

Evangelical Missiological Society Annual Conference

Abstract Booklet

Friday, October 13, 2023

(all times in Central Time)

1:00-2:15 PM Welcome and Plenary A

Lamb Auditorium (LA)

Dr. Evelyn Hibbert

Formation as Peacebuilding: Becoming Instruments of "Shalom"

In a world in which division, conflict, and violence are increasingly experienced in our neighborhoods and around the globe, the call of Jesus to be peacemakers poses an urgent challenge to followers of Christ. Our response to this call is critical to our witness of the radical transforming power of the gospel and the calling of the church to be instruments of "shalom." This paper explores the concept of Christian formation through discipleship and education as an avenue of peacebuilding. Emphasis is placed upon the principle that peacebuilding originates from a disposition which enables us to become channels of God's redemptive grace. Strategies for discipleship and educational approaches to formation are explored through both theoretical approaches and case studies. This research affirms the necessity and urgency to integrate a peacebuilding lens into our discipleship and our approaches to Christian education in order to be effective witnesses for Christ in a divided world.

Bio: Evelyn has over 30 years of intercultural educational experience ranging from discipling oral learners to training post-doctoral researchers. She is a co-leader of the Angelina Noble Centre, a research centre for women in cross-cultural mission. One of her foci has been developing inclusive learning communities whether learners are face-to-face or online, illiterate or highly educated. Evelyn leads the newly established Global Region of the EMS and is also on the Executive Committee of the International Association of Mission Studies. She has co-authored four books for mission practitioners, including books on discipling, leadership development, and training missionaries.

Response: Dr. Anthony Casey

2:25-3:00 PM Parallel Session #1

Lamb Auditorium (Rm 208): Missions Education in the Majority World

Larry Caldwell (Kairos University/Converge International Ministries)

Competency-Based Missiological Education: Its Time Has Come!

The EMS theme for 2023 is “Educating for Contemporary Mission,” recognizing that the intersection of education and mission is a maze of models and practices. One such new model is known as Competency-Based Theological Education (CBTE). CBTE is gaining increased popularity among theological institutions, accrediting associations, and mission organizations worldwide. In fact, it is quickly developing into a global theological education phenomenon. Furthermore, CBTE is, by its very core educational philosophy, especially adaptable to missiological education; what I am introducing here in this paper as Competency-Based Missiological Education (CBME). This paper consists of three parts. Part 1 will examine the question, “Why CBTE?” Here, we will examine the roots of CBTE, as well as look at CBTE as a whole and its advantages for theological education. Part 2 will then address specifically the possibility of CBTE for missiological education as Competency-Based *Missiological* Education (CBME) and that the teaching of missions is especially suited for CBME. Part 3 will conclude with an example of a mission organization that is already using CBME, as well as an example of a veteran Global South missionary who received a missiological degree through CBME.

Bio: Larry W. Caldwell is Chief Academic Officer, Dean, and Professor of Intercultural Studies and Bible Interpretation at Kairos University (formerly Sioux Falls Seminary). He is also a Senior Missiologist for Converge International Ministries (formerly Baptist General Conference). At Kairos University, he has helped develop a form of Competency-Based Theological Education (CBTE) that is used throughout North America and the world.

Lamb Auditorium (Rm 207): The Intersection of Missions Praxis and Education

Ken Nehrbass and David R. Dunaetz (California Baptist University/Azusa Pacific University)

Missionary Education and Effective Great Commission Participation: Does Missionary Education Work?

Among North American missionaries, what type of education best predicts effective participation in the Great Commission? In this study, effective participation in the Great Commission is defined as Great Commission activities, which include sharing the gospel, baptizing, organizing baptisms, teaching the Bible, teaching evangelism, training people to study the Bible, and training people to teach the Bible to others. For this study, 198 members of evangelical mission organizations having their origins in North America completed a survey providing information about their education, their ministry, their Great Commission activities (measured when the target was an individual, a small group, and a large group), and demographic information. Education variables included measures concerning their undergraduate education, their experiences with seminaries and graduate schools, the number of missions courses they have taken, and language study. Attending a Christian university (vs. a secular school) as an undergraduate, the MDiv degree, the total number of degrees earned, and the total number of evangelism and church planting courses taken were the best predictors of greater participation in the Great Commission.

Bio: Ken Nehrbass is the EMS Southwest Regional VP, assistant professor, and director of assessment at California Baptist University, associate professor at Liberty University, and a translation and anthropology consultant for the Pacific Area with Wycliffe Bible Translators. He is the author of *Advanced Missiology*, *God's Image and Global Cultures*, and *Christianity and Animism in Melanesia*.

Bio: David R. Dunaetz is Chair and Professor of Leadership, Organizational Psychology, and Public Administration at Azusa Pacific University. He is the general editor of the *Great Commission Research Journal* and the book review editor of *Evangelical Missions Quarterly*. He was a church planter in France for 17 years with WorldVenture. His research program focuses on interpersonal processes in Christian organizations.

Lamb Auditorium (Rm 206): Education in Missiology and Theology

Juno Wang (Western University)

Identities and Transformation in Training Diasporas for Today's Missions

I came to the U.S. as a diaspora who had never heard about the Gospel. By God's grace, I am now a practitioner, trainer, and researcher for global missions. The seminary education I have received in the past has helped me in finding my identities and mission. It also helped me in transformational change and relationships with God and others, particularly during the spiritual warfare I have been fighting. Our identities in Christ and Kingdom motivate us and give us the will to obey His commands and focus on God. Our transformational change leads us to grow and mature spiritually. When facing difficult trials, diaspora workers are oftentimes like me being isolated or receive very little support in a foreign land. This would be a time to test our faith and commitment to serve the Lord, and we need to equip workers for such a time like this. Through the literature review, my research findings and spiritual journey, identities, and transformation are important for spiritual maturity in training diasporas for missions. I suggest that training diasporas for today's missions is training in being, doing, knowing, and willing. It is our being in Christ and God's Kingdom and willing to obey His commands that precedes our knowing in competency and skills and doing. The training approach is transformational through interactions and relationships with Godly trainers and others in the learning community, and to be led and transformed by the Holy Spirit for today's relational and holistic missions.

Bio: Juno Wang (Doctor of Intercultural Studies, Western Seminary) is focusing her ministry on global missions, relational intercultural training, and publication. She has served at a Chinese mission organization under the leadership of late Dr. Thomas Wang for almost 18 years before pursuing her seminary training. She is currently a ministry associate of Community Vision International (CVI2.org). Juno has been involved in multi-ethnic community outreach since 2009 and intercultural training since 2016 in the heart of Silicon Valley in California.

Lamb Auditorium (Rm 205): Historical Perspectives

Chris Carr (Global Gates Canada)

The Bible School Movement of The 1880s-1940s With Implications For The Current Kairos Season/Moment In The Global Diaspora Mission Epicentre Of Canadian Gateways

The Celtic, The purpose of this paper, is to review historical factors that converged as a timely powder keg to ignite the birth, rapid numerical growth, and maturation of the Bible school, institute, and college movement across North America, especially in Canada, from approximately the early 1880s- 1940s and the subsequent missional thrusting out of scores of thousands of Canadians into global

mission. We will also explore how that movement, now decades later, dovetails with and feeds into the ongoing robust diaspora influx into Canada of individuals from the least-reached people groups on the planet, giving Canadian believers an unprecedented historical foundation for acting upon our current incredible modern-day kairos moment reflecting the spirit of Acts 17:26-27 and Rev. 7:9-10. Taking advantage of this unparalleled opportunity to join with God in His Motus Dei and Missio Dei requires us to see the heretofore unmatched need for laser-sharp focus on the distinctives of our diaspora, urban, gateway city context.

Bio: Dr. Chris Carr serves as Executive Director of Global Gates Canada. He served cross-culturally in Russia and Ukraine from 1999-2015. He and Eileen have been married for 36 years. He is a graduate of Oklahoma Baptist University, earned a Master of Divinity from Southwestern Baptist Theological Seminary, plus DMin and PhD degrees from Midwestern Baptist Theological Seminary. The Carrs have five adult children.

Lamb Auditorium (Rm 202): Equipping and Training

Michael H. Lee and Dave Pederson (Wheaton College)

Graduate Distance Education at Wheaton College: Moving from Viability and Efficacy to Refining Pedagogy and Best Practices for a Boutique Rather than Big-Box Environment

How can a small school effectively train ministry students through an online modality? The rapid growth of various modes of remote education has been one of the most notable trends in formal education in the past few decades. In conversation with the recent ATS literature on the efficacy of remote education, this paper analyzes surveys from Wheaton College students enrolled in three Christian ministry-related graduate programs. This paper also considers some of the strengths and limitations of various non-traditional learning modalities, specifically related to the educational needs for Christian ministry in the context of a boutique rather than a 'big-box' approach to online learning.

Bio: Dr. Michael Hakmin Lee is an Associate Professor of Ministry and leadership and Program Director (M.A. Evangelism & Leadership, M.A. Ministry Leadership, M.A. Missional Church Movements) at Wheaton College in Wheaton, IL. He has previously written on the theology and philosophy of religions, race and ethnicity, theology of technology, religious mobility, and evangelical deconversions.

Bio: Dave Pederson, PhD, has taught for fifteen years in large online programs such as Liberty University and Grand Canyon University. For the past five years, he has developed new online programs at Wheaton College. Previously, Dave pastored overseas in Athens, Seoul, and Manila, so he brings a cross-cultural perspective to the context of distance learning.

Lamb Auditorium (Rm 211): North American Filipino Missiology

This session has been canceled.

Lamb Auditorium (Rm 203): Missiology and the Black Experience

Danielle H. Johnson (Regent University)

African American Historical Trauma: Informing Missiological Pedagogy

This paper will investigate the impact of historical trauma on the African American presence in missions and examine how it shapes contemporary missiological education. By exploring historical narratives, case studies, and theological exegesis, this paper highlights the importance of addressing historical trauma in the context of missiological education and fostering resilience and healing in African American communities. Further, this paper will outline the concept of African American historical traumas, such as collective suffering from slavery, racial discrimination, and social injustice, which have shaped the Black community's engagement with mission work. The writer will explore pedagogical frameworks that help address historical trauma's impact on the African American missions experience. In examining contemporary missiology education, the paper emphasizes the need for culturally sensitive and trauma-informed pedagogical approaches that acknowledge and address the historical experiences of African Americans. The examination includes incorporating narratives of resilience and healing into educational materials, fostering critical reflection on the historical context of missions, and promoting community-centered initiatives that empower African Americans to engage in global missions. The paper concludes by identifying critical areas for further research and potential growth in the field of Black missiology related to historical trauma. By recognizing and addressing historical trauma within the framework of missiology education, missional efforts can contribute to healing and empowering African American communities while promoting a more inclusive and transformative missional experience. This paper underscores the importance of integrating historical trauma awareness into contemporary missional pedagogy, paving the way for a more resilient and compassionate approach to missiology in the African American context.

Bio: Danielle Johnson is an LCPC, CAC-AD, NCC, and Board Approved Supervisor. She teaches at Grace College. Danielle is a Research Assistant and a Doctoral Candidate at Regent University.

Lamb Auditorium (Rm 204): Educating through Orality

Jim and Janet Stahl (Seed Company)

Oral Bible Storytelling: Discovery, Impact, and Group Learning

Bio: Since 2007, Jim and Janet have been working with the Seed Company, partnering with organizations training people to tell Bible stories in their own languages, especially those languages without a Bible. Bible storytelling creates community ownership and builds capacity within the community in local ministries, and sparks interest in translating the Bible. They have trained people from over 80 language groups in the S Pacific, SE Asia, E Asia, S Asia, Africa, and the Americas in vernacular Bible storytelling. Jim has an M.A. in linguistics from the UT-Arlington, having researched sociolinguistic issues in South and Southeast Asia. Janet has an M.A. in Bilingual and Multicultural Education from S.I.T in Brattleboro, VT. She also has a background in chemical engineering. Prior to joining the SC, Janet and Jim served in Vanuatu with SIL for 15 years.

Lamb Auditorium (Rm 201): Arts and Education

Song (Joseph) Cho (Liberty University)

Mission and the Problem of Cultural Multiplicity: Nationalism, Multiculturalism, and the Purposes of God

Watching films of different nationalities allows people to understand how other cultures view the world. The same could be said of manga in Japan, a country where Christians represent less than one percent of the population. It should be emphasized that people of all ages read manga in Japan. Just like films, these comic books reflect the desires, hopes, and values of the general population. They strike a profound chord with the public as readers vicariously experience a sense of triumph and joy, following their favorite characters on the journey to happily-ever-after. These graphic novels often express the readers' deepest aspirations and longings in an aesthetically appealing manner. Do these comic books echo in any way the Gospel message? In his book *Preaching: Communicating Faith in an Age of Skepticism*, Tim Keller points out how the Gospel is "the story that all other joy-bringing, spellcasting, heart-shaping stories only point to [...] It is the one story that satisfies all these longings— yet is historically true (176). Could missionaries gain valuable insight as they take a fresh look at these Japanese comic books? Do these stories bear some resemblance to the Good News of Jesus Christ? By understanding manga's popularity, missionaries can be better equipped to introduce the Gospel in a way that is culturally palatable to the Japanese public.

Bio: Song (Joseph) Cho is an Associate Professor of Interdisciplinary Studies at Liberty University. His research interests include biblical allusions in American and British literature, missiology, and the use of Korean pop culture (e.g., K-Pop and K-Dramas) and Japanese Anime/Manga in ministry. Several of his articles have appeared in journals such as *Mythlore: A Journal of J.R.R. Tolkien, C.S. Lewis, Charles Williams, and Mythopoeic Literature*, *Persuasions: The Jane Austen Journal*, and *Flannery O'Connor Review*. He holds a doctorate in Intercultural Studies, an MDiv in Great Commission Studies, and master's degrees in Spanish, English, and Christian Studies. Cho is currently pursuing an MA in TESL (Teaching English as a Second Language).

Lamb Auditorium (Rm 102): ISFM

Bruce Graham (Frontier Ventures)

The World has Lost its Story: Becoming a People of God's Story

Nationalism All nations can find their story and purpose in the Biblical Story. Becoming a participant in that Story transforms us such that we become the people of God among the nations. A curriculum that integrates this perspective on the biblical story with spiritual formation praxis --- called the "2nd Half Collaborative" (2HC) --- was launched with a cohort of mature Indian leaders in their second half of life and ministry. Through weekly sessions --- both virtual and on-site --- the participants reflect, share, and learn, a process that has been transformative for them. We will talk about our curriculum --- the interface of the biblical story, life, and ministry --- and how the process has built trust and deep transformative relationships among these Indian leaders.

Bio: Bruce is a graduate of M.I.T. (M.S. in Aeronautics and Astronautics), Fuller Seminary (M.A. in Cross-cultural Studies), and received his honorary doctorate from William Carey International University. He served 30 years with the U.S. Center for World Mission and 12 years in India. He's majored in using Biblical Story among Hindu and Muslim communities and presently serves in a "2nd half of life" collaborative of Indian leaders.

3:10-3:45 PM Parallel Session #2

Lamb Auditorium (Rm 208): Missions Education in the Majority World

Jim Harries (Alliance for Vulnerable Mission/William Carey International University)
Theological Education with an Indigenous Gait, Africa

Early Theological education curricula exported from the West to Africa today, build on pre-existing categories in a Western lingua-culture, that articulate theology that enables expressing of a distinctly Christian way of life in the West. This article contrasts key components of culture, a repressed-envy represented by a diverse set of psychological entities in the West, with a rife-orientation to avoiding envy's unhelpful effects expressed as opposition to witchcraft, in Africa. It demonstrates ways in which Western theology's educational curricula presupposing envy to be "repressed" renders it inadequate in Africa. It suggests challenging prescriptions needed in design of a theological education programme that has an indigenous fit for African peoples. Use of an indigenous language understood indigenously provides appropriate categories in a form that enables interpretation of the indigenous in the context of the indigenous. The sustainability of a theological education programme for Africa requires expression in social and economic conditions produced by ways in which envy translates to witchcraft and not those of repressed-envy. This requires a gait that can propel theological education programmes across particular cultural terrain.

Bio: Jim Harries (b. 1964, PhD Theology, University of Birmingham, UK), in East Africa since 1988, primarily Bible teaching using Luo and Swahili tongues. His concern increasingly, to alert the West of its contemporary neglect of an inherited responsibility of love and care to African and Majority World people, that goes beyond donations and Western languages.

Lamb Auditorium (Rm 207): The Intersection of Missions Praxis and Education

Mark Hedinger (Western University)
Educating for Contemporary Mission On the One Hand/But on the Other

This paper draws on the author's experiences along with recent source materials to identify and analyze eight different social, educational, and technological trends that affect contemporary education for mission. The reality of those shifting trends is then considered in light of stable biblical truths.

Bio: Mark Hedinger, (M. Div., DIS) studied at Grace Theological Seminary and Western Seminary. Following overseas service and regional leadership with a US-based agency, he and his wife Karen now direct and teach the nonformal language and culture training programs of CultureBound. Mark has co-authored several books with Dr Enoch Wan on topics of relational perspectives on intercultural ministry.

Lamb Auditorium (Rm 206): Education in Missiology and Theology

David Parks (Beeson Divinity School)

Missiological Fiction: Employing the Apostolic Imagination to Teach Missions through Literature

This paper will explore the potential of fiction to teach missions. In a similar way that the Bible storying approach impacts oral peoples around the world, creative stories illustrating the beauty of the gospel advancing across cultures can teach missiological content. Such stories can uniquely connect with some people in ways other teaching styles do not. In addition to the potential advantages of this approach, disadvantages, and potential pitfalls will also be discussed. What is missiological fiction? There's no agreed-upon definition. Therefore, I will offer my own. A work of missiological fiction is a story illustrating how the gospel enters and translates into various cultures throughout the world. Because this is a conference considering how to teach missions, I should add that the approach I'm suggesting is to have students read the book, then reference the story to illustrate the missiological truths covered in class. While I'm employing missiology throughout this paper, this is more about a proposal of ideas rather than presenting factual research since so little has been done in this area. More specifically, the ideas I am proposing ultimately lead to the greater objective of encouraging the development of a new genre in literature.

Bio: David Parks is the Director of the Global Center and Contextual Learning at Beeson Divinity School, Samford University, in Birmingham, Alabama. He spent six years in Southeast Asia as a missionary and returned to his hometown (Birmingham) to teach and promote missions in 2012. He is married to Jenn and has four kids, three of whom were born overseas.

Lamb Auditorium (Rm 205): Historical Perspectives

Jacob J. Andrews & Robert A. Andrews (Covenant Classical School/Loyola University Chicago)

Bringing "The True Meaning of the Lord of Heaven" to Unreached

I did How do we bring the true meaning of Christ to people who possess other worldviews? Sixteenth Century Jesuit Matteo Ricci, probably the original missionary to China, and to Korea by extension, provides tremendous guidance on this point. Ricci engaged local cultures, philosophies, and religions in his successful effort to bring Christ to those who had never heard of the good news of Jesus. Ricci's spiritual legacy transcended himself. His missionary work affected the entire region of China and neighboring countries for centuries. Its effect continues to the present day. This presentation will search for relevant application for 21st century pedagogy in missions through a brief analysis of Ricci's historic efforts to contextualize the Christian gospel into Chinese cultural, philosophical, and theological settings. Robert Andrews has ministered cross-culturally among unreached people for nearly our decades and currently directs Devon Oasis Ministry for the Missionary Church in Chicago. He received his Ph.D. in theology from Loyola University Chicago and teaches theology adjunct at Loyola. Jacob Andrews teaches Latin and Philosophy at Covenant Classical School in Naperville and has taught various college courses on logic and Chinese philosophy. He earned his Ph.D. in medieval philosophy from Loyola University Chicago.

Bio: Dr. Robert Andrews Institution: Director, Devon Oasis Ministry
Theology Professor (adjunct), Loyola University Chicago Contact: andrewsbob@sbcglobal.net
Name: Dr. Jacob Andrews Institution: Teacher - Covenant Classic School, Naperville
Contact: jacobandrews@sbcglobal.net.

Lamb Auditorium (Rm 202): Equipping and Training

Craig Ott & Minwoo Heo (TEDS)

Future Missionary Training

Missionary training must address rapidly changing global developments that present opportunities as well as challenges the missionary effectiveness. This paper presents the findings of research on future missionary training needs based upon a survey of 31 international mission leaders, six focus groups involving 30 additional mission educators, and a review of the literature on relevant international trends. Six emerging issues for missionary preparation were identified that will be presented.

Bio: Craig Ott is professor of mission and intercultural Studies at Trinity Evangelical Divinity School (TEDS). He has taught and/or consulted emerging mission movements in over 40 countries and has authored and edited numerous books and articles, including most recently, *Teaching and Learning across Cultures* (Baker Academic).

Bio: Minwoo Heo is a Ph.D. student in Intercultural Studies at TEDS. His research focuses on the Lausanne Movement and its relation to local churches. He has served as a local pastor during the last three years at the Church of Bethlehem in Chicago.

Lamb Auditorium (Rm 211): North American Filipino Missiology

Voltaire Cacal (Dallas Theological Seminary)

“Intercultural, Cross-Generational, and Multiethnic Factors to Consider in Mobilizing North American Filipinos for Global Missions”

Abstract:

Bio:

Lamb Auditorium (Rm 203): Missiology and the Black Experience

Mimsie Robinson (Bethel Gospel Assembly)

Welcomed at God's Table: Moving from Abstraction to Embodied Reconciliation through Hospitality

All Christians are called to fulfill the Great Commission, and African Americans are no exception. There are realistic challenges related to the past and present, which help explain why there are so few African American long-term missionaries. This paper attempts to utilize the missional helix (Van Rheen 2011) as a paradigm for exploring the problem and proposing a church-based model known as the Bethel Nurture Program as a means of discipling missionaries. The program was adapted from a similar program developed at Bethlehem Baptist Church in Minneapolis, Minnesota, under the leadership of Dr. John Piper (Piper and Stellar, 2000).

Bio: As the missions pastor of Bethel Gospel Assembly in New York City, Pastor Robinson has been involved in disciple-making efforts in several countries, including India, Nigeria, Equatorial Guinea, South Africa, and Venezuela. His oversight of the church's missions programs includes Harmony Christian School in Rustenburg, South Africa. His involvement with the transformative course Perspectives on the World Christian Movement includes serving as an instructor, class coordinator, and professor of record for Trinity Evangelical Seminary. He has been a guest lecturer at Alliance Theological Seminary, Davis College, Lancaster Bible College, and the William Carey International University on topics related to urban and global missions. He is a member of the executive board of the Heart for Muslims Conference, and he has been involved as a panelist in several internet forums with Missio Nexus and the National African American Missions Council. Dr. Robinson and his wife, Beverly, have been married for 35 years. They have two married adult children and two grandsons.

Lamb Auditorium (Rm 204): Educating through Orality

Yiyong Yuk (Emmaus Bible College)

Chronological Bible Storying for ESL Learners

Nationalism Chronological Bible Storying was used originally as a mission strategy, and the application of it in ESL settings is less fully studied. There is no comprehensive study of finding out the perceived strength of using Bible Storying in an ESL setting. Even though there have been some ideas presented for Chronological Bible storying in the ESL field, few have attempted to examine the actual results. The researcher wrote and illustrated the entire curriculum and tested it. The curriculum focuses on teaching English through Chronological Bible Storying. This study examines the participants' change from a missional perspective, discovers growth in their

linguistic strengths of the Bible storying, and measures the strengths of impact of active learning skills used in Bible storying. The research aims to synthesize the insights of two different fields, Bible storying, and TESOL, adding a new perspective. The research was conducted in three different countries: the U.S., France, and China. In addition, the study highlights the advantage of using oral methods to educate ESL learners and provides innovative and practical approaches to integrating literacy and oral teaching methods. The researcher is ready to share all the positive results and engaging Bible Storying strategies ESL missionaries can use to advance His kingdom!

Bio: Yiyong Yuk is originally from South Korea and met her husband while attending Disciple Training School in Switzerland. They both completed biblical counseling training with YWAM (Youth With A Mission) in Switzerland and later served in Brazil for three months before relocating to the United States. With a passion for spreading the word of Christ to people from all over the globe, Yiyong served in various roles in Korean churches in North Carolina while also pioneering a Chinese ministry and volunteering to lead a Bible Storying group for international students and their spouses at Southeastern Baptist Theological Seminary for over four years. She holds a B.A. in English Literature and English Education from Dongduk Women's University in Seoul, South Korea. She also obtained an M.Div from Southeastern Baptist Theological Seminary and earned an Ed.D. from the same institution with a focus on ESL/Bible education. Yiyong developed and illustrated a curriculum called Chronological Bible Storying for ESL learners and focuses on teaching English through Bible stories from the Old Testament to the New Testament while emphasizing theology and English proficiency. Currently, she teaches at Emmaus Bible College. She is a K-12 ESL education director in teacher education program. Additionally, she leads a Bridge ESL ministry with Emmaus Bible College students, sharing the gospel wherever God leads her.

Lamb Auditorium (Rm 201): Arts and Education

Beth Argot (DIU)

Whole Brain Healing Neurology and the Arts as Foundation for Education in Missions?

Nationalism and multiculturalism are the two most common political responses to the problem of cultural multiplicity - a problem that characterizes virtually every modern state. On the one hand, nationalism posits that every people or cultural group should have its own state, or inversely, that every state should have but one culture. This vision of cultural singularity is often supported with the rhetoric of unity or oneness, e.g. "One America." On the other hand, multiculturalism posits that the identity of a country is simply the sum of its cultural parts. If nationalism pursues unity at the cost of diversity, multiculturalism does the reverse. Christians around the world have been vulnerable to both extremes, not least because they lack a sense of God's unfolding purpose to create for himself a people of peoples, that is a people marked by the sort of shared identity that opens up space for cultural multiplicity within it. The purpose of this paper is to demonstrate the way in which Scripture does not so much mediate between nationalism and multiculturalism as chart a completely different course.

Bio: Dr. Bryan has taught New Testament at Trinity Evangelical Divinity School since 2016. Prior to that, he served with SIM in Ethiopia for more than 23 years. He taught for many years at the Evangelical Theological College in Addis Ababa and also served as the first Dean of Studies of the Ethiopian Graduate School of Theology. From 2009–2015, he served as director of SIM Ethiopia, leading the work of over 500 ministry and support personnel from Australasia, Ethiopia, Europe, North America, and South Africa. Dr. Bryan was selected as part of the Ethiopian delegation to the 2010 Lausanne Congress in Cape Town and currently serves on the Lausanne Theological Working Group. He completed his PhD on the mission of Jesus at Cambridge University in 1999. He is the author of numerous publications, including, most recently, *Cultural Identity and the Purposes of God: A Biblical Theology of Ethnicity, Nationality, and Race*.

Lamb Auditorium (Rm 102): ISFM

Todd Pokrifka (Institute for Community Transformation)

"Innovative Integration in Frontier-Focused Education"

How can Jesus-following educators form people who can effectively address the great challenges of frontier mission? To see breakthroughs that overcome frontier barriers, there needs to be a new cadre of community transformation catalysts who have experienced innovative integration in their education and can facilitate and encourage it in frontier communities. This paper builds on the author's experience of frontier-focused holistic education of people, together with his theological reflections on this educational process. The author and his team have developed an innovative integrative approach in four main areas: (1) the integration of life and learning, (2) the integration of the different aspects of the learning self, namely, the head, heart, hands, and home (the 4 Hs), (3) the integration of the main relationships of the learner (the "relational diamond") and (4) the inter-disciplinary integration of various disciplines and areas of learning. These expressions of innovative integration are limited educational expressions of the ultimate integration and reconciliation of all things in Christ (Col 1:19-20) and of the believer's ability to abide in Christ and his word (John 15:1-17). When integrated in an organic system, a wise framework emerges by which teams and networks of community transformation catalysts can more fully reflect and witness to the nature of the incarnate Christ and his fruitful, shalom-making work. In this way, integrative education can become a vehicle that leads to greater breakthroughs on the frontiers, precisely where the innovative and integrative

work of God is most challenged and resisted. This happens when holistically transformed learners become leaders who partner with one another and with God in the integrative, reconciling work of God's kingdom. The goal would be to be to see Jesus movements that bring holistic transformation among the least reached peoples.

Bio: Todd Pokrifka (PhD, University of St. Andrews) has been a pastor and was a professor of systematic theology at Azusa Pacific University for sixteen years. Along with his wife, Junia, they direct the Institute for Community Transformation, which provides holistic, innovative and accessible higher education for catalyzing transformation among neglected peoples of the world.

3:45-4:15 PM Break

4:15-4:50 PM Parallel Session #3

Lamb Auditorium (Rm 208): Missions Education in the Majority World

This session has been canceled.

Lamb Auditorium (Rm 207): The Intersection of Missions Praxis and Education

Joshua Paxton (Calvary University)

Exploring Relational Partnerships Between the Local Church, Mission Agency, and Theological School for Missionary Education and Training

This paper is a summary of the roles and responsibilities of local churches, mission agencies, and theological schools / Christian universities for the education and training of missionaries. It is a brief overview of Joshua Paxton's doctoral dissertation, *Mobilizing Next Generation Missionaries: A Participatory Action Research of Integrated Relational Partnerships in the Synergy Process at Calvary University*. Calvary University has been intentional in creating a partnership-based program that involves the local church, mission agency, and university in mobilizing, equipping, and launching the next generation of missionaries. Thus far, the success of the program has been limited by outside factors such as Covid-19 and other transitional issues. The paper will focus on exploring how all three partners have unique roles to fill. Roles that strengthen and support each other in the process of educating for missions and creating relational partnerships open doors for collaboration such that the sum is greater than its parts. Furthermore, the partnership allows each member to support the others in fulfilling their own roles within the Great Commission. Finally, it outlines Synergy as a model of context-based education, which allows students to immediately take what they are learning academically and apply it to an experiential context. This educational model allows for greater transformation and preparation of the student for missionary ministry.

Bio: Joshua Paxton is the Director of the Burnham Center for Global Engagement and Professor of Intercultural Studies at Calvary University. Along with his wife, Amber and their three children, he also served with Avant Ministries, first as part of a church planting team to Verona, Italy, then Camp Pastor of Echo Ranch Bible Camp, and currently in mobilization.

Lamb Auditorium (Rm 206): Education in Missiology and Theology

Mark Harlan (DIU)

Educating about Contextualization: Disconcerting Contextualization in the Old Testament

Educating about Contextualization: Discomforting Divine Communication in the Old Testament Many Christians have negative perceptions of missionary contextualization. They need to be educated about the nature of divine communication with humanity by being introduced to biblical examples of how God works within human cultures – despite the inherent limitations. God typically utilizes common cultural forms to convey his message in scripture. He appropriates and “borrows” elements of pagan cultures in order to convey truth, utilizing what people understood in order to build bridges to new truth and/or to impact them deeply. This presentation will offer such examples of contextualized communications in the Old Testament. Some of these, such as ancient Near Eastern covenant forms may be foreign to us, but do not trouble us. However, God often employs elements of pagan religious culture. These include acceptance of pagan worship sites and the utilization of pagan hymns, myths, terminology, and even names for God. Many of these elements cause modern Christians a great deal of discomfort and concern. We may deem their use as flawed and dangerous with great potential for compromising biblical truth and leading to syncretism due to their unbiblical associations. However, these negative meanings were transformed by their associations with the true God and his truth. God’s pattern of contextualized contextualization in the Old Testament provides a pattern and principles for Bible communicators today.

Bio: Mark Harlan (ThM, Dallas Theological Seminary and PhD, Fuller School of Intercultural Studies) lived in the Arab world and Africa for nearly two decades. Addressing complex missiological issues, most of his publications are under pen names. Mark has served on the faculty of numerous institutions and currently teaches Abrahamic studies at Dallas International University.

Lamb Auditorium (Rm 205): Historical Perspectives

Ryan Gimple (Charleston Southern University)

Missionary Methods: St Paul's or Educational Principles

Roland Allen critiqued missionary practice in the early twentieth century and called for a return to the apostolic mission principles of Paul. Allen additionally applied concepts from progressive educational theories to missionary practice in the book *Educational Principles and Missionary Methods*. David Hesselgrave warned against Allen’s uncritical use of educational theory as building idols out of Egyptian gold. This paper argues that we should heed Hesselgrave’s caution when considering educational theories in missiology, but also that we need to do something with the Egyptian gold. Theories of learning and education must first be held to the light of Scripture. Transformative learning theory has epistemological assumptions incompatible with the Bible and does not acknowledge the Holy Spirit or God’s initiative in the learning process. Missiologists should critically interact with educational theories, but as we do so our missiology must arise out of Scripture and give place to the Spirit. Rather than making an idol out of Egyptian gold, Allen is a positive example of interaction with educational theory due to his emphasis on Word and Spirit.

Bio: Ryan Gimple (PhD, Southeastern Baptist Theological Seminary) is an Associate Professor of Christian Studies at Charleston Southern University. He and his wife served in East Asia with the International Mission Board for nineteen years after graduating from Wheaton College Graduate School. His research circles around the intersection of missiology, adult learning theory, and covenant epistemology.

Lamb Auditorium (Rm 202): Equipping and Training

Ann McGhee (Kairos University/Converge International Ministries)

Equipping Global Workers as Catalysts for Gospel Movements through CBTE

This paper explains how Converge International Ministries is partnering with Kairos University to provide CBTE to equip their global workers.

Converge International Ministries mission statement reads, "We are asking God for a gospel movement among every least-reached people group in our generation." To accomplish this mission, Converge is committed to equipping over 300 new global workers in the next three years through a pathway called EQUIP. In this pathway, the global worker is engaged in learning experiences that involve their head (content), heart (character), and hands (craft), which are integral to catalyzing gospel movements among least reached people groups. CBTE may prove to be a model for other mission organizations to follow.

Bio: Ann Serves as an Affiliate Professor / Faculty Mentor at Kairos University and works for Converge International Ministries as Director of Training. She has served on the pastoral staff of three churches, developing discipleship and evangelism ministries since 1986. She taught undergraduate and graduate-level biblical and theological students at Washington Bible College and Capital Bible Seminary in Lanham, Maryland. She holds a Master of Biblical Studies degree from Talbot Theological Seminary and is currently a candidate in the Doctor of Ministry program at Kairos University. She and her husband, Kevin, live in Merritt Island, Florida.

Lamb Auditorium (Rm 211): North American Filipino Missiology

Tereso Casiño (Gardner - Webb University)

"Cultural Intelligence: How Filipino American Diaspora Congregations Can Engage Other Cultures"

Abstract:

Bio:

Lamb Auditorium (Rm 203): Missiology and the Black Experience

Heather Denson (CIU)

Education for Contemporary Missions in the Black Church

In Houston This research will discuss best practices in education for contemporary missions in the Black church. The Black church has a rich tradition of using various vehicles and pathways for mission education and training, including orality, music, dance, art, literacy, and more. The researcher will try to outline some missiologically responsible, theologically sound, and effective approaches to mission education, such as using a variety of teaching methods, incorporating cultural relevance, grounding teaching in Scripture, emphasizing the role of the Holy Spirit, encouraging practical application, fostering intergenerational learning, and partnering with

other churches and organizations. The researcher will explore effective mission education in the Black church to ensure it is missiologically responsible, theologically sound, and culturally relevant, and will equip believers to be effective ambassadors of Christ in the world. The research will attempt to identify missiologically responsible, theologically sound, and effective best practices in education for contemporary mission in the Black church, such as:

1. Use a variety of teaching methods: Effective mission education should incorporate a variety of teaching methods that are appropriate to the learning styles of the audience. This could include orality, music, dance, art, literacy, and other creative approaches.
2. Incorporate cultural relevance: The Black church has a unique culture, and mission education should be relevant to that culture. This means using examples and illustrations that resonate with the audience and incorporating cultural traditions into the teaching.

Bio: Rev. Heather Denson is a remarkable individual whose journey has woven the worlds of mathematics, education, pastoral care, and ministry into a vibrant tapestry of purpose and passion. Heather earned her Bachelor of Science in Mathematics. Rev. Denson earned a Master of Education in Math Education and a Master of Divinity in Pastoral Care. This step marked the beginning of her profound spiritual journey and a commitment to providing comfort and guidance to those in need. Currently, Rev. Denson is on the cusp of completing her Doctor of Ministry (DMin) in Ministerial Leadership. As an ordained minister at Tabernacle Baptist Church, Rev. Denson stands as a beacon of hope and faith under the leadership of Dr. Charles E. Goodman, Jr. She is a passionate singer, lending her voice to the gospel group Trey McLaughlin and the Sounds of Zamar. Her music carries messages of faith and inspiration, touching the hearts of those who listen. She also finds joy in dancing, and Rev. Denson is an entrepreneur and owns a private tutoring company, N. E. T. - No Excuses Today Tutorial Service. This venture allows her to continue her educational mission by helping students overcome challenges and excel in their studies. Rev. Heather Denson is a remarkable individual whose multifaceted journey is a testament to the power of faith, education, and the unwavering commitment to helping others.

Lamb Auditorium (Rm 204): Educating through Orality

MacKenzie Griffin (North American-Institute for Indigenous Theological Studies)
Acknowledging, Developing and Fostering Christian Communities Through Story

Cultural narratives and histories play an integral role in guiding communities on how to thrive within their local environments. For Indigenous cultures worldwide, but especially across Turtle Island, story is deeply interwoven into daily life. Stories shape our understanding of reality and are fundamental in cultural, social, and ceremonial education. The Bible is full of stories, some of the most prominent being contained within the pages of Genesis. Unfortunately, Genesis theology is often lacking and too frequently begins with chapter three's focus on the fall and humanity's inherent sinfulness. However, a more holistic approach starts by acknowledging the goodness of creation and God's original intent for humans to live in treaty relationships with God, each other, and creation. By doing so, a fresh perspective is brought to the original story, reminding Christians of their foundational beliefs when engaging in evangelization and missions work. Missions should never force or expect cultures to assimilate into one another to be considered worthy of the Christian identity. Rather, missions work should always be done in partnership with the community being supported. As Jesus addressed in the early days of his ministry, the Gospel is for all people. If that is indeed to be the case, then Christians must relearn what that phrase means. Mission workers must work to understand their personal cultural stories and origins while honoring the cultures they interact with to authentically acknowledge, develop authentically, and foster new Christian communities that embrace their diverse God-given identities.

Bio: Mackenzie Griffin is a Cree-Saulteaux woman from Sunchild First Nations in Alberta, Canada. She grew up off-reserve, in a small hamlet called Fort Assiniboine, an hour and half north of Edmonton, Alberta. Currently, she lives in Kelowna, British Columbia, where she completed her undergrad in Creative Writing and Cultural Studies. Now she is studying at NAIITS – An Indigenous Learning Community taking her Master of Theology where she is working on her thesis surrounding Indigenous concepts of harmony and wholeness and the harmful language around sin within the Western church for marginalized peoples. Mackenzie is a poet and author and has published articles and chapbooks with the University of British Columbia and Faith Today.

Lamb Auditorium (Rm 201): Arts and Education

Laura Roberts (DIU)

Mission Adult Learning Methods and Course Designs for Arts for a Better Future Training

The Arts for a Better Future (ABF) training incorporates adult learning methodologies and best practices for cross-cultural teaching into the weeklong intensive class and semester credit requirements. The course design provides flexibility to adapt ABF for teaching in many global locations and various educational settings, including multi-cultural audiences and oral preference learners. During ABF training, students learn the process from Brian Schrag's *Creating Local Arts Together* (CLAT) book. The intensive classroom week provides opportunities for learning the CLAT method through the deepening spiral pedagogical model, as students repeat the process in three phases, going deeper into practice and application in each phase. Students taking ABF for credit complete a fourth phase by applying the process in their own communities. The course instruction involves many creative participatory methods such as small group dialogue, case-based instruction, and global art forms. This allows students to actively engage with the instructors, fellow participants, and the material. The course design also provides opportunities for students to connect the material to their own context and experience, increasing their understanding and application of the process. This presentation will demonstrate how ABF integrates adult learning methods to prepare students to engage with the arts of a community among diverse cultural contexts.

Bio: Laura Roberts is currently a PhD student and Adjunct Faculty at the Center for Excellence in World Arts at Dallas International University. She also serves as the Arts for a Better Future Global Coordinator for the Global Ethnodoxology Network. She previously worked in community development and church planting in South Asia, facilitating workshops in South Asian art forms.

Lamb Auditorium (Rm 102): ISFM

H.L. Richard (Trinity Evangelical Divinity School)

The Anguish of Authentic Interreligious Encounter: Equipping for Long Term

It has long been obvious that the greatest challenge remaining in mission is that of engaging the great "world religions." There are initial signs of various Muslim peoples being drawn to Jesus, yet still, the vast majority of Muslim peoples remain far from impressed with what they know of Christianity, and the situation is yet more bleak with Hindus and Buddhists. Missionary training hardly begins to address the massive challenges involved in understanding and engaging with these complex and variegated traditions. This seminar will first discuss "religion" and propose an understanding that embraces both Calvin's *sensus divinitatis* as well as the deconstruction of "religion" in modern religious studies. This leads to an embracing of complexity and the need for new pedagogical models for equipping people for long-term engagement among the "world religions." A pedagogical model will be proposed that stresses (1)

Foundational assumptions, (2) Orientation to sacred texts, (3) Relational engagement, (4) sociological and anthropological perspectives, and (5) the complexity of modernity. Discussion and revision of this proposed model will be encouraged, specifically the implementation of such a model in existing training modules.

Bio: H. L. Richard is an independent researcher focused on the Hindu-Christian encounter. He has published numerous books and articles, including studies of key figures like Narayan Vaman Tilak, Kalagara Subba Rao, and R. C. Das (R. C. Das: Evangelical Prophet for Contextual Christianity, Delhi: ISPCK, 1995).

5:00-5:35 PM Parallel Session #4

Lamb Auditorium (Rm 208): Missions Education in the Majority World

This session has been canceled.

Lamb Auditorium (Rm 207): The Intersection of Missions Praxis and Education

Sheryl Takagi Silzer (SIL)

Insights from Cognitive Science: Why Missionaries Forget What They are Taught

Although culture training forms a core aspect of mission training, missionaries frequently fail to apply their learning to their cross-cultural relationships. Their failure to make appropriate cross-cultural adjustments misrepresents the Gospel message they present. Although a lack of cultural understanding is only one reason people fail to make necessary adjustments, its significance needs to be addressed. Cognitive learning specialists attribute cultural adjustment difficulties to a misunderstanding of how the brain works. Cultures shape how the brain functions and create biases that hinder appropriate cross-cultural adjustment.

Brains process information in two ways. The first is through repeated actions over time that are stored in long-term memory. Common life activities (eating, cleaning, etc.) are shaped by previous information that the brain applies quickly, automatically, and unconsciously. The second way is through rational, logical, and abstract thinking, which is stored in short-term memory. However, since information has not been applied frequently over a long period of time, it takes more time to think through how to respond (use a fork or spoon?). One's own culture creates automatic biases against doing things in new ways. When the long-term unconscious actions are not accepted (seen as appropriate) in another culture, missionaries experience tension that needs to be addressed. Cognitive science can provide guidelines to transform missionary training about culture into appropriate cultural adjustments.

Bio: Dr. Ria Sheryl Takagi Silzer, a 3rd generation Japanese American multicultural consultant with SIL International, facilitates Cultural Self Discovery workshops for multicultural teams using her book "Biblical Multicultural Teams." She has also co-authored (with Dr. Ben Shin) "Tapestry of Grace: Untangling the Cultural Complexities of Asian Life and Ministry". Sheryl and her husband Pete live in Mount Vernon, WA.

By the way, are you the one Monica Mitchell contacted to present in the Ethnic Inclusion Network tract at the Missio Nexus conference? Looking forward to those sessions. I'm hoping I can access them online as well.

Lamb Auditorium (Rm 206): Education in Missiology and Theology

J. Keith McKinley (The Southern Baptist Theological Seminary)

A Foundation for Responsible, Sound, and Effective Practices in Missionary Preparation: The Scholar-Servant Missionary

How must we prepare missionaries for proper missionary service? What kind of people should they be as representatives of our Lord and the church? What subjects must they master or demonstrate competence in? How can teachers, sending churches, and assisting organizations ensure that missionaries are effective in the task for which they are sent? Only after thoughtful consideration of particular fundamental ideas can we establish the means and measures by which we can prepare missionaries. The missionary purpose to which they are called requires us to think carefully about their equipping. We must understand the missionary mission, the missionary task, and the missionary mindset if we are to have any hope of reasonable missionary preparation. In this paper, I will clarify these vital terms. Without understanding what missionaries are sent to do, the general roadmap of their task, and their appropriate outlook, we fail missionaries before they even leave our churches and institutions.

Bio: Keith McKinley is an Associate Professor of Christian Missions at The Southern Baptist Theological Seminary, where he earned his M.Div. and Ph.D. Keith was born and raised on the mission field in Bangladesh. He and his family were missionaries through the IMB in Southeast Asia for twenty-one years, serving in various leadership capacities.

Lamb Auditorium (Rm 205): Historical Perspectives

Ed Smither (CIU)

Reflections on John Stott's Method of Equipping for Mission

John Stott (1921-2011) never served as a cross-cultural missionary. Rather, he pastored All Souls, Langham Place in London (within walking distance of where he grew up) for twenty-five years. Later, he became an advocate for global mission largely through his work in the Lausanne Movement. While Stott is remembered for being an expository preacher, Bible teacher, writer, and mission advocate, in this paper, I explore how he equipped and discipled others for the work of global mission.

Bio: Edward L Smither (PhD, University of Wales; PhD, University of Pretoria) is Professor of Intercultural Studies and History of Global Christianity and Dean of the College of Intercultural Studies at Columbia International University. His most recent books include *Mission as Hospitality* and *Mission in the Way of Daniel*. Previously, he served for fourteen years in intercultural ministry in North Africa, France, and the United States.

Lamb Auditorium (Rm 202): Equipping and Training

James Koo (Western Seminary)

A Study on the Ways to Collaborate in Educational Mission through the Online K–12 System

In the history of missions, those of an educational nature were particularly important, as they enabled missionaries to connect to different communities more directly, impart relevant knowledge, and spread Christianity. However, the global pandemic has created an obstacle to this type of mission work, requiring the adoption of new educational models. On the other hand, the pandemic has accelerated an already rapid development of information and communication technology (ICT) related to online education, creating an opportunity for providing education without any spatial, regional, or temporal limitations. These challenges and opportunities also apply to missionary education, indicating that a global education network has the potential to fill the gaps in the field missionary work during any future crises. It may also be advantageous for field missionaries to provide elementary to high school (K–12) education to remote communities. Given the growing financial challenges, they struggle to maintain the required education quality as well as secure the facilities and teachers for face-to-face instruction for following the U.S. standard academic schedule and curriculum, while also imparting Christian values and biblical perspective to their students. These issues can be overcome through missionary cooperation whereby K–12 curriculum is delivered from the United States to students in the mission field through a new ICT platform. In this context, Real-Time Synchronized Lecture (RTSL) and Local Learning Center Schooling (LLCS) models can be considered, as these teaching methods overcome the limitations of both traditional and online-only educational systems. Under this model, the online K–12 school is in charge of overall management and operation by recruiting teachers, delivering teacher education, providing teacher assignments, and class hour adjustments in cooperation with missionaries in the mission field. In the local mission field, missionaries are responsible for recruiting students and encouraging them to learn while also taking care of them spiritually and forming relationships with their parents through LLCS. The aim of this approach is to tailor the educational experience to the environment of the mission field and the goals of the existing mission center. Additionally, this teaching mode provides opportunities for establishing contact points for further educational missions.

Bio: James Koo approached the new missionary work through the Information Center for Mission & Ministry. He launched a new online K-12 educational platform globally through Grace Global Vision School as a member of the ACSI. He studied for a Doctor of Business Administration and an MBA. He holds an MAICS from Fuller Theological Seminary and finished course work a Doctor of Education from Western Seminary.

Lamb Auditorium (Rm 211): North American Filipino Missiology

Lorajoy Tira-Dimangundayao (St. Stephen's College at the University of Alberta)

“Throwing Out ‘Hospitality’: Exploring Filipino Pakikipagkapwa (Fellowship) and Spiritual Friendship for Diaspora Missions in Canada”

Abstract:

Bio:

Lamb Auditorium (Rm 203): Missiology and the Black Experience

This session has been canceled.

Lamb Auditorium (Rm 204): Educating through Orality

James A. Miller (Southern Baptist Theological Seminary)

Native Knowing, Western Knowing, and Scripture's Knowing

Native American, First Nations and Alaska Native knowledge systems have struggled for survival in the presence of Western knowledge systems, often brought by Christian missionaries. In recent years, missiologists have recognized the damaging effect of an Enlightenment epistemology on the Western missionary enterprise. This paper examines recent developments in both Native epistemology and biblical epistemology and offers a culturally appropriate, biblically faithful model of knowing that goes beyond the rationalism and individualism of Western epistemology. This model is founded upon the nature of humans as relational beings and extends to actions, values, and beliefs to create a holistic approach to knowing.

Bio: James Miller has been a missionary pilot in Alaska since 2012. His ministry has included church revitalization in off-the-road villages with his wife, Shannon, and five children, and he trains Native leaders alongside an Alaska Native pastor. God has used James' varied ministry and vocational experiences to shape his missiology. His experience as a pastor, Marine Corps officer and pilot, police officer, missionary, and student of missions and philosophy have helped James develop both a practical and an academic perspective on missions. He has earned a B.A. in Pastoral Studies, M.A. in Israeli Studies, and M.Div. degrees. James is a PhD candidate at the Southern Baptist Theological Seminary and is writing his dissertation, "Native Knowing, Western Knowing, and Biblical Knowing: Developing an Integrated Epistemology for Missions."

Lamb Auditorium (Rm 201): Arts and Education

Melanie Henderson (DIU)

The Formative Power of Multicultural Songs in Missional Worship

In an increasingly interconnected global church, innumerable opportunities for multicultural interaction stand in marked contrast to cultural homogenization and fragmentation. Functioning as both creative artifact and spiritual discipline, multicultural songs are expressive forms through which worshiping communities may choose interaction through cultural partnership, engage in transformative dialogue, and foster eschatological hope. Through a lens of embodied experience and possibility, multicultural song actuates mission while reflecting the vision of a missional God. This paper examines the formative power of multicultural songs in missional worship through aspects of nonformal and informal education, intercultural discipleship, and participatory community music. Working from a theoretical framework of educational quantum thinking and embodied dialogue, I assert that multicultural songs, particularly in intercultural context, are a vital and powerfully formative element for Christian community, practice, and identity.

Bio: Melanie Henderson is an arts advocate who has served cross-culturally in Southeast Asia and North America. As a multi-instrumentalist and church worship facilitator, she has served with congregations in Malaysia, Cambodia, and the US. While working as a primary school teacher and English as a Second Language instructor at an international school, she created curriculum for students of many nationalities and cultures and co-facilitated a music program alongside local artists and community activists. Melanie has a Bachelor's degree in Interdisciplinary Studies, a Master's in Biblical Studies, and is currently a PhD student in Texas at Dallas International University's Center for Excellence in World Arts (CEWA). With a longing for shalom, her vision is to see multicultural communities worshiping and growing together in reconciliation, justice, and wholeness.

Lamb Auditorium (Rm 102): ISFM

Bob Blincoe (Frontier Venture)

Critics of the 'Two Structures' Theory Express Their Objections

Nationalism Ralph D. Winter theorized that there are "Two Structures of God's Redemptive Mission": 1. Missionary bands (such as Paul's missionary band, Prisca and Aquila's missionary band) with their own administrative structures; and 2. What we normally call churches (congregations of faithful Christians (as at Lystra, Derbe, Iconium, and Antioch). However critics express the opinion that the New Testament validates only churches/congregations and their administrative structures. These critics include Roland Allen, Harvie Conn, Orlando Costas, George W. Peters, Paul A. Beals, J. H. Bavinck, J. Eckhard Schnabel, Bruce Camp, and Mark Dever. There are many who agree with critics when they say, "If the church were rightly organized, we would not need the mission agencies." We will let the critics speak for themselves in this ISFM presentation. A careful reading of the Antioch narrative in Acts 13:1-4 is our starting place in trying to give a response that establishes Ralph D. Winter's "Two Structures" theory on a biblical basis.

Bio: Bob Blincoe (M.Div., M.Th., Fuller Seminary, Ph.D., WCIU) worked and studied under Ralph Winter and continues to extend Winter's "Two Structures of God's Redemptive Movement." He led a Frontier's team in the Middle East following the Gulf War (1991), and then served as the U.S. Director of Frontiers for two decades.

5:45-7:15 PM Dinner

7:30-8:45 PM Plenary B

Lamb Auditorium (LA)

Henri Aoun (Cru)

Developing Today's Spiritual Movement, Raising up Tomorrow's Leaders"

Bio: Henri Aoun was born and raised in Beirut, Lebanon, and completed university studies at American University in Washington, DC. In 1977, he and his wife Ruthie joined the staff of Cru (Campus Crusade for Christ), where they served in Jordan, Syria, and Tunisia. Later, they moved to France, where Henri founded the Communication Center—a media outreach to Muslims in North Africa and the Middle East. From 1989-2019, Henri served as the team leader for the North Africa and Middle East region of Cru. Henri has produced three feature films—*Magdalena, Damascus, and Augustine, Son of Her Tears*—and developed a one-day seminar called *The Five Principles* that trains believers to share Christ with Muslims. His passion remains making disciples and developing younger leaders to see spiritual movements emerge in the Muslim world.

Response: Dr. Narry Santos (Tyndale Seminary)

Saturday October 14, 2023

(all times in Central Time)

9:00-10:15 AM Plenary C

Lamb Auditorium (LA)

Dr. Paul Cornelius (William Carey International University)

"Rescuing the Mind from Academics: A South Asian Perspective on Education for Contemporary Engagement"

Bio: Al Paul was born and raised in India and has had 25 years of experience in theological education in India and across Asia. He currently serves as the President of the William Carey International University. Prior to relocating to Pasadena, California, Paul led the work of Asia Theological Association (ATA) for the India region, leading and participating in more than a hundred institutional and program evaluations. In more recent years, he focused his efforts increasingly on trainings and workshops in the aspects of faculty development, capacity building, curriculum design, and andragogy. Paul also contributed to the development of partnerships with Entrust International in their contextual course design workshop and with Scholar Leaders International's Vital Sustainability Initiative in Africa and Asia. His areas of interest and teaching have to do with Gospel and Culture, Missions, and Education. In addition to writing various articles, he has worked on the Pastoral Epistles for the South Asia Biblical Commentary and is currently working on the book of Hebrews for the India Commentary of the New Testament.

Response: Dr. Larry Caldwell (Kairos University)

10:25-11:00 PM Parallel Session #5

Lamb Auditorium (Rm 208): Missions Education in the Majority World

Daniel Low (Christian Witness Theological Seminary)

The Intersection of Two Missiological Voices: A Contemporary Education Model for Chinese Missionaries

The church in China will be numerically Christianity's largest church, with an estimated 10 million young believers joining the Chinese church each year (L. Young III, 2021; Nation, 2022). This phenomenal growth has resulted in increased mission work, and some Chinese Christian leaders have courageously embraced the "Back to Jerusalem" vision to complete the Great Commission (Hattaway, Yun, Xu, & Wang, 2002; L. Young III, 2021). As a result, numerous formal or informal organizations have emerged to participate in this vision, with a narrow focus on preaching the gospel (Mok, 2022). In 2022, one of these organizations approached Christian Witness Theological Seminary (CWTS - a Chinese seminary in California) to request a degree program that encompasses theological and missiological courses for its missionaries. However, with limited resources to leave their field of service during furlough and pay for their training, limited access to the internet, and limited prior academic training, CWTS is presented with several immediate challenges. First, what are the courses that will meet the needs and extend the prior learning and training of these missionaries? Second, what will be the requirements (e.g., rigor and length of the program) if CWTS is to offer a degree program? Third, what will be the teaching and learning methods that will best facilitate the training considering the missionaries' limitations? Finally, what will

be the form of delivery that will ensure sustainability for CWTS? This presentation will explore a model of mission education that is practical – i.e., the missionaries can complete the training and the training provides growth in areas relevant to their ministries; feasible – i.e., the missionaries can access the training; and sustainable – i.e., the seminary can sustain the training. The model arises from the intersection of careful listening to an under-represented voice (Chinese missionaries' needs) and an over-represented voice (Western missiological research), and hopefully, it will serve as a compelling approach for other institutions serving the former.

Bio: Daniel serves as Associate Professor of Practical Theology at Christian Witness Theological Seminary, designing and teaching Missions and Education courses. Prior to CWTS, he led and taught at William Carey International University, Raffles Christian School Jakarta, and Concordia University Chicago. A father to a quiver-full of children – 3 girls and 2 boys – his life-long goal is to complete an Ironman!

Lamb Auditorium (Rm 207): The Intersection of Missions Praxis and Education

John E. White (Ukrainian Evangelical Theological Seminary)

Density, Intensity, Diversity, Influence, and Community: Preparing Missionaries for the Global Urban Context

Today, over half the world's population lives in cities. Global mission strategy should focus more on urban areas due to these growing numbers and because of the strategic communities that live there, including influencers, the under-resourced, migrants and immigrants, and young people. We have developed an evangelical, holistic model for training missionaries working in global cities. This model includes methods for studying complex urban contexts, preparation for the intensity of urban life and ministry leadership, analysis of strategic urban communities, and application of holistic methods for urban ministry. Diverse learning communities, meeting both in-person and remotely, also enhanced this model.

Bio: John White has been a missionary with WorldVenture in Ukraine for over 20 years, teaching missions at Donetsk Christian University, Kyiv Theological Seminary, and currently, Ukrainian Evangelical Theological Seminary in Kyiv. He is the author of the book, "Factors Behind the Ukrainian Evangelical Missionary Surge from 1989 to 1999," and will soon publish, "A Stroll Through the Cities of Eurasia."

Lamb Auditorium (Rm 206): Education in Missiology and Theology

Will Brooks (Will Brooks - Malaysia Baptist Theological Seminary)

Allowing a Theology of Mission to Shape Theological Education in the Majority World

Providing theological education in the Majority World where Christianity is growing is an expanding field. How this theological education is provided is an important question, and as a multi-faceted discipline, missiology has much to offer in answering this question. In this paper, I unpack a brief theology of mission that looks to the Bible's own storyline and then I build on that storyline by providing key insights from it that can help guide the work of theological education in the Majority World.

Bio: Will Brooks (Ph.D., Southern Seminary) is the Acting Provost and Director of D.Miss. and MAIS programs at Malaysia Baptist Theological Seminary. He is the author of *Love Lost for the Cause of Christ* (2018), *Interpreting Scripture across Cultures* (2022), and the co-editor of *World Mission* (2019). He is also the lead editor for the 国际华人神学期刊 (ICTS e-journal).

Lamb Auditorium (Rm 205): Historical Perspectives

Cecil W. Stalnaker (Theological Seminary, the Netherlands, and Greater Europe Mission)

Education in Celtic Monasteries: Mobilization, Peregrinatio, and Expansion of Christianity in Europe from the 6th to the 8th Centuries A. D.

The Celtic church is considered one of the most dynamic forces to have ever risen in the Christian world, turning Europe upside down spiritually, educationally, and culturally from the 6th to the 8th centuries. The propulsion that drove this movement was missionary monastic centers. Rather than being contemplative and inward-oriented communities, they were centrifugal, spreading the gospel from Ireland to the British Isles and the European continent. The dynamic and powerful force that produced such a movement was the education and training of the Celtic monk. Central to the formation of the monks was instruction in theology, the Scriptures, modeling, mentoring, and in-field ministry experience. As a result of the monastic education, many Christian Irish student monks, known as the *peregrinatio* or *peregrini*, left their homeland to proclaim the gospel message. The educational model of the Celtic movement was purposeful, leading from a love of knowledge to spiritual growth and the missionary cause. Due to the missionary impulse of the monks, networks of monastic settlements were established where further training of monks occurred, leading to an increased spread of the gospel. Many educational lessons can be drawn from the Celtic monastic educational model.

Bio: Cecil W. Stalnaker, Ph.D., is Professor *Emeritus* of Intercultural Studies at Tyndale Theological Seminary in the Netherlands. He served over thirty years in Belgium and the Netherlands with Greater Europe Mission. Besides training pastors and missionaries, he has been active in church planting and evangelism. He continues teaching at Tyndale as an adjunct professor and serves as an associate missionary with GEM.

Lamb Auditorium (Rm 202): Equipping and Training

Ken Nehrbass (California Baptist University)

Reflecting to Improve Practice: The Long-Term Impact of Missiological Doctoral Programs at Protestant Graduate Schools

A number of Christian universities and seminaries offer missions-related doctorates, but little has been done to understand the impact of these programs. This research utilized semi-structured, open-ended interviews with 18 participants who earned missions-related doctorates from Protestant universities between 1991 and 2008 to understand their perceptions of the impact of their doctoral programs. The findings of this study were that a missions-related doctoral program is an experience of reflection, resulting in a deeper understanding of students' own cross-cultural experiences. This deeper understanding has a personal and professional impact. Graduates use their broader perspectives to develop contextually appropriate approaches in their own work and may transfer this understanding to others through consulting opportunities and by teaching in higher education settings. The findings agree with tenets of andragogy, insofar as participants described preferences for problem-based learning, experiential learning, and intrinsic motivators such as personal fulfillment. Yet, the participants' minimal interest in becoming independent researchers does call into question scholarship on doctoral education. Therefore, program directors may use this study to reassess their program learning outcomes (PLOs) to be more realistic about what they can attain with their adult learners in missions-related doctoral programs.

Additionally, this study may help them leverage the PLOs that best correlate with the ways their degree programs are actually impacting those who graduate from their programs.

Bio: Ken Nehrbass is the EMS Southwest Regional VP, assistant professor, and director of assessment at California Baptist University, associate professor at Liberty University, and a translation and anthropology consultant for the Pacific Area with Wycliffe Bible Translators. He is the author of *Advanced Missiology*, *God's Image and Global Cultures*, and *Christianity and Animism in Melanesia*.

Lamb Auditorium (Rm 211): North American Filipino Missiology

Nadia Santiago Miller (Grand Canyon University)

The Large Banquet/Table Fellowship (Dochēn Megalēn) in Luke 5:27-38 by a 'Filipino Levi': A New Wineskin Diaspora Missions Strategy

In this session, you will hear about how a male leader in Southeast Asia contacted a female leader in North America to disciple his wife in Bible Storytelling. Both leaders were praying for God's provision. Neither anticipated what God would do, but both knew they were seeking God's will. God has forged a team that encourages and strengthens each other to Learn, Share, and Teach Bible stories so that it multiplies. You will hear about how an indigenous Bible translator and a North American Bible storyteller partner to spread the gospel using storytelling and stick figure drawings to help with recall. You will be encouraged in prayer, learning, practice, encouragement, accountability, strategy, and mobilization.

Bio: A long time ago, a very passionate teacher gave her students every single detail of information she would learn, but she soon discovered that many were overwhelmed and did not understand what she was teaching. At first, the teacher thought something was wrong with her, and then she thought something was wrong with her students. The teacher felt frustrated and really struggled because she wanted to teach in a way her students would understand. Out of frustration and resignation, one day, she simply told a story. To her surprise, her students were excited and were able to recall what she taught. The teacher caught the truth that a story enables people to engage the Bible and encounter Jesus so that life change happens. So, she began to use oral strategies in Bible studies, speaking engagements, shelters, mission trips, on the radio, and as a college professor. She is passionate about helping others to be in the Word, be with Jesus, and be transformed. Dr. Tara Rye is the Bible Engagement Director for Audio Scripture Ministries.

Lamb Auditorium (Rm 203): Missiology and the Black Experience

Ron Nelson (Sowing Seeds of Joy)

Bridges and Gaps: Black Americans Involvement in Missions or Lack Thereof

My presentation will share my personal life experiences and stories relative to the involvement of Black Americans in cross-cultural missions or the lack thereof, as reflected in the title of my presentation, "Bridges and Gaps". There is and has always been a rich history of Black Americans' involvement in cross-cultural missions. My chosen objective is to articulate that richness and note the contributions of a few of our Black American missionary heroes, past and present. Missionaries who passionately and unequivocally carry(ed) the missions banner and have participated in cross-cultural missions despite challenges. I will assert that there exist "bridges" of success, proactive involvement, capability, and desirability among Black Americans in the cross-cultural missions

experience/movement. On the other hand, there are “gaps” that illustrate failures in education, opportunities to serve, the current recruitment model, and a lack of recognition of the obstacles that limit a more robust involvement of Black Americans in cross-cultural missions.

Bio: Anya Ron is a licensed and ordained minister and co-founder of Sowing Seeds of Joy, Inc., a missions mobilizing/training organization founded in 2007 to connect the hearts of people to the heart of God. Rev. Nelson believes that effective evangelism, biblical training, and discipleship of leaders lead to community transformation. Ron holds a B.A. in Vocational Rehabilitation and Counseling from Florida State University and has furthered his pastoral and spiritual education with courses taken at Dallas Baptist University, Southwestern Theological Seminary, and Baptist Missionary Association Theological Seminary, all in Texas. Ron is a former world-class sprinter, police officer, US federal agent, and mission director at Oak Cliff Bible Fellowship in Dallas, TX.; he currently serves as the CEO of Sowing Seeds of Joy, Inc., is a missions mobilizer, Perspectives instructor and coordinator, a certified Evantell trainer, a licensed chaplain, and a trauma healing facilitator. Ron is currently the board chair of the missions organization Missio Nexus, an organization that represents over 53,000 staff members of 300 organizations, churches, and businesses in the US and Canada engaged in the Great Commission. Ron’s travels and missional experience have taken him to Haiti, Belize, Brazil, Jamaica, Papua New Guinea, Australia, Dominican Republic, Cuba, Puerto Rico, Nigeria, Kenya, Philippines, South Africa, and countless regions and cities throughout the US.

Lamb Auditorium (Rm 204): Educating through Orality

L. Lynn Thigpen (Liberty University)

When Signature Pedagogies Clash: Making Way for the Oral Majority

In McCloskey's classic *Make Way for Ducklings*, two mallards attempt to raise their brood in busy Boston. The ducklings struggle with city life, and the family needs help navigating that environment to travel to a safer island home. Throughout the story, kind advocates stop traffic and make way for these vulnerable residents. Likewise, a large group of vulnerable adults finds our literate world less than inviting. Like the ducklings in the story, adults with limited formal education (ALFE, *al-phae*) or oral learners often need others to make way for them. Whether due to war, catastrophe, cultural beliefs, learning disabilities, or family circumstances, oral learners may lack educational opportunities and prefer other ways of learning rather than reading. Ranging from refugees to the average day laborer, billions participate in this shared identity and vastly outnumber highly literate adults. The ways ALFE learn and navigate the world differ significantly from that of cross-cultural workers who seek to share the secrets of God’s Word with them. By and large, global servants learn by lecture and discussion, critical analysis, or tackling exegesis and preaching, all signature pedagogies of Western theological education. However, these familiar signature pedagogies are foreign to oral learners. What happens when these two sets of signature pedagogies meet and clash? Do literates make way for oral learners, or are these adults forced into a reading mode? This paper explores the foundational learning culture of ALFE and the signature pedagogies they prefer. Research-backed advice equips advocates to make way for ALFE and serves to inform the training of global workers seeking to adapt their pedagogies for greater effectiveness.

Bio: Lynn Thigpen (PhD, Biola University) is the recipient of the 2023 Knox Fellowship Award for Research in the Practice of Evangelism and the Hiebert Global Center First Place Award (2015). She is the author of *Connected Learning* and a number of academic and popular writings. Lynn teaches global studies, including biblical storytelling, oral pedagogies, and spiritual patronage.

Lamb Auditorium (Rm 201): Arts and Education

Becky Robertson (DIU)

Cross Cultural Education for Missions in Cultural Exchange Programs: Case Study of Nine Indonesian Professors

From May to July 2023, Dallas International University piloted a new program of cultural exchange. In this new program, titled "Cultural and Missiological Immersion and Learning for Indonesian Professors (CUMIMLIP)," DIU hosted a group of Indonesian seminary professors from the Christian University of Indonesia at Tomohon (UKIT), strengthening a new partnership between the two schools and several mission agencies. The nine ordained minister-professors from various urban and rural regions across North Sulawesi, mostly new international travelers, spoke different indigenous languages in addition to Bahasa Indonesian. A new denominational commitment to involvement in local Bible translation motivated their foray into a cross-cultural situation that would broaden their worldview and build cross-cultural understanding to train better, support, and inspire future Indonesian Bible translators. The summer partnership featured daily English lessons and devotionals, Scripture engagement courses, a workshop in Arts for A Better Future, trips to local ministries, Texan cultural and historical sites, and a visit to a different area church each Sunday. Professors and members of the DIU community volunteered their time in classes and hosted them in their homes, introducing the group to foundational parts of Bible Translation, linguistics, cultural anthropology, and long-term ministry living cross-culturally. The Indonesian professors won the hearts of the DIU community during their campus stay and strengthened personal and organizational relationships. Despite similarities in our Western Christian heritage and educational culture, CUMIMLIP motivated us to grow in our intercultural teaching and communication skills in navigating our significant differences in language ability, cultural high and low context communication styles, individualist-collectivist orientations, power distance, and status, toward a flexible, sustainable working model for the future. This experience highlighted many challenges and joys of cross-cultural communication and partnership in Kingdom-building, chief among them a midstream keen sense of wonder and discovery of what God had already put into motion.

Bio: Becky Robertson spent fourteen years in Africa and the Middle East serving in ethnoarts, local worship, discipleship, and language coaching. She is currently pursuing a PhD in World Arts at Dallas International University.

Lamb Auditorium (Rm 102): ISFM

Grace Al-Zoughbi (Arab Baptist Theological Seminary)

What's Different? The Challenges Arab Christian Women Face in the Church and the Academy

Nationalism The contribution of Arab Protestant women in theological education is a significantly under-researched field of study in the Middle East. These women are characterized by multiple marginalities, whose heritage is embedded in a vital Eastern Christian tradition. This short presentation will reflect on the challenges these Arab Christian women encounter in the Middle East. It will consider the ecumenism that has arisen at the intersection of Eastern Christianity and the Protestant missional movement. I hope to represent a unique voice from the Holy Land and frame a wider ecumenical perspective that reminds other scholars that the diversity and plurality of Christianity in the Holy Land reflects the very character and nature of the Church. The Protestant mission movement

(19th century) during the period of the Nahda (Renaissance) saw the emergence of Arab women theologians, and these women have made space for other Arab women who currently participate in theological endeavors. This perspective frames a new vista for Arab women with access to theological resources, one that gives primary consideration to both their Eastern Christian inheritance and their unique context. It's a perspective that will enrich their role, identity, and contribution to theological education.

Bio: Grace Al-Zoughbi Arteen (Ph.D, London School of Theology) served as lecturer in biblical studies at Bethlehem Bible College (2011-2018) and is assistant professor in theological education at Arab Baptist Theological Seminary. She's passionate about theological education, serves on regional educational associations, and has focused on the contribution of Arab women to ecclesial understanding in the Middle East.

11:10-11:45 PM Parallel Session #6

Lamb Auditorium (Rm 208): Missions Education in the Majority World

John Amalraj Karunakaran (Asbury Theological)

Leadership Development of Indian Missionaries in Today's Context

Abstract:

Bio:

Lamb Auditorium (Rm 207): The Intersection of Missions Praxis and Education

Andrew Feng & Nick Wu (Dallas Seminary/Indigitous US)

Digital Transformation for the Next Generation: Learning by Doing

Technological advances in digital spaces have changed how society communicates, learns, and adapts. Billions of people worldwide are online, including regions with few to no followers of Jesus. Digitalization is transforming the global missions landscape by opening new strategies and opportunities to connect with the lost. But first, the global missions landscape needs to adapt and transform how it raises up the next generation to leverage these opportunities. Since the COVID-19 pandemic, many organizations transitioned to online operations for the first time. While isolated, digitalization helped people stay connected. Virtual learning became more accessible and necessary. In this new digital landscape, we saw the opportunity to meet digital natives and Generation Z (born after 1995) where they are. Through digital, we had the means to educate and disciple new next-generation leaders to impact global missions significantly. With a variety of digital and creative skills, this next generation plays an essential role in helping the missions world embrace digital transformation, innovation, and collaboration. The next generation desires to impact with the Gospel, but they also don't want to do it alone. We have seen virtual cohort-based learning as an effective strategy for the next generation to connect with like-minded peers. Together, they share their heart for Jesus with their affinities in digital tools and skillsets. Through the intersection of hands-on learning and practice, we can enable the next generation to build awareness of needs in the missions world and to hack toward solving those very challenges.

Bio: Andrew serves as the US Director for Indigitous, which engages the next generation to use their marketplace skills beyond the four church walls. Andrew also advises on global strategy to achieve collective impact via missions and technology. He is exploring how to crowdsource missions via remote work. He aims to help young adults utilize their abilities to support the Great Commission. His motto is to be an Authentic Advocate, Break Bottlenecks, and Catalyze Collaboration. Andrew holds a ThM and is a Fellow at Dallas Seminary. Prior to ministry, Andrew graduated from USC, interned at Yahoo, and consulted for KPMG. Andrew and his wife served in E. Asia for five years, where he pastored at an international fellowship and adopted their son with special needs.

Lamb Auditorium (Rm 206): Education in Missiology and Theology

Matt Cook and Matthew Sokoloski (Freed-Hardeman University)

Case Study: Incorporating Apologetics into Contemporary Missions Education

The desire to create a more interactive learning environment is an ongoing trend in education in the scholarship of teaching and learning. To promote integration of academic fields and to enhance learning at Freed-Hardeman University, an apologetics/philosophy professor and a missions professor decided to collaborate to see what happens when you more intentionally mix Christian apologetics and missiology. In the Spring of 2023, Matthew Sokoloski (apologetics/philosophy professor) co-taught three class sessions in Matt Cook's (missions professor) World Religions course. Specifically, we attempted to integrate World Religions and Apologetics using the model proposed by Benno Van Toren and Kang-San Tan in their newly published work *Humble Confidence: A Model for Interfaith Apologetics* (IVP Academic, 2022).

This paper is a summary of our collaborative project. In this paper, we will explain Toren and Tan's model as a framework for the class. Next, we will explain our pedagogical plan for each of the three classes we conducted and reflect on the effectiveness and student involvement of each class session. To conclude, we will make some final observations and suggestions for improvement, followed by a plan for further cross-disciplinary engagement between Cook and Sokoloski in the Fall 2023 semester.

Bio: Matt Cook serves as Assistant Professor of Global Missions and World Religions at Freed-Hardeman University. He holds a Ph.D. in missiology with a minor in world religions from The Southern Baptist Theological Seminary. Cook's primary areas of interest include diaspora missiology and contextualization. His most recent work appears in the upcoming *Tides of Opportunity: Missiological Experiences and Engagement in Global Migration*, edited by Sadiri Joy Tira.

Matthew Sokoloski serves as Associate Professor of Bible and Philosophy at Freed-Hardeman University. He holds a Ph.D. in Philosophy and a M.A. in New Testament. Sokoloski's primary

areas of interest include epistemology, philosophy of religion, and Christian Apologetics. Sokoloski is the author of *Developing a Defense: Christian Apologetics and the Existence of God*.

Lamb Auditorium (Rm 205): Historical Perspectives

(Kimon Nicolaides (True Life in Christ Fellowship)
The Antioch Church Model: Practices and Principles

Historically, paradigmatic shifts occurring in the West in the methodology used by the church in fulfilling its missionary mandate have tended to coincide with similar revolutionary transformations that were occurring in society as a whole at the time. Subsequent to the fall of Rome in AD there was a tendency to consolidate the house church model that had been its normal modus operandi and way of seeing herself locally for the preceding two hundred years into much larger congregations utilizing the newly acquired availability of space in the public sphere. That precipitated numerous other ecclesiological adjustments such a new, more formal and a more broadly accepted distinction between clergy and laity and a more indulgent toleration on the relationship between the church and state. The principle educational models employed by the church in carrying out its missionary mandate also seemed to depend in large measure upon the latest such paradigmatic shift the church had experienced and which would affect the lens from which her ecclesiology was framed. However, within the very first three centuries of the church's existence there were already clear lines demarcating at least as many major schools of thought within the universal church that would have a profound effect upon their understanding and application of her missionary mandate. Those schools of thought have since been identified with the regions from which their major ideologies have sprang. They are the Antioch school, the Alexandrian school and the Latin or North African school. A study of the sources contributing to the origin and philosophical make-up of these schools of thought with the aim of examining the biblical nature of their underlying foundational principles helps to explain why and which of these schools qualifies as being more biblically sound and hence more missiologically defensible.

Bio: Kimon Nicolaides III Dr. Nicolaides lives with his wife Chin Lee in Honolulu. He served 23 years as a chaplain in the US Army with three extended tours of duty in Iraq. He has previously taught theology, church history, biblical languages, and missiology in the Philippines and has pastored churches in New York, New Jersey, and throughout New England, where he grew up.

Lamb Auditorium (Rm 202): Equipping and Training

This session has been canceled.

Lamb Auditorium (Rm 211): North American Filipino Missiology

Al Tizon (North Park Theological Seminary)

The Christian-Industrial Complex: A Critique of Missions in Filipino Perspective

Abstract:

Bio:

Lamb Auditorium (Rm 203): Missiology and the Black Experience

Jessica Udall (CIU)

Finding Theological Reciprocity: Mission Education from the Global South

Kenyan theologian John Mbiti has observed, when speaking to Westerners: “We have eaten with you your theology. Are you prepared to eat with us our theology? ...And how can there be true theological reciprocity and mutuality, if only one side knows the other fairly well, while the other side either does not know or does not want to know the first side?” This paper explores Mbiti’s idea in the context of theological education, focusing on classrooms in seminaries in the Global North preparing Westerners to go to countries in the Global South, and also on classrooms in the Global South which are training the next generation of Christian leaders. In both kinds of classrooms, this paper argues, care should be taken to include the works of theologians from the Global South as required reading which factors heavily into classroom discussions. This is necessary in order to accurately reflect the reality of the ascendancy of the Global South in terms of church growth and vibrancy, to prevent against an erroneous belief which I have termed “resource righteousness”—that is, the erroneous idea that the context that has the most resources (whether financially or theologically) must have the most theologically rich ideas, and to encourage theological students from the Global South that people who are culturally similar to them can and should have a seat at the table of the global theological conversation which Mbiti described.

Bio: Jessica A. Udall (PhD, Columbia International University) is a professor of intercultural studies at Evangelical Theological College in Addis Ababa, Ethiopia, an adjunct professor of intercultural studies at Columbia International University, and also serves as Deputy Director of SIL Ethiopia’s Capacity Building Department. She has served in cross-cultural ministry in Ethiopia and among immigrants in the United States. She is the author of *Loving the Stranger: Welcoming Immigrants in the Name of Jesus*.

Lamb Auditorium (Rm 204): Educating through Orality

Josh Montague (Training Leaders International)

Training Expository Preachers among Oral Learners: Using the Literary Diversity of the Scriptures to Faithfully and Effectively Communicate

For most of the world’s Christian preachers, the audience is largely made up of oral learners. However, the homiletics instruction that is committed to a faithful preaching of the Scriptures have largely grown out of and been directed toward Western, print-learning cultures.

This paper appeals for a shift in homiletics education among oral learning congregations from a logic-driven, linear form toward sermon structures that more closely mirror the nature of the actual biblical text. While logic-driven, linear preaching does resonate well with some NT letters, the genres of narrative and poetry make up the vast majority of written biblical communication. Furthermore, the Bible (even the letters) was written primarily for oral learners. It was written to be communally and audibly heard more than individually and silently read.

This paper argues that encouraging preachers among oral learners to conform sermons to a didactic system of propositions is less effective than an alternative approach. Rather, understanding and communicating within the diverse literary forms of Scripture itself will create more effective channels of communication within oral learning cultures. Oral learning calls for preaching narratively and poetically because Scripture itself originally communicated narratively and poetically to oral learners. Westerners involved in the homiletical education and training of oral learning pastors and congregations must help their students understand the literary diversity of Scripture and use it as a means to communicate to oral learning congregations.

Bio: After pastoring in Michigan and Wisconsin for 15 years, Josh Montague now serves with Training Leaders International, seeking to equip global pastors with theological education and pastoral training. Josh serves as the Director of Non-Formal Training and has degrees from Michigan State University and Multnomah Biblical Seminary and is just shy of finishing his Doctorate of Intercultural Studies from Western Seminary, which focuses on expository preaching among oral learners. Josh and his wife, Mary Ann, live in the Minneapolis area and are the parents of four children. If Josh isn't teaching overseas, you'll most likely find him camped out in the woods of northern Minnesota.

Lamb Auditorium (Rm 201): Arts and Education

Heber Negrão (DIU)

Training The Legacy of Tom Avery (1949 - 2008): Pioneer Educator for Ethnomusicology and Mission

Tom Avery was the first Ethnomusicology Coordinator of SIL International. As a pioneer, he faced challenges to ensure this new field was worth investing the time and consideration of Bible translators and to have its own Department with a team of Missionary-ethnomusicologists. In my research, I identified three educational areas Tom Avery influenced the most: in the academic ethnomusicology, he developed the current method for music analysis; in the mission field, he conducted several workshops for indigenous people groups in Latin America, helping them how to use their music in worship and in SIL International, where he designed a curriculum for teaching missionary-ethnomusicologists how to analyze non-Western music. This workshop will address some of the distinctive of Avery's teaching in these areas and the immediate outcomes he had as a result of his training.

Bio: Héber Negrão is the anthropology and ethnoarts coordinator at the Evangelical Missionary Linguistic Association (ALEM is Wycliffe in Brazil), and he is a Board member of the Global Ethnodoxology

Network. He has been involved in ethnoarts ministry in Brazil for 17 years. Currently, he is pursuing his PhD in world arts at Dallas International University.

Lamb Auditorium (Rm 102): ISFM

Grace May / Joel Hamme (William Carey International University)

Removing the Western Spine from Missiological Education

Nationalism This presentation looks at an approach to missiological education that builds off Ralph Winter's World Christian foundations while giving it a more polycentric approach. It explains some of the epistemological roots that inform a move from a centralized to a decentralized approach to knowledge. It avoids the nihilism of postmodernism and is antecedents by focusing on God's mission in the world from a variety of Christ-centered viewpoints. In conclusion, it will examine a concrete example of a more polycentric missiological curriculum.

Dr. Grace Ying May, Th.D., is the Vice-Provost at William Carey International University (WCIU), where she also directs the Women's Institute. She has served as the Executive Director of Women of Wonder (WOW!) and taught on biblical and theological foundations in Asia, Africa, and North America. Joel Hamme, Ph.D., is an affiliate faculty in Biblical Studies at WCIU.

12:00-1:20 PM Lunch

1:30-2:05 PM Parallel Session #7

Lamb Auditorium (Rm 208): Missions Education in the Majority World

This session has been canceled.

Lamb Auditorium (Rm 207): The Intersection of Missions Praxis and Education

Anya Ezhevskaya (Interpreter for NASA's ISS Program)

"I Doesn't Understand Himself": Strategies for Cross-Lingual Communication in Education

Abstract:

Bio:

Lamb Auditorium (Rm 206): Education in Missiology and Theology

C.S. Barefoot (International Mission Board)

Theological Education for Self-Theologizing: Modeling a Way Forward among Newly Planted Churches

Theological development remains a perennial need among emerging churches in the Majority World. Recent statistical estimates regarding the percentage of theologically trained pastors worldwide testify to an ongoing theological deficit. Yet leaders among newly planted churches need more than just basic theological development, in which they receive theological content from outside educators. Rather, they need a theological process. That is, if the work of theological development is to have a lasting impact, missionaries must entrust to local church leaders a process by which they can—on their own—develop and express sound theological convictions rooted in the Bible. Such an ability mitigates foreign dependency and promotes maturation among local churches. Missionaries should thus guide local churches toward becoming, in the words of Paul Hiebert, “self-theologizing.”

However, throughout much of Modern missions history, missionaries have often settled for imparting theology rather than teaching the doing of theology. They have conveyed prepackaged theological systems instead of cultivating among local church leaders the ability to interpret and apply the Scriptures within local contexts. Even today, relatively few precedents exist for facilitating such self-theologizing. This paper thus highlights one contemporary model that might serve as a way forward in theological development. As the church has grown numerically in South Asia, some missionary practitioners in the region have sought to establish theological depth among newly planted churches by training their leaders to develop of indigenous confessions of theology. Such theological confessions address biblical doctrines and contextual issues in the words and language of local church leaders. Further, they serve to strengthen those churches against false teaching from within and cultural challenges from without. By equipping these church leaders to self-theologize, these missionaries are paving the way toward lasting theological development among newly planted churches.

Bio: C. S. Barefoot (PhD, Southeastern Baptist Theological Seminary) serves as a missionary with the International Mission Board in South Asia. He labors alongside national believers and churches to make disciples and plant churches. His academic research has focused on historical processes of theological development in the Majority World and the more recent promotion in missiological literature of local theologizing.

Lamb Auditorium (Rm 205): Historical Perspectives

Phil Zarns (North Central University Minneapolis)

Self-Localizing: The Indigenous Church in Context

This paper presents a ubiquitous, unnamed characteristic of the mature indigenous church—self-localizing or self-localization. This ‘self’ emphasizes translating a faith community into a local context. Further, self-localization considers social, geographic, and temporal boundaries in the formation of the church. New Testament Scripture reveals how the first-century faith communities learned, met, and expressed faith in a localized manner. Likewise, the contemporary church can consider how they communicate the reason for their faith community amid cultural symbols, artifacts, and social locations. In principle, self-localization proposes a question that catalyzes the contextualization process, developing other perceived ‘selves’ of the indigenous church model. In partnership with the faith community, the assistance of cross-cultural workers can produce localized “new contextualized Christian practices” while preventing syncretism (Hiebert 1986, 188; Hiebert 2008). A mature indigenous church exhibits a capacity to develop its

contextualized orthopraxy of Christianity. This paper discusses the relationship of self-localization to the other 'selves' of the indigenous church and the implications that follow.

Bio: Phil Zarns serves as Director of Global Studies and Associate Professor at North Central University in Minneapolis, teaching anthropology and worldview theology. Concurrently, he serves on training teams with Assemblies of God World Mission, partnering with the Swedish Pentecostal fellowship with a focus on faith communities and theological endeavors. Phil is married to Katja, his partner in ministry and life. They enjoy time together with their children: Benjamin, Matilda, and Maximus.

Lamb Auditorium (Rm 202): Equipping and Training

Sarah K. Lunsford (Liberty University)

Our Mission Education Methods from Cognitive Teaching to Connected Learning

Everything we do in the field of missiology involves education – from evangelism to leadership training, from life-on-life discipleship to theological education. Vast libraries of information and training are widely available on teaching principles, and most of us are regularly exposed to training on this topic. The information is out there, but the question is – how are we doing? Are we applying the principles that we know to our missiological task? Have the facts and concepts about how people learn been able to transform the way that we teach? This paper will focus on the missiological implications of transformative learning principles with an emphasis on the role of relationships in the holistic learning process. In the interest of practicing what I preach, we will explore this topic, not in a purely academic and cognitive-dominant manner, but in a holistic, relational, storied way.

Bio: Sarah Lunsford has taught global studies for Liberty University Online since 2010. She studied at Southeastern Baptist Theological Seminary (MA, MDiv, ThM) and at Columbia International University (PhD) and served as an international church planter with the IMB. Sarah and her four children live in the metro-Atlanta area.

Lamb Auditorium (Rm 211): North American Filipino Missiology

Ria Llanto Martin (Dallas International University)

“Colonial Mentality Missiological Implications for Filipino Diasporas ‘by and beyond’ Practice in America”

Abstract:

Bio:

Lamb Auditorium (Rm 203): Missiology and the Black Experience

Jessica Janvier (CIU)

The Exodus Paradigm as Grounding for Black Flourishing and Orthodoxy in Contemporary African American Missiology

Early African American Christianity, ascending in the antebellum period was marked by its own brand of Evangelical pietism and a thrust for liberation, largely organized by the Exodus paradigm, which allowed Blacks to see themselves in the place of the beleaguered Israelite slaves that God manifestly intervened to deliver. Having gained freedom, in the years following the Civil War, with the ending of the Reconstruction period and the rise of Jim Crow laws which hindered civil advancement, the Exodus paradigm became a less pronounced aspect of African American theology. As the Black Church complexified in orientational praxis through Holiness movements, Pentecostalism, and Fundamentalism pervading twentieth century American Christianity, pietism became a consistent throughline in this mosaic matrix. Pietism, while encouraging biblical and ethereal fidelity did not always effectively confront temporal inequalities. As the Civil Rights Movement in the latter half of century picked up steam it reinvigorated activism in the Black Church to a level that had not been seen since its antebellum attacks and defeat of American chattel slavery. However, the assassination of Martin Luther King Jr. helped to transition the Civil Rights Movement to the Black Power Movement. With this, Black academic theologians longed for constructive theologies of liberation that could undo the perceived weakness of pietism and actively address discriminatory societal ills that adversely affected the Black community. In doing so, a wedge between the Black Church's historical concern for theological orthodoxy and its quest for liberation were presented as at odds with one another, as seen in the fountain head of Black Theology, James Cone and that of Womanism, Delores Williams. Problematic for the Black Church's missiology is the bifurcation between black flourishing and orthodoxy. However, an examination of an earlier structure – the Exodus paradigm, through historical and theological analysis will reveal the conflict as unnecessary.

Bio:

Lamb Auditorium (Rm 204): Educating through Orality

Timoty Hanuk & Enoch Wan (Western University)

Bible Education Through Tajik Orality

Abstract:

Bio:

Lamb Auditorium (Rm 201): Arts and Education

Andrew J. Mainiero (Fuller Theological Seminary)

Trauma as a New Missional Frontier: Trauma Studies in Missiological Education

In recent decades trauma theory has emerged from the clinical setting into a broader spectrum of service entities in our society. Church leaders and missionaries are recognizing the need to be trauma-informed. The growing awareness of socio-historical trauma and its impact on human lives and history beckons the church to recognize trauma as a new missional frontier in our day. This paper addresses the developing understanding of trauma's effect on human lives and human history. It then explores new studies at the intersection of theology and trauma as models for missiological interaction. In response to these previous models, the paper will suggest an integrative approach working with the givens of Christian mission and the newly illuminated frontier. This integrative approach can then serve as a means toward future possibilities for missiological education, research and practice. Two key fields provide the data for the paper: (1) literature from psychological, sociological, biological and cultural studies addressing trauma as well as; (2) literature from the emerging field of theology and trauma studies. In dialog with David Dezerotes' ecobiopsychological model, the paper calls for missiological re-imagination in the classroom and in the field.

Bio: Dr. Andrew J. Mainiero is an Affiliate Assistant Professor of Mission Theology at Fuller Seminary. His research focus is the integration of missional theology and trauma studies. From 1997 – 2010, he worked for Living Waters Missionary Association, planting the Nikao faith community and mentoring leaders. He and his wife Michele live in La Verne, California, with their two sons adopted out of the LA Foster System.

Lamb Auditorium (Rm 102): ISFM

Viv Grigg (William Carey International University)

Mission Slumdweller's Theology: Pedagogy in the Slums

Over the last decades, a cluster of around 60 activist-professors from the majority world have been multiplying courses training leaders of slumdweller's CPM's, revival, and social movements among the rapidly escalating movements among the 1.4 billion slumdweller's. Seminaries in the slums don't look like Princeton. The theological process doesn't look like an MDiv. Liberation through economic discipleship doesn't look like Wall Street. How is the formation of the domain of Urban Poor Missiology organically expanding? Why don't we use the educated elite term "holism" but rather "Transforming Revival" within the Pentecostalism that slum poverty generates?

Dr. Viv Grigg, Ph.D., is the Director of WCIU's MA in Transformational Urban Leadership and the director of the Institute for Transformational Urban Leadership. He has pioneered churches, development, and advocacy agencies among the urban poor since the 1970s in Manila, Calcutta, São Paulo, and Los Angeles. He is the author of 7 books and numerous published articles on urban issues.

2:15-2:50 PM Parallel Session #8

Lamb Auditorium (Rm 208): Missions Education in the Majority World

Daniel S. H. Ahn (Gordon College)

American Missionaries' Educational Discovery of the Trinitarian and Incarnation Analogy in the Tan-gun Myth and Its Impact on the Resolution of the Term Question in the Korean Bible Translation

Abstract

Bio:

Lamb Auditorium (Rm 207): The Intersection of Missions Praxis and Education

David Hewitt (University of the Nations)

Human Interaction in Online Christian Education Helps Fulfill the Great Commission Abstract:

COVID-19 has caused educators to rethink their pedagogy. This post-pandemic season has left Christian educators wondering if they should continue fulfilling their organizational mission through online mediums, return to normal face-to-face training, or operate with a hybrid model. The benefits of online pedagogy include making Christian education accessible and affordable to all. However, some question whether there is enough interaction for the discipleship aspect of the Great Commission. Discipleship involves not only growth in knowledge and skills but also affective growth, which is difficult to achieve through the online medium. Therefore, a project was implemented to use weekly cohort meetings in an online course and evaluate their impact. The cohort meetings provided consistent 60-90 minute, non-formal, content-based, synchronous human interaction between faculty and students. Pre- and post-surveys were administered to measure students' cognitive, affective, and skill growth. The results showed that affective growth closely followed cognitive growth and preceded skill growth. This finding was viewed as an affirmation that human interaction encourages affective growth in online studies. Since discipleship encompasses the impact on students' emotions, values, and attitudes associated with the affective realm, an additional survey was conducted to understand the reasons behind the affective growth. The results indicated that students were most positively impacted by their relationships with faculty. The conclusion drawn from these studies is that regular faculty-led cohorts in an online course can be a useful pedagogical tool to help "make disciples of all nations." This is because weekly cohorts foster content-based interaction between faculty and students in a non-formal educational environment, thereby increasing affective growth.

Bio: Born in the USA and now living in Malaysia, I graduated from YWAM's University of the Nations (UofN) in Biblical Studies. After spending 20 years in Kyrgyzstan and China, I decided to pursue a Master and Doctorate from Faith International University. Currently, I am studying for a PhD while living in Penang and co-leading UofN courses.

Lamb Auditorium (Rm 206): Education in Missiology and Theology

Sherah Bodie (Pacific Life Bible College)

ESL Instruction in a Theological Setting: Both an Educational and Missional Tool: A Practical Approach

English as a Second Language (ESL) instruction has had a long history in Canada and has been used with both positive and negative results for the students and even, at times, for the instructors. As such, we can suggest that ESL has been an educational tool. Before we begin, we should define what we mean when we use the term “educational”. “Educational” in this context means leading to education. This would mean that an educational tool such as the aforementioned ESL instruction can or should lead to the education of the student or students receiving the instruction. We also need to understand the term “missional” as it is an important term that will be used in this paper. For something to be “missional”, it needs to accomplish or lead to the “mission” the person is trying to accomplish. In the context of this paper, the mission is giving people a greater understanding of God. The specific theological context will change whether that happens while evangelizing or discipling. Thus, ESL instruction can be a positive or a negative missional tool as well. Therefore when used correctly, ESL instruction in a theological setting can be both an educational and a missional tool.

Bio:

Lamb Auditorium (Rm 205): Historical Perspectives

Enoch Wan (Western Seminary)

Retrospection: My Research and Teaching Career in Missiological Studies of Four Decades

Abstract:

Bio:

Lamb Auditorium (Rm 202): Equipping and Training

Joseph W. Handley Jr. (President/CEO of A3)

Collaboration: Accelerating Formal & Non-formal Pastor Training

The recent ICETE “International Council for Evangelical Theological Education” triannual gathering set out a challenge for formal theological training institutions to partner with non-formal and informal organizations to better equip the Global Church for mission. I was part of a team asked to lead a workshop track to strengthen this initiative: “*Collaboration: Accelerating Formal & Non-formal Pastoral Training*”. The team included Bishop Efraim Tenderso, former World Evangelical Alliance General Secretary and current Global Ambassador, Craig Parro, former CEO of Word Partners (Leadership Resources International), and Jason Thomas, Principal of New India Bible Seminary as well as me, president of Asian Access.

The track featured four case studies as examples or models of this type of training followed by small group discussions and sharing to discern some proven practices and principles. Each person/group was then asked to design their own form of collaborative enterprise with someone or group from the other sector; thus non-formal groups were asked to develop a project with formal groups and formal institutions with non-formal and informal.

This presentation/paper shares findings from this workshop track as a catalyst for others in mission and missiological training. Proven practices and principles will then be made available through the seminar presentation and perhaps later in a published article. Several of us are part of a new training initiative called the Galilean Movement to raise up new generations of church and mission leaders for the coming decades and elements of that movement will be presented as well to help the body of Christ globally better equip leaders for the Great Commission worldwide.

Bio: Rev. Joseph W Handley, Jr., Ph.D. is the president of A3. Previously, he was the founding director of Azusa Pacific University's Office of World Mission and lead mission pastor at Rolling Hills Covenant Church. Joe also serves as a Global Catalyst for Leader Development in the Lausanne Movement. Joe strives to accelerate leaders for mission movements.

Lamb Auditorium (Rm 211): North American Filipino Missiology

Sadiri Joy Tira

Kangaroo Church Planting Model: A Case Study of the First Filipino Alliance Church

Abstract:

Bio:

Lamb Auditorium (Rm 203): Missiology and the Black Experience

Kurtran Wright (DIU)

The Prophetic Role of Missions: Why Some Christians Were Ahead of Their Times and Not Products of Their Times

When writing about significant historical figures, it is difficult for historians to navigate between the pitfalls of hagiography and moralism. Finding a fair, balanced, and unbiased view of one's predecessors is an untenable goal. Many modern historians are hyper-critical of historical figures. They seem to relish in uncovering their indiscretions and lack of inhibition. Many are like private investigators looking for dirt on the respected and revered. On the other hand, many Christian historians embellish the exploits of historic figures. transgressions, they turn average men and women into saints. Today's missionary has succumbed to the anthropologist 's criticism of the missionaries' willingness to intervene and thereby disrupt native cultures. Yet, I liken their attitude to a journalist videoing a man who dies of hunger while the journalist has enough food in his pocket to save him. The gospel compels us to intervene, quote if we see our brother or sister in need and do nothing, how can the love of God be in us; (1 John 3:17).

Bio:

Lamb Auditorium (Rm 204): Educating through Orality

Katie Hoogerheide Frost (DIU)

Internalization: New Frontiers in Learning Scripture

Scripture memory continues to be recognized in Western society as a valued practice for children and adults alike (Boykin 2015, Houser 2014, Pope 2013, Smalley 2014). Internalization of Scripture takes this practice a step further by connecting learners with content in such a way that they understand not just the words but also the underlying concepts, including both the semantic and pragmatic functions of the original material. Successful internalization allows for the subsequent reconstruction of those functions in other contexts, whether in a different form or register or in another language altogether, thereby making the material accessible to other audiences. Drawing on principles from adult learning (Vella 2000, 2002, Walker 2019), brain science (Ferreira 2021, Tyng et al. 2017), memorization (Campayo 2010, Lampinen and Beike 2015), and the world of oral Bible translation (Kelly 2018, Stahl and Stahl 2019), this paper proposes three components essential to effective internalization: guided exposure, focused experience, and deep engagement. The combination of these elements provides a simple but powerful framework to structure learning and sharing God's Word in any context, whether in one's home culture or across cultural or linguistic boundaries.

Bio: Katie Hoogerheide Frost, M.M. (Performance), M.A. (Education), M.A. (World Arts), focuses on how we humans can connect deeply with Scripture, especially through internalization and using familiar genres and performance features. She serves as an associate instructor at Dallas International University, an ethnoarts consultant with SIL, and a member of the Psalms: Layer by Layer (psalms.cdbr.org) project.

Lamb Auditorium (Rm 201): Arts and Education

Neil Coulter (Dallas Theological Seminary)

What AI Can't Teach: Graduate Coursework and the Art of Fieldwork in Arts

In the past year, the launch of generative AI chatbots such as ChatGPT has challenged the public with the potential benefits and risks of large language model machine learning. Response to the new tool ranges from hopes for rapid progress toward a better world to fear of job loss and redundancy. One of the fields most concerned about the effects of ChatGPT is higher education. The chatbot's ability to produce grammatically correct writing on many topics, just seconds after receiving a prompt, has motivated educators to seek ways to ensure that students don't short-circuit the established learning process.

At the heart of the discussion are two basic questions: What is knowledge? And what is a student's successful engagement with knowledge? Optimism about AI chatbots tends to view knowledge as a utilitarian, disembodied manipulation of facts and information. But missiology brings a necessary counterbalance. Missiologists understand from historical and intercultural studies that knowledge thrives within embodied relationships. Therefore, despite all the benefits ChatGPT offers, the new technological tool can't take the place of the interpersonal relationships that are the foundation of communication about truth. Fieldwork is embodied and complex. Regardless of how graduate programs train students to use chatbots, students training for fieldwork, whether within or across cultures, must be prepared to enter networks of relationships. In this presentation, I share lessons I've learned from eight years of teaching graduate students to engage in fieldwork in the arts. Drawing on examples from community arts research projects in classes at Dallas International University and Dallas Theological Seminary, I suggest that a

vital way of "outsmarting" ChatGPT in education is to bring the students' focus to nearby communities, fostering a context in which students can gain experiential, relational knowledge that no chatbot can provide.

Bio: Neil R. Coulter completed a PhD in ethnomusicology and sociolinguistics at Kent State University. For twelve years, he lived in Papua New Guinea, serving as ethnomusicology and arts coordinator for SIL's Pacific Area. In 2015, he returned to the US and is now adjunct professor at Dallas International University and Dallas Theological Seminary, and senior writer and editor at DTS.

Lamb Auditorium (Rm 102): ISFM

Tariku Kersima (Trinity Evangelical Divinity School)

How Training is Sustaining Mission Movements in Ethiopia: The Case of the Horn of Africa

Abstract:

Bio:

2:50-3:20 BREAK

3:25-4:00 PM Parallel Session #9

Lamb Auditorium (Rm 208): Missions Education in the Majority World

Desmond Teo (TEDS)

Working Together for the Common Good: Exploring Theological Foundations for Interfaith Partnerships

"Working Together for the Common Good: Exploring Theological Foundations for Interfaith Partnerships" - This paper discusses the importance of developing theological convictions when considering interfaith partnerships and explores three themes that serve as the theological foundations for the church partnering with other religious groups in pursuit of the common good. This paper demonstrates that it is critical for theological education to consider how ministers of the gospel are being prepared to live and minister amongst people of other religious persuasions, especially when globalization and migration, amongst other social-cultural developments, are rapidly diversifying our societies and "shrinking" our world.

Bio: Desmond Teo is currently enrolled in the PhD in Intercultural Studies Program at TEDS. Originally from Singapore, Desmond worked with Cru Singapore for 13 years before relocating to the Chicago area in 2018 for the M.Div program at TEDS. He is currently a faculty-in-training with East Asia School of Theology.

Lamb Auditorium (Rm 207): The Intersection of Missions Praxis and Education

Carl Loewen (Steinbach Bible College)

Mission-Focused Discipleship: Bible College Instructors and Students Exploring Ministry Together

Abstract:

Bio:

Lamb Auditorium (Rm 206): Education in Missiology and Theology

This session was canceled.

Lamb Auditorium (Rm 205): Historical Perspectives

Alan Howell (Missions Resource Network)

Embodying the 7 Movements of Christ: Postures and Pathways for Participation in Mission

Abstract - Participation in mission seems nearly impossible in today's complicated and complex world. But, near the end of his seminal work *Transforming Mission*, David Bosch briefly suggests a paradigm for missional engagement based on the movements in Jesus' story. An adaptation of that framework has proven useful for preparing missional practitioners in Mozambique and the United States as it helps unpack the story, skills, and strategies for embodying the way of Jesus in the world. This approach outlines an embodied, practical theology of mission that is reproducible and flexible for the church to engage in possibilities for ministry in a variety of contexts.

Bio: Bio: Alan Howell, his wife Rachel, and their three daughters resided in Mozambique from 2003 to 2018 as part of a team working among the Makua-Metto people. Alan (MDiv) served as the Visiting Professor of Missions at Harding University (Searcy, AR) from 2019-2023.

Lamb Auditorium (Rm 202): Equipping and Training

Phil Wagler (Peace and Reconciliation Network)

The Local Church as Missions Academy

Dallas Willard spoke of the church as an "academy of life" where people learn how to live. What if, corollary to that, the local church is also perceived as the academy of mission, where people learn how to join God in his mission to reconcile all things to himself through Christ?

In this paper, we will point to the local church as the first and most necessary place of mission education. The local church is best positioned for an inter-generational and inter-disciplinary center for training Christians for missionary service in the whole of life and in a pluralistic society, inter-culturally. Central to this is the formation not only of mission skill but Christian character, the embodiment of reconciliation in its fullness and communal life that is central to the mission of God in the world.

Bio: Phil Wagler is Global Director of World Evangelical Alliance's Peace and Reconciliation Network. He is also Global Liaison for the Evangelical Fellowship of Canada. Phil's pastoral, educational, and mission agency leadership experience and learning has sharpened his sense that the local church is uniquely positioned as a training hub for mission leaders. Phil's academic work has been done through Emmanuel Bible College, Tyndale Seminary, Huron University College and Conrad Grebel College. He is also a graduate of Arrow Leadership Program. Phil lives in Kelowna, British Columbia, Canada.

Lamb Auditorium (Rm 211): North American Filipino Missiology

Narry Santos (Tyndale University)

Missiological Implications in Multicultural Canada of the Concepts of Family in the Gospel of Mark and the Filipino Culture

Abstract:

Bio:

Lamb Auditorium (Rm 203): Missiology and the Black Experience

Phyllis Johnson (Liberty University)

Creating an Educational Model for the Missiology of Theology in the Black Church Context (Creating an Educational Model for the Missiology of Theology in the Black Church Context

Recent research shows that the Black Church has not sufficiently trained or educated many African American missionaries nor provided an educational guide to prepare and encourage participation in global missions. This alarming research seems to characterize a lackadaisical approach of the Black Church's missiological praxis according to data that shows that Blacks make up less than one percent of the total number of U.S. missionaries. This overwhelming report seems to suggest a neglect in the primary role of the Church in fulfilling the Great Commission (Matt. 28:16-20). The research finds such categorization as problematic. Therefore, the researcher deems it imperative to emphasize the significance of the historiography pertaining to black missionary pioneers and their contributions to the global mission. Additionally, the researcher aims to develop an educational framework encompassing missiological theology, with the objective of recruiting, equipping, and training prospective black missionaries, thereby enabling them to reclaim their role in fulfilling God's global mission.

Bio: Phyllis Johnson is a native of Louisiana. She has lived in Texas for the past 30 years. She is a licensed and ordained minister of the gospel and the Founder and Executive Director of a non-profit organization

that provides humanitarian aid to the homeless population in inner Dallas/Fort Worth. She partners with several NGOs in Africa, particularly Kenya, Tanzania, and Zambia, establishing church plants and supporting orphans and vulnerable children by providing free medical camps and school supplies. She has traveled extensively to Europe and parts of Africa, sharing the gospel. She holds a B.A. in Leadership and Ministry, and an M.Div. from Baylor Truett Theological Seminary. Currently, she is a third-year PhD student at Liberty University. She is married to Dennis and has two adult children.

Lamb Auditorium (Rm 204): Educating through Orality

David Crim (Williamson College)

Relational Approach to Theological Education and Missions Training Among Oral-Preference Learners

The Philippines, like other majority-world cultures, has a rich oral tradition. And, despite a Western influence upon education (dating back to the early 1900s) and a high literacy, orality is still a sub-surface influence in the culture. Yet, the education system of the Philippines has been highly influenced by the country's colonial history. The most important and lasting contributions on education came during America's occupation of the country, which began in 1898. It was during that period that English was introduced as the primary language of instruction and a system of public education was first established — a system modeled after the United States school system and administered by the newly established Department of Instruction. Though Western educators had good intentions, they brought with them a Western approach to learning and teaching that does not connect with the way Filipinos, and most other Asian cultures receive, process, and communicate information. Considering orality, what is the most natural way to engage oral learners in transformational learning that equips them to relate the Scriptures to their lives and to their culture? What is the impact of orality upon learning environments, learner preferences, and teaching strategies? What can we learn from extant literature of the relationships between orality and hermeneutics? What recent learning theories in transformative education can be applied to theological education in an oral context? This presentation, drawn from the presenter's research in the Philippines, proposes interventions and teaching-learning strategies that will form a relational approach to education and training that best suits oral-preference learners.

Bio:

Lamb Auditorium (Rm 201): Arts and Education

Robin Harris (Global Ethnodoxology Network)

Beyond "Telling": Recent Discoveries for Educators in Affect, Neurology, and the Arts

Western educational systems and mission strategies for communicating the truth of the gospel are dominated by propositional teaching, emphasizing rational, abstract, and cognitive ways of knowing. This view of cognition, however, contrasts with the role of emotion in decision-making documented in the studies of affect (emotion leading to a physical or mental response). Artistic communication taps into the power of affect, moving people toward action and new ways of seeing the world. This is crucial to understand as we participate in the great commission, both as teachers in educational systems and for missionaries who go and tell. This paper explores how discoveries in neurology and adult learning over the last several decades have turned upside down much of what we thought we knew about human learning and decision making. Drawing on statements such as Lausanne's Cape Town Commitment and the Core Values of the Global Ethnodoxology Network (www.worldofworship.org/core-values), I will show why, in this postmodern and 'post-truth' context, we need a shift in both educational methods and in mission strategies toward engaging artistic communication to validate and defend truth.

Bio: Robin Harris (PhD) is the President of the Global Ethnodoxology Network and Chair of the Center for Excellence in World Arts at Dallas International University. She served for 10 years in northern Russia and Siberia, and authored *Storytelling in Siberia: The Olonkho Epic in a Changing World* (University of Illinois Press, 2017).

Lamb Auditorium (Rm 102): ISFM

Yalin Xin (William Carey International University)

“Theological Education that Undergirds Revival: A Case Study from China”

Abstract:

Bio:

4:10-4:45 Parallel Session #10

Lamb Auditorium (Rm 208): Missions Education in the Majority World

Richard Cho (mosaiXmultiply)

The Influence of Culture in Theological Education for Contemporary Mission: An Analysis of American Theological Education from an Iranian Perspective

Richard Cho received his M.Div. from Westminster Theological Seminary in 1998. Then he pastored in California for six years, in Belgium for five years, and taught international church leaders in Dubai for four years. He received a PhD in Intercultural Studies from Trinity International University in 2022 and now continues his ministry of teaching and training international church leaders. Contemporary mission efforts to provide theological education to the Majority World are doing valuable work of equipping international church leaders. Unfortunately, the theological education offered is often influenced by Western culture in ways that affect theological learning. This study addressed this issue by examining the influence of culture on theology lectures taught by a Western theology professor as perceived by the Majority World learners with attention to the particular influences of contextual relevance and cognitive style. This study utilized a focus group research method in which a series of New Testament lectures from a reformed, evangelical seminary in the United States was selected and translated into the Persian language. A group of Iranian Christians was recruited to view the lectures and share their perspectives through a series of focus group discussions. The results showed a significant influence of culture on the American theological lectures, as perceived by the Iranian participants, in the areas of context, relevance, and cognitive style. The implications of this study pointed to the need for theological education programs in contemporary mission to better adapt to the specific context, relevance, and cognitive styles of their Majority World audiences.

Bio: Born in the USA and now living in Malaysia, I graduated from YWAM's University of the Nations (UofN) in Biblical Studies. After spending 20 years in Kyrgyzstan and China, I decided to pursue a Masters and Doctorate from Faith International University. Currently, I am studying for a PhD while living in Penang and co-leading UofN courses.

Lamb Auditorium (Rm 207): The Intersection of Missions Praxis and Education

BJ Jeoung (Gordon-Conwell Theological Seminary)
Engaging Theological Schools in Southeast Asia

In non-Christian communities in Southeast Asia, families continue to send their children to traditional theological boarding schools. These institutions negotiate modernity and globalization utilizing sacred texts and medieval commentaries.

Bio: BJ Jeoung was born in Seoul, South Korea and raised in New York City. He completed a Masters of Divinity at Gordon-Conwell Theological Seminary, a Masters of Applied Linguistics and Exegesis at the Associated Canadian Theological Schools, and a Doctor of Ministry at Gordon-Conwell Theological Seminary. BJ Jeoung has been involved with Bible translation in Southeast Asia for nearly 20 years.

Lamb Auditorium (Rm 206): Education in Missiology and Theology

Mark Naylor, Ken Jolley, and Andrés Rincon (Northwest Baptist Seminary / Fellowship International)

Competency-Based Theological Education for Intercultural Contexts: A cooperative model between academy, assembly, and agency

Abstract:

Bio:

Lamb Auditorium (Rm 205): Historical Perspectives

This session has been canceled.

Lamb Auditorium (Rm 202): Equipping and Training

Richard Evans (Fuller Theological Seminary)

Mission Training On-The-Move: Paradigms, Principles, and Prospects – A Case Study

Abstract:

Bio:

Lamb Auditorium (Rm 211): North American Filipino Missiology

Name (Mission Training On-The-Move: Paradigms, Principles, and Prospects – A Case Study

Title

Abstract:

Bio:

Lamb Auditorium (Rm 203): Missiology and the Black Experience

This session has been canceled.

Lamb Auditorium (Rm 204): Educating through Orality

Bill Babione Ohio (Athletes in Action)

A Relational Approach to Intercultural, Conversational Evangelism among Ahiska Turks in Dayton,

Abstract:

Bio:

Lamb Auditorium (Rm 201): Arts and Education

James T. Roberston and Narry F. Santos (Tyndale University)

iNcarnation: Connection in an Increasing Disconnected Digital Age

Abstract:

Bio:

Lamb Auditorium (Rm 102): ISFM

Steve Hawthorne (Perspectives)

Why the Perspectives course works in diverse settings: Helping people step into the great story that fulfills all other stories

5:00-6:00 PM Business Meeting

Lamb Auditorium: EMS Business Meeting

6:00-7:15 PM Dinner

7:30-8:45 PM Plenary D

Lamb Auditorium

Dr. John Cheong (Grand Canyon University)

"Metamodernity, Education, and Missions"

Bio: John Cheong was raised and educated in Southeast Asia but later left to pursue tertiary education in the U.S. He has two undergraduate degrees in chemistry and education, two graduate degrees (M. Div and ThM) with a doctorate in intercultural studies from Trinity International University. After completing his studies, he returned to Southeast Asia, teaching in 3 Southeast Asian nations among 3 distinct people groups for over a decade. He was also the research and teaching associate at-large for the Asian Centre for Mission in Southeast Asia. In 2022, he joined Grand Canyon University as the associate professor of world religions and missions. He has co-edited or published six books and written over sixty articles in the areas of world religions, contextual theology, world Christianity, and globalization. He has a forthcoming book titled *Emplacing Globalization: Mission in Contexts of People, Processes, and Places* that will be published by Regnum Press.

Response: Dr. Craig Ott (Trinity Evangelical Divinity School)