



NEW FRONTIERS IN MISSIOLOGY

Evangelical
Missiological
Society
2024

EMS Canada 2024 Regional Conference

April 5 (Friday), 2024

8:30 AM – 5:00 PM (EDT)

Tyndale University (Toronto, ON Venue)



Centre for
Pastoral
Imagination



Steinbach Bible College



“New Frontiers in Missiology” Program & Schedule

<u>Time</u>	<u>Program</u>	<u>Room</u>
8:30 AM - 8:45 AM	Registration	G307 (Tyndale Commons)
8:50 AM - 9:05 AM	Introduction & Welcome (Joel Zantingh [emcee], Beth Green [Tyndale University Provost], Narry Santos [EMS Canada VP])	G307
9:20 AM - 10:10 AM	Paper Presentation #1 (5 papers)	
	<p>“Integrated Discipleship, Refugees, & Christian-Muslim Engagement” Track A Model of Integrated Discipleship: A Proposal for Assembly, Agency, and Academy’s Partnership in Equipping Professionals for Cross-Cultural Life (Frank A. Vander Meulen)</p>	G307
	<p>“Church & Challenging Issues in Mission” Track The Local Church Addressing Poverty: Emerging Frontiers in Mission Theology and Practice (Ryan Seow)</p>	G310
	<p>“Church Planting & Digital Space in Mission” Track Birth Plan: What Can We Learn from Church Planting in Canada? (James W. Watson and Scott Mealey)</p>	CH305



“New Frontiers in Missiology”
Program & Schedule

<u>Time</u>	<u>Program</u>	<u>Room</u>
	<p>“Peacebuilding, Reconciliation, & Holistic Witness in Mission” Track Sanctified to Be Set Apart or to Be Reconcilers in Community? (Manuel Boehm)</p>	CH303
	<p>“Leadership & the Next Generation in Mission” Track “We Repent from Valuing Talent Above Christ-like Character”: The Failures of Celebrity Male Ministry Leaders and Reconciliation as a Missiological Strategy (Peter Schuurman)</p>	A316
10:20 AM - 11:10 AM	Paper Presentation #2 (5 papers)	
	<p>“Integrated Discipleship, Refugees, & Christian-Muslim Engagement” Track Examining the Effectiveness and Potential of Bible and Orality-Based Trauma Healing: Equipping for Practitioners Ministering to Refugees and Muslims in Canada (Deborah Hayhoe Padilla and Ramón Padilla)</p>	G307
	<p>“Church & Challenging Issues in Mission” Track The Frontier of Simplicity: Small Congregations as Missional Laboratories for the 21st Century (Marilyn Draper)</p>	G310
	<p>“Church Planting & Digital Space in Mission” Track Developing Intercultural Competence in New Canadian Church Planters (Elsie Lo and Mark Chapman)</p>	CH305



“Educating for Contemporary Mission” Program & Schedule

<u>Time</u>	<u>Program</u>	<u>Room</u>
	<p>“Peacebuilding, Reconciliation, & Holistic Witness in Mission” Track (CH303) Proclamation Follows Demonstration in the Undivided Elements of Holistic Witness: The Order of 1 Peter 3:15-16 (Joel B. Zantingh)</p>	CH303
	<p>“Leadership & the Next Generation in Mission” Track (A316) Transformational Leadership’s Impact on the Future of the Church and the Next Generation (Jason Persaud)</p>	A316
11:15 AM - 11:35 AM	Break/Snack	G307
11:45 AM - 1:00 PM	<p>Plenary Session #1: Michael Goheen “New Frontiers in Missiology: Whose Mission? Which Frontiers?” (Livestreamed from BC Venue)</p> <p>Response: Michael Krause, LIVE from ON Venue</p> <p>Q&A/Table Discussion</p>	G307
1:00 PM - 1:50 PM	Lunch	G307
2:00 PM - 2:50 PM	<p>Paper Presentation #3 (5 papers)</p> <p>“Integrated Discipleship, Refugees, & Christian-Muslim Engagement” Track The “New” Comparative Theology as a New Frontier in Interreligious Engagement and Christian Witness: An Evangelical Perspective on Christian-Muslim Engagement (Alexander S. Lee)</p>	G307

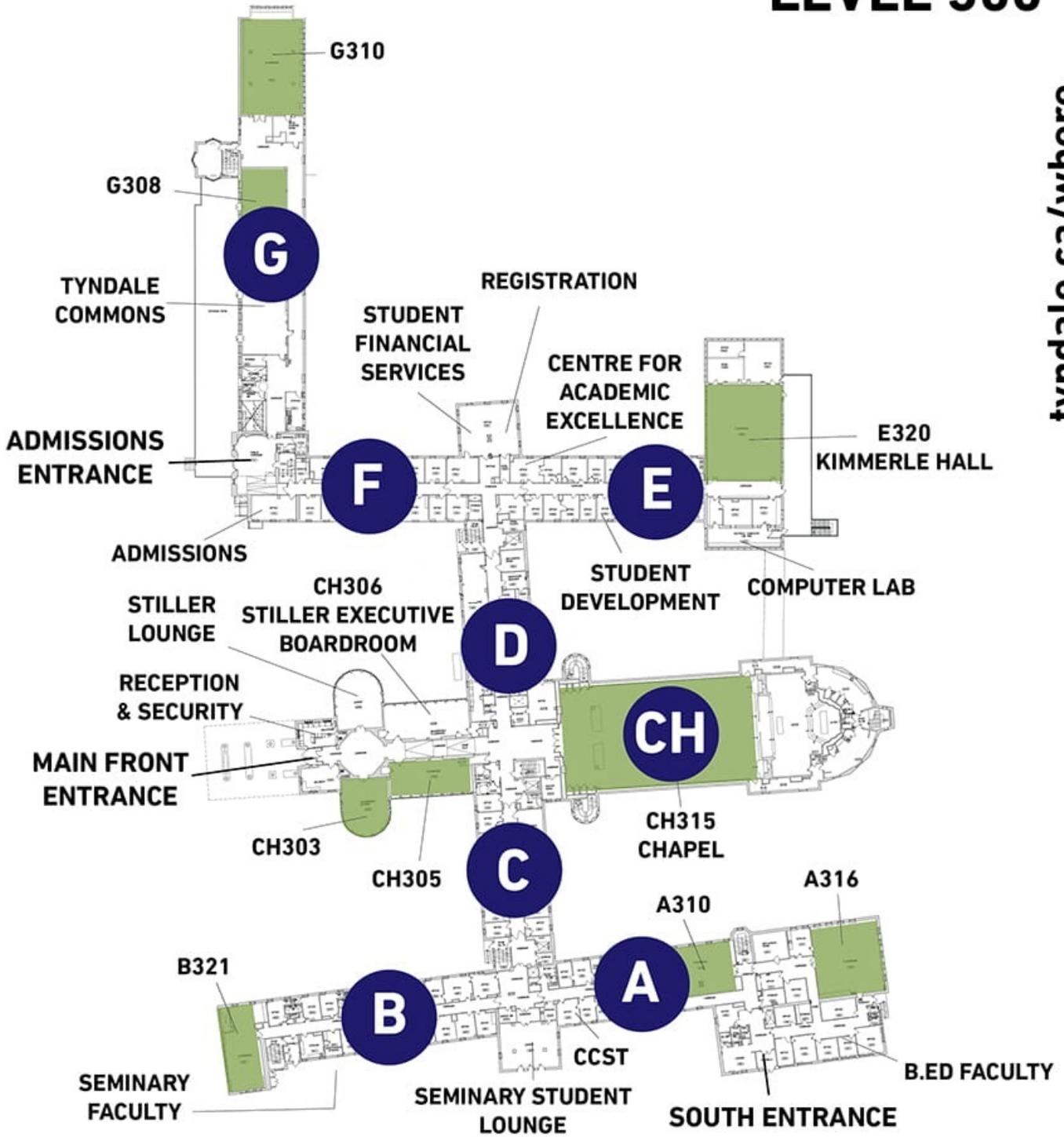


“Educating for Contemporary Mission” Program & Schedule

<u>Time</u>	<u>Program</u>	<u>Room</u>
	<p>“Church & Challenging Issues in Mission” Track A Biblical Theology of Childbearing and its Implications for A Brave New World (Lindsay Callaway)</p>	G310
	<p>“Church Planting & Digital Space in Mission” Track Missiological Constants in the Shifting Context of Digital Space: Constructing a “Local” Theology of Mission in Digital Frontiers (Sarah Han & Adonis Stella)</p>	CH305
	<p>“Peacebuilding, Reconciliation, & Holistic Witness in Mission” Track (CH303) Peacebuilding as Mission: A Relevant, Aligned, and Inviting Approach to Christian Mission in a Polarized Society (Kendra DeMicco-Lovins, Jamie Munday, and Saji Oommen)</p>	CH303
	<p>“Leadership & the Next Generation in Mission” Track (A316) Intergenerational Faith Transmission in Flourishing Churches: “New Frontier” in Doing Next-Generation Mission in Canada? (Narry F. Santos and Mark Chapman)</p>	A316
3:00 PM - 3:20 PM	Break/Snack	G307
3:30 PM - 4:45 PM	<p>Plenary Session #2: Anna Robbins “Dynamischen: Recognizing New Intersections for Mission in Canada” (Livestreamed from Atlantic Canada)</p> <p>Response: Xenia Chan (LIVE from Toronto)</p> <p>Q&A/Table Discussion</p>	G307
4:50 PM - 5:00 PM	Conclusion	G307

LEVEL 300

tyndale.ca/where



Plenary Speakers



Michael Goheen

“New Frontiers in Missiology: Whose Mission? Which Frontiers?”

Michael Goheen is Professor of Missional Theology and Director of Theological Education for the Missional Training Center, Phoenix, AZ. He is married to Marnie for 45 years and has four married children and eleven grandchildren. He is a Canadian who splits his time between Vancouver and Phoenix each year while also spending several months teaching in Brazil and Chile. He has authored, coauthored, or edited thirteen books. He wrote his doctoral dissertation on the missionary ecclesiology of Lesslie Newbigin at Utrecht University.



Responder

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.

Plenary Speakers



Anna Robbins

“Dynamischen: Recognizing New Intersections for Mission in Canada”

Anna M. Robbins is President of Acadia Divinity College and Dean of Theology for Acadia University in Nova Scotia, Canada. She earned BA, MRE and MA degrees, and completed her PhD in Wales before being appointed to the faculty of the London School of Theology in the UK where she served for 12 years as a teacher and academic leader. She speaks and writes on the engagement of faith and culture, adaptive and innovative leadership, and the future of the church. She lives in Wolfville, Nova Scotia with her husband Peter, son David, and goldendoodle Gatsby.



Responder

Xenia Ling-Yee Chan

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.

Birth Plan: What Can We Learn from Church Planting in Canada?

If we consider church plants as a primary contributor to the “research and development” that is being explored ecclesialogically in Canada, what can we learn? Reflecting on recent church planting can point to future potential as we prayerfully discern emerging social dynamics. *Birth Plan* is one of the 2024 mixed-method research projects of the Lilly Pathways funded Canadian Institute for Empirical Church Research which is exploring how church plants are forming in Canada and anticipating what that may mean for the future of the church in Canada



James Watson

James Watson is a 2024 Research Fellow at the Canadian Institute for Empirical Church Research at Wycliffe College, University of Toronto. He has previously served as a consultant for church health and planting with The Salvation Army and Outreach Canada. As a former director of Church Planting Canada, church planter coach/trainer, and having personally been part of church planting teams, he has a passion for research related to church planting. Previous national research projects have focused on tentmakers/multivocational leaders and the Canadian church's engagement with recent immigrants. He holds a MDiv from McMaster University, a PhD from Fuller Theological Seminary, and currently teaches in the DMin program at Tyndale University.



Scott Mealey

Scott is the Associate Director of the Canadian Institute for Empirical Church Research, which marries his passion for mixed method research and his longing for an impactful Canadian Church. Scott served for nearly fifteen years as a pastor on the East Coast, including twelve years as a church planter to Millennials with little church background. He returned to academia full-time in 2012 and his doctoral dissertation (University of Toronto) examined the evidence for how theatre does/does not change its spectators. His empirical approach and focus on emic sense-making has led to SSHRC-funded research collaborations and publications in *Contemporary Theatre Review*, *TRiC*, and the *Journal of Dramatic Theory and Criticism*. In addition to his work with CIECR, he has taught on all three U of T campuses and is a SL-II at UTSC.

Peacebuilding as Mission: A Relevant, Aligned and Inviting approach to Christian Mission in a Polarized Society

In our increasingly polarized world, there are many rapid changes causing new and varied fault lines within the church and within society at large causing foundational re-evaluation of Christian mission; what it means and how it informs our response to these changes.

- Large scale migration and forced displacement of people due to military conflict, economic crisis, environmental changes and human rights violations around the world leading to an increased flow of immigration and asylum seeking in North America
- Increased conflict and widening ideological, political and theological divides within communities and families
- Growing ideological divides between generations, young people feeling increasingly disillusioned at the church's response causing them to "deconstruct" their faith due to hyper-diversity, globalization, and social media
- Growing disparity in the wealth gap and increased unemployment, poverty and lack of access to necessary resources

There is a need for evangelical Christians in North America to be attentive to these rapid changes unique to our time, and evaluate the effectiveness of our response. The current understanding of 'mission' and how this informs evangelical christian response is damaging and endangering the church's capacity to impact meaningful change in society.

Our understanding of Christian mission must align with Jesus, his way, and his mission. Jesus' mission is to liberate and heal everything toward holistic, just peace (shalom, eirene). Drawing upon the teachings of Jesus, Biblical frameworks and the traditions and practices of the early church, this paper addresses the key challenges above by offering a refreshed perspective on Jesus' mission — God's mission — as peacebuilding.

This clarification of vision as peacebuilding will begin to transform our own priorities related to Christian mission, so that learning to follow Jesus in his work for healing, justice, and peace is more important than simple verbal proclamation. When Christians recognize that the work of peacebuilding is our mission, then a new paradigm for Christian vocation emerges that is faithful to God, holistic in scope, and credible and attractive to the world around us. Ultimately, this paradigm provides a clarity of purpose that will reignite a passion for Christians to follow Jesus in the world today.

North American Evangelicals need to reconnect with the deeply relevant and resonant teaching of Jesus' call to be the peacemakers and reconcilers to be a consequential voice and relevant influence, impacting meaningful change within our society.

The fulcrum for meaningful transformation in our world today will be catalyzed by Christians rediscovering our true identity as reconcilers and peacebuilders who are being transformed, healed, and made whole ourselves as we move toward Christlikeness. Indeed, this is what sets our calling apart as Christians on mission— the inward work is reflected and embodied in the outward expression of healing and transforming our own relationships, communities, and the world.



Kendra DeMicco-Lovins

Kendra is passionate about peacemaking & reconciliation, and has spent the last 8 years working in this field in the Middle East, South America, and North America. Her work focused on facilitating Peace Camps and coming alongside young leaders to support, equip, and build capacity to make holistic change in their local communities. She has her Master's degree in Secondary Education from the University of Delaware, and an undergraduate degree in Literature and Theatre from Eastern University. She is delighted to join the Five & Two team to work in the convergent space between Peacemaking and Reconciliation and Community Centered Development. She lives in the mountains of Colorado with her husband and two children.

Sanctified to be set apart or to be reconcilers in community?

This paper reflects on being ambassadors of reconciliation in a rural context of Canada through a lens of sanctification and denominational interpretation of The Alliance of Canada.

New frontiers of mission could mislead to follow trends that highlight areas that seem obvious at a first glance, e.g. mission studies should reflect on urbanisation which is driven by migration from conflict countries to Canada as people seek places to settle that are more familiar to their heritage and closer to job opportunities for newcomers to Canada. As a result, missiology may fall into the trap of other studies to create a divide to rural Canada that seems to be divided from the urbanised contexts. A milder expression could be that rural communities face different challenges that result from the dynamics of urbanisation and globalisation. If so, what are these, and furthermore, what different sets of contextual needs that churches and ministries are faced with for situations in which people seek answers that could be found in the Gospel, but they don't find it in traditional church programmes?

The founding father of The Alliance, A.B. Simpson, still to this day, influences the theology of workers within The Alliance. Though Simpson did not use the term reconciliation often, his writings on sanctification provide the ground for a life in ministry and mission for workers withing The Alliance.

This paper assesses the contextual "New Frontier" of rural Canada for service/ministry and relates it to the call to followers of Christ to be ambassadors of reconciliation. From there it wants to answer how reconciliation as a paradigm of mission relates to the sanctification theology of The Alliance and explores if reconciliation therefore could be a new lens for ministering in a denominational tradition.



Manuel Boehm

Manuel Boehm is an ordained pastor in the Evangelical Free Churches in Germany and currently works for the Peace and Reconciliation Network of the World Evangelical Alliance. Through networking and travelling, he has experience with intercultural faith communities in Europe, Asia, Africa and North America. His focus is on expanding the network of local peacemakers in faith communities to enable better knowledge and resource sharing globally and is interested in the links between faith and community development.

Proclamation follows Demonstration in the undivided elements of holistic witness: the order of 1 Peter 3:15-16

Within the evangelically aligned body of Christ in Canada, there is still a divide between those committed to proclamation and to social action. The predominant evangelical missiology keeps proclamation as preeminent, with a goal of saving souls. Those who call for holistic mission might not be trusted because they emphasize good works.

There is a need for holistic mission paradigm that once again sees proclamation and demonstration as undivided (Micah Global, in the Lausanne Capetown Commitment). At a time when some followers of Jesus are 'allergic to evangelism', or are trying to create distance from harm to the witness of Christ in proclamation-only movements, or who have disqualified themselves from proclaiming Jesus is Lord, the call an undivided holistic mission framework inclusive of both evangelism and social action is necessary for the future of the Gospel.

In this paper, I argue that holistic mission is not only vital for the advancement of the Christian faith in a post-Christian, post-pandemic era, but the way to restore the undivided elements of showing and sharing the good news of Jesus are ordered by Peter in this way: demonstration comes first, and proclamation follows.

1 Peter 3:15-16 holds instructions to a marginalized and persecuted church. It offer guidance on how we return insult with blessing, how we can winsomely invite others to follow Jesus. How? By giving preeminence to the demonstration of the good news for the common good of all, especially to one's oppressors, or those who are different from us. After living such good lives of blessing, demonstrating the counter culture power of the good news, there will be chances for proclamation. The readiness to give the reason for the hope within us is met by others' questions about the hopefulness of our life of good deeds. The desire to receive proclamation is a response to the peculiarity of believers living in response to their solid heart commitment to Jesus as Lord.

I will argue that Integral Mission (also called Holistic mission, Mission as transformation) is right for our times in Canada. Living as agents of the Kingdom leads us to address the pain points in our communities - and be ready to address them. Instead of starting with preaching at the world, we discover the rich blessing of being the sermon that others witness, and evangelism becomes a secondary aspect of undivided mission.

In this way, we live as agents of 4-fold reconciliation, in accordance with God's shalom heart.



Joel B. Zantingh

Joel Zantingh serves as the Canadian Coordinator of the World Evangelical Alliance's Peace and Reconciliation Network, and as Director of Engagement with Lausanne Movement Canada.

He has served in local and national roles within the Evangelical Missionary Church of Canada, and led their global mission arm. He has experience teaching in formal and informal settings with Bible college students and leaders from various cultures and generations.

Joel and Christie are parents to adult children, as well as grandparents. They reside in Guelph, Ont., situated on the treaty lands and territory of the Mississaugas of the Credit, and home to many past, present and future First Nations peoples, including the Anishinnabe and Hodinöhsö:ni'.

A Biblical Theology of Childbearing and its Implications for A Brave New World

Artificial reproductive technologies have turned childbearing into a booming industry, leaving many bioethicists and theologians to reflect on the fine line between procreation and reproduction. This paper will explore the continuities and discontinuities of childbearing as a biblical-theological theme and examine childbearing in contemporary contexts as women and men go to significant extremes to achieve – or prevent – it.

Comprising two parts, the first section will provide a theological overview of childbearing as a theme through which God displays his redemptive purposes. Arguing for the discontinuity of childbearing as mere physical procreation to participate in God's redemptive plan, this paper will make the case that there is continuity in bringing about the miraculous provision of offspring, both physical and spiritual, through God's power. Accordingly, a salvation that was once restricted to one people and one land, limited by infertility, and inhibited by death, is "good news ... to all people" (Luke 2:10) including the virgin, the barren, the elderly, the poor, and the eunuch.

Building on the theological foundation of the first section, the second section will draw implications for ministry and mission in Canada today. Broaching the topic of childbearing in a cultural milieu like Canada will inevitably touch on topics of gender and gender identity, but will also have implications for family, singleness, and gender roles in ministry contexts. This paper will interact with findings from the EFC's recent study with evangelical parents in Canada, and converse with conservative and feminist theologians and bioethicists to argue for teleologically fitting approaches to childbearing and artificial reproductive technologies to address contemporary ministry concerns.



Lindsay Callaway

Lindsay Callaway is as a researcher for the Centre for Research on Church and Faith, the ministry research arm of the Evangelical Fellowship of Canada. She is co-author of two national studies, Parenting Faith, and Significant Church. Lindsay has graduate degrees in systematic theology and bioethics from Trinity Evangelical Divinity School. She lives in Ottawa with her husband, who is a pastor, and their three children.

Examining the Effectiveness and Potential of Bible and Orality-Based Trauma Healing: Equipping for Practitioners Ministering to Refugees and Muslims in Canada

As we prepare for increasing numbers of newcomers to Canada, and large numbers of those arriving as refugees due to displacement from conflict, climate changes, and poverty, we need to be better prepared for meeting deeper trauma and spiritual needs to help communities overcome barriers to healthy settlement. Indeed, current diaspora ministry practitioners are aware of the increasing need for greater cultural and trauma awareness, resources, and training for themselves and volunteers in their current areas of engagement. How can the church unite in meeting this demand while at the same time helping to meet deeper spiritual needs of connection to community and God?

This paper will examine distinctives of the Caring for Wounded Hearts Trauma Healing program, initially developed by SIL in Africa and now spread globally (materials have been translated into approximately 200 languages), including Canada through the Canadian Bible Society in the Classic (literacy-based) format. We will briefly examine how diaspora populations are using this resource globally, including similarity and differences from the Canadian diaspora context. Seeking to become even more accessible to oral-dominant cultures, SIL developed the Story-Based Caring for Wounded Hearts program with a greater emphasis on storytelling, oral retelling, and community-led discussion—with the same mental health activities and practices (e.g., arts) that make the Classic so effective. Trained Story-based facilitators access context-specific story-sets and activities from—6+ essential Bible stories and modern-day refugee stories, plus optional lessons—up to 14 total.

We seek to describe preliminary results, benefits, formats, and opportunities for its use in a variety of Canadian diaspora ministry contexts. Preliminary research includes interviews with practitioners from this first year of engagement. We are also soliciting recommendations for further research, connections, and contexts to help guide our continuing research, practice, and promotion of this program in the diaspora contexts of Canada.



Ramon & Deborah Paila

Deborah Hayhoe Padilla (Master of Biblical Exegesis and Linguistics, Dallas Theological Seminary; Master of Linguistics, University of Toronto) and Ramon Padilla (Master of Biblical Exegesis and Linguistics, Dallas Theological Seminary) served for ten years with SIL in Mexico on a Bible translation team before moving their family (back) to Toronto in 2020. They began their collaboration here as part of the diaspora team at Outreach Canada in 2021, bringing to bear their experience and education in Scripture Engagement methods under SIL, in their roles of Collaboration and Research. They seek to join and serve those at the forefront of ministry to refugees in Canada, seeking bridges for them to be able to find deep connection with God and each other, including collaboration with other Scripture Access tools such as Biblical Story-weaving, Digital Access to multi-language Scriptures, and oral minority language and demographic research towards Bible Engagement among the diaspora.



Missiological Constants in the Shifting Context of Digital Space: Constructing a “Local” Theology of Mission in Digital Frontiers

There are rapid changes in the digital realm that have created new frontiers of missiology that are in urgent need of intentional theological inquiry. With the growth of social media platforms, virtual reality, the gaming industry, and artificial intelligence, the frontiers for missiological engagement in digital space has greatly expanded over the past decade. This paper will address how millennials, generation z, and generation alpha are engaging in new frontiers of missiology in the digital world and what this means for the academy and for churches. Narratives from this generation will be critically engaged with ideas on constructing local theologies by Robert Schreiter and the theology of mission outlined by Stephen Bevans and Robert Schroeder to observe how the constants of the mission of God are being integrated into this shifting digital context.



Sarah Han

The Rev. Dr. Sarah Han is an ordained minister/church planter, wife to a church-planter catalyst/ordained minister, mom to three rambunctious kids, Assistant Professor of Pastoral Ministry at Tyndale Seminary and Director of the Tyndale Centre for Pastoral Imagination. 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. Sarah is a Korean-Chinese-Canadian third-culture pastor's kid turned missionary's kid and much of her formative theology was shaped on the mission field abroad. She is a foodie and loves to hike and she and her family live in rural Ontario amongst trees and chickens.



Adonis Stella

Saved during a Summer VBS, Adonis has always had a passion for Children's Ministry. He has a MDiv in Family and Youth Ministry from Tyndale Seminary. His favorite Bible verse is John 3:30. He and his wife desire to live missional lives wherever God leads them. Some of his leisure activities are reading, exercising, and spending time with family.

Intergenerational Faith Transmission In Flourishing Churches: “New Frontier” in Doing Next-Generation Mission in Canada?

Intergenerational faith transmission can be considered a “new frontier” in doing next-generation mission in Canada—in the sense of paving the way toward equipping the young people for mission and ministry. The urgency to engage in such faith transmission is highlighted by the declining participation or presence of youth and young adults from the churches they were familiar with in their childhood years. Such exodus has been raised and addressed in recent Canada-wide research studies (e.g., “Hemorrhaging Faith,” “Renegotiating Faith,” and “Parenting Faith,” spearheaded by the Evangelical Fellowship of Canada and other partners).

In light of this sobering reality regarding next-generation mission and its implications to the future of Christianity in Canada, this paper presents biblical and theological reflections that argue for the need for congregations to engage in intentional intergenerational faith transmission. To illustrate what this looks like, the paper will explore the experience of four churches in the Greater Toronto Area that seek to address the opportunities and challenges of faith transmission in their local church contexts. This field research was conducted by the Tyndale Intercultural Ministry Centre as part of a study conducted by the Flourishing Congregations Institute.



Narry Santos

Narry F. Santos is Associate 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.



Mark Chapman

Dr. Chapman is the Director of the Doctor of Ministry Program and a Professor of Research Methods at Tyndale University. Dr. Chapman serves as the lead researcher for the Tyndale Intercultural Ministry Centre and book review editor of *Religious Studies and Theology*. His research has focused on flourishing congregations, multivocational ministry, religion and immigration, projects related to new Canadians who are starting churches, and the relationship between faith communities and the settlement sector. He is married and has three adult sons. He plays an active role at Hazelglen Alliance Church in Kitchener-Waterloo, ON.

A Model of Integrated Discipleship: A Proposal for Assembly, Agency, and Academy's Partnership in Equipping Professionals for Cross-Cultural Life

Globalization has many positive aspects but can lead to increasing anti-West, anti-Christian, and nationalistic attitudes which make it difficult for Western Christians to live and serve as traditional missionaries in many countries. At the same time, ease of travel and communication allow people with professional education and skills to work anywhere; this is an opportunity for Christians to live and work and be a dynamic witness to Jesus in urban centers and marketplaces, the Agora, even in those very countries that refuse missionaries. An increasing number of Christians, not wanting to serve as traditional, donor-supported missionaries, are taking advantage of these professional opportunities that globalization offers. Many are also inquiring with mission agencies for assistance.

The author investigated, through interviews with mission agency leaders in Canada, two key perspectives: First, the professionals' readiness for cross-cultural, Christian witness in the Agora; Second, the roles that the Agency, Assembly, and Academy might have in equipping the professionals for that witness. There are two primary domains in which professionals need a level of maturity: spirituality and missiology. Two means of developing this maturity are experience and discipleship. Experience is needed in their professional field, cross-cultural interaction, and Christian ministry; discipleship is needed to integrate good theology into one's life, work, and ministry.

This paper proposes a model for multi-faceted experience and integrated discipleship that moves professionals from self-awareness to Christ-like wholeness, and from cultural awareness to wise missiology. It summarizes roles for the Assembly, Agency, and Academy in general, and proposes specific action for Heritage Theological Seminary, in Cambridge, Ontario.



Franklin A. Vander Meulen

Frank & Eleanor served nineteen years with Ethnos Canada, two in Panama and then in administration and leadership in the Canadian office. In 2011 they ventured out by faith again and moved to Cambridge where Frank studied full time at Heritage. After graduating with a Master of Divinity in 2014, Frank was invited to join the faculty to teach missions and intercultural studies. In 2023 Frank graduated from Trinity Evangelical Divinity School (TEDS, Chicago) with a Doctor of Ministry degree.

Frank's heart for ministry at Heritage is four-fold: 1) To help all students catch the vision for how their life and ministry fits in with the Lord's eternal and global mission; 2) To equip students in the Intercultural Studies program for cross-cultural gospel ministry; 3) To encourage all students in their personal relationship with the Lord; 4) To enable Heritage to bless the many Canadian churches and mission agencies with whom we labour together in God's mission.

Frank has been happily married to Eleanor since 1991 (which is when they married!) and they have three children, Jared (& Sara, and son), Scott (& Megan), and Sophia (engaged to Seth). Their favourite family memories are of camping and cross-country road trips.

The Frontier of Simplicity: Small Congregations as Missional Laboratories for the 21st Century

As we think about missiology in the 21st century, we can be overwhelmed by the task of reaching a world of fast-paced change, technological development, and gigantic global problems. In response, pastors and mission leaders are tempted to look for solutions that quickly become over-complicated. This paper argues for us to engage with “the frontier of simplicity.” In the desire for sustainability and survival, people all around the globe are invited to consider simplicity in many areas of life: health, food, clothing, interior design and developing routines. Why not consider simplicity through the lens of small and flourishing congregations and the value of building relationships? Small congregations offer the advantage of focusing on relationships rather than programs. The frontier of simplicity in mission invites us to focus on one another rather than on seeking numbers. We discover that small congregations are well placed to care, to learn to listen, ask good questions, share our stories, meet one another’s needs, and welcome those who may have felt that the church was not interested (in them or in their stories). Instead of feeling inadequate for not being large churches, small congregations can be reminded of their value in the Canadian context and be encouraged to live out the values of God’s redemptive reign. In short, the frontier of simplicity reminds us of the importance of loving God and loving our neighbour so that together we might discover that the good news of Jesus, is, in fact, truly good news for the world. Small churches know that relationships require time, invite humility, and encourage reliance upon the Holy Spirit, but the results are world changing. It really is that simple!



Marilyn Draper

Rev. Dr. Marilyn Draper is Associate 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.

The “New” Comparative Theology as a New Frontier in Interreligious Engagement and Christian Witness: An Evangelical Perspective on Christian-Muslim Engagement

In the recently published Oxford Handbook of Mission Studies (2022) the editors name, among other trends, the persistence of other religions and the consequent need for robust interreligious engagement as a cutting-edge topic in missiology. The data indicate that the Christian population vis-à-vis world population has changed little since 1910 – the year of the Edinburgh World Missionary Conference – holding at roughly one-third of the world population (Zurlo & Johnson, 2022). This has rightfully dampened the triumphalist tone of the World Missionary Conference’s motto, “The evangelization of the world in this generation!” Moreover, globalization and migration have brought the religious “Other” into closer proximity to Global North Christians than ever before; the new frontier of interreligious engagement thus lies no longer on a distant “mission field” but within our own neighbourhoods. Therefore, the desire to engage robustly with other religions remains of central missiological significance, even as fresh approaches are needed.

In this paper, I present the “New” Comparative Theology (CT) as one such approach to interreligious engagement that includes dialogue and diapraxis while refining Christian witness among the religions. I situate CT within its history of missionary contextualization – from the theologians of Christianity’s earliest centuries to exemplars like Matteo Ricci and E. Stanley Jones – and its theological development through Vatican II, before presenting a particularly Evangelical approach to the practice of CT in the spirit of Lesslie Newbigin and as exemplified by Pentecostal theologian-missiologist, Amos Yong. I anchor this exploration in my own work in Christian-Muslim engagement and contrast the New CT with previous trends in Christian witness to Muslims, such as “power encounter,” and argue how an Evangelical CT allows Christians to engage and witness to Muslims (among other religionists) constructively in the current, religiously plural, climate.



Alexander Lee

Alex S. Lee is a second-generation Cantonese Canadian in his second year of pursuing a Ph.D. in Intercultural Studies at Fuller Theological Seminary. His doctoral project focuses on conducting a comparative theology of ritual worship within Anglican Christian and Sunni Muslim contexts in the GTA. To do this, he is developing a practice of ritual guesting that is at once discerning and yet vulnerable, rooted in a theology of the Holy Spirit’s work in the world. Two years ago, Alex and his family returned to Canada after a decade of living in Turkey, where he engaged in campus ministry and served as a pastor for a small house church comprising local and expat believers and friends. Before his time in Turkey, Alex had a similar role in Kyrgyzstan for over four years, and he also spent a year in China. He holds a BA in English Literature from Cornell University, and during his years overseas, Alex completed his MDiv through Fuller. Last year, Alex began collaborating with the Tyndale Intercultural Ministries Centre on some teaching and consulting projects. He resides in Markham with his wife Vanessa and their two lovely children.

Developing Intercultural Competence in New Canadian Church Planters

The ongoing movement of people, especially those coming to Canada in search of a new home, brings a range of challenges and opportunities for the local church. Many of these New Canadian Church Planters (NCCPs) bring with them experience and passion for church planting and practice. They pioneer new ministries with a vision to reach not only to members of their linguistic and ethnic groups but also to the broader Canadian community. From 2016-2019, the TIM Centre gathered groups of New Canadian Church Planters across Canada to resource them for this ministry. This study explored Intercultural Development Inventory (IDI) results collected from this group of NCCPs to ascertain if IDI assessment, coaching and training impact their intercultural competence.

The initial review of the results suggests that this combination of learning experiences the NCCP engaged in may have contributed to an increase in intercultural competence and self-awareness in their intercultural development journey. The findings have practical implications for designing intercultural learning for diaspora leaders and church planters engaged in multicultural ministry.



Elsie Lo

As a part-time Assistant Intercultural Leadership Consultant, Elsie supports the research work and designs learning experiences at the TIM Centre. She has a Certificate in Intercultural Studies from UBC, is a certified English Language teacher (CELTA), and has an M.A. in Teaching English to Speakers of Other Languages. She is also a Qualified Administrator of the Intercultural Development Inventory (IDI[®]). For over 10 years, Elsie has trained and developed leaders in a variety of contexts including campus ministry, TESOL, and the local church, activating their love for life-long learning in the pursuit of a more just and reconciled world. At the heart of her work, Elsie is most passionate about co-creating spaces of belonging and authenticity.



Mark Chapman

Dr. Chapman is the Director of the Doctor of Ministry Program and a Professor of Research Methods at Tyndale University. Dr. Chapman serves as the lead researcher for the Tyndale Intercultural Ministry Centre and book review editor of Religious Studies and Theology. His research has focused on flourishing congregations, multivocational ministry, religion and immigration, projects related to new Canadians who are starting churches, and the relationship between faith communities and the settlement sector. He is married and has three adult sons. He plays an active role at Hazelglen Alliance Church in Kitchener-Waterloo, ON.

TRANSFORMATIONAL LEADERSHIP'S IMPACT ON THE FUTURE OF THE CHURCH AND THE NEXT GENERATION

Resources are abundant on leadership styles and how to successfully lead the Next Generation of young leaders. There has never been a time in history when pastors and ministry leaders have had unlimited access to this wealth of knowledge and understanding to mentor, coach and develop younger generations. Millennials, Gen Z and the emergence of Alpha Gen are the future of the world and, more importantly, the Church.

Decades of top-down, authoritarian and transactional leadership styles in the Church have contributed to a leadership crisis that has disengaged and discouraged these generations from entering vocational ministry. Ken Blanchard says, "Leadership is a process of influence." Numerous studies confirm that transformational leadership resonates with younger generations. Ministry leaders must take note of crucial research to reorient this leadership style within their culture and management practices. If secular organizations recognize that change is essential, the Church must make it even a higher priority.

The Church is also facing the most significant generational gap it has ever experienced, along with declining, plateauing, and aging congregations. George Barna states, "The industry of ministry leaders is aging. And that's a problem because without a sufficient supply of younger leaders advocating for the Gospel and for meaningful intergenerational relationship in Christ, the Church will struggle to raise enough leaders and future disciples." The shortage of Next Gen leaders is being felt among many denominations and within Christian educational circles.

The Church's future is at stake, and there is a window of opportunity for current ministry leaders to embrace transformational leadership to strengthen the present and build for the future.



Jason Persaud

Jason is a Senior Advisor/Envision Team Lead with Alpha Canada, a global evangelism organization. He has the privilege to serve Pastors and churches exploring the Alpha course in cities across Canada. He has been in ministry for over 30 years, serving as a pastor, home missionary and ministry leader.

He is also the Co-Founder and Executive Director of two ministries. The first is The Culture Changers, a ministry that creates social media content on cultural issues to engage the Next Generation, with a following of over 189,000 on TikTok, Instagram, and Facebook combined. Secondly, The Urban Leadership Network, a new ministry initiative of The Culture Changers. The ULN is a relational, resourcing and equipping network for ethnic churches focusing on bi-vocational pastors and leaders.

We Repent from Valuing Talent Above Christ-like Character”: The Failures of Celebrity Male Ministry Leaders and Reconciliation as a Missiological Strategy

One of the new frontiers in missiology in the West will have to be a re-definition of the meaning of leadership and more specifically male leadership, and this ties into a previous EMS conference around the theme of reconciliation.

My recent book *The Subversive Evangelical: The Ironic Charisma of an Irreligious Megachurch* (McGill-Queen 2019) investigated the concept of charismatic leadership, with focus on a case study of the centralization of leadership around one celebrity male. Tragically, the specific leader examined in the book has since fallen from grace and faces charges of sexual assault, and this scenario has been playing out in a pattern since the #MeToo and #Churchtoo movements.

This paper will draw from the manuscript of my co-authored book with Angela Bick *God Undone: Testimonies of The Quiet Deconstruction of Faith in Canada* (forthcoming 2024 New Leaf Press) which reflects on some of these scandals as they have led to the undermining of the church’s mission. Reconciliation, while a contentious frame for clergy abuse, retains some strong Biblical support, and calls the church to repent, re-evaluate, and re-direct its missiological paradigms to listen to the voices of survivors, “turn on all the lights” and restructure its ecclesiology. To be clear, these failures are not just matters of individual pathology, but of collective enchantment with the idols of celebrity, scale, and marketing.

This paper will show that the language of “new frontier” may itself require a deconstruction, as the frontier metaphor and its settler assumptions of unknown territory, danger, and taming need examination as well. The paper will end with possibilities for a de-centralized, anti-celebrity, non-toxic notion of masculinity and missional leadership that leans towards reconciliation with those wounded by such failures and yet, in a spirit of a second naivete, still celebrates the role of the church in the *missio Dei* in the West and beyond.



Peter Schuurman

Peter Schuurman (PhD Waterloo Religious Studies) is executive director of Global Scholars Canada and adjunct faculty at Redeemer University (theology). His recent book *The Subversive Evangelical* (McGill-Queens) will have a co-authored sequel this year *Faith on Thin Ice: The Quiet Deconstruction of Christianity in Canada* (New Leaf Press). He lives in Guelph with his family.

The Local Church addressing Poverty: Emerging Frontiers in Mission Theology and Practice

In our globalized Canadian society, the issue of poverty has come uniquely to the forefront of missiological concern. This issue presents an emerging missiological frontier for urban congregations including within the city of Toronto. This paper explores findings from grounded theory research conducted between 2018-2019 at three evangelical churches in Toronto, each confronting poverty in their diverse contexts. Two central theological themes that emerged in the research were dialogue (which includes mutuality, vulnerability, and viewing the other as subject) and transformation (addressing brokenness and restoring the dignity of the human person). These topics will be engaged with reference to emerging themes in mission theology, including the shift toward a more holistic and integrated understanding of mission. Mission practices in the three congregations will be explored for how they exemplify and extend existing paradigms of mission practice and theology.



Ryan Seow

Ryan Seow is a PhD candidate in intercultural studies at Fuller Seminary, while also serving as a sessional instructor in missology at Tyndale Seminary. His research interests include studying how local churches engage in mission in their contexts, and his passion is to see churches and community organizations working together to address issues of poverty whether local or abroad. He is currently the mission pastor at Toronto Lifespring Christian Fellowship, a second generation Southeast Asian immigrant church in Willowdale.