



RECONCILIATION

GOD'S MISSION THROUGH MISSIONS FOR ALL

EMS 2022



2022 Canadian Regional Meeting

March 11, 2022, 11 AM–5 PM (EST)

Virtual Conference





EMS Call for Racial Unity

We, as the Board of the Evangelical Missiological Society, recognize that we live in a world of great human suffering many times caused by human moral evil including racial injustice. Our own history—as well as Scripture—can be instructive for us as we move toward the future with hope. We speak because, as Dr. Martin Luther King, Jr. said, “He who passively accepts evil is as much involved in it as he who helps to perpetrate it. He who accepts evil without protesting against it is really cooperating with it.” We speak because we have hope. Dr. King also reminded us, “We shall overcome because the arc of the moral universe is long, but it bends toward justice” and we live in that hope, initiated by our Messiah, Jesus Christ (Isaiah 42:1–4 / Matt. 12:18–21).

EMS acknowledges that we have an obligation as evangelicals to recognize the past and present evils and move towards healing, confess our wrongs as an integral part of our Christian life and witness, lament with compassion for those who suffer, repent to acknowledge that no one is perfect but God alone and need him because all are sinful, and encourage and move towards genuine reconciliation through both word and deed.

We are to be witnesses, empowered by the Holy Spirit, for reconciling (2 Cor. 5:17–21) in Jerusalem, Judea, Samaria, and to the ends of the earth (Acts 1:8). We recognize that historically, the predominant Western missiological view has conceived of Christian mission too narrowly. We acknowledge that this focus on the ends of the earth too often involved failure to prioritize love for neighbor (the second great commandment) who happens to live nearby.

We issue this statement so that our words might stimulate action. Concrete action is warranted to not just be hearers of the Word, but doers (Jas. 1:22–25). EMS is committed to implementing strategies to see the change happen that we so desire and profess, such as funding, supporting, and partnering with underrepresented groups and underserved communities, and inviting them to belong, serve, participate, and lead in unity as we engage in scholarship in support of the Great Commission (Acts 17:26; Gal. 3:28; Col. 3:11).



“Reconciliation: God’s Mission through Missions for All”

Program & Schedule

<u>Time</u>	<u>Program</u>	<u>Participant/s</u>
11:00 AM - 12:30 PM	Welcome/Introduction Plenary Presentation # 1 Response to Plenary Presentation #1 Q&A, Breakout Rooms	Tim Tang, Narry Santos Johannes Reimer Xenia Chan
12:30 - 1:10 PM	Break	
1:15 - 2:10 PM	Paper Presentations #1, Q&A	7 Paper Presenters (Choose 1)
	<u>Reconciliation as Emerging Mission & Horizon of Peace Track</u> “Reconciliation: The Emerging Paradigm Shift in Mission” (Wagler)	
	<u>Reconciliation & Church Track</u> “Crushed for our Iniquities: The Cross, the Church, & Reconciliation in Canada” (Brain)	
	<u>Reconciliation & Gender/Generational Issues Track</u> “The Injustice We Painstakingly Avoid: Reconciliation with Sexual & Gender Minorities” (Effa)	
	<u>Reconciliation & Intercultural Mission Track</u> “Intercultural Competence as Mission” (Tang)	
	<u>Reconciliation & Conversion/Discipleship Track</u> “Reframing Conversion as Reconciliation: A Relational Paradigm” (McClung)	
	<u>Reconciliation & Other Religions Track</u> “‘Hear O Israel’: Reconciliation and Jewish Missions in the 21st Century” (Butler)	
	<u>Reconciliation & Food/Play Track</u> “An Invitation to the Table: Stories of Mission, Reconciliation, & Food” (Chang & Chang)	



“Reconciliation: God’s Mission through Missions for All”

Program & Schedule

<u>Time</u>	<u>Program</u>	<u>Participant/s</u>
2:15 - 2:30 PM	Break	
2:35 - 3:25 PM	<p>Paper Presentation #2, Q&A</p> <p><u>Reconciliation as Emerging Mission & Horizon of Peace Track</u> “The Horizon of Peace: Exploring the Possibilities of a Non-Final Definition of Reconciliation” (Sudirgo)</p> <p><u>Reconciliation & Church Track</u> “Ethnic Churches as Missional Liminal Spaces for Reconciliation with the ‘Stranger’: A Missional Ecclesiology of Reconciliation for the Korean-Canadian Immigrant Church and Beyond” (Han)</p> <p><u>Reconciliation & Gender/Generational Issues Track</u> “Reconciling Female and Male Leadership Roles in the Church through Insights from the Tyndale Pastoral Imagination Study” (Draper)</p> <p>“Almost Done: Reconciling the Generational Culture Clash” (Krause)</p> <p><u>Reconciliation & Intercultural Mission Track</u> “Intercultural Relationship as a New Posture for Contextualization” (Chaise)</p> <p><u>Reconciliation & Conversion/Discipleship Track</u> “Reconciling Discipleship—Living as Ecclesia Wherever We Are” (Boehm & Boehm)</p> <p><u>Reconciliation & Other Religions Track</u> “Wearing Jesus’ Yoke in our Engagement with Muslims” (Anderson)</p> <p><u>Reconciliation & Food/Play Track</u> “Play as Reconciliatory Practice” (Burnett)</p>	<p>8 Paper Presenters (Choose 1)</p>



“Reconciliation: God’s Mission through Missions for All”

Program & Schedule

<u>Time</u>	<u>Program</u>	<u>Participant/s</u>
3:30 - 3:40 PM	Break	
3:45 - 4:55 PM	Plenary #2 Introduction Plenary #2 Presentation (pre-recorded) Breakout Rooms	Xenia Chan Shari Russell
4:55 - 5:00 PM	Closing/Announcements for 2023 (live)	Narry Santos

Plenary Speakers



DR. JOHANNES REIMER (ACADEMY)

Peace & Reconciliation Network World Evangelical Alliance

“Toward a Theology of Reconciliation”

Dr. Johannes Reimer is professor of mission studies and intercultural theology at the Ewersbach University of Applied Arts, Germany and the University of South Africa (UNISA). He is authored numerous books and articles on intercultural mission. Reimer serves on the Senior Leadership Team of the World Evangelical Alliance (WEA) and leads the Department of Public Engagement of the WEA.

Response to Plenary ‘Toward a Theology of Reconciliation’



XENIA CHAN (ASSEMBLY)

Xenia Ling-Yee Chan is a doctoral student at Wycliffe College (Toronto School of Theology), specializing in Old Testament/Hebrew Bible. A graduate of Tyndale Seminary and the University of Ottawa, she has worked in government and journalism and has ministered in a variety of settings, including university and diaspora church contexts. In the time of the pandemic, she and a few friends planted a new church (Selah) in the Greater Toronto Area. Xenia also recently joined as a co-host on the Canadian Asian Missional Podcast.



SHARI RUSSELL, PHD CAND. (AGENCY)

Territorial Indigenous Ministries Consultant The Salvation Army

“Indigenous Peoples and Reconciliation” (pre-recorded)

Shari Russell is Anishinaabe (Saulteaux) registered with Yellow Quill First Nation in Saskatchewan. She has been married to Robert for 28 years and they have three boys: Charles, Gavin, and Brannon.

Shari & Robert are entering their 23rd year as Salvation Army Officers with appointments in Toronto, Winnipeg and Sudbury and teaching faculty at the Salvation Army College for Officer Training in St. John’s, Nfld and Winnipeg, MB. Shari has been an adjunct instructor at Booth University College, Tyndale University, and George Fox University. She has also served on Board of Trustees for Booth University Board and as Chairperson for the Board of Indigenous Pathways.

Currently residing in Hamilton, Shari is the Territorial Indigenous Ministries Consultant for The Salvation Army and has been seconded to NAIITS: An Indigenous Learning Community as the Associate Director. She is currently a Ph.D. candidate with the University of Melbourne in Australia through their partnership with NAIITS: An Indigenous Learning Community.

Tracks

Reconciliation as Emerging Mission & Horizon of Peace

“Reconciliation: The Emerging Paradigm Shift in Mission”
(Phil Wagler)

“The Horizon of Peace: Exploring the Possibilities of a Non-Final Definition of Reconciliation”
(Jesse Sudirgo)

Reconciliation & Church

“Crushed for our Iniquities: The Cross, the Church, and Reconciliation in Canada”
(Michael Brain)

“Ethnic Churches as Missional Liminal Spaces for Reconciliation with the ‘Stranger’: A Missional Ecclesiology of Reconciliation for the Korean-Canadian Immigrant Church and Beyond”
(Sarah Han)

Reconciliation & Gender/Generational Issues

“The Injustice We Painstakingly Avoid: Reconciliation with Sexual and Gender Minorities”
(Allan Effa)

“Reconciling Female and Male Leadership Roles in the Church through Insights from the Tyndale Pastoral Imagination Study”
(Marilyn Draper)

“Almost Done: Reconciling the Generational Culture Clash”
(Michael Krause)

Reconciliation & Intercultural Mission

“Intercultural Competence as Mission”
(Tim Tang)

“Intercultural Relationship as a New Posture for Contextualization”
(Sam Chaise)

Reconciliation & Conversion/Discipleship

“Reframing Conversion as Reconciliation: A Relational Paradigm”
(Jeremy McClung)

“Reconciling Discipleship—Living as Ecclesia Wherever We Are”
(Manuel & Jeanette Boehm)

Reconciliation & Other Religions

“‘Hear O Israel’: Reconciliation and Jewish Missions in the 21st Century”
(Geoffrey Butler)

“Wearing Jesus’ Yoke in our Engagement with Muslims”
(Mark Anderson)

Reconciliation & Food/Play

“An Invitation to the Table: Stories of Mission, Reconciliation, and Food”
(Andrea & Nelson Chang)

“Play as Reconciliatory Practice”
(Jennifer Burnett)

“Reconciliation: The Emerging Paradigm Shift in Mission”

Phil Wagler

In *Transforming Mission*, that epic work exploring the historical and transformational paradigm shifts in the Church’s understanding and practice of mission, David Bosch writes, “...this process of transformation has not yet come to an end (and will in fact, never come to an end), and that we find ourselves, at the moment, in the midst of one of the most important shifts in the understanding and practice of the Christian mission” (p.xv).

Famously, Bosch proposed a new emerging postmodern paradigm of mission that was rising from the increasingly ineffective and questionable Enlightenment approach that shaped – and continues to impact – much of the way mission is done; particularly in Evangelical traditions. Bosch’s new paradigm points to mission as “Church-with-others,” “Missio Dei,” “Quest for Justice,” “Liberation,” and “Ministry by the Whole People of God” (among others). He is inspiring, and broad, in terms of what form a new faithful paradigm will, and should, take. He even writes, “The new paradigm is therefore still emerging and it is, as yet, not clear what shape it will eventually adopt” (p.349).

That was three decades ago. So, what shape is the new paradigm beginning to adopt?

In this paper, I will seek to make a case that Bosch’s insights into the emerging mission paradigm, the shifts in culture, and the perspective of Christianity particularly in western societies, points to a new paradigm of Mission as Reconciliation: a moment in history where an Enlightenment approach to mission that has shaped much of the modern mission movement is transforming, hopefully, into a “sent-ness” of God’s people as a reconciling force in a fractured world. In this new paradigm the church must embody the gift of reconciliation, embrace the ministry of reconciliation, and witness to and experience the peace of Jesus with others in a world shaped by the deep divides and polarizations.



PHIL WAGLER

Phil Wagler serves as North American Network Coordinator for World Evangelical Alliance’s Peace and Reconciliation Network. He is also on the pastoral team of KGF Church in Kelowna, British Columbia. His primary aim, having served in local church, college and mission agency ministry, is to see the church disciplined for mission. He and Jen are parents to six children, so there is plenty of opportunity to practice the ministry of reconciliation every day.

“The Horizon of Peace: Exploring the Possibilities of a Non-Final Definition of Reconciliation”

Jesse Sudirgo

A chapter from Miroslav Volf’s book *Exclusion and Embrace* sheds light on the nuances and complexities of what occurs after forgiveness and reconciliation are declared. Volf details the unintended consequences that arise when we presume that we have arrived at a state of peace. In this paper, I examine Volf’s post-reconciliation considerations and apply his ideas to the community of street-involved youth I worked with in downtown Toronto. According to Volf, the notion of “final reconciliation,” and a pursuit for “universal emancipation” is not the ultimate end. If such a utopic goal is the aim, he argues that it will not necessarily produce the outcome it hopes to achieve. Volf believes that the unfinished brand of reconciliation is a presumption we need to work with to create an effective path towards the horizon of peace. In ministering on the margins of society, we are tasked to consider the fragility of reconciliation and the vigilance we must sustain to obtain and hold the tension of peace. I will consider how reconciliation is entangled with the way we define peace and the need for us to consider the realities and possibilities of a non-final rendition of reconciliation.



JESSE SUDIRGO

Jesse Sudirgo is the Director of the Masters of Divinity Church in the City (In-Ministry) Program and Assistant Professor of Contextual Ministry at the Seminary. He has a diverse breadth of experience in multiple disciplines of ministry in both the church and non-profit sectors. He is the former Director of Street-Involved Services at the YSM Evergreen Centre and continues to consult with churches in their engagement with poverty in the city. He brings to his work a conviction for interdisciplinary theological reflection that considers those most marginalized in society. His background in church planting in Boston Massachusetts has shaped his interests in missional lay leadership, community development, and urban poverty.

“Crushed for our Iniquities: The Cross, the Church, and Reconciliation in Canada”

Michael Brain

There is no greater challenge for the mission of the Canadian church than the task of reconciliation with Indigenous peoples. This presentation argues from an examination of Martin Luther’s theology of the cross that Canadian Protestant churches can advance towards reconciliation by adopting a critically dogmatic, evangelical and catholic ecclesiology. While some attempts at reconciliation advocate a weakened relationship with the catholic tradition (due to the church’s role in the cultural genocide of Indigenous peoples), in fact it is the vacuous ecclesiology of modern Protestantism that enabled evangelical mission to be subordinated to the colonial ambitions of the state. Through an exposition of Luther’s early theology, including his scriptural commentaries and early disputations, I argue that the theologia crucis demands the existence of a penitential church who by God’s grace becomes the sacramental location of Christ’s redeeming presence, an ecclesiology necessary for the purposes of reconciling mission. Luther’s early writings emphasize the awareness of sin, the need for heartfelt contrition, and the priority of divine grace qualities that are of great importance for Protestant churches seeking reconciliation for historic sins. However, Luther’s continual appeals to ecclesial mediation of forgiveness make clear that this theology of the cross occurs within an ecclesiology where Word is embodied in the visible, institutional structures of the church. Often neglected in discussions of the theologia crucis, such an ecclesiology is important for providing tangible content to Christian faith, preventing the church’s mission from being co-opted by the state for imperial purposes. The theology of the cross should not therefore be used to dismantle the catholic tradition for the purposes of reconciliation, but instead provide a critically dogmatic framework for negotiating what mission looks like for the Canadian church committed to reconciliation with Indigenous peoples.



MICHAEL BRAIN

Michael Brain is a PhD Candidate at Wycliffe College (University of Toronto). His research examines the theology of the Lutheran theologian Robert Jenson, with particular attention to the ecumenical aspects of Jenson’s thought. Michael is a sessional instructor in systematic theology at Tyndale Seminary, and is also on staff as Parish Ministry Coordinator at St. Mary & St. Martha Anglican Church in Toronto.

“Ethnic Churches as Missional Liminal Spaces for Reconciliation with the ‘Stranger’: A Missional Ecclesiology of Reconciliation for the Korean-Canadian Immigrant Church and Beyond”

Sarah Han

This paper will look to a specific ethnic immigrant ecclesiology to portray how ecclesiology can come to influence a congregation’s missiological praxis and approach to reconciliation – reconciliation with one another as immigrant generations, and reconciliation with the “stranger” in the greater Canadian “public”. In observing the specific context of the Korean-Canadian Immigrant Church (KCIC), a model of liminality and marginality will be used to create a fresh missional ecclesiology for the ethnic Church in Canada. When considering the dialogical relationship between gospel, church community, and “the stranger”, this paper will propose that the “theology of belonging” that exists in the KCIC can evolve into a missional ecclesiology that focuses on reconciliation where the stranger, too, belongs. In observing how the KCIC can become a “hermeneutic for the gospel”, insight will be shed into how the ethnic churches of Canada can be vehicles of reconciliation as they become catalysts in creating liminal third spaces where “strangers” from the margins can find a sense of “home” and belonging.



SARAH HAN

Dr. Sarah Han is Assistant Professor of Pastoral Ministry and brings practical ministry experience as an ordained minister and theological expertise as an academic. She has provided leadership in the Canadian immigrant church context for over a decade and has diverse experience in the Canadian public and private sectors. Dr. Han’s vocational commitment and theological passion are to critically observe and reflect on how ecclesiology shapes and informs missiology and her research focuses on an intercultural, intergenerational, missional ecclesiology for Canada.

“The Injustice We Painstakingly Avoid: Reconciliation with Sexual and Gender Minorities”

Allan Effa

More than one million Canadians identify as sexual and gender minorities. Like our Indigenous population, many of them live with the stigma of rejection, struggle with self-worth, and have been told by the church that they need to change in order to be accepted. This paper considers how the church might apply what we have learned from the Truth and Reconciliation Commission to the task of restoring relationships with sexual and gender minorities. After briefly considering some of the roots of Evangelical reluctance to enter this conversation, the paper survey some of the major historical and ideological factors that have deepened the alienation. Steps of nonjudgmental listening must be followed by a missional approach based on a multidisciplinary quest for truth and a commitment to the humble work of repentance and reconciliation. Material from interviews with prominent Queer Canadian leaders will shape the recommendations.



ALLAN EFFA

Allan is a professor of Intercultural Studies at Taylor Seminary, Edmonton. Allan grew up as a missionary kid in Brazil, where Portuguese became his first language. He earned an MDiv from Sioux Falls Seminary, while also serving as pastor to two rural congregations. For eight years he lived on Nigeria’s remote Mambilla Plateau, learning the Fulfulde language and teaching at a Baptist Seminary. His interest in Islamic studies led him to the Samuel Zwemer Institute, and later to earn a MTh in Missiology and a PhD in Intercultural Studies from Fuller Theological Seminary. He has published numerous articles in missiological journals, is an adjunct faculty member at Carey Theological College, and has taught in Russia, Philippines, and Cameroon. He is secretary of the American Society of Missiology.

“Reconciling Female and Male Leadership Roles in the Church through Insights from the Tyndale Pastoral Imagination Study”

Marilyn Draper

Females now comprise more than half of the student body at Tyndale Seminary. With larger numbers of women receiving theological training and offering their leadership strengths to the church, it is imperative that we seek to reconcile the divide between male and female leadership roles in evangelical congregations. Moving toward reconciliation requires entering into the experience of female seminarians to help them navigate congregational leadership and to create pathways to develop pastoral imagination for the sake of the gospel and mission. The recent Tyndale research study, “Pathways, Flourishing, and Nurturing Pastoral Imagination in Female Interns at Tyndale Seminary,” investigated this internship experience. This presentation shares the findings.

Pastoral imagination is the intangible quality that enables pastors to lead effectively in the congregational context. In examining this concept, the researchers interviewed female interns focusing on 5 major relationships that are key to developing pastoral imagination: 1) student and classroom/professor – knowledge formation; 2) student and supervisor – leadership formation; 3) student and congregation – ministry formation; 4) student and Spirit – vocational formation; and 5) student and self – formation as disciples living in union with Christ. Examining the responses of the female interns and their respective supervisors (both male and female) offers insight into the internship experience and the development of pastoral imagination. Through identifying challenges and encouragements, the findings also suggest ways the church and seminary might move toward reconciling relationships between male and female to appropriately live into our identity as the body of Christ serving the world as a foretaste of God’s eschatological kingdom.



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.

“Almost Done: Reconciling the Generational Culture Clash”

Michael Krause

This workshop presents the results and implications of a research study conducted in 2021 surveying the attitudes of younger, theologically trained, second generation leaders about their experiences working with first generation leaders in ethnic churches. The tensions between generations are not new; some young leaders handle it well while others go so far as to describe these tensions as toxic. Although traditional leadership styles and cultural realities found in ethnic groups are not inherently toxic, once these cultural systems are transplanted into the Canadian cultural context, some younger leaders experience them as dis-empowering. Others have become disillusioned and stopped attending church. Although not every young leader expresses this disillusionment, some have said that they are “almost done” with participation in their ethnic churches: hence the title. However, an overwhelming number of study participants expressed hope that there’s still time to be reconciled and see the diaspora church thrive.

The core research question of the study was “What are the factors contributing to second generation, theologically trained leaders leaving their diaspora church?” Some of the follow-up questions included, 1) What combination of factors produced positive diaspora church experiences for participants? 2) What factors contributed to them leaving ministry in the diaspora church? 3) What would need to change for them to stay (to return or be more involved)? 4) Was there a difference between how various ethnic cultures worked with second generation leaders? This research study solicited feedback from young leaders working in diaspora churches using an online survey and follow-up interviews. Key factors that contributed to disillusionment among younger leaders were identified as well as ways to develop better practices that promoted healthy churches.



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 Flemingdon 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.

“Intercultural Competence as Mission”

Tim Tang

Matthew 25

³¹ “When the Son of Man comes in his glory, and all the angels with him, he will sit on his glorious throne. ³² All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. ³³ He will put the sheep on his right and the goats on his left.”

Too often study and application of this passage revolves around how the great shepherd “separates” as a form of judgment or discerning God’s true flock from those that are not destined for glory. Of course, the social and holistic commentary that often ensue are worthwhile to mention, and with great detail contrasts and comparisons are made within the animal kingdom. But the first words of verse 32 situate the text contextually in a specific city and time which have missional implications and opportunities. Indeed, the ethnocultural diversity of a city begs the churches of these cities to act as missional agents of reconciliation and love. In a cosmopolitan city like Toronto, where the diaspora communities intersect, where pre-moderns, moderns, and post-moderns all collide, where civic agencies are left to help with settlement, the church is often left on the sidelines. This paper is a case study of the East Toronto Chinese Baptist Church, who’s vision for mission took it literally outside the four walls of the church building, outside the constructs of church growth models, and beyond classic evangelical notions of simple conversion of belief and orthodoxy, to a love for orthopraxy, a need for intercultural competency, and finding “all the nations gathered”. Could Matthew 25 be an opportunity for the people of the way to find its place at the table of nations?



TIM TANG

Rev. Dr. Timothy Tang was born in Toronto where he now lives with his wife and three children. Tim has been a pastor at the East Toronto Chinese Baptist Church where he has been ministering since 2001. After studying at Upper Canada College, he went on to the University of Waterloo where he completed his undergraduate degree in Kinesiology. Though Tim planned a career in health care, God called him to full time ministry during a short-term missions trip to Asia in 1996, after which he finished his M.Div. in Youth and Family Ministry at Tyndale Seminary.

With almost 30 years of experience working with Asian youth in Toronto, Timothy continues to seek avenues to redeem the relationships within our multi-cultural Asian communities. Tim has also completed a Doctor of Ministry at Gordon-Conwell Seminary with a focus on intercultural leadership development. He has recently assumed the role of Director of the Tyndale Intercultural Ministries Centre under the Open Learning Centre at Tyndale University. It’s mission, to act as a catalyst to mobilize the entire body of Christ for local and global mission, has enabled Tim to continue to shape his call. Read his work in the recently published *From the Margins to the Centre* and hear him featured on Faith Today’s podcast on “How to be an Intercultural Church”.

“Intercultural Relationship as a New Posture for Contextualization”

Sam Chaise

The centre of God’s work in traditional evangelical theology has been on individuals, but a more straightforward reading of the Scriptural text reveals a focus on the nations, i.e. cultures. But what is culture? Do we equate culture with ethnicity or is culture something bigger? What does God think of culture? Is culture a part of God’s intent or is it random? What is our theology of culture and cultural diversity, and of inter-cultural relationships and collaboration? And how do these understandings shape our posture towards contextualization?

This paper will sketch out a theology of culture in order to develop a posture towards intercultural relationship and contextualization. We will survey the Old and New Testaments in order to identify key narratives that comprise the redemptive arc of God’s work in culture: Creation, Fall, Tower of Babel, Call of Abraham, Incarnation, Pentecost, and the Holy City in Revelation. This will lead us to explore how intercultural relationship may be teleologically central to God’s work. This leads us to frame a posture towards contextualization that moves away from the traditional focus on “the message” and which sees it as an opportunity to participate in God’s work of discipleship and formation.



SAM CHAISE

Rev. Sam Chaise was a pastor, church planter, and minister of worship in Saskatchewan and British Columbia for 17 years before launching the Carey Institute at Carey Theological College in Vancouver. He led Canadian Baptist Ministries from 2010-2015 and has been Executive Director at Christie Refugee Welcome Centre since 2017. Along the way Sam has served on denominational and agency boards, including: Canadian Baptists of Western Canada, Carey Theological College, Arrow Leadership Ministries, Evangelical Fellowship of Canada, and International Association for Refugees.

Sam has a Bachelor of Commerce from the University of Saskatchewan and a Master of Divinity from Regent College. He is currently pursuing his Doctor of Practical Theology degree at McMaster Divinity College in Cultural Intelligence and Servant Leadership.

“Reframing Conversion as Reconciliation: A Relational Paradigm”

Jeremy McClung

Missional theology has rightly challenged Christians to expand their understanding of what it means to be “reconciled reconcilers” who, in addition to spreading the gospel, work for justice, peace, and healing in this world. This has been an important corrective to an overly individualistic and spiritualized approach to mission that had taken hold in the church. However, within this more holistic understanding, calling individuals to “be reconciled to God” (2 Cor 5:20) is still central to our task.

Because of this, a clear understanding of what it means for someone to experience this reconciliation and “become a Christian” is vital. Unfortunately, inadequate and reductionistic paradigms of conversion continue to operate throughout the church. Rather than being seen through a holistic lens, Christian conversion is reduced to only one aspect of relationship-formation: intellectual, volitional, emotional, spiritual, or social. This skews evangelistic and disciple-making efforts, resulting in little or misshapen fruit.

However, when conversion is seen as reconciliation—the formation of a relationship with God—it incorporates all five elements, bringing them together in a biblically sound and theologically robust model. This in turn, shapes the church’s approach to evangelism by clarifying the goal and uniting under one head a wide variety of approaches—from apologetics to prayer retreats.

This paper examines recent literature on conversion and evangelism, identifying underlying assumptions, and categorizing them according to the five paradigms noted above. It then explores implications of each for evangelism and discipleship, examining potential shortfalls. Finally, it examines the fresh insights a relational paradigm of conversion brings to our thinking around mission and ministry of reconciliation.



JEREMY MCCLUNG

Jeremy McClung is a PhD candidate in practical theology at Wycliffe College with research interests in evangelism, spiritual formation, and homiletics. He has been in pastoral ministry for over twenty years, including fourteen as founding pastor of Muskoka Community Church in Port Sydney, Ontario. Having recently transitioned from that role, he currently serves as part-time interim pastor for the Meeting House’s Parry Sound parish while writing his dissertation. Born and raised in the Niagara region, he lives with his wife April and their three children in Huntsville, Ontario.

“Reconciling Discipleship—Living as Ecclesia Wherever We Are”

Manuel & Jeanette Boehm

With restrictions due to Covid 19 many believers are losing touch with their Christian community and struggling to live out their faith – some others call for almost a revolt against new rules that restrict “their spiritual freedom”, the church seems divided across the globe. But we are called to be reconciling disciples. To live out transformed lives empowered by the love of God. Commissioned through Christ's love into our communities and becoming Centers of Reconciliation. It seems that Christians are having a hard time living out this incredible call when it is not reinforced corporately every Sunday. This leads us to the question: have we lost what it means to be a follower of Christ? Has our faith become irrelevant for the societal challenges and therefore our “Good News” not applicable to our real-life problems in which we can witness to our neighbour?

Instead have we become dependent on others to fulfil this call while we are fed milk as Paul would say. We have created Church programs, often staff driven, to replace the relationships that are defined within the body of Christ. As reconciling disciples, we equip believers to be mature disciples of Jesus through our giftings. Also known as ecclesia, we are called to take responsibility for our communities.

Followers of Jesus are those that are reconciled with their creator, their own story of pain, suffering, and restoration. Through this transformations process, they are then able to lead others to be reconciled with God and people around them – even be agents of transformation in their communities that need the “Good News of the kingdom of God”!

This paper explores what it means to be a reconciling disciple. Starting with a biblical understanding of what it means to be a reconciling disciple and how that translates into relationships and community. Through unfolding the learnings about Jesus as the reconciler we study His life model. Combining this with our Evangelical faith and real-life scenarios we show what it means to be a witness of the Gospel of peace (shalom) individually and as church community.



MANUEL BOEHM

Manuel Boehm, Director of Network Development of the Peace and Reconciliation Network, a commission of the World Evangelical Alliance. Jeanette Boehm takes part in the New Ventures Canada programme of the Christian Missionary Alliance. Both live in Kitchener and are seeking ways to engage the faith community to be(come) a Centre for Reconciliation.



JEANETTE BOEHM

Jeanette Boehm works with the Christian and Missionary Alliance in their New Ventures program in Canada, seeking to develop a holistic approach to living on mission while exploring reconciliation-based discipleship. Together with her husband Manuel, she looks forward to exploring what it means to be on mission together. The couple currently resides in Kitchener- Waterloo. Both love to seek the well-being of the community and to be a part of the local Church. For the past 5 years, Jeanette has served women in the sex industry, including an outreach at a local strip club called The Manor in Guelph, ON. What started as a desire to bring God's love to those in the sex industry, has grown to a passion to see transformation and healing in communities at large.

“‘Hear O Israel’: Reconciliation and Jewish Missions in the 21st Century”

Geoffrey Butler

One might think pointing out that Jesus Christ was a Jew would go without saying. Christianity owes so much to Judaism that the persecution of one by the other should be unfathomable. Yet, the reality is that Christian-Jewish relations over two millennia have been plagued by expulsion, marginalization and – in the most extreme cases – attempted genocide. Surely, not all Christians throughout the church’s history have been antisemitic; yet the scars that remain from a tainted past make reaching unbelieving Jews with the gospel of their Messiah a task fraught with unique challenges. At this pivotal moment, it is one that must not be neglected, however. Erez Soref, president of Israel College of the Bible in Netanya, notes that the number of Jewish believers within his country has never been higher. Currently over 30,000 Jewish followers of Jesus live within the State of Israel, representing over 300 congregations – a far cry from the 20 adherents or so present in 1948 when the Declaration of Independence was signed. This, combined with the enthusiastic work of Jewish missions organizations in the diaspora, gives the church reason to believe the future of Jewish outreach is bright – and presents an opportunity that must not be mishandled. This paper, therefore, will discuss the history of Christian-Jewish relations, explore longstanding theological obstacles to Jewish missions, and consider how they may be addressed to achieve reconciliation between members of the two faiths and afford followers of Jesus, both Jew and Gentile, the opportunity to share their faith with Jewish counterparts who have yet to embrace him as their Messiah.



GEOFFREY BUTLER

Geoffrey Butler is a PhD candidate at Wycliffe College, University of Toronto and a two-time graduate of Tyndale University where he currently serves as a Teaching Assistant. He is a student member of the Society for Pentecostal Studies and the Society of Biblical Literature.

“Wearing Jesus’ Yoke in our Engagement with Muslims”

Mark Anderson

Ironically, Christianity and Islam’s similarities are often where our differences are most apparent. Christians and Muslims both believe in an authoritative scripture, but different scriptures. We both believe in an ultimate prophet, but different prophets. And we both believe in a community God established to carry out his mission on earth, but different communities. Divided by such similarities, Christians and Muslims have historically oscillated between ignoring one another and engaging in acts of open or covert hostility.

Muslims typically respond to the Gospel by denying the Bible’s authenticity, Jesus’ deity and his substitutionary atonement. Some contemporary evangelicals counter Muslim denials with bold denials of their own, arguing that Muhammad never lived or at least never in Mecca, which would mean Islam’s foundation is highly flawed. Others claim the Qur’an does not actually reject Jesus’ deity or atonement, thus implying that Muslims are ignorant of their own scripture’s teaching on God and salvation. However effective these apologetic methods may be, they perpetuate conflict between the two communities.

Instead, I urge Christians to take a constructive approach that begins by acknowledging key beliefs we have in common with Muslims. We then build on Islam’s spiritual formation practices. Finally, we compare and contrast what we each believe about scripture, the ultimate prophet, and the community of faith.

In this way, we honor our Muslim sisters and brothers by accepting them as they are, extending the olive branch of reconciliation and giving them space to consider Christ’s claims with neither coerciveness, confrontation nor contempt. We also put the best of conversational intelligence to work, defusing the anger that leads to arguments and worse. And more importantly, we model the way of Jesus, whose gentleness and humility were essential to his reconciling the world to God.



MARK ANDERSON

Mark Anderson is the author of *The Qur’an in Context: A Christian Exploration*, published in 2016 by InterVarsity Academic. He has a Master of Arts in Religion from Westminster Theological Seminary and a Master of Arts in Islamic Studies from McGill University and worked for about ten years with OM and WEC in Egypt and Jordan. Since returning home to Canada, he has worked with homeless people, Mark new immigrants, and adults with mental and physical challenges. Married and the father of four, Mark lives in Vancouver, Canada, and is semi-retired. He is currently working on a book on the topic of this paper.

“An Invitation to the Table: Stories of Mission, Reconciliation, and Food”

Andrea & Nelson Chang

Reconciliation between differences of people can be a challenging, complex, and often a long-term endeavour. In the Newcomers Network Ministry, the diverse, globalized, and multicultural diaspora presents even more challenges to reconciliation, but with God all things are possible. In this paper we describe a case study that identifies 5 “C’s” that contribute to serving the global diaspora in Toronto towards mission and reconciliation through radical hospitality and shared meals. The 5 C’s are: our shared COMMONALITIES, celebrating our different CULTURES, honest CONVERSATION, forming a new COMMUNITY, and shared COMMUNION.

This case study details stories told or birthed over Sunday afternoon meals. It will highlight the following: as humans we have lots in COMMON, such as basic needs, a desire to be loved, to feel safe, to belong, and have purpose. In recognizing our common humanity, we also celebrate our differences of identity and CULTURE through shared meals and allow open honest CONVERSATION to build bridges between us. It is through these intentional actions where we begin to see a new COMMUNITY formed and people move from being welcomed towards the sense of belonging. Lastly, mission and reconciliation around shared meals centres us in Christ so people can experience the restorative shalom of COMMUNION with God and with each other.

The 5 “C’s” of COMMONALITY, CULTURE, CONVERSATION, COMMUNITY and COMMUNION, are all necessary aspects of walking alongside diverse people from around the world as they make their journey of life and faith. The 5 “C’s” highlighted in these stories truly gives us a glimpse of the heart of Jesus found in His parable on the wedding feast: an intentional invitation to eat food as a way towards restoration and reconciliation.



ANDREA CHANG

Andrea immigrated to Canada in 2013. She graduated in 2017 with a Master’s in Theological Studies and an emphasis in Spiritual Formation from Tyndale Seminary. She is currently an ordained pastor with the Canadian Baptist of Ontario and Quebec.

Andrea works part-time for the Tyndale Intercultural Ministries Centre (TIM Centre) as an Assistant Leadership Consultant where her role includes research, grant writing and an intercultural development facilitator. Andrea also works for Anchor and Serenity where she is a Spiritual Director and consultant.

Andrea is married to Nelson Chang of 14 years and is enjoying life with him in Toronto, Ontario.



NELSON CHANG

Nelson Chang is the Pastor of Newcomers Ministry at The Peoples Church. Born in the USA to Hmong refugee parents from Laos, Nelson has been a student of migration all his life and enjoys walking alongside people in their journey of faith and life. His lived experience as an immigrant in North America continued as he immigrated to Canada in 2013 to study and complete his post-secondary degree at Tyndale Seminary. Nelson is married to Andrea and enjoys movies, camping, fishing, and music.

“Play as Reconciliatory Practice”

Jennifer Burnett

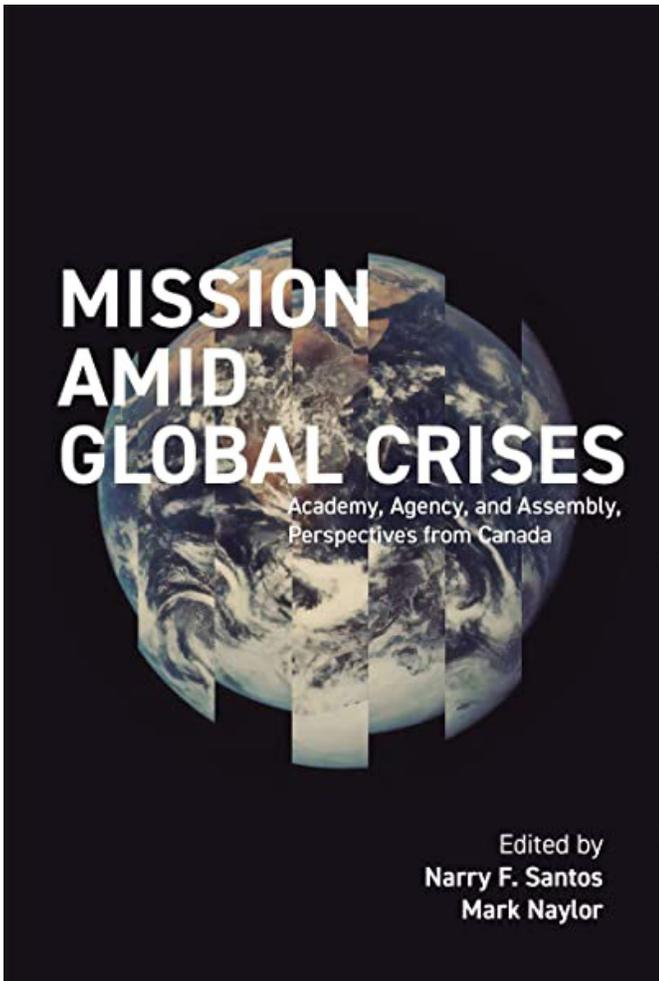
Soteriology is primarily a work of reconciliation; thus, missional work must reflect the heart of Christ to see people reconciled to each other through and in Christ. The need for interpersonal reconciliatory work can arise from a wide collection of experiences including, but not limited to, historic trauma, systemic oppression, and differing cultures of origin. The Canadian experience both in and out of the church share the need for strategies which can facilitate engagement from a wide variety of people. From a missiological perspective, the church must develop practices that shape her to be a non-anxious presence within the broader community and be well equipped at navigating difference from an invitational posture. Such practices ought to be characterized by voluntary participation and vulnerability. As such, this paper endeavours to bring in the practice of play as informed by neurobiology and therapeutic practice to forge relationships across difference. Understanding that two primary barriers to the work of reconciliation are high anxiety and polarisation, this paper will first survey the neurobiological discourse and environmental conditions of play. Then, this paper will turn to a discussion of a play as spiritual discipline and practice. Finally, we will conclude with how play is an essential spiritual practice for leaders navigating the work of reconciliation today.



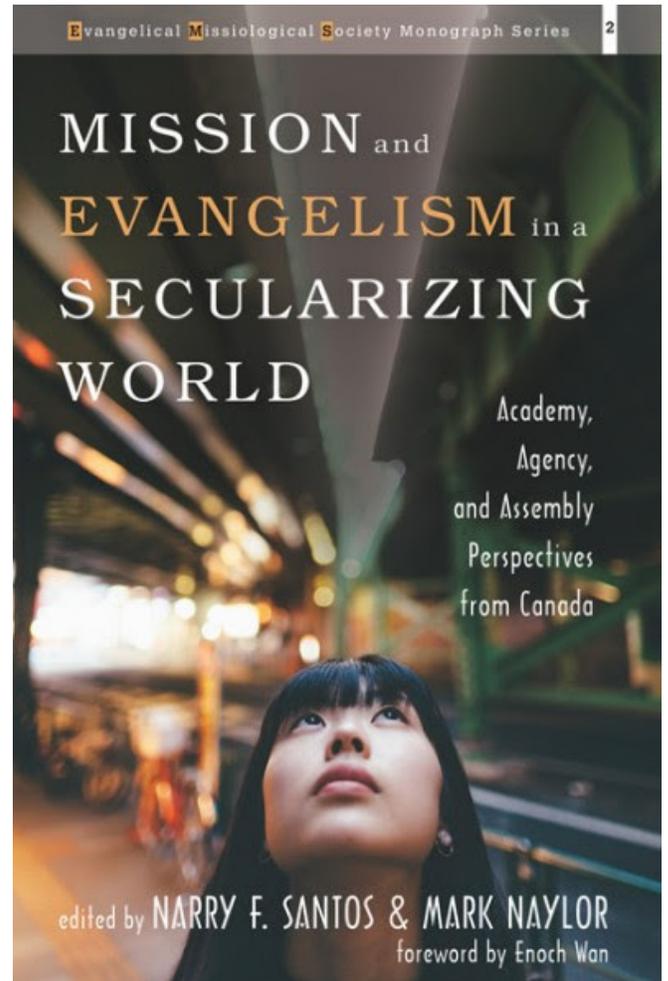
JENNIFER BURNETT

Dr. Jenn Rombeek Burnett is lead pastor at The Well church plant in Kelowna, B.C. Her research and writing explores strategies that enable building resilient communities across difference. She also loves rugby, the outdoors, the colour orange and the chaos that goes with raising 4 kids.

EMS Canada Books



2020



2019