of language, culture, worldview, and socio-political aspects that could hinder the delivery of the message and it highly influences conversion among peoples who listen the gospel. I wonder how these gaps are addressed among ministries and churches that serve the Muslim communities. The efforts of working on the message and its delivery mechanism and approaches can be named as contextualization of the gospel and ministries. In my keen observation to a pioneer organization in equipping the churches and Christian ministries, Great Commission Ministry in Ethiopia engages all actors. Its vision is “help the church towards the great commission given by Jesus Christ Matthew 28:18-20.” By reviewing documents pertaining to Islam and the efforts of contextualizing the message to the people and brief interview with the prominent frontline workers were used in this research. This paper



briefly explores the processes involved in contextually presenting the gospel to the Muslims in Ethiopia, with a particular focus on the case of the Great Commission Ministry Ethiopia (GCME).

**Bio:** My name is Tsegaab Tadesse Tantu. I am married to my lovely wife Melesu Sime, we have three daughters, and we live in Addis Ababa, Ethiopia. Currently, working as an instructor of the Evangelism and Mission courses, student dean, and undergraduate program coordinator at the International Leadership University that is under the Great Commission Ministry Ethiopia which is part of the Campus Crusade for Christ. In 2019, I graduated with the Masters degree in Evangelism and Leadership from Wheaton College. I am also PhD candidate in the Intercultural Studies in Columbia International University.

**Room 5 – Moussa Bongoyok** (Institut Universitaire de Développement International - IUDI) [bongoyok@fuid.org](mailto:bongoyok@fuid.org)

#### **Orality in African Context: Learning Style and Pedagogy**

A Fulbe proverb says: “To a andaa haa njahta, andu haa iwda” (If you do not know where you are going, remember where you come from). This adage seems to be particularly timely in Francophone Africa where schools have predominantly adopted western teaching methodologies. The dominant Pedagogy and andragogy approaches look like Saul’s garments on David. Yet, orality still shapes most African societies. This paper argues that the educational system of the African French-Speaking nations is ripe for a change that will bring institutions back to the oral roots of the students. This way, they will learn better and even enrich global academia in the process.

**Bio:** Moussa Bongoyok is Professor of intercultural Studies and Holistic development and President at Institut Universitaire de Développement International (IUDI), also known as Francophone University of International Development. He has earned his Ph.D. in intercultural Studies at Fuller Graduate School. He pursued postdoctoral studies on Islam and development. Besides IUDI, he teaches as an adjunct in several universities, among which Concordia University (USA), William Carey International University (USA), Kampen University (NL), and the Oxford Center of Religious and Public Life (UK). He is also the Coordinator of the Network of Evangelical missiologists in Francophone Africa (REMEAF). He has authored several books and articles. He is married to Priscilla, and they have three children.

Websites: <https://iudi.org> and <https://contributionsafricaines.com>

**Room 6 – Sujatha Balasundaram** (Artresponses) [artresponses@gmail.com](mailto:artresponses@gmail.com)

#### **Visual Arts for Communicating with God**

Drawing enhances memory, improves cognition and reduces stress. This presentation considers the use of drawing/visual art to enhance contemplation and facilitate communication with God and humankind. The session will address three aspects – that everyone can draw, that visual art is effective in meditative practice, and the role of the artwork as conversation starters. Visual art uses symbols and images to convey meaning, it stimulates complex neurological activity, and allows the time and space to wonder that translates effectively in intra and intercultural communities. Attendees please bring your pencil or pen, and paper. No prior skill in drawing is required.

**Bio:** Sujatha Balasundaram is a visual artist. She is currently pursuing a Master of Arts in Theological Studies (MATS) at Duke Divinity School. You can see her work at [www.artresponses.com](http://www.artresponses.com). She and her husband Uday have two daughters, Nadira and Aradhya.

**Room 7 – Lisa P Christian** (Community Faith Partnership Inc) [lpctheprof@gmail.com](mailto:lpctheprof@gmail.com)

**The Intersectionality of Theology and Missions: Two Perspectives**

Missional communication cannot continue precluding the Black experience. African/Black Americans have contributed tremendously to global missions since the inception of this nation; although, history books preclude their contributions. This paper investigates the theological perspective of missions through Black Theology juxtaposed against White Evangelical Theology and provides a framework for the differences between these two theologies. Historically, White Evangelical missional theology superseded Black missional theology based primarily on the cultural acceptance of Evangelical Theology, which is partially centered on the understanding of the rights identified in the constitution of the United States. This research paper analyzes the historical and empirical gap between these two theologies and establishes that these theologies present essential doctrine for all races. Adherence to various aspects of both theologies will advance the cause of better race relations between African/Black Americans and White/Caucasian Americans. *The Intersectionality of Theology and Missions: Two Perspectives* examines the theologies of Black Christians and White Evangelicals to explore the possibility of merging various aspects of both theologies to create a missional theology representative of racial unity.

**Bio:** Lisa P. Christian was born and raised in the Chicagoland area. She accepted Christ at a very early age and, as a young teen, sensed a call to foreign missions. Lisa was a missionary to Russia for some 15 years. She directed an English language center and served as a youth pastor, preacher, and teacher in a Russian church and later a Russian/Korean church. After serving in Russia, Lisa served as a cross-cultural worker in the Middle East. Lisa earned a B.A. from Purdue University in West Lafayette, IN, a Master of Arts in Teaching English to Speakers of Other Languages (TESOL) from Wheaton College in Wheaton, IL, and an MDiv from Liberty University. Lisa currently serves as the Executive Director for Community Faith Partners in Ithaca, NY, and is pursuing her Ph.D. in Theology and Apologetics.

**Room 8 – Alan Johnson** (AGTS) [alan.johnson@agmd.org](mailto:alan.johnson@agmd.org)

**A Seasoned Response to Kang-San Tan's Plenary Address**

Alan will respond to the plenary address of Dr. Kang-San Tan, bringing his anthropological and missiological perspective on Buddhist-Christian encounter after decades of ministry in Bangkok, Thailand.

**Bio:** Alan Johnson (PhD, OCMS, University of Wales) has served for three decades in Buddhist Thailand with the Assemblies of God. He and his wife, Lynette, have worked in church planting, various forms of formal and informal training, and developed ministry among the urban poor that is being carried on by a local Thai church. He was asked by his organization to develop training for people influenced by Buddhist worldviews, and was part of the leadership team of the Asia Pacific region for nearly 20 years helping to bring a focus on unreached peoples to their regional strategy. He serves as an Associate Professor of Anthropology in the Intercultural Doctoral Studies program of the Assemblies of God Theological Seminary.

**1:00-1:45 PM Lunch**

**Room 1** - Journal of EMS; Great Commission Research Journal; EMQ; Missiology; Ethnodoxology; Journal of Language, Culture, and Religion

**Room 2** - Publishers: William Carey, IVP, Wipf & Stock, Baker, Urban Loft

**Room 6** - Uday Balasundaram book celebration: *Creativity and Captivity Exploring the Process of Musical Creativity amongst Indigenous Cosmopolitan Musicians (ICMs) for Mission*

Christian creatives understand themselves as participating in the creativity of God for mission. Yet, creativity is stifled due to several reasons (cultural, political, etc.). The creative practices of Indigenous Cosmopolitan Musicians (ICMs) reveal fresh insights for mission as ICMs negotiate their creative identities amid the interstitial spaces they occupy in-between neoliberal hegemonic structures that govern the movement of music in this era of globalization. Data from field research among ICMs is applied toward developing a missiological framework for theological creativity, which serves to evaluate the practice of mission as participation in the creatio Dei—being, design, and performance. The study of the creative practices of ICMs offers fresh perspectives for discerning how churches might more fully share in the creativity of God for mission.

**Bio:** Uday Mark Balasundaram is a musician, educator, and researcher from India. He has a PhD in Intercultural Studies from Asbury Theological Seminary with a focus on theology of creativity, music, and culture studies. He is currently based in Durham, NC with his family, teaching, ministering, and consulting. He is a mentor and arts catalyst with the Lausanne Movement.

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

**Room 1 – Ed Smither** (Columbia International University) [edsmitter71@gmail.com](mailto:edsmitter71@gmail.com)

### **Communicating catholic and Indigenous Christianity: The Book of Common Prayer's Contribution to Global Mission**

When the English Reformer, Thomas Cranmer (1489-1556) published the first Book of Common Prayer (BCP) in 1549, he offered a means for the English church to be liturgically catholic and culturally English. That is, the prayer book provided continuity for the whole (catholic) English church for daily prayer, weekly worship, Scripture reading, celebrating the sacraments, and following the major feasts of the church year. Because the BCP was produced in the English vernacular, the prayer book also allowed them to be fully English in their worship life.

As the Anglican church began to participate in global mission in the early eighteenth century, the prayer book continued to be a means of encouraging orthodoxy and catholicity while also promoting indigenous Christianity. Following a brief history and theology of the BCP, I will support this claim by exploring Anglican mission practice in South India and New Zealand and the development of the prayer book in those contexts. I conclude with a brief missiological reflection on the place of a tool such as the prayer book for communicating the gospel and making disciples among all peoples today.

**Bio:** Ed Smither is professor of intercultural studies and history of global Christianity, and serves as academic dean at Columbia International University. He served for 14 years in intercultural ministry in France, North Africa, and the USA. He is the author or editor of eleven books, including *Mission as Hospitality* (2021) and *Christian Mission: A Concise Global History* (2019).

**Room 2 – Corinne Fraley** (William Carey University) [corinnef1122@gmail.com](mailto:corinnef1122@gmail.com) and **Anthony Casey** (William Carey University) [acasey@wmcarey.edu](mailto:acasey@wmcarey.edu)

### **The Art of Goodbye: How TCKs Navigate Friendship and Loss**

Saying goodbye is a natural part of life and yet, can be one of the most difficult experiences through which people go. Though everyone must say goodbye at some point to objects, places, people, and experiences, there is a specific group that face such trials at a greater frequency – Third Culture Kids (TCKs). This paper presents the findings of a study focused specifically on the processes and emotions utilized to cope with goodbyes in TCK communities – The Art of Goodbye. The paper concludes with recommendations for mission agencies, sending and receiving churches, and families to better care for TCKs.

**Bio:** Corinne Fraley is the principal researcher for this project. She is a student at William Carey University in Hattiesburg, MS double-majoring in Intercultural Studies and English Education. Corrine has spent most of her life overseas in South and Southeast Asia.

**Bio:** Anthony Casey (PhD, Southern Baptist Theological Seminary) is Dept. Chair and Associate Professor of Intercultural Studies at William Carey University. He has lived overseas in a number of contexts, including navigating the TCK experience with his own children.

### **Room 3 – Sunny Hong** (SIL International) [eunsun\\_hong@yahoo.com](mailto:eunsun_hong@yahoo.com)

#### **A Look at the Book of Ruth from the “Honor-Shame” Perspective**

Stories in the Bible give a glimpse of how the honor and shame perspective played a significant role in people’s lives because it was a vital part of their culture. One of the most enlightening of these stories is the book of Ruth. Ruth, Naomi, and Boaz are the three main characters of the book. Ruth is a Moabite widow trying to fit in as an immigrant in Bethlehem while supporting her mother-in-law. Ruth experiences shame as a barren foreigner at the bottom of the economic scale. Naomi is a Jewish widow who has no living children or husband to look after her. The shame that Naomi experiences impacts her self-concept; she calls herself Mara (bitter, suffering) instead of Naomi (pleasant). Boaz was an honorable Jew who became even more honorable by being a kinsman-redeemer for Ruth. In this paper, the author describes the honor-shame dynamics woven throughout the book. Readers will be able to understand the book of Ruth from the honor-shame culture.

**Bio:** Sunny Hong has been serving with Wycliffe Bible Translators and SIL since 1994, is currently serving as a senior anthropologist consultant for SIL International, and is an adjunct professor at Dallas International University. Her areas of research topics are multicultural issues, diaspora issues, and Bible and culture.

### **Room 4 – Claudia Rossetto** (Columbia Bible College & Baptist Housing) [crossetto@baptisthousing.org](mailto:crossetto@baptisthousing.org)

#### **Words Matter: Towards the Development of Fresh Language for Evangelism in a COVID World Suffering Social Isolation**

"After more than a year of Covid related limitations and losses, the whole world has come to see that social isolation is one of the most unjust realities in our world. Millions have had to suffer illness and death alone. As with many pre-existing conditions, Covid has worsened the pre-existing social isolation in the world. Before Covid it was known that social isolation was as damaging to our health as smoking 15 cigarettes a day and increased our odds for an early death by 45% compared to 30% if living with alcohol abuse. Before Covid social isolation carried stigma and felt like a trap. Disclosing feelings of loneliness was perceived as weakness or neediness in western societies that value independence and privacy. So people didn’t talk about it even if their souls were languishing because of it. Yet, it seemed that there was no way to get out of unwanted social isolation. Busy work schedules, long commutes, and constant life transitions left people no energy or time to socialize more. What a trap! Now more than ever communities of missionary disciples are the hope for this isolation pandemic. These disciples are gathered and shaped by the Gospel into communities of vulnerability and risk. But the Gospel cannot just be a message kept for outsiders of Christianity. It must become “a language” that Christians re-learn like a 2nd language. This re-learning entails fresh revelation and rhythms. The first step towards our liberation from isolation is to take the risk to talk about it vulnerably. Only the Gospel has the power to make a way and to make us free.

**Bio:** Claudia Merida Rossetto is a chaplain at Baptist Housing and an instructor at Columbia Bible College in British Columbia. She is originally from Bolivia where she worked for Food For The Hungry, a Relief and Development organization, managing the department of information technology.

For over a decade she facilitated collaboration between churches and mission agencies while working at Mission Central. She holds an MA from Regent College and a DMin from Carey Theological College. She is passionate about evangelism and missionary discipleship as Jesus' good news to the lethal impact of social isolation in the world. She has been deeply shaped by her church that is aware of the colonial memory, is active in social justice, and strives to extend radical hospitality.

**Room 5 – Ezekiel Ajibade** (International Orality Network (ION)) [revzikky@gmail.com](mailto:revzikky@gmail.com)

**Orality and Homiletics**

This paper considers the nexus between orality and homiletics. If preaching is basically an oral exposition of the Bible, then orality and homiletics are inseparably connected. What needs to be sorted out is at what level, in what dimensions or in what contexts are they connected. Some scholars and writers have established that the scripture, which is the preacher's text, was first of all oral before becoming a written text; some see the possibility of orality at the points of hermeneutics and exegesis, and others see the preacher's task as engaging orality all through the process of sermon preparation and delivery. The current reality is that homiletics, at the teaching and learning levels can no longer subsist without a consideration of orality at every point of its endeavor. What cannot be jettisoned is the accurate interpretation and exposition of the scripture text, properly contextualized within the culture of the hearers and aimed at the transformation of lives into Christ-likeness. This is the pursuit of this paper.

**Bio:** Ezekiel Ajibade, has a PhD in Christian Preaching from the Nigerian Baptist Theological Seminary, Ogbomoso, where he currently teaches the same course. He is a Fellow of the Stephen Olford Center for Biblical Preaching in Memphis, Tennessee and a Visiting Scholar to Calvin Theological Seminary, Grand Rapids, Michigan. He is currently the Education Gateway Leader for International Orality Network, Africa. Ezekiel Ajibade has authored a number of academic journal articles and books, among which is "Expository Preaching in Africa: Engaging Orality for Effective Proclamation." He is happily married with two children.

**Room 6 – Juan Arvelo Montero** (Arts Release) [juan\\_arvelo-montero@diu.edu](mailto:juan_arvelo-montero@diu.edu)

**Faith and gospel communication via the oral-verbal 'bertsozalitza' genre**

Arts are powerful means used in every culture to convey ideas, feelings, and emotions from one generation to another. Every people group use their expressive forms "...to heighten experience, comment upon it, and to open it up to intensified engagement and contemplation." Their communicational power is big enough to introduce new ideas and worldviews, such as the one from the Bible. Accordingly, it seems logical to think that people's local traditions can be used to transmit the message of the Gospel effectively. The Basque People of northern Spain are very proud of their culture and folklore. Among them, a local form of improvised poetry called Bertsolaritza stands out for its wide acceptance. In light of such notoriety, I questioned whether this art form could be used for proclamation purposes. This ethnographic research analyzes a corpus of different enactments of this artistic genre using Schrag's seven analytical lenses to find the malleable and stable features of this artistic tradition and evaluate its applicability to the pursued objective. The evidence supports the thesis that Bertsolaritza can be used as an effective way to disclose the Gospel between the Basque people. Therefore, it should be encouraged the production of new creations or instantiations that address people's felt needs from a Biblical perspective.

**Bio:** Married to Ainara and father of Alain, Araia, and Adei, Juan was born in Venezuela and has been serving as a missionary in the Spanish Basque Region for more than ten years with WEC International. He has got a degree in Engineering from the Universidad Simón Bolívar and a master's in quality control from the Universidad Central de Venezuela. He is currently enrolled in the Master in World Arts program from Dallas International University and is leading, alongside his wife, the ministry of WEC International Arts Release.

**Room 7** – Bishop Howard Tillman (New Covenant Believers' Church) [hyoakum@ncbchurch.org](mailto:hyoakum@ncbchurch.org)

**Exposure Touches the Heart**

We wonder why missions are not foremost on African Americans' agenda. The African American community has a set of issues within this country. Fighting for equal rights and voting rights has added to an incomplete social agenda of poverty, crime, police brutality, racism, and disenfranchisement. How does the Black American church turn its back on the cultural issues to think about missions in another country? Exposure to missions touches the heart of the least informed believer to want to take on the task of serving others, whether national or international. The power of exposure has an unquestionable impact. Individuals exposed to the efforts of a missionary may cause one or two to experience a call to step outside their comfort zone to engage in a life-changing encounter. It started with exposure for me; exposure touches the heart. The vision of the church must include the Missio Dei as an indispensable objective. If the African American church would unleash its resources to be missionaries in our community and see results, maybe the extension of the church to other nations would be innately a part of the new frontier of world missions.

**Bio:** Bishop Howard Tillman has traveled the world preaching the Gospel of Jesus Christ, serving in local, state and national leadership capacities. In 1967, he accepted Jesus Christ as his Lord and Savior and was baptized with the Holy Spirit three months later. By 1969, Tillman had accepted his call to minister the Gospel. He graduated from Aeon Bible College with a Bachelor's in Religious Education, and was ordained as a minister in 1975. In 1978, he became the founder, president and chief evangelist of nationally known The End-Time Revival Evangelistic Crusade (TETREC). Tillman founded New Covenant Believers' Church, Inc. in Nov. 1989, whose mission is "Bringing Live Into Focus with the Word to Serve."™ The ministry desires to create disciples who understand that serving others through acts of kindness and love will compel them to Christ. Tillman strongly believes in holistic ministry. He created NCBC Human Services Corporation, a 501(c)(3) organization, to promote and provide health/wellness and fitness programming, early childhood education, and other community outreach partnerships. In 2006, Tillman was elevated to the office of Bishop. He has written three books, "Deliverance from Denial," "I Need a Ride," and "The Kingdom Mind: Finding Treasure in the Thoughts of God." Bishop Tillman and his wife and life partner in ministry, Glenneth, were blessed with three sons, and are proud and active grandparents.

**Room 8** – Claire T C Chong (Singapore Center for Global Missions) [clairetcchong@gmail.com](mailto:clairetcchong@gmail.com)

**Can Cambodian Christians 'Tvaibongkum' ('Worship') Their Parents? A Hermeneutical Dialogue**

According to Khmer customs, Cambodians demonstrate their respect to their parents in a ritual act called 'tvaibongkum,' which includes prostration and bowing three times with their heads to the ground. However, the Khmer word tvaibongkum has been conventionally translated into English as worship, and Christian disapproval of 'worshipping' parents and ancestors poses a stumbling block to the Gospel. A local hermeneutical community was formed to address this issue and the dialogue revolved around the exegeses of the Khmer meaning of tvaibongkum,



the modern-day Christian notion of worship and the biblical ancient Hebraic understanding of the word shachah (worship). In this presentation, we frame our reflection of that process based on some lessons drawn from the landmark debate of Acts 15 and propose a fresh approach to contextualization.

**Bio:** Claire TC Chong served as a missionary in Cambodia for 15 years. She presently serves with the Singapore Centre for Global Missions as a Research and Training Associate and is studying for her PhD with Oxford Centre for Mission Studies. She is an innovative catalyst with the Winter Launch Lab (Christ in Theravada Worlds Transformation Collaborative Lab), serves on the steering committee of the Asia2021Congress, and is a member of the lead cohort of the WEA Mission Commission. She and her husband, Dr. Kevin Lowe, and their three children live in Singapore.

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

**Room 1 – Murray Decker** (Biola University) [murray.decker@biola.edu](mailto:murray.decker@biola.edu)

### **Contextual Art for Communicating to Folk Muslims in West Africa: A Calendar, Ajami script, and the Fulani People**

For the past 13 years, workers serving the Fulani (Fulbe) people of West Africa have utilized a calendar with contextual art that illustrate Biblical stories as a means of engaging this least-reached people group with the truth of the gospel. As low-tech and seemingly simplistic as this modality may appear, it has proven to be tremendously fruitful in building bridges of understanding to the Fulbe culture, and creating interest in the ongoing study of the scriptures. This paper examines the contextual factors necessary for artistic representations of the scripture to be accepted within the community, the critical importance of script choice, and other uniquely distinctive factors in working with folk Muslims in an agrarian context.

**Bio:** Dr. Murray Decker served as a missionary and educator in numerous nations, and currently teaches at Biola University's Cook School of Intercultural Studies. His interest in reaching the Fulani people, whom this paper focuses upon, began in the 1980's when he served in Cameroon West Africa and grew to love this people and their culture. He currently serves as the Director of the Malcolm Initiative for the Arts in Evangelism and Missions at Biola University, equipping students to bring together their passion for the arts and their heart for the nations.

**Room 2 – Jessica Udall** (Columbia International University) [jessie.udall@gmail.com](mailto:jessie.udall@gmail.com)

### **Faithful Fundraising: Communicating Needs Without Sacrificing Dignity or Short-Circuiting Discipleship**

In the work of fundraising for work among Majority World peoples, does the end justify the means? This paper will explore the tension of trying to communicate effectively with supporters of missionary work in order to raise a desired dollar amount while keeping the dignity of those whom the missionaries work among intact and refusing to short-circuit the discipleship process of donors. Storytelling to inspire generous giving is a delicate process: good-hearted zeal for the cause can quickly become destructive to all involved when desperation eclipses dignity and discipleship. A desperate fundraising narrative turns people who will be served by donations into objects of pity whose struggles are magnified in order to cut through the noise of other appeals and to reach for potential donors' heartstrings and purse strings without allowing them to sustainably grow in grace in the area of giving. The methods of well-meaning status-quo fundraisers are often unwittingly characterized by an anthropocentric saviorism and a manipulative psychology of marketing strategy rather than by the joyful invitation to join what God is doing in the world and in people, including themselves. This paper will suggest a way forward for faithful (rather than status-quo) fundraising.

**Bio:** Jessica Udall is a member of Equip International, a professor at the Evangelical Theological College in Addis Ababa, Ethiopia, and a PhD student at Columbia International University. Her background includes years spent working with non-profit organizations to draft fundraising copy that effectively communicates needs without sacrificing dignity or short-circuiting discipleship. She is also the author of *Loving the Stranger: Welcoming Immigrants in the Name of Jesus* and runs Loving the Stranger Blog, a resource with encouragement and practical advice for those involved in welcoming immigrants.

**Room 3 – Geoffrey Butler** (Wycliffe College, University of Toronto) [geoffrey.butler@mail.utoronto.ca](mailto:geoffrey.butler@mail.utoronto.ca)

**“Everything in Jesus”: Pentecostalism, Patristic Exegesis, and Mission in the Postmodern Era (NOT RECORDED)**

Despite its frequent claim to the apostolic label, Pentecostalism’s engagement with the Church Fathers—including their exegesis of Scripture—has, unfortunately, remained limited. While many have noted exegetical similarities between early Pentecostals and their fundamentalist counterparts, numerous contemporary scholars have argued that their movement displays rank incompatibility with the assumptions that drive a fundamentalist approach toward the biblical text. It has been proposed that Pentecostals should engage postmodern hermeneutics to construct a distinctly Pentecostal approach to Scripture—one more faithful to the ethos of their tradition—to communicate the gospel to a younger generation whose worldview is no longer dominated by rationalism. But engagement with premodern exegesis has yet to be given much attention, despite its enormous potential to provide a theologically robust alternative to modern critical approaches. Therefore, this paper will explore the possibility of allowing patristic exegesis to inform a Pentecostal approach to biblical interpretation, arguing that, since neither is inherently beholden to the assumptions that underly the modern historical-critical approach, they are well positioned to serve as dialogue partners. It will also argue that the core value of Pentecostal spirituality—the centrality of Jesus Christ—is shared by patristic exegetes. Finally, it will outline the missiological benefits this approach may present. In a society increasingly driven by postmodern assumptions, particularly among youth, an approach grounded in the centrality of Christ would serve the church well as it seeks to disciple its own members through theologically rich preaching and effectively communicate the gospel message to the next generation.

**Bio:** Geoffrey Butler is a PhD Student at Wycliffe College, University of Toronto and a two-time graduate of Tyndale University where he currently serves as a Teaching Assistant. He is a student member of the Society for Pentecostal Studies and the Society of Biblical Literature and resides in Laurenceton, Newfoundland and Labrador.

**Room 4 – Sheryl Takagi Silzer** (Wycliffe) [sheryl\\_silzer@sil.org](mailto:sheryl_silzer@sil.org)

**How Cultural Identity Impacts Communicating and Receiving the Gospel Message**

Over the history of Christian missions, missiologists have discovered that a major issue in the communication of the Gospel message is that it is often presented in the cultural framework of the communicator rather than in that of the receiver. This session will explain how the typical Individual-culture identity of a communicator from the West creates misunderstandings in the communication and reception of the gospel message among Family-culture identity groups (the Rest). The two identities will be compared and their origins explained. Then examples will be given of how miscommunication negatively affects the reception of the Gospel message. The session will conclude with suggestions for enhancing communication and reception of the Gospel message by considering Family-identity communication factors.

**Bio:** Sheryl Takagi Silzer has extensive experience as a multicultural consultant with Wycliffe Bible Translators offering Cultural Self Discovery workshops for multicultural teams for mission agencies, schools, organizations, and churches using her book *Biblical Multicultural Teams: Applying Biblical Truth to Cultural Differences*. She also co-authored *Tapestry of Grace: Untangling the Cultural Complexities of Asian American Life and Ministry* with Dr. Ben Shin based on their 20+ years of teaching the Asian Church in American Society at Talbot School of Theology. Sheryl and her husband Pete live in Mount Vernon, WA. They have two married sons and five grandchildren.

**Room 5 – Rocelyn Madinger** (Institutes for Orality Strategies / SIL Philippines) [roce.anog@gmail.com](mailto:roce.anog@gmail.com)

**Orality and the Arts**

Artistic forms from any culture are voices that speak their unique message. They call us, Christian workers, to begin by giving space for these voices to be heard and listened to first – before we share things in our own learned patterns (dominant voices). The Gospel is about a God who reaches out and speaks lovingly and creatively. But He is also a God who gives space for His people to respond back in the same way. We convey the essence of the Gospel not only when we proclaim it, but also when we learn to listen and acknowledge the various artistic forms people communicate with.

**Bio:** Rocelyn (Roce) Anog Madinger serves with the EthnoArts team of SIL Philippines. She and her husband lead the Institutes for Orality Strategies based in Manila, Philippines. They share 2 daughters, 3 grandsons, and a granddaughter, all living in the US.

**Room 6 – Jo-Ann Richards Goffe** (CREW 40:4) [joannfrichards@gmail.com](mailto:joannfrichards@gmail.com)

**Language, Arts & Faith: The Jamaican Story**

Jamaica is world renown for her music (especially Bob Marley and reggae), sports icons (especially record-holding sprinter Usain Bolt), global leaders (like UNIA founder Marcus Garvey) and her beaches and culinary delights. How did this country that also boasts about having the most churches per square mile in the world (although this could actually be an urban myth!), and has a prayer for their National Anthem, end up being categorized as being under evangelized by one mission organization? What is likely to be your cultural experience upon entering the doors of the typical evangelical community? Are things changing now? Will they ever change? This paper will trace the development of language and arts (particularly music) through the personal experiences of and the historical information gleaned by the author, who has been a member of the mainstream evangelical community in Jamaica since before birth. Her training and experience as an ethnomusicologist, music minister and a trained teacher of language gives her a special perspective from which to address the issues. Looking at the past and the present, this paper will answer these questions, and seek to chart the way forward in developing indigenous expressions of worship, helping the Jamaican worshiper to get to know themselves better, to know each other better, and to develop deeper, more authentic relationships with their Creator - YAHWEH. This presentation will incorporate songs, real-life stories and readings from the Jamaican New Testament.

**Bio:** Jo-Ann Richards Goffe is a transformational speaker, writer, singer/songwriter and Ethnodoxologist. After serving for 8 years with Wycliffe Bible Translators in West Africa and the Americas, she founded CREW 40:4, a non-profit organization based in Jamaica, promoting and facilitating culturally relevant expressions of worship.

**Room 7 – Adrian Reeves** (National African American Missions Council) [adrianreeves@live.com](mailto:adrianreeves@live.com)

**The Awakening of the Black Church**

This presentation will outline the cultural, historical, theological, and practical barriers that exist in mobilizing African Americans into global missions. It will also offer effective solutions are they working in awakening this sleeping missions giant.

**Bio:** Adrian Reeves is a missions mobilizer and Executive Director for the National African American Missions Council, a conglomerate of missionaries, churches, and missions agencies working to increase African American involvement in the Great Commission. Additionally, he serves as the Executive Pastor for Christ Kingdom Church in Prince George’s County, Maryland where he oversees the Christian Education, Evangelism, Worship, Administration, and Family Life ministries. Having accepted the Lord Jesus Christ at the age of 12; Pastor Reeves has served the local church in various capacities: Youth Pastor, Trustee, Prison Ministry Coordinator, and Camp Director. He majored in Sociology at the University of Maryland College Park receiving the Hillman Entrepreneurs Scholarship Award. His experience in human resources and non-profit management have allowed him to train ministry and marketplace leaders for positive cultural impact. Pastor Reeves is passionate about establishing healthy structures and strategies for organizations and institutions to thrive in an ever-changing environment. He is married to the delightful Lady Niesha Reeves and they have two wonderful children Adonis and Nyazia whom are both musically gifted. Recently he has established a new platform called “The Table of Brotherhood” to foster racial healing and create a safe space for Christians to address race issues and solutions from a Kingdom perspective. He sums up his life’s work reminding himself “Only what you do for Christ will last.” “But seek first the kingdom of God and His righteousness, and all these things shall be added to you” - Matthew 6:33

**Room 8 – Kevin Higgins** (Frontier Ventures) [Kevin.higgins@frontierventures.org](mailto:Kevin.higgins@frontierventures.org)

**Learning from our Audience: Translation of Sacred Texts in Inter-Religious Contexts (NOT RECORDED)**

It is said that there are some 300 interpretations of the Qur’an in Urdu, though the Qur’an is considered untranslatable. Until recent years there was only one accepted Urdu Bible, though Christians believe deeply in the translatability of the Bible. This paper explores the approaches to translation of Scripture in Urdu by looking at a comparison of several Urdu Qur’ans and several Urdu Bibles. By focusing on how respective translations rendered terms for Spirit, or spirits, in the narratives of the Messiah’s birth, we will gain insights into views of translation. In particular, given the author’s Christian background, the paper will seek to suggest ways that Christian approaches to translation might benefit by learning from Muslims.

**Bio:** 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 alongside a number of so-called "insider movements" among Muslims. He received a PhD in 2013 from Fuller’s School of Intercultural Studies, in the area of translation. From 2017 to 2021 he served as 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), in which role he continues to serve. Kevin and Susan have three grown daughters, Rachel (married to Rob), Sarah, and Emma (married to Cameron), and one grandson, Henry.

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

**Room 1** – A. Steven Evans (International Mission Board, SBC) [sevans@imb.org](mailto:sevans@imb.org)

#### **Bible Proclamation – The Heart of Who We Are as Mission: The Impact of Oral Bible Narratives as “First Scripture” Among Selected Bibleless Peoples of Central Africa**

One of the major deficiencies of the Church today is lack of Bible knowledge – not knowledge about the Bible, but actual Bible content. This is especially true of peoples around the world where there is no written Scripture in their languages. What happens when an international Bible translation agency teams up with an international missions organization in Central Africa to give dozens of Bibleless people groups God’s Word in their languages, but in oral form? The ramifications of such a partnership, with its resulting Scripture impact, is nothing short of amazing. Termed “First Scripture Products” by Seed Company (SC), Bible narratives penetrated the communities of nearly 50 bibleless people groups of both the Democratic Republic of Congo and the Republic of Congo resulting in a staggering number of conversions, baptisms, and new church starts. Members of the partnering International Mission Board (IMB) believe that partnering with SC in long-term Oral Bible Storying projects helps both organizations achieve their goals and purposes. This paper explores in detail the partnership, projects, and results of this intimate relationship between Bible translation in an oral form and the heart of mission in Central Africa.

**Bio:** A. Steven Evans (Steve) is an IMB missionary communications specialist, focusing on the development and implementation of Orality and Bible Storying projects in Sub-Saharan Africa. Several of his projects are in partnership with Seed Company. Among his many articles published is “Matters of the Heart: Orality, Storying and Cultural Transformation – The Critical Role of Storytelling in Affecting Worldview” by *Missiology*, the journal of the American Society of Missiology. Steve also presented a paper at the 2018 Bible Translators Conference called “Truth, Accuracy and Precision: Bible Translation Principles in Scripture Proclamation” and at the 2020 Evangelical Missiological Society national conference titled “For a Time Such as This: Oral Bible Schools Take Root in Sub-Saharan Africa.” He is a recipient of the prestigious Brimstone Award for Applied Storytelling granted by the National Storytelling Network.

**Room 2** – Kara Garrison (Cornerstone International) [kara.garrison@cornerstoneinternational.org](mailto:kara.garrison@cornerstoneinternational.org)

#### **Identifying Social Exchange Patterns in an Honor/Shame Culture: Findings on Christian Women’s Communication Patterns in Myanmar**

In Southeast Asia, traditional social exchanges inhibit direct communication and vulnerability, thus hindering trusting relationships among Christians. Narrative themes that emerged during the qualitative data collection of Myanmar Christian Women’s (MCW) voices (N=152) revealed social hierarchy is maintained through public belittling, public gossip, expected acquiescing and avoidance. This paper explains how these overt and covert communication patterns undermine healthy social exchange necessary for trust building and culture shaping. If the Myanmar church community cannot be a safe place for its members, the potential for healing the country’s multiple conflicts will lie beyond the influence of the church.

**Bio:** Dr Kara Garrison, her husband Craig, and their four children spent 12 years living in SE Asia where she focused on discipleship with Myanmar Christian women. This move was the natural progression of hosting international students from several countries, befriending Chinese students at Ohio University and Myanmar doctoral students at Asbury Theological Seminary. While residing in Myanmar and then Thailand, evaluating micro-finance schemes, aiding women running safe-houses, developing curriculum for discipleship and marriage training - Kara’s passion increasingly focused on creating safe space for Myanmar Christian women to discuss building and maintaining trusting relationships amidst their honor/shame

context. Since her return from Southeast Asia, Kara researched the communication patterns of Myanmar Christian women and in June 2020, graduated with a Doctorate in Transformational Leadership from Bakke Graduate University.

**Room 3 – Stuart van Koh** (SIM Canada) [stuvankoh@gmail.com](mailto:stuvankoh@gmail.com)

**They'll Know We Are Christians by Our Scars: The Body in Pauline Missiology (NOT RECORDED)**

When homileticsians refer to the preacher's body, emphasis is paid almost exclusively on body language—eye contact, facial expressions, posture, mannerisms, gesticulations. Likewise, missiologists rarely address the missionary's body in discussions on mission strategy and methodology, except as it pertains to personal health, clothing choices, and cultural sensitivity. The neglect in these disciplines is all the more striking, given the embodied nature of Jesus, the Son of God. Not only are the crucifixion and resurrection of Jesus central to the Christian faith, but the gospel of the kingdom is literally carried and proclaimed by human bodies who long for their own eventual bodily resurrection; and as media ecologist Marshall McLuhan argued, the medium is the message. Yet the role of the proclaimer's body in mission strategy and effectiveness is rarely examined. This paper contributes to the growing field of missional homiletics by exploring the role of the preacher's body in Pauline missiology, with special attention to the Apostle's Corinthian correspondence. Through close readings of the relevant texts, I argue that Paul's frequent references to his own bodily sufferings offer a paradigmatic model for the church, which, in its contemporary Western form, has largely ignored this significant mission strategy, leading to deviant praxis, from idolatries of the body to eliciting disbelief among non-Christians.

**Bio:** Dr. Stuart van Koh (pseudonym) serves with SIM Canada and as a local church pastor. He currently lives with his family in Toronto.

**Room 4 – David Crim** (Malaysia Baptist Theological Seminary, Doctor of Missiology candidate) [david@ibcmanila.org](mailto:david@ibcmanila.org)

**A Relational Hermeneutic for Teaching Oral Learners**

Western hermeneutical models, with some exception, tend to focus on information and cognitive understanding, primarily through text. Oral learners, on the other hand, communicate, receive, process and assimilate information, primarily, through stories, symbols, rituals, dramas, gestures, and the arts. If we are to thoroughly engage an oral majority world in transformational learning, what type of hermeneutic foundation will provide a fertile field for leading oral learners in finding original and personal meaning in, practical interpretation of, and transformational change from the Scriptures. This paper will propose a narrative, or "relational hermeneutic" that engages, connects and energizes the whole person in the learning process. Drawing from Jesus' dialogue with the "expert in the law" in Luke 10:25-37, the paper will explore a model for a relational hermeneutic that speaks to the heart of the person in a way that effects and transforms the whole person. Jesus' use of a narrative — the parable of the good Samaritan — displays a more appropriate hermeneutic for oral learners: a relational hermeneutic. Jesus' use of story invited the expert to enter a real world, in which he was familiar, a world in which the truth of Scripture is held in conflict and tension in a real-life situation. From the parable, the paper will explore components of transformative learning theories, orality, and recent studies in relational training, synthesizing appropriate and recurring themes into a relational hermeneutic, more appropriate and effective for transformational learning among oral learners.

**Bio:** David Crim is Senior Pastor of the International Baptist Church of Manila, Philippines, and a Doctor of Missiology candidate at the Malaysia Baptist Theological Seminary. He and his wife, Cindy, also serve as the City Team Leaders for Manila, with the International Mission Board of the Southern Baptist Convention. David and Cindy have been in ministry for 45 years, having served as church planters in Wyoming and Missouri, and



church renewal in Hawaii. The Crims began serving in the Philippines in January 2011. David is also a published writer, having written numerous articles, Bible commentary, and Bible study curriculum. The Crims have been blessed with two daughters and four grandchildren.

#### **Room 5 – Mauricio Sanchez (COMINHA) [msanchez@comhina.net](mailto:msanchez@comhina.net)**

##### **Orality for Christian Mission in the Latino Context**

Scholars and researchers agree that around 80% of the population of the world understands a message better when it is delivered by oral means. These population is known as preferred oral learners. If we narrow our focus to the Latino ethnic group who comprises more than 700 million people in Latin America, the Caribbean, and the US, this reality may increase dramatically. The Latino culture is wider known by the importance we give to family at all levels, the life in community, and the key role of constant oral communications. The Missio Deo is strongly connected with orality. Orality becomes a vehicle to bring the Gospel to those who have not hear or accepted the message of the Gospel. We will visit three case studies where this fellow and his family have been directly involved in the course of more than 25 years of ministry, where orality has been central, relevant, and transformational. First, indigenous groups in the jungle of the Amazon in Venezuela and the forest in Costa Rica who use Bible Storytelling as their natural way to share the Gospel in a form that highly appeals to their oral culture. Second, oral strategies as key element to empower the execution of effective ministry among different audiences. And third, about the amazing opportunity to use ridesharing as a way to reach the nations for Christ using the simplicity of oral communications among all peoples. We will reflect on past successes and failures and will propose for the future.

**Bio:** Born and raised in Colombia, Mauricio has lived in Venezuela, Costa Rica, and the US along with Rosalia (his wife), three kids, and one granddaughter. Fully active in ministry for over 25 years, serving pastors, leaders, and communities globally. Mauricio has used his God's given gifts, talents, and education to impact the life of many peoples in different cultures in the power of the Holy Spirit. Mauricio studied aviation and business administration as tools to be more effective in the mission field. Mauricio has lead ministry teams who have reached and empowering leaders in more than 30 countries. He also has had the privilege of serving in the board of directors of seven organizations. He currently serves as Executive Director of Comhina movement in the US, is part of the Executive Team of the Global Diaspora Network of the Lausanne movement, serves as Director of Administration of Thirdmill Seminary, and also is member of the board of directors of Mies Foundation.

#### **Room 6 – Elsen Portugal (GEN and Champion Christian College) [elsenpp@gmail.com](mailto:elsenpp@gmail.com)**

##### **Symbol and its Meanings in the Musical Communication of Faith: An Example from the Xerente (Sheh-rén-teh) in Brazil**

The process of meaning development (semiosis) in the arts is a complex topic. However, for our purposes, I use Charles Peirce's sign category of symbol. This term - symbol - identifies specifically communicative signs which attain meaning through an association between the object and the sign either by 'convention' or by a conjunction of events, without resemblance (the Peircean icon) to the object, nor proximity or causality (the Peircean index). Christian musicians among the Xerente of central Brazil have developed a fusion genre of music which has become standard in their Christian communities. While it blends elements of traditional Xerente ethnic music with those from non-indigenous genres popular in their region of Brazil, based on their testimonies, the external genres' negative connotations have not necessarily been transferred to their fusion. Instead, they have become linked to their faith in both corporate practices and their individual spiritual experiences. The Xerente fusion may elicit interpretations in us that do not correspond to the local indigenous reality. For us, they may be symbols of other experiences and ideas. It is our hope that, by better understanding the semiotic process, and the resulting local (and individual) symbolic meaning of musical and other artistic communication, the church will more decisively encourage local artistic communication that the community considers meaningful.

**Bio:** Elsen Portugal has been a musician/pianist since the age of 9 and a missionary since 1994. He was born in Brazil and moved to Texas in 1981. He is married to Michelle, of Shreveport, LA, and they have 4 children and 9 grandchildren. Elsen has both a Bachelor and a Master's in Music, post-graduate studies in World Arts, and a PhD in Ethnodoxology. During the last 3 decades, Elsen has served as Minister of Music in the US and Brazil, as missionary in Germany, short-term missions' leader, and as Professor and Collaborative Pianist at 3 colleges. He discovered ethnodoxology around 2010. In his own words, this 'discovery' revolutionized his perspectives on the value and functions of arts, as well as what all belongs within what we call 'missions'. Elsen and his wife spent 3 years in Brazil involved in music ministry at a local church and developing new partnerships to advance the ethnoarts movement in Brazil. They now live in Hot Springs, AR where he serves as Vice President of Academic Affairs and teacher at Champion Christian College. He continues collaborative piano activities at a local church and participates in various community musical activities. The couple intends to continue travel overseas to teach, lead workshops, and outreach arts projects as the Lord opens doors.

**Room 7 – Kent Shaw** (Church of God Cleveland Tennessee/Columbia International University) [kentmshaw@yahoo.com](mailto:kentmshaw@yahoo.com)

#### **The Formation of Mission Theology for the African American Missionary in the 19th Century**

The paper explores the formation of mission theology for the early African American missionary in the 1800s. This study will examine the evolution of critical engagement with Christianity as seen through the lens of the enslaved. While considering this period of American history, this examination will aim to understand how slavery shaped the theology of missions for these early missionaries. It is essential to recognize these historical narratives of African Americans' missiological development in light of the sanctioned inhumane treatment inflicted against them based entirely on their ethnic identity. For these subjugations, close observation of racial disparages, and cultural norms during this era are relics of the past existing today. We will look at the hermeneutic application that enslaved people employed to engage with scripture and how these early nineteenth-century artifacts contributed to the history of American missions. Explorations such as these are a catalyst for future global engagement by African Americans as they reimagine their missiology.

**Bio:** Kent Michael Shaw I is a current Ph.D. candidate in Intercultural Studies at Columbia International University. He has engaged in Global Missions for more than three decades while simultaneously leading thriving churches in Central and South Florida. He has combined the practical application of ministry and the theological training of the academy to train church leaders in over 16 countries. His research interests include Missions Theology and the contributions of the 19th century African American missionary. Kent holds a B.S. in Biblical Studies from Lee University and a M.A. in Practical Theology from Southwestern Assemblies of God University.

**Room 8 – Brad Gill** (Frontier Ventures) [brad.gill@frontierventures.org](mailto:brad.gill@frontierventures.org)

#### **The Increasing Role of Intercultural Hermeneutics in Communication: The Emergence of a Missiological Model**

This presentation maintains that in a post-modern age of increasing pluralism, secularism and authoritarianism our communication-in-mission will require greater interpretive sensitivity. Ethnic boundaries and religious identities are both intensifying and dissipating, and any effective communication method --- any successful missiological innovation --- will initially require a more sustained "hermeneutical space." Four types of missiological innovation over the past half century will be reviewed, each which represents a social posture that bears on communication. Focus will be given to the emerging "alongsider" orientation, an approach that grants a more active hermeneutical role to the recipients of the gospel.

**Bio:** Brad served with his wife Beth in North Africa in church planting efforts in the 80s and 90s after assisting in the establishment of the U. S. Center for World Mission. He is presently the editor of the *Int'l Journal of Frontier Missiology* (IJFM), the president of the Int'l Society for Frontier Missiology, and serves on the Missiology Catalyst team of Frontier Ventures.

## **4:00-4:15 PM Coffee Break**

### **4:15-5:45 Parallel Session #6**

**Room 1** - EMS Business Meeting (NOT RECORDED)

**Room 2** - ISFM Business Meeting (NOT RECORDED)

## **5:45-7:00 PM Dinner**

### **7:00-8:30 PM Plenary #4**

**Plenary #4 Zoom Link** – Jared E. Alcántara (Baylor's Truett Theological Seminary)

#### **Preaching Between Scylla and Charybdis: Sermons and the Task of Contextualization in the Twenty-First Century**

In *A Word in Season*, Lesslie Newbigin reminds those engaged in cross-cultural mission of two dangers, which he describes as “the Scylla and Charybdis, between which one must steer.” Irrelevance lurks as a monster on one side, an under-contextualized approach that fails to establish contact or resonance with people. Syncretism lurks as a monster on the other, an over-contextualized approach that is compromised and distorted in its overeager attempts to establish a point of contact. “Every missionary path,” Newbigin writes, “must find the way between the two dangers...And if one is more afraid of one than the other, one will certainly fall into the opposite” (67). In this presentation, I argue that North American preachers must chart a similar path to the one Newbigin describes in their engagement with modern Western culture. In order to maintain a vital witness in society that is neither under-contextualized nor over-contextualized, the preachers of today and tomorrow will need a coherent plan of engagement, an interpretive lens that is identificational and critical, timeless and timely, faithful and fitting. Drawing from resources in intercultural studies, homiletics, and other interdisciplinary conversation partners, I imagine what preaching between Scylla and Charybdis might look like and sound like now and in the future.

**Bio:** Jared E. Alcántara is associate professor of preaching and the holder of the Paul W. Powell Endowed Chair in Preaching at Truett Theological Seminary, Baylor University, in Waco, Texas. He previously taught at Trinity Evangelical Divinity School from 2014-18. In the recent past, he has been the author of *Let the Legends Preach* (Wipf and Stock, 2021) and *The Practices of Christian Preaching* (Baker Academic, 2019, Spanish: 2020). He is a member of the Academy of Homiletics, the Evangelical Homiletics Society, the Hispanic Theological Initiative, and the Association for the Theological Education of Hispanics (AETH). An ordained Baptist minister, he has served as a youth pastor, associate pastor, and teaching pastor in Illinois, Massachusetts, Oregon, and New Jersey. He is the proud husband to Jen and the proud father to three girls ages 14, 12, and 8.

**Response:** Rochelle Scheuermann (Wheaton College)

Rochelle Scheuermann is Associate Professor of Evangelism and Leadership and program director of three master's degrees at Wheaton College. She holds an MDiv from the Assemblies of God Theological Seminary and a PhD in Intercultural Studies from Trinity Evangelical Divinity School. She is an ordained minister, a former church planter, and is finishing her 10th year in higher education. Her research interests include preaching and culture, disability and mission, and theology of mission.