



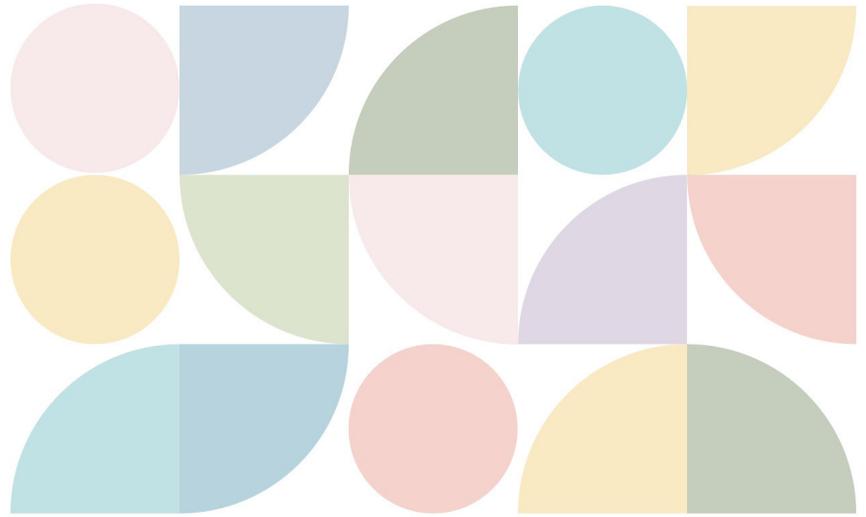
2023 Canadian Regional Meeting

March 31 (Friday), 8:30 AM–5 PM (EDT)

Tyndale University (Toronto, ON Venue)

Educating

for contemporary mission





“Educating for Contemporary Mission”

Program & Schedule

<u>Time</u>	<u>Program</u>	<u>Room</u>
8:30 AM - 9:00 AM	Registration	Alumni Hall (A211)
9:00 AM - 9:15 AM	Introduction <i>Dr. Tim Tang & Dr. Narry Santos</i>	Alumni Hall (A211)
	Welcome <i>Dr. Beth Green (Tyndale University Provost)</i>	
	Opening Prayer <i>Dr. Arnold Neufeldt-Fast (Seminary Dean)</i>	
9:15 AM - 10:30 AM	Plenary Session #1 “Educating for Cotemporary Mission: Paradigms, Perspectives, and Promising Practices” <i>Dr. Janet Clark</i>	Alumni Hall (A211)
	Response <i>Dr. Shu-Ling Lee (pre-recorded)</i>	
	Q&A/Table Discussion	
10:30 AM - 10:50 AM	Break	Alumni Hall (A211)
11:00 AM - 12:00 PM	Paper Presentation #1 (4 papers)	
	Paper 1: Competency-Based Theological Education for Intercultural Missions and Pastoral Training: A Cooperative Model between Academy, Assembly, and Agency <i>Mark Naylor, Ken Jolley, Andrés Rincón</i> <i>(presented by Ken Jolley)</i>	Alumni Hall (A211)
	Paper 2: Canadian Trends in Mission: Reflections on “Missional Collaborations 2021: A Report from North America” <i>Allison Kach-Yawnghwe</i>	CH306



“Educating for Contemporary Mission”

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<u>Time</u>	<u>Program</u>	<u>Room</u>
11:00 AM - 12:00 PM	Paper 3: Creating a Pathway for a Successful Redemptive Entrepreneurial Journey with Augmented Learning: A Case of Dynamic Adult Learning through Technology and Design-Thinking <i>Philip Yan</i>	B321
	Paper 4: (cancelled) Trinitarian Indigeneity: A Missiological Learning Ecosystem <i>Kimberley Morrison</i>	G206
12:00 PM - 1:00 PM	Lunch	Alumni Hall (A211)
1:00 PM - 2:00 PM	Paper Presentation #2 (4 papers)	
	Paper 5: Mission-Focused Discipleship: Bible College Instructors and Students Exploring Ministry Together <i>Carl Loewen</i>	Alumni Hall (A211)
	Paper 6: Estrangement, Resettlement, & Community: A Qualitative Study of Post-2019 HK Young Adults Diaspora at a Chinese Canadian Church <i>Christie Chan</i>	CH306
	Paper 7: Designing Training for Canadian Tentmakers: Integrating Research and Literature <i>James Watson & Mark Chapman</i>	B321
	Paper 8: Humility as Key to Relational Connection across Space and Time <i>Glenn Martin</i>	G206



“Educating for Contemporary Mission”

Program & Schedule

<u>Time</u>	<u>Program</u>	<u>Room</u>
2:00 PM - 2:15 PM	Break	
2:15 PM - 3:30 PM	Plenary Session #2 (livestreamed to Surrey) “Effective Theological Education for Contemporary Global Mission” <i>Dr. Wafik Wahba</i> Response <i>Dr. Marilyn Draper</i> Q&A/Table Discussion	Alumni Hall (A211)
3:30 PM - 3:45 PM	Break	
3:45 PM - 4:45 PM	Paper Presentation #3 (3 papers) Paper 9: iTeaching: Educating Like Christ in a Digital Age <i>James T. Robertson and Narry F. Santos</i> Paper 10: The Bible School Movement of the 1880s-1940s with Implications for the Current Karios Moment in the Global Diaspora Mission Epicentre of Canada <i>Chris Carr</i> Paper 11: The Key to Mission Is Exegesis (It’s Not What You Think) <i>Michael Krause</i>	Alumni Hall (A211) CH306 B321
4:50 PM - 5:00 PM	Conclusion	Alumni Hall (A211)

Plenary Speakers



Dr. Janet Clark

“Educating for Cotemporary Mission: Paradigms, Perspectives, and Promising Practices”

Dr. Janet Clark is an experienced theological educator and executive leader with a background in global mission. She is currently dean emerita at Tyndale Seminary, having served there for fifteen years as senior vice-president and academic dean, and previous to that, as vice-dean at McMaster Divinity College. Her background in international mission work in Indonesia has shaped a lifelong interest in the intersection of education and mission. She is a former president of the Association of Theological Schools, has extensive experience in educational accreditation, and has taught and ministered in a variety of intercultural and international contexts.

Responder

Shu-Ling Lee



Shu-Ling Lee is the Downtown Markham Campus Pastor & Discipleship Pastor at Richmond Hill Christian Community Church. Formerly serving as the Worship Pastor, God transformed his passion for worship into a passion for discipleship for the next generation immigrant church. He now devotes his time to challenge regular Sunday churchgoers into joining God in His mission where He's placed them.

Shu received his Bachelor's degree from York University in Sociology, a Master's degree at Tyndale Seminary, and a Doctor of Ministry degree at Northern Seminary in Chicago, IL. He is also co-host of the Canadian Asian Missional Podcast (C.A.M.P.)

Plenary Speakers



Dr. Wafik Wahba

“Effective Theological Education for Contemporary Global Mission”

Dr. Wafik Wahba, PhD, (Northwestern University, Evanston, IL), is Professor of Global Christianity at Tyndale University in Toronto. Dr. Wahba taught courses and spoke in national and international conferences in 25 countries around the globe. His publications include topics on Global Christianity, Middle Eastern Christianity, and Christian Muslim relations. He contributes to Lausanne Occasional Papers and Lausanne Global Analysis. Served on the editorial advisory board of the Encyclopedia of Christianity in the Global South. Dr. Wahba serves on the Board of Directors for several International Christian Organizations and academic institutions.

Responder



Marilyn Draper

Rev. Dr. Marilyn Draper is Assistant Professor of Practical Theology at Tyndale Seminary. As a church planter and an ordained minister, Dr. Draper combines years of frontline ministry experience with theological expertise. Through her teaching and research, Dr. Draper encourages us to wrestle with the nature of church leadership and what it means for us to actively participate in God’s mission in our current global context.

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

Northwest Baptist Seminary has pioneered a model of Competency Based Theological Education (CBTE) that emerged from the integration of church ministry (assembly) and theological education (academy) resulting in an innovative and ATS fully accredited MDiv program for pastoral training. Following this model, MABL and MDiv CBTE programs have been developed for intercultural settings. One program focuses on the preparation of cross-cultural change agents for effective disciple making in missions agencies (agency-academy partnership), while the other focuses on the training of church leadership in a Spanish speaking context (assembly-academy partnership).

This paper reviews the history and motives for developing these programs and presents research and evaluation on the effectiveness, strengths and weaknesses of Northwest's CBTE approach as it relates to missions training and intercultural leadership development. Recommendations are given for further advances in CBTE for intercultural ministry as well as the potential and opportunities for future impact in training people for missions and for church leadership development in a variety of cultural contexts.

The research focuses on those CBTE aspects that differ significantly from traditional degree programs in higher education. This includes:

1. Competence versus course-based assessments
2. Holistic application of knowledge, skills and character in ministry setting
3. Practices and habits conduce to longevity and effectiveness in ministry
4. Collaborative partnership between agency, assembly and academy
5. Value of team-based mentoring
6. Direct relevance of assignments with flexibility based on developmental needs
7. Priority on context-based learning as opposed to classroom experience
8. Flexibility in content, scheduling, and methodology



Mark Naylor

Mark Naylor (DTh missiology) is Coordinator of International Leadership Development (CILD) with both Fellowship International and Northwest Baptist Seminary @ Trinity Western University (Langley BC). He and his wife, Karen, served as missionaries to the Sindhi people in Pakistan with Fellowship International from 1985-1999. Mark works part time on Bible translation projects in the Sindhi language through Zoom and occasional trips to Pakistan. His primary responsibility is the professional development of Fellowship International missionaries so that they may be "Competent as Intercultural Change Agents" (CICA) in countries where FI missionaries serve. He oversees training for intercultural disciple making through the Northwest Immerse program. The program trains intercultural workers in fruitful practices associated with Disciple Making Movements (DMM) with a focus on contextualization, cultural sensitivity, interpersonal relationships and spiritual formation.



Ken Jolley

Ken serves with Fellowship International and has a MTS from Heritage Theological Seminary. From 1990-2015 he served in Caracas Venezuela as a church planter amongst the professional class and in leadership development (professor of Bible and Hermeneutics with the Caracas Evangelical Seminary). Today Ken serves as an academic mentor with Spanish Immerse, a trainer with Simply Mobilizing in Spanish North America and the Caribbean, and as a mentor to many servants of the Lord (latino diaspora) living in different countries. He enjoys woodworking, gardening, hiking and time with his grandchildren.



Andrés Rincón

Andrés has a MTh from the Biblical Seminary of Colombia and an MDIV from Northwest Baptist Seminary in Canada, he is passionate about leadership development in Latin America, empowering new leaders and creating opportunities of connecting people to God's Mission. He is a very curious person, and likes to always be busy doing something - creating, developing and just trying new things. Andrés loves to play with his kids, be with his wife at home, and just enjoy a good conversation and good coffee with friends.

Canadian Trends in Mission: Reflections on “Missional Collaborations 2021: A Report from North America”

Mission practice in Canada offers plenty of lessons for the church, mission, and academy. Do Christians in Canada work together in mission? If so, how have they cooperated across differences in God’s mission? What animates and enlivens Christian missional collaboration in Canada in the past and today? A reflection on these questions and the findings from the study conducted to mark the centenary of the International Missionary Council in 2021, this paper attempts to identify and name some missiological trends emerging from historical and contemporary mission practices in Canada.

Throughout the paper, the study process and findings reveal valuable tools for studying and educating in mission today. The research project was a missional collaboration, uniting mission professors, practitioners, and church leaders from North America to survey the field. The study process generated fresh missiological insights valuable for contemporary mission educators, and its findings invite further inquiry by scholars and practitioners. In this vein, the bulk of the paper teases the Canadian contributions from the broader report, highlighting the challenges, limitations, and strengths of Canadian mission collaborations in a North American frame. After a brief historical overview of the divisions and diverse expressions that shape Canadian Christianity, the paper explores the three missiological trends in Canada that emerged from the study process data: mission as wide-ranging social engagement, mission as identity and unity in a post-Christian Canada, and mission as a reckoning with the legacy of colonial mission and racism.



Allison Kach-Yawngghwe

Rev. Allison Kach-Yawngghwe is a PhD Candidate at the Boston University School of Theology (Boston, MA, USA). For 15 years, she has served as a mission worker and trainer in Central America, Eastern Europe, and North America, predominantly with Youth With a Mission (YWAM). Allison is ordained with the Ministers Network in Canada. Her dissertation research on the early history of YWAM focuses on the intersections between modern global mission movements, pentecostal history, youth movements, and women’s history. She is a co-editor of the forthcoming book, *Creative Collaborations: Case Studies of North American Missional Practices*. Originally from Saskatchewan, Allison now lives in Montreal, QC, with her family.

Creating A Pathway For A Successful Redemptive Entrepreneurial Journey With Augmented Learning

Lifelong learning is characteristic of progressive entrepreneurs, be they of faith or not. For any learning experience to be worthy of the investment involved, it has to be relevant to the need of the learners and contributes to meeting their expectations of the learning. The Centre for Redemptive Entrepreneurship (CRE) has developed learning pathways designed for Christian entrepreneurs who desire to be redemptive – content that is tech-based, short in duration, digestible, interactive, and immersive. The learning experience is designed to be engagement rich and context-sensitive to our participants. We call it augmented learning.

Augmented learning is an on-demand learning approach where the environment adapts to the learner. This paper will cover the following scope of the subject: 1. Our journey of recognizing the needs, understanding the context of the general Christian calling, mission, and personal discipleship journey, and how it all relates to our cultural mandate to restore, manage and co-create with God. 2. How the CRE designs the redemptive entrepreneurship pathway according to our audiences' personal journey and context, to customize their learning experiences. 3. How we use the modern technological mindset to design augmented learning with mobile app, database, and automation while we still put emphasis on personal learning experience and building a deep community.



Philip Yan

Philip is the founding director of the Centre for Redemptive Entrepreneurship (CRE) at Tyndale University. The vision for the CRE is to equip Christian entrepreneurs as culture-shaping catalysts in advancing their redemptive ventures. Having been a co-founder of two social enterprises, KLINCK Coffee and Red Propeller, selling services and products to employ people with barriers to employment, Philip sees the critical value of addressing service gaps with an entrepreneurial mindset. Philip also runs GenesisXD, a business on digital solutions on community engagement. In addition, his passion for young adults ministry and his serving on several ministry boards deepen his understanding and experience of the relationships among leadership, ministry, and innovation.

Trinitarian Indigeneity: A Missiological Learning Ecosystem

The mission of God includes nurturing “every living thing that moves on the earth” (Gen 1:28). Indigenous Christian theologians from around the globe argue that renewal of the flourishing relationship between people and the earth is pivotal to the missional task of healing the world (WCC, 2015). In other words, the interrelation between mission and protecting the welfare of localized ecosystems is foundational to earning a hearing for the Gospel with Indigenous peoples. Diminishing biodiversity represents a crisis for our global human family and directly affects human flourishing, with the greatest consequences being borne by Indigenous populations. When biodiversity is lost it displaces peoples in different parts of the world and is a destructive force in nature (United Nations, 2022).

For the First Nations peoples of Canada, “the purpose of learning is to honor and protect the earth and ensure the long-term sustainability of life” (Battiste, 2016). Missiological education serves as handmaiden to the life-giving task of creating learning environs that translate the Transcendent in relation to human flourishing. The dialectic between the fact-of-human-existence and a biblical vision of human flourishing is something that is often absent from missiological learning programs/courses/workshops. Contemporary, Western missiological education models require conscientization. Indigenous knowledge systems may function as a suitable dialectic. The purpose of the paper I propose is to describe a learning ecosystem where a Critical Realism philosophical scaffolding in dialogue with Trinitarian theology and the earthed wisdom of Indigenous peoples offer an educational resource in service of the global biodiversity crisis vis-à-vis mission to the uttermost parts of the earth.

Battiste, M. (2016). Centering Indigenous intellectual traditions on holistic lifelong learning. In T. Falkenberg & F. Deer (Eds.), *Indigenous perspectives on education for well-being in Canada*, University of Manitoba.

United Nations. (2022). System of environmental economic accounting. United Nations. <https://seea.un.org/news/interview-sir-bob-watson-former-ipbes-chair>.

World Council of Churches. (2015). Communiqué: Indigenous Peoples' Programme Reference Group (IPPRG) Meeting, 10-11 December. <https://www.oikoumene.org/en/resources/documents/wcc-programmes/umer/mission-from-tlie-margins/indigenous-peoples/indigenous-peoples2019-programme-reference-group-meeting-december-2015>.



Kimberley Morrison

Kimberley Morrison is a PhD student at Biola University in the Intercultural Education program. In 2015, Kimberley graduated from Fuller Theological Seminary with a Doctor of Intercultural Studies. Kimberley has been a church planter, Bible college faculty, pastor and team-equipper who has walked alongside the Indigenous peoples of Canada, ministered in a ghetto in California and served in the wilds of the Cariboo region of British Columbia. Engaging with five denominations in everything from six thousand-member megachurches to five-member start-up teams has provided a broad perspective on the deep love of Christ for his world and a desperation to see God's kingdom come – on earth as it is in heaven.

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

My proposed paper will explore the effectiveness of practical “hands on” mission focused discipleship models at Steinbach Bible College. SBC has been sending out teams of students and instructors for the past 25 years. First year students go to inner city Winnipeg for 5 days of ministry exposure, second year students travel to northern Manitoba for a week of immersive team ministry living in various First Nations communities, and then third year students go on international ministry exposure for 3 weeks. This means that all of SBC’s students are away from campus on mission during the second semester and most of the professors are with the teams, leading and learning alongside the students. All teams spend time training in a classroom setting and then go out on exposure to listen, learn, and explore ministry in a variety of contexts.

Some key questions include whether this short-term mission exposure model is an effective way to disciple students as they experience cross cultural ministry. How have mission exposure teams impacted SBC graduates who are serving as long term workers with international mission agencies? Is it missiologically responsible to continue sending out short term teams using this mission exposure model? Is this model of missional discipleship teams something that other Bible colleges and Christian universities could consider as they mentor students?



Carl Loewen

Carl Loewen serves as the Intercultural Studies Professor at Steinbach Bible College in Manitoba. He enjoys taking teams of students to explore cross cultural ministry in countries like the Philippines, Germany, Spain, and Uganda. Carl and his wife Lisa raised their four boys in the Philippines where they served with ACTION International for 12 years, starting the Honest Hands Discipleship Home - a ministry for street youth and school drop outs.

Estrangement, Resettlement & Community: A Qualitative Study of Post-2019 HK Young Adults Diaspora at a Chinese Canadian Church

Based on the recent 2019 political situation in Hong Kong, many Hong Kong citizens have emigrated from Hong Kong to countries such as Canada. The HK diaspora have their own narratives in leaving their Hong Kong communities to settle into a foreign country. This is not an easy journey to embark on as they will face challenges in having to adapt to a new environment while carrying their past experiences with them. With this new phenomenon, it challenges churches who are receiving the HK diaspora into their communities to be equipped in supporting their resettlement in Canada and faith community.

The project involves conducting a qualitative case study at a Chinese Canadian Church located in the Toronto suburbs who are receiving the HK diaspora young adults into its community based on formal interviews. It explores the experiences of 10 HK diaspora young adults ages 18-35 who have recently arrived in Canada. This includes the leadership team's voices in their experiences supporting the HK diaspora young adults.

This study focuses on the concept of faith communities and the role that hospitality plays in welcoming and caring for the HK diaspora young adults to stay and remain in this local community amidst the challenges of adjusting into a new country.

Based on this research and analyzed data, new insights and challenges are summarized to better pedagogically equip and support local and international churches of this phenomenon to care for the HK diaspora young adults in their resettlement.



Christie Chan

Christie Chan is in her final year of studies in the MDiv program, majoring in Christian Education and Discipleship with a concentration in Youth and Family Ministry at Tyndale University & Seminary in Toronto, Ontario, Canada. She has served and been involved in children and youth ministries for the past 8 years.

Designing Training for Canadian Tentmakers: Integrating Research and Literature

For academia and agencies serving the Canadian context, strategies for developing church planters and pastors who can create community-integrated and sustainable ministries will be essential. Recent research on tentmaking both in Canada and internationally combined with collective reflections from practitioners can provide the basis for missiologically relevant education. Design proposals for training which integrate biblical foundations with practical needs such as social analysis, leadership, and continuing learning strategies for vocational skill sets will point to ways forward.



James Watson

James Watson is a former tentmaker who has served as a consultant for Christian missions for almost 20 years. He completed his PhD in missiology from Fuller Theological Seminary and he has been involved in national research projects on immigration, church, and tentmakers. Engagement in planter training and theological education has driven imagination for leadership development as we envision the future. He and Narry Santos have co-edited a 2022 collaborative book titled *Tentmakers: Multivocational Ministry in Western Society*.



Mark Chapman

Dr. Mark Chapman is Director of the Doctor of Ministry Program at Associate Professor of Research Methods at Tyndale University College & Seminary. He is also the Lead Researcher for the Tyndale Intercultural Ministry (TIM) Centre. His current research explores the experiences of newcomers to Canada.

Humility as Key to Relational Connection across Space and Time

This proposed paper uses a case study of one cohort-based master's program of Youth With A Mission's University of the Nations to consider how the willing vulnerability of cohort members – both missionary participants and missionary faculty – helped foster authentic relational connection even when residential intensives had to be cancelled because of the pandemic in 2020 and 2021.

Youth With A Mission (YWAM) has been offering in-service training for its leadership at a master's level for ten years. Most of that training has been hybrid in nature, partly asynchronous and online, and yet hugely dependent on meeting face-to-face every few months in residential intensives. When the travel restrictions of 2020 made the latter impossible, one of the programs moved everything online. What was remarkably evident was how in the subsequent online intensive, the intentionally-developed focus on each member of the cohort telling their own life story through photos and narrative– what we called a “Timeline” – would serve as a bonding experience that transcended even the inability to be together “in-person.” The parallel study of Augustine's Confessions raised the question of how “the willingness to be known for who and what you really are, both in strengths and in weaknesses” – a working definition of humility – can serve as a bridge for connection across not only space but also time.

The proposed paper will consider the above through the theoretical lenses of both the missiological principle of incarnation, and the disclosure of vulnerability as an antecedent to productive collaborative team leadership.



Glenn Martin

Glenn Martin has served internationally with Youth With A Mission since 1983, residing in Belize and the Dominican Republic, together with his wife Rhoda and three children. The Martins helped facilitate a Caribbean missions movement in which hundreds of short-term workers engaged the 10/40 Window. Along the way Glenn completed an MA in Communication Studies and a PhD in Christian Thought. In 2017 the Martins relocated to Moncton NB where they lead a local YWAM expression and continue in global training with YWAM's University of the Nations. Glenn currently directs a hybrid MA in Team Communication for long-term mission personnel who live and serve on five continents.

iTeaching: Educating Like Christ in a Digital Age

Despite years of research, there is one inescapable truth that haunts our present world: online connection cannot duplicate real-world connection...yet. For Christian communities—both ecclesiastical and educational—this presents a true dilemma. How do we create formational communities of worship and learning when the very people we are trying to build community with are happy to “connect” without leaving the comfort of their own homes? How can we emulate the incarnational ministry of our Leader when today’s embodiment is increasingly less about flesh and blood and more about ones and zeros?

Theologically, the incarnation has been used throughout generations to communicate the importance of embodied, in-person ministry. While vital for service, this praxis has proven increasingly problematic and has forced a dichotomy in the proper use of technology for worship. However, no one alive today has actually encountered the physical Jesus but remains connected to Christ through the embodiment of the Holy Spirit. This theological belief opens up a path for Christians to see the impact of the incarnation in new and exciting ways.

In this paper, Santos will unpack key elements within the teaching and storytelling legacy of Jesus as found in the Gospel of Mark, which identifies Jesus as “teacher” more than any title and which describes teaching as his predominant ministry in the narrative. Santos will explore five of Jesus’ incarnational pedagogical tools that can shape education for contemporary missions. These five tools are as follows: (1) parables (storytelling); (2) questions (for reflection); (3) testimonies (self-identifying expressions); (4) application (for transformation); and (5) incarnational modeling (embodied examples). Building on that, Robertson will demonstrate some practical and theological tips for using Jesus’ teaching and storytelling abilities to counter-intuitively see the internet and digital communications as a function of incarnational ministry, rather than an antithesis to it. For the path forward, one of the dominant critiques Christians throughout the world should admit is that the problem is not our use of technology, the problem is our teaching and storytelling.



James Robertson

Dr. James Robertson is Assistant Professor of Christian History and Director of Distributed Learning at Tyndale University. He works with church planting/missionary groups highlighting the importance of historical awareness. He has published extensively in the areas of Canadian Church history and church and war. He speaks frequently at popular and academic gatherings.

As the Director of Distributed Learning, he oversees the development of online content and pedagogy for the entire University.

He pastors a two-point charge with the CBOQ in Flamborough, Ontario.



Narry Santos

Narry F. Santos is Assistant Professor of Christian Ministry and Intercultural Leadership at the seminary of Tyndale University in Toronto, Vice President of the Evangelical Missiological Society Canada, and Board Member of the Global Gates Canada. He completed his PhD in New Testament from Dallas Theological Seminary (1994) and his PhD in Philippine Studies from the University of the Philippines (2006). He wrote several books, including *Family Relations in the Gospel of Mark* (Peter Lang) and *Slave of All: The Paradox of Authority and Servanthood in the Gospel of Mark* (Sheffield Academic Press), edited books like *Mission and Evangelism in a Secularizing World: Academy, Agency, and Assembly Perspectives from Canada* (Pickwick Publications), and contributed chapters in edited books and academic journals. He currently serves as part-time Senior Pastor of Greenhills Christian Fellowship (GCF) Peel and GCF York in Ontario, Canada.

The Bible School Movement of the 1880s-1940s with Implications for the Current Kairos Moment in the Global Diaspora Mission Epicentre of Canada

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.



Chris Carr

Dr. Chris Carr has served as Executive Director of Global Gates Network of Canada since arriving in the Greater Toronto Area in Sept. 2017. He previously served cross-culturally as a strategist and missionary team leader in Russia and Ukraine from 1999-2015 with the International Mission Board. He is a graduate of Oklahoma Baptist University in 1986—Pastoral Ministry major and Sociology minor. Chris earned a Master of Divinity (with Biblical Languages) degree in 1997 from Southwestern Baptist Theological Seminary in Fort Worth, Texas, a Doctor of Ministry degree in International Church Planting Leadership in 2010 from Midwestern Baptist Theological Seminary in Kansas City, Missouri, and a PhD in Biblical Missiology in 2021 from Midwestern Baptist Theological Seminary in Kansas City. He and Eileen have five children: Nathan (26), Tim (24), Heather (22), and Stephen & Seth (20—twins). Chris loves to read, listen to music, and collect stamps.

The Key to Mission is Exegesis (it's not what you think)

Hearing reports of both religious revivals and scandals in the same news report, one wonders if training leaders to do mission, evangelism, and church planting is worth the effort. How shall we then train missiologically responsible and theologically sound leaders that are able to adopt best practices to effectively lead churches and non-profit organizations, when they also need to navigate the minefields of moral failure, cultural irrelevance, post-colonialism, and racial reconciliation in the midst of post-covid church disengagement? This paper outlines the way Tyndale Seminary's Doctor of Ministry program trains leaders to address this complex context. Tyndale's approach is to focus on a robust exegesis. Exegesis simply means to explain something or to examine the text, the context, or the person. Our training method is to focus on the exegesis of the leader (do I know myself, my strengths, weaknesses, and how others see me?), the exegesis of the text (what does the text say about me, my values, convictions, approach, and leadership style?), and the exegesis of the location (what is unique about my context and what are the needs there?). We then help students test their exegesis with an action-reflection project to prove that their exegesis is actionable. Does what they discovered through exegesis actually work? Our goal is to produce leaders who know themselves, know whom they lead, know why they lead and know the context of where they lead. Once that is known, mission will be more effective.



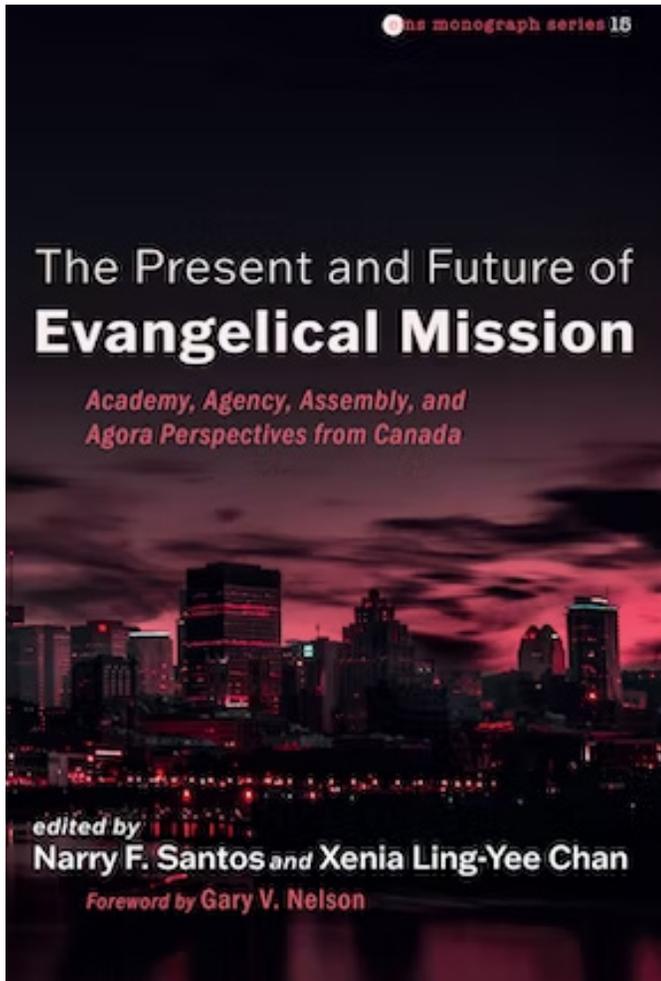
Michael Krause

Dr. Michael Krause has a broad range of ministerial experience in an urban context in churches, social service agencies and educational institutions. He was the director of Evergreen, Yonge Street Mission's outreach to street-involved youth, supervising 20 staff overseeing a thriving menu of programs including health care, housing support, employment training, drop-in and meal programs, and a broad range of advocacy support.

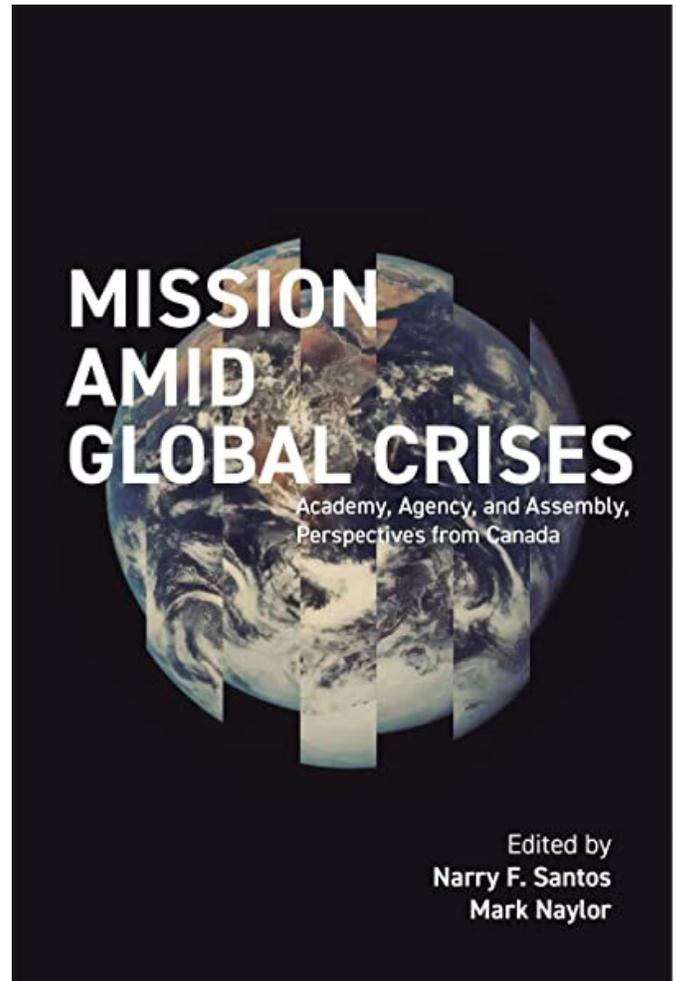
He was the youth pastor at Flemington Park Church, the assistant pastor at the Stone Church in downtown Toronto and the senior pastor at Church on the Street, an experimental church reaching out to street youth in the urban core. He has been active as a church planter in other contexts, pioneering Hills Church, an innovative, house church network based in Thornhill.

Before joining the faculty of Tyndale in 2014, he functioned as the Staff Care director at Yonge Street Mission where he provided leadership development, ministry coaching and counselling to staff members working with the urban poor. He has been teaching courses with the TIM Centre Diploma program since its inception in 2010. He also has a private practice as a leadership coach and church consultant. Michael is ordained with the Pentecostal Assemblies of Canada.

EMS Canada Books

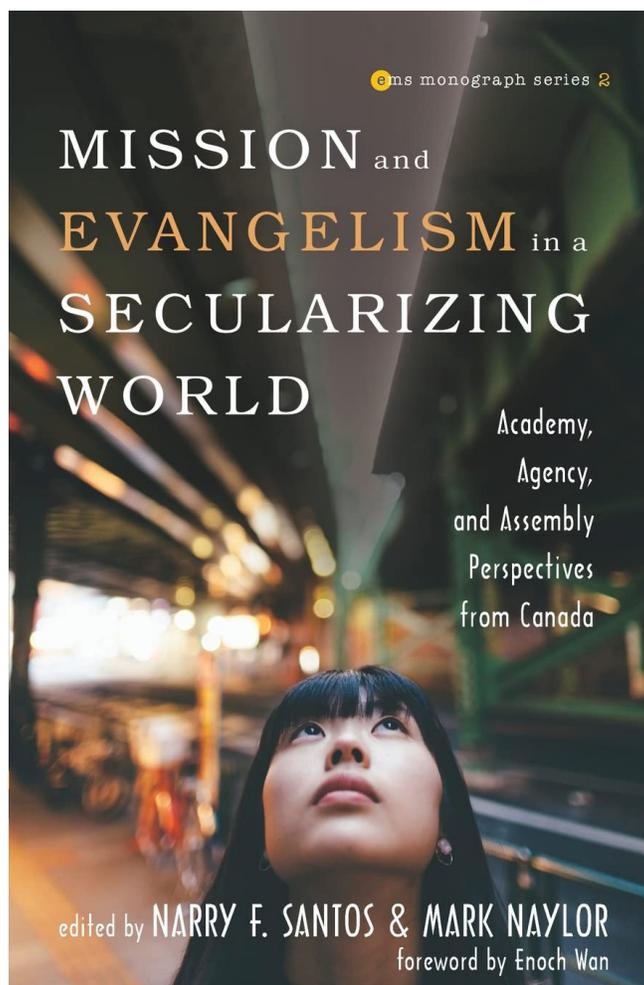


2022



2020

EMS Canada Books



2019