

Foreword

Benjamin L. Hartley, President

It was my privilege to serve as President of the Association of Professors of Mission (APM) for 2014 even if it was not exactly according to plan. Sister Madge Karecki, Director of the Office of Mission Education and Animation of the Archdiocese of Chicago, had intended to serve in this capacity this year. Early in the year, however, she accepted an invitation to serve as President of St. Augustine College in Johannesburg, South Africa and needed to resign as President of the APM. I mention this because the original germ of an idea for our theme, “Transforming Teaching for Mission” was hers; I hope I was faithful to her idea as I developed it in the months prior to our June 2014 gathering.

The field of missiology – and the Association of Professors of Mission along with it – is in the midst of multi-faceted re-assessment as more than a few publications in recent years make plain.¹ The welcomed growth of our sister society, the American Society of Missiology (ASM), since their strategic planning meetings in June of 2010 (in which APM also participated) is contributing to this re-assessment as well. Even the 2012 decision made by the American Society of Missiology and the APM to meet in a new location after a decades-long practice of gathering at the Society of the Divine Word’s Techny Towers Conference and Retreat Center in Illinois is prompting a fair bit of stock-taking as old habits of interaction in a familiar place are disrupted by new meeting locations.

As a professional society comprised of professors devoted to excellence in teaching about mission we always need to be about the task of posing fresh questions about the teaching of mission in the training institutes, seminaries, colleges, and universities to which we belong. After the APM’s establishment in 1952, the first theme addressed at the 1954 gathering of the Association of Professors of Mission sought to do this very thing. That meeting was described simply as “syllabus sharing” and involved an informal discussion of teaching issues as missiologists. In the sixty years since that first gathering there have been a number of annual meetings which have had a similarly broadly-encompassing topic for consideration.

The 2014 Annual Meeting of the APM explored mission pedagogy (or, more precisely, andragogy) with a particular focus on how the teaching of missiology engages with educational theorists and teaching methods which include but also extend beyond missiology’s cognate fields

¹ See, for example, Dwight Baker, “Missiology as an Interested Discipline – and Where Is It Happening?” *International Bulletin of Missionary Research* 38 no. 1 (January 2014): 17-21; Paul Kollman, “At the Origins of Mission and Missiology: A Study in the Dynamics of Religious Language,” *Journal of the American Academy of Religion* 79 no. 2 (June 2011): 425-458; John Roxborough, “Missiology after “mission”?” *International Bulletin of Missionary Research* 38 no. 3 (July 2014): 120-124; Michael A. Rynkiewicz, “Do We Need a Postmodern Anthropology for Mission in a Postcolonial World?” *Mission Studies* 28 (2011): 151-169. Re-evaluations of the definition of mission are also evidence of this re-assessment in this field. See, for example, two rather strikingly different proposals by way of definition: Titus Presler, “Mission is Ministry in the Dimension of Difference: A Definition for the Twenty-first Century,” *International Bulletin of Missionary Research* 34 no. 4 (October 2010): 195-202, 204; Paul Avis, *A Ministry Shaped by Mission* (London: T&T Clark, 2005).

of history, biblical studies, anthropology, and theology. The teaching of missiology has benefited from a number of different movements and individuals from related fields which have constructed and critiqued educational theory. The “scholarship of teaching and learning” has grown considerably in the past two decades and now includes its own professional society (The International Society for the Scholarship of Teaching and Learning) and a number of academic journals. The Society for Intercultural Training, Education, and Research (SIETAR) shares similar goals to the APM, and some missiologists contribute to this professional society. The method of “shared inquiry” in the discussion of classic texts made popular by the Great Books Foundation also merits further investigation as missiologists discern together which texts are most generative for the teaching of key themes in mission.

Among individual contributors to educational theory, Ivan Illich (1926-2002) stands out as perhaps the most controversial critic of missionary practice, but his writings on the philosophy of education most famously articulated in *Deschooling Society* (1971) continue to be influential. Other leaders in adult education such as Paulo Freire, Parker Palmer, Susan Daloz Parks, and Ted Ward have likewise made important contributions in educational theory and practice and have, in different ways, transformed the teaching of mission. I benefited myself from the influence of Professor Ted Ward at Michigan State University even after he left that institution in the courses and programs related to the field of international development which still bore his imprint.

Our conference on June 19-20 at The University of Northwestern in St. Paul, Minnesota explored the connections among the above areas of inquiry by inviting three plenary speakers who were not self-described missiologists but were nonetheless sympathetic to the goals of our professional society.

We had three plenary speakers at the 2014 Conference. (Short bios of these three individuals are provided elsewhere in this volume.) Dr. Mary Hess gave a lively and challenging presentation entitled “Adult Learning in a World Leaning into God’s Mission.” Her presentation contained a number of short video clips about social media, contemporary shifts in epistemology, and thoughtful questions as to how best teach mission in light of these dramatic changes in western culture today. Dr. Daniel Born’s presentation was an analysis of missionary fiction and discusses the Great Books Foundation’s method of “shared inquiry.” Time restraints on his presentation prevented him from sharing at length about this method of teaching at our June gathering, but he does this in the paper included in this volume. Finally, Dr. Grace Cajiuaat’s interactive presentation encouraged participants at the APM to reflect on important interpersonal and intercultural questions about our teaching – especially in how we encourage learning in classrooms of increasing diversity. Because of the nature of Dr. Hess’s and Dr. Cajiuaat’s presentations we are not able to reproduce their contributions as they were presented. Youtube videos obviously cannot be portrayed in any book, and copyright restrictions on other images prohibit us from reproducing them. A brief summary of their presentations is provided here with a listing of internet URL’s for some of the video clips.

Our 2014 APM gathering continued the practice of the last several years of inviting persons to

present papers in parallel paper session “tracks.” This year we had fifteen papers organized into five tracks:

- 1) Classroom Case Studies and Strategies for Mission Education
- 2) Theological Considerations for Mission Education
- 3) Rethinking the Mission Curriculum
- 4) Anthropological/Sociological Considerations in Mission Education
- 5) Mission Education Outside the Classroom.

Twelve of the fifteen papers presented at our June 2014 gathering are included in this volume. Three of our participants chose to publish their work in other venues, and so their work is not included here.

This year’s conference also introduced a few new practices which our professional society has either not done before or has not done for some time. First, the APM leadership organized formal breakfast meetings between seasoned professors of mission and younger APM members in order to encourage the sharing of pedagogical insights. Such conversations often happened informally in previous years, but in order to be more hospitable toward younger members of our society we decided that creating intentional opportunities for such interactions would be beneficial. We also re-introduced a practice – common in earlier years of our society’s history – of having a dedicated time at the APM for members to discuss together how they teach certain kinds of courses in the mission curriculum. Finally, in recognition of the long-standing and fruitful interaction between the APM and the Overseas Ministries Study Center (OMSC) in New Haven, Connecticut the APM this year also invited OMSC resident missionary Rev. Ernest Chung to preach for us during our opening worship. This is a practice we hope to be able to continue in future years as well.

I hope you will enjoy reading the collected papers in this volume. If this volume serves as an introduction to the Association of Professors of Mission because you have not been able to join us at our annual meetings, then I hope it will encourage you to join us in the future. You are welcome!