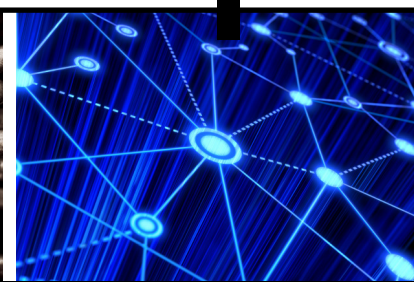


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GLOBAL ANALYSIS

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ISSUE OVERVIEW

David Taylor, Editor,
Lausanne Global Analysis



Welcome to the January issue of *Lausanne Global Analysis*.

Whether you are planning to read the full articles or just the executive summaries, we hope that you find this issue stimulating and useful. Our aim is to deliver strategic and credible analysis, information, and insight so that as a leader you will be better equipped for the task of world evangelization. It's our desire that the analysis of current and future trends and developments will help you and your team make better decisions about the stewardship of all that God has entrusted to your care.

In this issue we address the scourge of human trafficking, a critical issue of our times, and analyse how the church can play its part in confronting this form of slavery and helping its victims. We also assess the importance for Christian ministries in engaging more intentionally with the media and for leaders in integrating media into their mission strategies. Finally we tackle the linked themes of ministry to unreached indigenous people groups and of 'ethnodoxology' – a theological and anthropological framework guiding all cultures to worship God using their unique artistic expressions.

'Human trafficking is a global crime affecting nearly all countries in every region of the world', writes Abey George. Between 2007 and 2010, victims of 136 different nationalities were detected in 118 countries. The church is God's vehicle to usher in *shalom* into the brokenness and oppression in the world. The church must therefore be the prophetic voice of transformation, keep hope alive and get engaged in the work. 'The church needs to believe that it can truly be an agent of transformation in this broken and hurting world. If it does, it will become an unmistakable part of the process of God birthing his *shalom* in this world', he concludes.

'Wherever we live in today's world, information and communication technologies increasingly influence our human lives, Christian witness, and Christian ministries', says Lars Dahle. The missional issues related to media engagement are therefore of real significance to the global church. Media is the primary means by which

news, ideas, and stories spreads. Therefore, if we are to 'bear witness to Jesus Christ and all his teaching in every nation, in every sphere of society, and in the realm of ideas' (*The Cape Town Commitment*), we cannot neglect the media. Three areas – media awareness, media presence, and media ministries – constitute a strategic approach for media engagement, he suggests.

'Something new is happening in the indigenous church in Brazil', writes Ronaldo Lidorio. It is growing fast and in totally new areas and groups. However, there is a shortage of mature indigenous leaders, and 121 ethnic groups are still under-evangelized or non-evangelized. Hundreds of new missionaries will be required to meet the challenge of sharing the gospel, planting churches, and engaging with their social needs. 'It is time to partner with the indigenous church in Brazil, working together to reach the unreached, translate the Bible into all languages, and see leaders being trained', he suggests. There are also lessons here for the global church and missionary movement, especially the need for better understanding and unity to meet today's challenges, he concludes.

'Locally grounded artistic communication is powerful for the expansion of the kingdom of God mainly because it is generally created and owned locally', asserts Brian Schrag, as interviewed by Robin Harris. There is no need to translate foreign materials, and community artists are empowered to contribute to the expansion. Ethnodoxology increases the effectiveness of church planting efforts, developing healthy multicultural gathered worship expressions, discipleship and spiritual formation, evangelism and short-term mission outreach, and helping people respond to injustice and trauma. If we can help our brothers and sisters breathe new, redeemed life into their artistic traditions, all cultures will eventually use all of their gifts to worship, obey, and enjoy God with all of their heart, soul, mind, and strength, he concludes.

Please send any questions and comments about this issue to analysis@lausanne.org. The next issue of *Lausanne Global Analysis* will be released in March.

EXECUTIVE SUMMARY

HUMAN TRAFFICKING AND THE RESPONSE OF THE GLOBAL CHURCH

Abraham (Abey) George

Human trafficking is a global crime affecting nearly all countries in every region of the world. Between 2007 and 2010, victims of 136 different nationalities were detected in 118 countries. It can be understood as a process by which people are recruited in their community and exploited by traffickers using deception and/or some form of coercion to lure and control them. It is the conflict between powers and vulnerabilities of people – the exploitation of the weak by the strong. As Christians, this has to be something that registers loudly on our hearts and minds.

The Scriptures contain many explicit commands to 'do justice' (Micah 6:8) and to 'seek justice, defend the oppressed, take up the cause of the fatherless, [and] plead the case of the widow' (Isaiah 1:17). These are not incidental references, but constitute the central sweep of the Bible. The kingdom that Jesus spoke of was not a future state of being or some distant place, but something that was happening on this earth here and now.

The church is God's vehicle to usher in *shalom* into the brokenness and oppression in the world. Without active interaction with the brokenness around us, our proclamation remains merely a shadow of the glorious gospel we have been tasked with sharing.

The church must therefore be the prophetic voice of transformation, keep hope alive, and get engaged in the work. It has historically been at the forefront on issues of education, hospitals, orphanages, feeding the hungry, and the abolition of slavery in some parts of the world. Unfortunately, it has been conspicuously missing, for the most part, on human trafficking, which affects almost every country.

The church can encourage young people toward careers that will help protect and care for the abused. It can also lobby local and federal governments and international and local businesses. Within the church, it can teach the biblical foundations for justice and God's view of women

and children. It can also encourage congregations to engage with victims as if they were part of their own family, to offer time, skills, and resources to organizations like the International Justice Mission, and intercede on behalf of those being trafficked.

The church needs to believe that it can truly be an agent of transformation in this broken and hurting world. If it does, it will become an unmistakable part of the process of God birthing his *shalom* in this world.

MEDIA ENGAGEMENT: A GLOBAL MISSIOLOGICAL TASK

Lars Dahle

Wherever we live in today's world, information and communication technologies increasingly influence our human lives, Christian witness, and Christian ministries. The varieties of local, global, and glocal media messages provide complex contexts for the task of making the case for the truth of Christ in the 21st century. The missional issues related to media engagement are therefore of real significance to the global church.

There are five central features of contemporary media: digitalization, democratization, fragmentation, globalization, and pluralisation. They illustrate the urgent need to engage more intentionally with media in all their diversity. They are the primary means by which news, ideas, and stories spread. Therefore, if we are to 'bear witness to Jesus Christ and all his teaching in every nation, in every sphere of society, and in the realm of ideas' (*The Cape Town Commitment*), we cannot neglect the media.

The Commitment emphasised three major areas of concern: media awareness (the need for more faithful discipleship when encountering media messages), media presence (the need to enter mainstream media with professionalism and Christian integrity), and media ministries (the need to use every kind of media technology to communicate the gospel in the context of a holistic biblical worldview).

Theologically, we should view professional media callings as part of God's cultural mandate and of his mission

to our world. Missiologically, we should view media engagement as an essential part of calling the whole church to take the whole gospel to the whole world. Apologetically, we should view media engagement as a dimension of our witness to Jesus Christ.

The three areas of media awareness, media presence, and media ministries constitute a strategic approach for media engagement.

Equipping individuals, families, youth ministries, and churches to engage with media messages is a largely forgotten dimension of mission. Such equipping includes research, resources, and practical training in worldview analysis of media messages, as well as showing the credibility and relevance of a holistic biblical worldview over against alternative worldview perspectives.

There is a wide variety of legitimate and strategic media roles to explore within the general media world for talented Christians, including journalism and documentary work, and creative and entertainment media. Through their presence in mainstream media, the credibility and plausibility of the gospel and of a holistic biblical worldview may be commended to sceptics, seekers, and Christians.

Effective use of every kind of media technology, format, and genre is important for evangelism, discipleship, and faith education. Specialist media ministries still have strategic roles to play, but new media technology potentially changes every mission organization, youth ministry, and local church into media outlets. This creates an increasing need for evangelistic partnerships in the whole area of media. We also need to explore the way that social media creates increasing possibilities for a media ministry for every believer.

There is thus every reason for Christian leaders globally to integrate media engagement into their strategies for mission.

MISSION AMONG INDIGENOUS GROUPS IN BRAZIL: LESSONS, CHALLENGES, AND OPPORTUNITIES

Ronaldo Lidorio

This article analyses trends and challenges in mission among the indigenous groups in Brazil. Understanding their reality is crucial for any reflection or action. There are 228 recognized indigenous groups in Brazil, although

the real total may be nearer to 340. Of the overall indigenous population, 52% live in traditional villages and 48% in urbanized or urbanizing areas. There are 181 indigenous languages.

There is a local evangelical church among 150 ethnic groups. However, 99 of these churches have no indigenous leadership. There is an evangelical missionary presence in 182 communities representing more than 30 evangelical missionary agencies and nearly 100 different denominations.

Something new is happening in the indigenous church in Brazil. The Lord is raising up key indigenous leaders to bring people together with the desire to seek the Lord for renewal. The indigenous church is growing fast and in totally new areas and groups.

However, there is a limited number of mature indigenous leaders and only a few initiatives with a focus on leadership training. It is necessary to invest in their training to strengthen the existing church, reach the unreached, and avoid future syncretism. There is also a need for better integration between Bible translation, church planting, and leadership training.

There are 121 ethnic groups that are still under-evangelized or non-evangelized. Hundreds of new missionaries will be required to meet the challenge of sharing the gospel, planting churches, and engaging with their social needs. Many of these may come from the indigenous church. However, they need to be trained cross-culturally, as most of them may experience the same barriers as non-Indians to living and communicating with other groups.

It is time to partner with the indigenous church in Brazil, working together to reach the unreached, translate the Bible into all languages, and see leaders being trained. AMTB (Association of Cross Cultural Missionary Agencies of Brazil) and CONPLEI (National Council of Evangelical Indigenous Pastors and Leaders) are working hard in this direction. To partner with those organizations in projects in collaboration with the indigenous church in Brazil would be a strategic step.

There are lessons here for the global church and missionary movement, especially the need for better understanding and unity to meet today's challenges. To reach the unreached we need to know more than 'how many', 'who', and 'where'. Understanding their identity and sociocultural context and the indigenous

church's situation is vital. There is also an urgent need to promote better spiritual and strategic unity among the different players in the global missionary movement. Without understanding we will bring solutions that are not appropriate. Without unity we will not be strong enough to face the challenges.

ETHNODOXOLOGY'S TIME IS HERE: HOW ENGAGING LOCAL ARTISTS CAN EXPAND GOD'S KINGDOM

Brian Schrag with Robin Harris

Ethnodoxology is a theological and anthropological framework guiding all cultures to worship God using their unique artistic expressions. The term derives from two biblical Greek words: 'ethno' from *ethne* (peoples) and 'doxology' from *doxos* (glory or praise). Locally grounded artistic communication is powerful for the expansion of the kingdom of God mainly because it is generally created and owned locally. There is no need to translate foreign materials, and community artists are empowered to contribute to the expansion.

The basic process for doing ethnodoxology in a community involves getting to know a community and its arts, identifying ways particular artistic genres can meet particular community kingdom goals, sparking creativity in these genres by local practitioners, encouraging community members to improve the new creations, and integrating and celebrating the new works and plan for continuing creativity.

Ethnodoxology increases the effectiveness of church planting efforts, developing healthy multicultural gathered worship expressions, discipleship and spiritual formation, evangelism and short-term mission outreach, and helping people respond to injustice and trauma.

If ethnodoxology becomes the primary approach to growth in mission and worship, minority artists and their arts will be well-integrated into their community's church life, and the church will become an engine for revitalization of minority arts and their communities, rather than a frequent contributor to their demise. Furthermore, sharing of artistic resources in the church will move both from minority to majority cultures and vice versa, and more artistic forms will be represented around God's throne (Rev 7, 9-12) and in his city (Rev 21, 22-27).

There are a growing number of resources to help integrate ethnodoxology into churches and organizations. These include joining the ICE, the hub of ethnodoxology's growing network of practitioners, drawing from and contributing to the knowledge it produces, and encouraging potential arts advocates to become certified by ICE. There are also seminars, courses, consultations, and books available.

People communicate in almost 7,000 languages around the world, not just by spoken words, but through artistically rendered song, drama, dance, and story. These communities have non-existent or imperfect relationships with God, and struggle with violence, disease, social upheaval, anger, sexual promiscuity, anxiety, and fear – as do our own societies.

God gave every culture unique gifts of artistic communication to tell truth and bring healing, hope, and joy in response to these problems. However, too many of these gifts lie dormant, misused, or dying. If we can help our brothers and sisters – and ourselves – breathe new, redeemed life into these artistic traditions, *all* cultures will eventually use *all* of their gifts to worship, obey, and enjoy God with *all* of their heart, soul, mind, and strength. It will not happen completely on this earth, but we can join God in working toward the next.

HUMAN TRAFFICKING AND THE RESPONSE OF THE GLOBAL CHURCH

Abraham (Abey) George

A young girl is trafficked across cities and even countries, tricked and coerced into servicing a dozen customers a day in a dingy and dirty brothel in one of the several red light districts in a bustling metropolitan city in India. If she refuses a customer, she is then subjected to gang rape and violent physical abuse that leave indelible scars – physical, psychological, and perhaps spiritual. She is now in a strange land, subjected to indescribable abuse by strangers who pay to rape and beat her, and is eventually resigned to the new reality of her life.

A young man wants to visit his sister who lives in another city, but does not have the means to make that trip. He borrows ten dollars from a local moneylender and agrees to work for him to repay the small loan. He is soon trafficked across states along with his wife and six children to work 18-hour days baking bricks under the sweltering sun. A decade and half later he has still not stopped working. The debt, inexplicably, has not yet been paid.

A global crime

These stories unfortunately are far too common throughout much of the world today. Human trafficking is a global crime affecting nearly all countries in every region of the world, and the statistics¹ are simply staggering:

- Between 2007 and 2010, victims of 136 different nationalities were detected in 118 countries across the world.
- Trafficking for the purpose of sexual exploitation accounts for 58% of all cases detected globally, while trafficking for forced labor accounts for 36% (double the 2008 percentage).

- The International Labor Organization (ILO) estimates that 20.9 million people are victims of forced labor globally.
- Women account for about 60% of trafficking victims, and children 27% (two thirds of them girls).
- Removal of organs, begging, forced marriages, illegal adoptions, participation in armed combat, and the commission of petty crimes are some of the other reasons for human trafficking.

Abuse of power

Human trafficking can be understood as a process by which people are recruited in their community and exploited by traffickers using deception and/or some form of coercion to lure and control them. It is the conflict between powers and vulnerabilities of people. Gary Haugen of International Justice Mission defines this, and injustice in general, as the abuse of power and exploitation of the weak by the strong.² As Christians, this has to be something that registers loudly on our hearts and minds.

What does the Bible say?

The Scriptures contain many explicit commands to “do justice” (Micah 6:8) and to “seek justice, defend the oppressed, take up the cause of the fatherless, [and] plead the case of the widow” (Isaiah 1:17). These are not incidental references, but constitute the central sweep of the Bible. Concern for the oppressed and the abused is a constant theme. It is deeply embedded in Israel’s history.

Torah: Yahweh delivered them from oppression in Egypt and now expects them to be liberators as well. The Mosaic Law is replete with examples. Every three years, for example, the Israelites are required to bring a tenth of their produce for those that did not have an inheritance, the foreigners, the fatherless, and the widows (Deuteronomy 14:28, 29).

Prophets: The prophets echo and reiterate such requirements. Isaiah, for example, condemns those with power who “plunder the poor” and “grind the faces of the poor” (Isaiah 3:14, 15).

Gospels: The gospels continue the theme. Jesus did not come to start a religion, but instead to announce a new “kingdom,” a new way of life. The good news of Jesus was not just to address the question of sin and the spiritual fall of man, or how to get to heaven and avoid hell. It was about the coming of God’s kingdom on earth as it is in heaven.

This kingdom that Jesus spoke of was not a future state of being, or some distant place, but something that was happening on this earth *here and now*. God was not to be understood merely as the creator and ruler over all creation, but instead his reign was now to be viewed as exploding into the lives of his people in a way that affected every aspect of their lives. This was to be a dynamic new reality that had absolute dominion in the lives and choices of his people.

Admonishing the Pharisees for their lack of justice and mercy, Jesus says: “You have neglected the more important matters of the law – justice, mercy and faithfulness” (Matthew 23:23). Elsewhere Jesus elaborates on his message when he reads the old prophecy: “The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord’s favor” (Luke 4:18-19).

What is our responsibility?

Obviously, then, if a Christian were to find himself or herself in a position of power that could influence the issue of human trafficking, he or she would be responsible for following the clear commands of Scripture in executing justice. However, much of the church has little or no direct proximity to the issue. Do they still have a responsibility?

Perhaps the best answer is found in the parable of the Good Samaritan (Luke 10:25-37):

- Jesus recognizes in the lawyer’s question the human tendency to attempt to absolve ourselves of responsibility, claiming certain people are not our responsibility.
- With his final command, “go and do likewise,” Jesus erases the boundaries the lawyer attempted to draw and drives home the point that those who truly participate in the Kingdom life fully live out the Law by “being neighbors” – bringing *shalom* to bear on all who experience brokenness around them.
- To do nothing, Jesus seems to imply, would effectively be collusion with the brokenness of creation by allowing the man to continue suffering and dying.

The church is God’s vehicle to usher in *shalom* into the brokenness and oppression in the world. For the church to credibly announce that God is God and that his new world has begun, N.T. Wright reminds us, it has to be “actively involved in seeking justice in the world, both globally and locally, and cheerfully celebrating God’s good creation and its rescue from corruption.”³ Without this active interaction with the brokenness around us, our proclamation remains merely a shadow of the glorious gospel we have been tasked with sharing.

So what must the church do?

1. Be the prophetic voice of transformation

The church’s purpose was made clear in the words of Jesus – to be the prophetic voice of transformation in the world – and yet it has historically swayed to the prevailing philosophical winds of time. The church must recognize that it was first and foremost established to bring the transformative news of God’s rescuing justice to this broken world.

2. Keep hope alive

The scale of human trafficking and the abuse and oppression that inevitably follows can be intimidating for most people. When this is coupled with a perceived lack of capacity to make a difference, it can lead most people into a state of hopelessness.

Yet these very situations of injustice can be the perfect breeding ground for hope. The church must continue to engage issues such as human trafficking, in ways both big and small, such that it presents the body of Christ as the ultimate harbinger of hope – both for the uncorrupted resurrection reality of the future, and perhaps more importantly, for that which will come alive *in the present* in the lives of the millions around the world who simply do not have it any longer.

3. Get engaged in the work

The church has historically been at the forefront on issues of education, hospitals, orphanages, feeding the hungry, and the abolition of slavery in some parts of the world. Unfortunately, it has been conspicuously missing, for the most part, on human trafficking, which affects almost every country. There is much the global body of Christ can do to make a difference:

- Encourage young people toward careers that will help protect and care for the abused. Careers in law enforcement and law are obviously a natural fit, but there are numerous other vocations that can help bring justice. Artists, musicians, writers, producers, missionaries, relief and development workers, social workers, and counselors can all use their voice and skills to advocate and care for trafficking victims.
- Speak up for victims of trafficking in communities around the world. The global church, as a significant portion of the world population, has a strong voice that can lobby local and federal governments for allocation of resources to combat trafficking, raise awareness and create demands for justice, and lobby international and local businesses to monitor and clean up their supply chains.
- Within the church, there is a need to teach the biblical foundations for justice and God's view of women and children, discuss pornography and the objectification of women, encourage men's groups to talk about exploitation and violence and how it affects women and children, and encourage them to become protectors of and advocates for vulnerable women and children.
- Bible colleges and seminaries need to incorporate a robust analysis of the theology

The church is God's vehicle to usher in *shalom* into the brokenness and oppression in the world.

of justice into curricula and programs of study so that future pastors and leaders of the global church will have the passion, vision, and capacity to stand up for those that need protection.

- Congregations need encouragement to engage with these issues, and not block such crimes and their victims from sight; to engage with these victims as if they were part of their own family; to watch for signs of such crimes in their own communities; and to report them to the authorities.
- Christians can also reach out to organizations like International Justice Mission, which might have operations in their area to intervene on behalf of these victims. They can volunteer time, skills, and resources in shelters and other facilities in their area that care for rescued victims of such abuse. On behalf of these victims, they need to be willing to take risks to reputations, bank accounts, and personal safety.
- Above and with all of the above, Christians globally can intercede unfailingly on behalf of the men, women, and children that are being trafficked around the world daily for commercial abuse and oppression.

The church needs to believe that it can truly be an agent of transformation in this broken and hurting world. If it does, it will become an unmistakable part of the process of God birthing his *shalom* in this world.

The church can indeed rise up against the scourge of human trafficking and other such evils, as evidenced by a very recent gathering of Christians in the Philippines called Freedom Forum, jointly organized by the Catholic Bishops' Conference of the Philippines, the Philippine Council of Evangelical Churches, and the National Council of Churches in the Philippines. Together they launched the Philippine Inter-faith Movement Against Human Trafficking that will facilitate a joint push for advocacy, care for victims, and cooperation with the government to end human trafficking in the country.

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MEDIA ENGAGEMENT

A global missiological task

Lars Dahle

Wherever we live in today's world, information and communication technologies increasingly influence and impact our human lives, our Christian witness, and our Christian ministries. The varieties of local, global, and glocal media messages provide complex contexts for the task of making the case for the truth of Christ in the 21st century. The missional issues related to media engagement are therefore of real significance to the global church.

Engaging the globalized media

In the midst of changing technologies and global differences, it is possible to discern five central features of contemporary media:

- *Digitalization*: The Internet is gradually becoming the most significant platform for media research, networking, and publications, resulting both in convergence of old media formats and genres and creation of new media arenas.
- *Democratization*: Increasing access to new digital publication channels and new arenas of

social media creates numerous possibilities for wider participation and networking.

- *Fragmentation*: The dramatic increase in media arenas, participants, and voices creates both a fragmented public discourse and a fragmented private consumption.
- *Globalization*: Through the global spread of information technology, new platforms for media distribution are being established, such as broadband, satellite, and mobile technologies.
- *Pluralization*: Wherever technology goes, media goes, and with the media comes a plurality of values, perspectives, and worldviews.

These key features illustrate the urgent need to engage more intentionally with media in all its diversity. Media is the primary means by which news, ideas, and stories spreads. It affects every part of society in every part of the world. Therefore, if we are to "bear witness to Jesus Christ and all his teaching in every nation, in every sphere of society, and in the realm of ideas" (*The Cape*

Town Commitment), we cannot neglect the fascinating and complex world of the media.

Media engagement as a Lausanne theme

It is evident from foundational documents from global congresses and consultations that media engagement has been a Lausanne theme from the very beginning. As a term, media has historically been used to include electronic and print media (but usually not literature), whereas the term more recently naturally also includes digital/new media.

The contexts for the explicit mentioning of media as well as the specific media emphases have varied in the three foundational congress documents:

- *The Lausanne Covenant* included “the mass media” in the paragraph on evangelistic partnership, with an emphasis on the legitimacy of specialist media ministries.
- *The Manila Manifesto* mentioned “media” in the section on the whole world, with an emphasis on the necessity of a discerning engagement with media as part of modernity.
- *The Cape Town Commitment* included “truth and the globalized media” in the section, “Bearing witness to the truth of Christ in a pluralistic, globalized world”, with an equal emphasis on three major areas of concern. These three media foci are media awareness, media presence, and media ministries.

Media awareness may be seen as the need for more faithful discipleship (including both personal holiness and disciple-making) when encountering media messages. This area of concern was implicit in the early years of Lausanne, but became later increasingly explicit as cultural and ethical critique. It has recently been given an essential role as a combination of educational, evangelism, and discipleship concerns.

Media presence may be seen as the need to enter mainstream media with professionalism and Christian integrity. Such a focus was implicit in the first phase of Lausanne history, but has later become increasingly significant. Part of the reason is the growing emphasis on the workplace as an arena for ministry and witness. However, it is also due to an increasing acknowledgment of the influential role of mainstream factual and fictional media both in expressing and shaping identities and ideas.

Media ministries may be seen as the need to use every kind of media technology (whether old or new) to communicate the gospel of Christ in the context of a holistic biblical worldview. This area of concern has played a central role throughout the Lausanne history, with a recurring emphasis on specialist ministries, whether in radio, television, print, Internet, or new (social) media.

Media is the primary means by which news, ideas, and stories spreads. It affects every part of society in every part of the world.

Missiological foundations for media engagement

Theologically, we should view professional media callings as part of God’s cultural mandate and of his mission to our world. In the words of *The Cape Town Commitment*: “We love God’s world, we love God’s word, and we love God’s mission”. This opens up space for ministry in a wide range of media contexts and with an equally wide range of professional media roles.

Missiologically, we should view media engagement as an essential part of *calling the whole church to take the whole gospel to the whole world*:

- Taking *the whole gospel* to the media world includes taking “the story the gospel tells, the assurance the gospel brings, and the transformation the gospel produces”. This biblical gospel of Jesus Christ is “good news in a world of bad news”, offering both forgiveness and hope and a new worldview perspective.
- Involving *the whole church* in media engagement includes the recognition both of special gifts and of the ministry of all believers. This is related to the new arenas and opportunities represented by the globalization and the democratization of media.
- Reaching out to *the whole world* presupposes media engagement, whether this is related to “every nation”, “every sphere of society”, or “the realm of ideas”. Contemporary media

– in all their variety – are arenas and avenues of pluralism, including secular worldview perspectives.

Apologetically, we should view media engagement as a dimension of our witness to Jesus Christ as “the truth of the universe”. This includes bearing witness to the fact that “truth in Christ is (i) personal as well as propositional; (ii) universal as well as contextual; (iii) ultimate as well as personal”. Therefore, we need to encourage and equip Christian media professionals to commend such central truth claims as both credible and plausible.

Media awareness may be seen as the need for more faithful discipleship (including both personal holiness and disciple-making) when encountering media messages.

Three major emphases for media engagement

As mentioned above, *The Cape Town Commitment* identifies three major emphases for our media engagement: media awareness, media presence, and media ministries. It is now appropriate to outline how these three concerns constitute a strategic approach for media engagement.

1. Media awareness: A forgotten dimension in mission

Those of us who live in technology-rich places are all media consumers. Those who live in other parts of the world are being increasingly exposed to media messages. These factual and fictional messages are influenced by various secular and religious worldview perspectives, whether in terms of ethical values, views of humanity and reality, or fundamental faith-commitments.

Equipping individuals, families, youth ministries, and churches to engage with media messages at these deeper worldview levels is largely a forgotten dimension of mission, both in the global north and the global south. We need to change that together – and to do it quickly and appropriately. Such equipping includes research, resources, and practical training in worldview analysis of media messages, as well as showing the credibility and

relevance of a holistic biblical worldview over against alternative worldview perspectives.

2. Media presence: A calling to public witness and integrity

There is a wide variety of legitimate and strategic media roles to explore within the general media world for talented Christians. Journalism and documentary work reveals neglected facts, stories, and angles, which enables a more balanced public and private debate. Creative and entertainment media can present new and fresh ways of imagining Christian truths, which may generate genuine interest in significant moral and spiritual issues. Through the presence of skilful Christian commentators and apologists in mainstream media, the credibility and plausibility of the gospel and of a holistic biblical worldview may be commended to sceptics, seekers, and to Christians.

3. Media ministries: A ministry for all believers

Effective use of every kind of media technology, format, and genre is important for worldwide evangelism, for discipleship, and for faith education. Specialist media ministries still have legitimate and strategic roles to play, but new media technology potentially changes every single mission organization, youth ministry, and local church into media outlets. This creates an increasing need for evangelistic partnerships in the whole area of media. At the same time, we need to explore the way that social media creates increasing possibilities for a media ministry for every believer.

Media engagement in mission strategies

There is thus every reason to urge Christian leaders globally to intentionally integrate media engagement in their strategies for mission in the 21st century.

In light of this, leaders are urged to reflect on and to collaborate in:

- *Media awareness*: How can the church in your country equip and resource Christians to engage critically with, and respond constructively to, all forms of media?
- *Media presence*: How can the church in your country affirm, equip, support, and learn from Christians who work and participate in the mainstream news and creative media?

- *Media ministries:* How can the church in your country equip individuals, churches, Christian organizations, and institutions to become effective in using media, including social media, for communicating truth?

Editor's Note: The Lausanne Global Consultation on Media and the Gospel met 18-21 November 2013 in Brea, California, USA, and issued a [Call to Action](#).



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MISSION AMONG INDIGENOUS GROUPS IN BRAZIL

Lessons, challenges, and opportunities

Ronaldo Lidorio

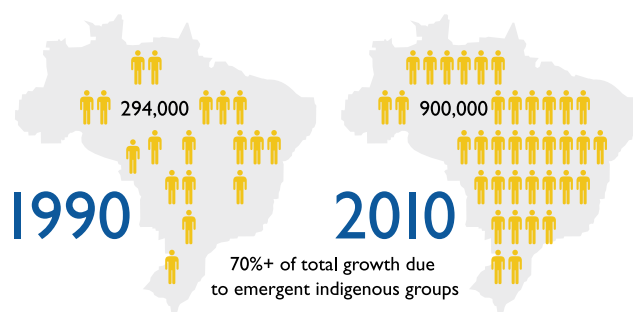
This article analyzes trends and challenges in mission among the indigenous groups in Brazil. Understanding their reality is crucial for any reflection or action. The picture of an exotic painted hunter in the Amazon forest – often used as a symbol of their identity – does not express the web of connections and differentiations of groups, cultural patterns, languages, and tendencies in their world. There are lessons here for the global church and missionary movement, especially the need for better *understanding* and *unity* to meet today's challenges.

Population

There are 228 recognized indigenous groups in Brazil. However, the picture is quite complex:

- 37 are in danger of extinction.
- 41 are considered 'emergent' groups (those that are reclaiming their previously denied ethnic identification).
- 111 are experiencing different levels of urbanization.

The growth of the total population has been significant: from 294,000 in 1990 to almost 900,000 in 2010. The impact of the so-called emergent groups recently recognized as indigenous is responsible for more than 70% of the growth.

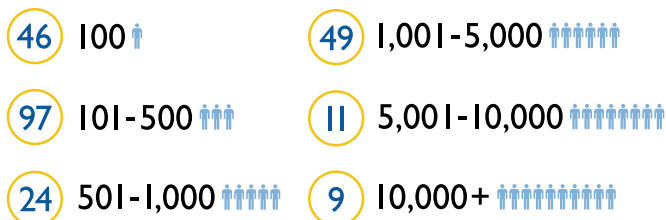


Of the overall indigenous population, 52% live in traditional villages and 48% in urbanized or urbanizing areas:

- Nearly 60% live in the general Amazonian region comprising the states of Amazonas, Acre, Amapá, Pará, Rondônia, Roraima, Tocantins, Mato Grosso, and the western sector of Maranhão.

- Based on demographic trends, it is estimated that by 2015 the number living in small or large towns will be higher than those living in traditional villages.

Some 46 of these ethnic groups comprise only up to 100 people; 97 groups contain from 101 to 500 people; 24 from 501 to 1,000 people; 49 from 1,001 to 5,000 people; 11 from 5,001 to 10,000; and only 9 groups have populations greater than 10,000 people.



According to the National Indian Foundation (FUNAI), there are 611 indigenous reservations already recognized, or in process of recognition, and they cover 13% of the total land in Brazil and 21% of the land in the greater Amazonian region.

Ethnic groups

An ethnic survey analysis uses a variety of filters to paint a more comprehensive picture. One of these filters is the existence of groups that are still isolated – ethnic groups that live in remote areas with little or no contact with other indigenous or non-indigenous people. There are 27 groups listed in this category, but a truer estimate would be as many as 52.

There are also various ethnic groups treated as a bloc, which in fact comprise different groups with distinct sociocultural and linguistic identities:

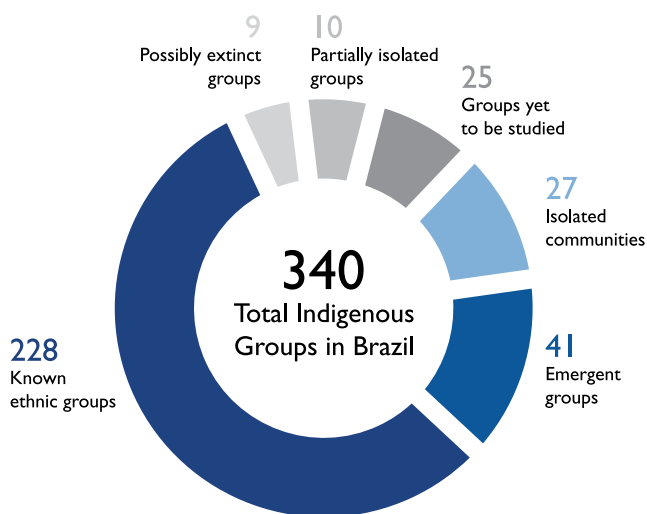
- The Yanomami people, frequently listed as a single indigenous group, includes at least 4 groups with different languages and cultural patterns.
- The same occurs with the so-called Maku, a pejorative generic term used to refer to at least 5 different ethnic groups in the Upper Black River.

Finally, there are 41 emergent groups, which through intermarriage with non-indigenous people (and other factors of dispersion), had lost their ethnic self-

Something new is happening in the indigenous church in Brazil. The Lord is raising up key indigenous leaders to bring people together with the desire to seek the Lord for renewal.

identification for a period of time. For various reasons these groups have once again claimed recognition as indigenous communities. These are the most 'acculturated' groups.

Adding together known ethnic groups (228), isolated communities (27), partially isolated groups (10), possibly extinct groups (9), emergent groups (41), and groups yet to be studied (25), suggests there may be a total of 340 indigenous groups in Brazil.



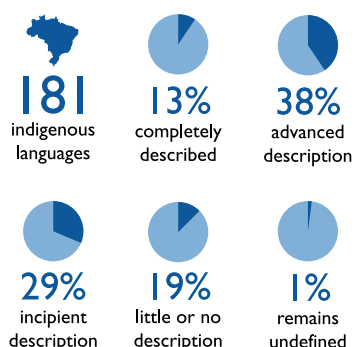
Some 37 of these ethnic groups are in danger of extinction due to the size of their population (fewer than 35 people), unfavorable socio-environmental conditions, limited access to health care, conflicts, and dispersion.

Language

There are 181 indigenous languages in Brazil. According to Moore (2006):

- 13% of living Brazilian indigenous languages have been completely described;
- 38% have an advanced description;

- 29% have an incipient description;
- 19% have little or no descriptive material; and
- the remaining 1% is undefined.



The German researcher Michael Krauss (1992) estimated that 27% of South American languages are no longer learned by children – and there is no reason to think this has changed in the last 20 years. It is estimated that, during the period of Portuguese colonization, some 1,273 indigenous languages were spoken in what is now Brazil. That means the country has lost 85% of its linguistic diversity over the last 500 years.

Today 132 indigenous groups speak Portuguese; 57 of these groups speak only Portuguese; and 45 are bilingual or trilingual with Portuguese. The vitality of traditional languages, however, remains strong among the indigenous groups far from urban contexts.

Missionary work and the indigenous church

There is a local evangelical church among 150 ethnic groups, which is a great encouragement for the missionary movement. However, 99 of these churches have no indigenous leadership.

There is an evangelical missionary presence in 182 indigenous communities representing more than 30 evangelical missionary agencies and nearly 100 different denominations.

In 165 ethnic groups there are social programs and projects coordinated by evangelical missionaries. The total of 257 social programs emphasize various areas of:

- education (linguistic analysis, literacy, local publications, and translation);
- health care (basic health care, first aid, and medical clinics);
- subsistence (farming, fair market); and

- social inclusion (cultural appreciation, human rights, and citizenship).

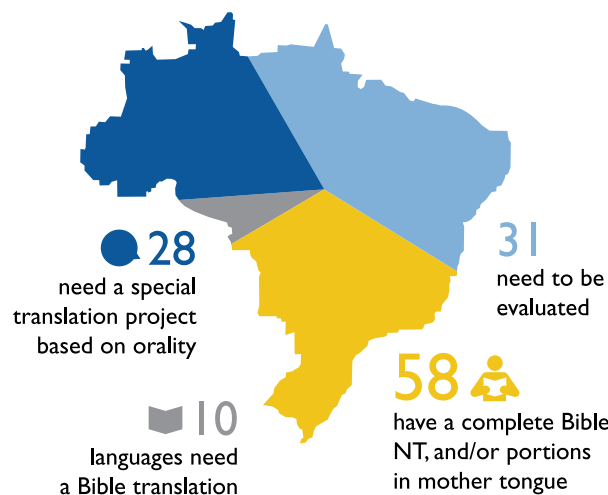
Something new is happening in the indigenous church in Brazil. The Lord is raising up key indigenous leaders to bring people together with the desire to seek the Lord for renewal. Many meetings attract 1,000 or more indigenous Christians in a growing movement throughout Brazil and even some neighboring countries.

The indigenous church in Brazil is growing fast and in totally new areas and groups. However, there are a limited number of mature indigenous leaders and only a few initiatives with a focus on leadership training.

Bible translation

There are currently programs of linguistic analysis and literacy as a result of evangelical initiatives in 54 different languages, of which 31 also have a Bible translation program. At present, 58 languages have a complete Bible, New Testament, and/or biblical portions in their mother tongue, serving a total of 66 ethnic groups.

Ten languages clearly need a Bible translation, 28 need a special translation project probably based on orality, while 31 remain undefined – yet to be evaluated. These 31 languages are spoken by 59 ethnic groups.



The languages requiring translation projects and those requiring a special project based on orality show very little potential for understanding of the gospel in any other language, through any other means of communication or via any neighboring groups.

Challenges

Church planting

There are 121 ethnic groups that are still under-evangelized or non-evangelized. More than 40% of current missionary activity urgently demands more personnel to assure its continuation, and 95% of the 121 unreached groups have no missionary activity:

- As a result it is estimated that at least 357 new missionary units (singles or couples) are needed to reinforce existing work and begin new projects.
- When specialized activities, as well as the administrative, logistic, and pastoral work that precede and follow such initiatives are taken into account, at least 500 new missionary units will be required to face the present challenge of sharing the gospel, planting churches, and engaging with the social needs among the less or non-evangelized groups.

With an intentional and positive investment in the existing indigenous church, a good number of these 500 missionaries may come from them. However, they need to be trained cross-culturally, as most of them may experience the same barriers as non-Indians to living and communicating with other groups.



Leadership training

The 99 ethnic groups with an evangelical church but no indigenous leadership highlight this challenge. One obvious conclusion is that it is necessary to invest heavily and intentionally in the training of evangelical indigenous leaders to strengthen the existing church, reach the unreached, and avoid future syncretism.

There is a local evangelical church among 150 ethnic groups, which is a great encouragement for the missionary movement. However, 99 of these churches have no indigenous leadership.

Translation and Scripture use

The challenge in this area comes from the 10 languages in need of a classic Bible translation, the 28 needing a special project based on orality and the 54 ongoing translation projects. It is imperative for the church to support those already in hand and not only invest in new initiatives.

There is also a challenge to use the Scripture, as well as to have it:

- There are 17 ethnic groups with access to portions of the Bible in their mother tongue, but with no believers among them.
- Another 25 groups have good access to Scripture and a local church among them, but no indigenous leadership.

There is a need for better integration between Bible translation, church planting, and leadership training.

Global partnership

It is time to partner with the indigenous church in Brazil, working together to reach the unreached, translate the Bible into all languages, and see leaders being trained. AMTB¹ (Association of Cross Cultural Missionary Agencies of Brazil) and CONPLEI² (National Council of Evangelical Indigenous Pastors and Leaders) are working hard in this direction in unity. To partner with those organizations in projects in collaboration with the indigenous church in Brazil would be a strategic step.

Conclusion

There are lessons here for the global church and missionary movement, especially the need for better *understanding* and *unity* to meet today's challenges.

Understanding

There is an urgent need to continue to research key regions and movements around the world to produce enough *understanding* of today's reality. To reach the unreached we need to know more than 'how many', 'who', and 'where'. Understanding their identity and sociocultural context, and the indigenous church's situation, is vital to guide in a wise way any missionary initiative.

Unity

There is an urgent need to promote better spiritual and strategic *unity* among players in the global missionary movement, especially between:

- those who research and have specific data and information, and those in the field developing the projects;
- those involved in Bible translation and those sharing the gospel, planting churches, and encouraging people to use Scripture; and
- those mobilizing the church to be involved in the missionary challenge and leaders of initiatives in the field who have a more practical understanding of the real needs.

Without understanding we will bring solutions to problems that are not appropriate. Without unity we will not be strong enough to face the challenges.

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ETHNODOXOLOGY'S TIME IS HERE

How engaging local artists can expand God's kingdom

Brian Schrag (BES) with Robin Harris (RPH)

RPH: This term – *ethnodoxology* – is new to most people. What does it mean?

BES: *Ethnodoxology* is a theological and anthropological framework guiding all cultures to worship God using their unique artistic expressions. The term derives from two biblical Greek words: 'ethno' from *ethne* (peoples) and 'doxology' from *doxos* (glory or praise).

RPH: How long has it taken for ethnodoxology to emerge as a strategic missional approach?

BES: In 1993, the term ethnodoxology had probably never been uttered on this planet. However, by 2003, a network emerged called the International Council of Ethnodoxologists (ICE). By 2013, ICE was connecting hundreds of individuals and scores of organizations, had produced a remarkable two-volume scholarly and practical foundation for the new discipline, and helped spearhead a reorientation of mission education and practice.

Ethnodoxology's power

RPH: So why is locally grounded artistic communication so powerful for the expansion of the kingdom of God?

BES: Artistic communication

- is embedded in culture and so touches many important aspects of a society;
- marks messages as important and separate from everyday activities;
- involves not only cognitive, but also experiential and emotional ways of knowing;
- aids in remembering messages;
- increases the impact of messages through multiple media that often involve the whole body;

- concentrates the information contained in messages;
- instills solidarity in its performers;
- provides socially acceptable frameworks for expressing difficult or new ideas; and
- inspires and moves people to action and can act as a strong sign of identity.

Perhaps most importantly, local artistic communication is generally created and owned locally. There is no need to translate foreign materials, and community artists are empowered to contribute to the expansion of the kingdom of God.

RPH: In what ways has the church traditionally engaged the arts in cross-cultural ministry, and how does ethnodoxology connect to those approaches?

BES: At least three broad approaches in relation to the arts come to mind:

- Some cross-cultural workers approach the arts in a *Bring It – Teach It* framework, teaching their own arts to people in another community. This can lead to unity among diverse Christian communities, but it excludes local arts and artists.
- In another framework called *Build New Bridges*, artists from one community find ways to connect artistically with members of another community. This approach results in collaborative artistic efforts, often in response to traumatic events.
- In a third approach, arts advocates take a *Find It – Encourage It* stance, learning to know local artists and their arts in ways that spur these artists to create in the forms they know best. The advocate enters local creative processes,

helping give birth to new creations that flow organically from the community. This approach usually requires longer-term relationships with people, and above all, a commitment to learn.

Ethnodoxology flows from *Find It – Encourage It*. Though the approach is not new – Patrick and other missionaries to the Celts engaged with local arts in the 5th century – ethnodoxology has taken its current form in response to relatively recent academic and missiological influences.

Ethnodoxology process

RPH: What is the basic process for doing ethnodoxology in a community?

BES: This approach typically includes five steps:

1. Learn to know a community and its arts.
2. Identify ways particular artistic genres can meet particular community kingdom goals.
3. Spark creativity in these genres by local practitioners.
4. Encourage community members to improve the new creations.
5. Integrate and celebrate the new works and plan for continuing creativity.

In summary, our job is getting to know people and encouraging them to create arts in contexts that strengthen and spread the kingdom in sustainable ways.

RPH: What are the contexts in which an ethnodoxological approach increases kingdom impact?

BES: We have seen it increase the effectiveness of church planting efforts, developing healthy multicultural gathered worship expressions, discipleship and spiritual formation, evangelism and short-term mission outreach, and helping people respond to injustice and trauma.

Central Africa case study

RPH: What kind of impact did you see from this approach where you served in Central Africa?

BES: In the 1940s, a Congolese evangelist planted the first church among speakers of the Mono language in what is now the Democratic Republic of Congo (DRC). He counseled the first Christians to burn their musical instruments and learn to sing Euro-American hymns translated into a trade language – Lingala. When my

family and I moved to their community to help translate the Bible into Mono in the early 1990s, we found a church that, while it was active, worshipped through foreign arts and language and had a mixed moral reputation.

With the church leaders, I explored possibilities of integrating older song styles into the lives of Christians, and they eventually decided to form *Chorales Ayo*, or *Love Choirs*. These groups composed songs based on Scripture, with lyrics in the Mono language, and in a traditional song style using a local harp. After years of difficulty (including civil war), these groups have spread and are now thriving in many Mono villages. In 2012, Mono pastor Gaspard Yalemoto reported this:

In the past, Mono traditional instruments were only used to worship the gods of our ancestors. However, in 1992, Brian moved to my village and started learning to play traditional Mono songs on the *kundi* – a local harp. Eventually a small group joined him and began composing Scripture-based songs. Today, in all of the Mono churches, we see a radical change in how Christians live, because God's message communicated through *kundi* songs directly touches their hearts. Many declare by their actions that the Spirit has used this to bring them back to the foot of the cross of Jesus Christ.

Implications

RPH: If we, the church, adopt the kind of approach you used in DRC, what do you think will happen?

BES: If ethnodoxology becomes the primary approach to growth in mission and worship:

- Minority artists and their arts will be well integrated into their community's church life.
- The church will become an engine for revitalization of minority arts and their communities, rather than a frequent contributor to their demise.
- Sharing of artistic resources in the church will move both from minority to majority cultures and vice versa.
- More artistic forms will be represented around God's throne (Rev 7:9-12) and in his city (Rev 21:22-27).

RPH: What if we do not integrate this approach?

BES: If ethnodoxology sputters and dies:

- Protestant and evangelical worship will become more and more like pre-Vatican II Catholicism: essentially uniform expressions of corporate and individual worship. This increases a sense of unity in the worldwide church while diminishing its reflection of God's creativity.
- Most artists in minority and older traditions will remain outside the church, continuing what seems to be an inevitable slide to disappearance. This slide is caused by globalization, urbanization, some misguided missionary activity, and other factors that strengthen majority arts and smother those from minority communities.

Suggested responses

RPH: That future sounds bleak! However, there are a growing number of resources to help integrate ethnodoxology into churches and organizations. How can people best connect to those resources?

BES: Yes, some great tools have been developed in the last ten years. For example, you can:

- Join [ICE](#), the hub of ethnodoxology's growing network of practitioners, drawing from and contributing to the knowledge it produces.
- Encourage or require potential arts advocates to become certified by ICE. You can trust this well-designed certification process to guide and motivate people to gain competencies necessary for arts-in-missions work.
- Attend a one-week [Arts for a Better Future](#) (ABF) seminar to catalyze your strategic plan to integrate an ethnodoxological approach into your organization's activities.
- Read *Worship and Mission for the Global Church: An Ethnodoxology Handbook* and *Creating Local Arts Together: A Manual to Help Communities Reach Their Kingdom Goals* (www.ethnodoxologyhandbook.com) and then integrate the book's content into your training programs.

- Recruit arts specialists for your organization, sending them for training to the [Graduate Institute of Applied Linguistics](#) (Dallas), [Payap University](#) (Thailand), [Fuller Seminary](#), [Liberty University](#), or other educational institutions.
- Send people to the triennial Global Consultation on Music and Missions ([GCoMM](#)).

RPH: How would you summarize your evaluation of and vision for the church in relation to the arts?

BES: The reality I see today is that people communicate in almost 7,000 languages around the world, not just by spoken words, but through artistically rendered song, drama, dance, and story. These communities have non-existent or imperfect relationships with God, and struggle with violence, disease, social upheaval, anger, sexual promiscuity, anxiety, and fear – as do our own societies.

God gave every culture unique gifts of artistic communication to tell truth and bring healing, hope, and joy in response to these problems. However, too many of these gifts lie dormant, misused, or dying. If we can help our brothers and sisters – and ourselves – breathe new, redeemed life into these artistic traditions, *all* cultures will eventually use all of their gifts to worship, obey, and enjoy God with *all* of their heart, soul, mind, and strength. It will not happen completely on this earth, but we can join God in working toward the next.



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