



**COMMUNICATION(S)  
AND MISSION**

## **2021 Canadian Regional Meeting**

April 16, 2021, 11 AM–5 PM (ET)

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).



## “Communication(s) and Mission”

### Program & Schedule

<u>Time</u>	<u>Program</u>	<u>Participant/s</u>
11:00 AM - 12:30 PM	Welcome/Introduction, Plenary Presentation # 1, Q&A, Breakout Rooms	Narry Santos Jeff Christopherson
12:30 -12:55 PM	Break	
1:00 -1:50 PM	Paper Presentation #1 & Q&A	7 Paper Presentations <b>(Choose 1)</b>
	<u>Missional Homiletics &amp; Communication Track</u> “Medium is the Message” (Draper)	
	<u>Arts &amp; Digital Communication Track</u> “Understanding Arts as Language” (Gieck)	
	<u>Bible and Exegesis &amp; Communication Track</u> “Echoes in Canon” (Chan)	
	<u>Gospel, Unity, &amp; the Local Church Track</u> “Body Tells the Tale” (Wagler)	
	<u>Mission &amp; Transcultural Communication Track</u> “Communicating the Gospel Transculturally” (Remigio)	
	<u>Peace &amp; Reconciliation Track</u> “Peace-building Communication Strategies” (C. Reimer)	
	<u>Canadian Multivocation Ministry Project Track</u> “What Can We Learn?” (Watson & Chapman)	
1:50 - 2:10 PM	Break	
2:15 - 3:10 PM	Paper Presentation #2 & Q&A	7 Paper Presentations <b>(Choose 1)</b>
	<u>Missional Homiletics &amp; Communication Track</u> “Christians by our Scars” (van Koh)	
	<u>Arts &amp; Digital Communication Track</u> “Discipleship at the Rise of Digital Movement” (Yan)	
	<u>Bible and Exegesis &amp; Communication Track</u> “Everything in Jesus” (Butler)	



## “Communication(s) and Mission”

### Program & Schedule

<u>Time</u>	<u>Program</u>	<u>Participant/s</u>
2:15 - 3:10 PM	Paper Presentation #2 & Q&A (Cont'd)  <u>Gospel, Unity, &amp; the Local Church Track</u> “Missional Efficacy and Unity of the Church” (Mix)  <u>Mission &amp; Transcultural Communication Track</u> “Balancing Religious and Knowledge Economy” (Ndukwe)  <u>Peace &amp; Reconciliation Track</u> “Mission as Reconciliation through Singing” (J. Reimer & Boehm)  <u>Canadian Multivocation Ministry Project Track</u> “Training Implications” (Chapman & Watson)	7 Paper Presentations
3:10 - 3:25 PM	Break	
3:30 - 4:55 PM	Plenary Presentation #2 Introduction, Presentation, Q&A, Breakout Rooms	Sherman Lau Claudia Rossetto
4:55 - 5:00 PM	Closing / Announcements for 2022	Narry Santos

# Plenary Speakers



## **JEFF CHRISTOPHERSON (AGENCY)**

“Missional Communication within the Canadian Context of Secularity”

Jeff Christopherson is the Executive Director of Church Planting Canada, the co-founder and missiologist of Send Institute, a Multiplying Church Catalyst for the Canadian National Baptist Conference, a weekly columnist for the Christianity Today Missio Mondays, a co-vocational pastor at The Sanctuary. His most recent book is entitled *Venal Dogmata: A Parable of the Future Church*.



## **CLAUDIA ROSSETTO (ACADEMY)**

“Words Matter: Towards the Development of Fresh Language for Evangelism in a COVID World Suffering from Social Isolation”

Claudia Merida Rossetto is chaplain at the Evergreen Baptist Housing and instructor at Columbia Bible College in British Columbia. She is originally from Bolivia where she worked for Food For The Hungry, a Relief and Development organization managing the department of information technology. She holds an MA from Regent College and a DMin from Carey Theological College. She is passionate about evangelism and missionary discipleship as Jesus' good news to the lethal impact of social isolation in the world. She has been deeply shaped by her church that is aware of the colonial memory, is active in social justice, and aims to extend radical hospitality.

# Tracks

## Missional Homiletics & Communication

“The Medium is the Message: Communication and Mission” (Marilyn Draper)

“They Will Know We Are Christians By Our Scars: The Preacher’s Body in Pauline Missiology” (Stuart van Koh, pseudonym)

## Arts & Digital Communication

“Understanding Arts as Language” (Lorn Gieck)

“Reframing Discipleship at the Rise of Digital Movement: How Virtual Experience Can Accelerate the Ministry for Personal Growth” (Philip Yan)

## Bible and Exegesis & Communication

“Hearing Echoes in Canon and on Turtle Island: The Isaianic Discourse, Matthew, and Contextualization Considerations for the Witnessing Community” (Xenia Chan)

“Everything in Jesus: Pentecostalism, Patristic Exegesis, and Mission in the Postmodern Era” (Geoffrey Butler)

## Gospel, Unity, & the Local Church

“The Body Tells the Tale – Communicating the Gospel Through the Reconciled Local Church” (Phil Wagler)

“The Correlation of Missional Efficacy and the Unity of the Church” (Clint Mix)

## Mission & Transcultural Communication

“Communicating the Gospel Transculturally in Pluralistic, Post-Modern and Post-Pandemic Contexts: Some Challenges and Imperatives for Christian Missiology and Apologetics” (Amador A. Remigio)

“Balancing the Religious and Knowledge Economy of Kenya, Nigeria, and Congo (both countries) with that of Korea, Japan and Singapore without Further Exploitations or Manipulations” (Paul Ndukwe)

## Peace & Reconciliation

“Applying Peacebuilding Communication Strategies in Mission Activities” (Cornelia Reimer)

“Mission as Reconciliation through Singing” (Johannes Reimer and Manuel Boehm)

## Canadian Multivocation Ministry Project

“Canadian Multivocational Ministry Project: What Did We Learn?” (James Watson and Mark Chapman)

“Canadian Multivocational Ministry Project: Training Implications” (Mark Chapman and James Watson)

# “The Medium is the Message: Communication and Mission”

Marilyn Draper

In 1964, Marshall McLuhan introduced “the medium is the message.” By this phrase, he highlighted the Western tendency to focus on the content of the message and miss the character of the medium. In light of our pandemic experience, now is a good time for the Western church to pay heed to McLuhan’s insight as we reflect upon communication and mission.

McLuhan suggested that each new medium provides an opportunity for us to look for unanticipated outcomes. We understand the message based upon the impact that the medium has upon us. The medium changes the way that we behave and because we behave differently, it also changes the way that we think. Or the medium changes the way that we think and this in turn changes the way that we behave.

What does this mean for the church? During the pandemic, we have been using a variety of media to communicate, to proclaim the gospel, to join in worship services. This paper looks not at whether it is “good” to use Zoom or YouTube or some other form of LiveStream for the purposes of worship and mission, for these are simply the media, or tools, at our disposal. Our goal is not to change the tools, but to encourage us to pay attention to how we are being changed and formed by the tools.

In the midst of the pandemic, the church is invited to pay attention, to listen, to discern, and to participate. When we pay attention, the tools can spark our imagination about God’s creativity. When we listen, we can expand our communication partners to discover the needs of a hurting world caught in lament. When we discern, we glean from the wisdom of the diaspora and glimpse emergences of God’s kingdom. When we are available, we are free to respond to God in worship and participate in God’s mission. In this way, we discover that it is not the internet tools but the church itself, formed in Christ that becomes the medium by which the message of the gospel of Jesus is lived and proclaimed.



## 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.

# “They Will Know We Are Christians By Our Scars: The Preacher’s Body in Pauline Missiology”

Stuart van Koh (pseudonym)

When homileticians refer to the preacher’s body, emphasis is paid almost exclusively on body language—eye contact, facial expressions, posture, mannerisms, gesticulations. Likewise, missiologists rarely address the missionary’s body in discussions on mission strategy and methodology, except as it pertains to personal health, clothing choices, and cultural sensitivity. The neglect in these disciplines is all the more striking, given the embodied nature of Jesus, the Son of God. Not only are the crucifixion and resurrection of Jesus central to the Christian faith, the gospel of the kingdom is literally carried and proclaimed by human bodies who long for their own eventual bodily resurrection; and as media ecologist Marshall McLuhan argued, the medium is the message. Yet the role of the proclaimer’s body in mission strategy and effectiveness is rarely examined. This paper contributes to the growing field of missional homiletics by exploring the role of the preacher’s body in Pauline missiology, with special attention to the Apostle’s Corinthian correspondence. Through close readings of the relevant texts, I argue that Paul’s frequent references to his own bodily sufferings offer a paradigmatic model for the church, which, in its contemporary Western form, has largely ignored this significant mission strategy, leading to deviant praxis, from idolatries of the body to eliciting disbelief among non-Christians. As G. Campbell Morgan, the British pastor of London’s Westminster Chapel, noted over one hundred years ago, the unbelieving world is saying to preachers and missionaries what Thomas said to the other disciples: “Unless I see in your hands the print of the nails I will not believe.”



## STUART VAN KOH

Dr. Stuart van Koh (pseudonym) serves with SIM Canada and as a local church pastor. He currently lives with his family in Toronto.



# “Understanding Arts as Language”

Lorn Gieck

The Evangelical Church is often understood as a people of “the book”. Scripture is the key foundation of the Evangelical identity. However, the Bible has had a longstanding companion volume in the hymn book. Generations past have demonstrated an intuitive sense of aesthetics as a key component in expressing and learning the practices of Christian faith. Yet there has always been an uncomfortable tension between these two books in the life and experience of the church. The arts tend to be employed as subservient to either utilitarian or decorative purposes. Unfortunately, this diminishes arts’ full range of effectiveness to bear and transmit meaning. I would like to argue that the issue is not one of pragmatics, but rather an issue of language. What is at issue here is a loss in the contemporary Evangelical church of understanding the arts as a unique and diverse complex of language. This article will present an understanding of arts as language capable of communicating meaning as well as give some direction in recovering our aesthetic sensibilities particularly through the role of the local artist. Just as everyone is on some level a theologian, everyone is aesthetic, and thus an artist. The evangelical church will need aesthetic skills in communicating with the diversity of cultures, subcultures, languages, and dialects increasingly presented in a postmodern world.



## LORN GIECK

Dr. Lorn Gieck is the director of the Fine Arts department at Millar College of the Bible’s Pambrun Campus. Lorn has 15 years in pastoral ministry experience in Saskatchewan, Canada, and has given leadership to worship ministries, spiritual care and church administration. He joined the Millar staff in 2015 and has found great pleasure in training and discipling students. He teaches in the areas of music as well as worship practice, worship theology, and how technology is used in worship. While Lorn loves music, his passionate desire is to see the church worship faithfully and biblically. Lorn is a multi-instrumentalist who loves to lead worship and continues to serve in church services and other special events. He travels frequently with college music ministry teams and teaches worship team clinics in the local church. Lorn is married to Janet and they have three teen children.”

# “Reframing Discipleship at the Rise of Digital Movement: How Virtual Experience Can Accelerate the Ministry for Personal Growth”

Philip Yan

The global pandemic in 2020 propelled church ministries into a new era with a wake-up call – how to build up the church community digitally in connecting, growing, and serving while observing physical distancing. Our lifestyle has drastically changed, and the uncomfortable shift in church experience poses a significant challenge to church leadership. What does shepherding look like in a global crisis that sends waves of fear, anxiety, health threat, deaths, loneliness, conflicts, financial insecurity, and even racial tension? How can the church carry out discipleship ministry anytime, anywhere in the 21st century? This paper addresses an emerging perspective of local church, examines the core of the call to discipleship, and reflects on how we need to reframe the traditional leadership mindset in the new normal. The model of discipleship ministry needs to go beyond a set program while maintaining personable and customizable. We need to nurture new ways in engagement for spiritual growth. The focus is on a new digital-ready ministry framework and a recommendation on three different pathways for discipleship ministry: (1) the Nurturing Pathway, (2) the Engagement Pathway, and (3) the Ambassador Pathway.



## PHILIP YAN

Philip Yan is founder of GenesisXD Inc., whose speciality is to use design thinking to help non-profits, associations and churches to build community 24/7 through mobile app.

While studying at Tyndale (formerly OTS) after OCADU, it became clear that he's called to serve as a designer. Over the years Philip's storytelling through creatives keeps evolving with his increasing engagement in social innovation and young adults ministry.

Twice a social entrepreneur, Philip led his company to cofound social enterprises that would employ persons with barriers to employment – a recycling company, Red Propeller and an online coffee business, KLINK® Coffee. These journeys helped him better understand how businesses, be they for-profits or non-profits, can be redemptive.

# “Hearing Echoes in Canon and on Turtle Island: The Isaianic Discourse, Matthew, and Contextualization Considerations for the Witnessing Community”

Xenia Chan

This paper will examine Matthew 3:1-12 and its use of the Isaianic discourse, proposing Matthew’s use of the Isaianic discourse as a model for missiology on Turtle Island. Briefly discussing methodology (including an overview of the use of Matthew in missiology), this paper will then turn to Isaiah 40 within the Isaianic discourse. Following, Matthew 3 will be discussed along with the author’s appropriation of the Isaianic discourse. Finally, we will discuss how Matthew’s appropriation--or echoes--might be contextualised for our current context on Turtle Island.

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## **XENIA 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.

# “Everything in Jesus: Pentecostalism, Patristic Exegesis, and Mission in the Postmodern Era”

Geoffrey Butler

Despite its frequent claim to the apostolic label, Pentecostalism’s engagement with the Church Fathers – including their exegesis of Scripture – has, unfortunately, remained limited. While many have noted exegetical similarities between early Pentecostals and their fundamentalist counterparts, numerous contemporary scholars have argued that their movement displays rank incompatibility with the assumptions that drive a fundamentalist approach toward the biblical text. Some have gone so far as to label it a postmodern movement, while others decry the influence of dispensational hermeneutics within Pentecostal circles. It has been proposed that Pentecostals should engage postmodern hermeneutics to construct a distinctly Pentecostal approach to Scripture – one more faithful to the ethos of their tradition – to communicate the gospel to a younger generation whose worldview is no longer dominated by rationalism. But engagement with premodern exegesis has yet to be given the attention that it deserves, despite its enormous potential to provide a theologically robust alternative to modern critical approaches.

Therefore, this paper will explore the possibility of allowing patristic exegesis to inform a Pentecostal approach to biblical interpretation, arguing that, since neither is inherently beholden to the assumptions that underly the modern historical-critical approach, they are well positioned to serve as dialogue partners. It will argue that several core values of Pentecostal spirituality – the centrality of Jesus Christ, the role of community in spiritual formation, and the power of Scripture to shape one’s life – are shared by patristic exegetes. Finally, it will outline the missiological benefits this approach may present. In a society increasingly driven by postmodern assumptions, particularly among youth, an approach grounded in the role of community and a personal experience of the living God would serve the church well as it seeks to disciple its own members through theologically rich preaching and communicate the gospel message to the next generation.



## **GEOFFREY BUTLER**

Geoffrey Butler is a current PhD Student 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 and a member of Bethel Pentecostal Tabernacle in Laurenceton, Newfoundland and Labrador.

# “The Body Tells the Tale – Communicating the Gospel Through the Reconciled Local Church”

Phil Wagler

A human body tells a tale. Unhealthy habits, past trauma and lack of personal care communicate something to the world around us. Our bodies reveal whether we are whole or not.

The local church is the expression and presence of the body of Christ. Have we considered deeply enough what tale the body tells? The New Testament contends for a reconciled local church where habits, trauma, practices of self-care are taken seriously precisely because reconciled church health is crucial for the integral and credible communication of the gospel in the world. This is even more important the more local the church is, for it is in our local context where people see Christians and experience the body of Christ.

In this paper we will explore both the biblical themes pointing to the importance of healthy, reconciled local church life for the communication of the Gospel and to practices and postures necessary to help the body tell the tale of the Good News of the Kingdom of God.



## PHIL WAGLER

Phil Wagler is lead pastor a Network Coordinator of the World Evangelical Alliance's Peace and Reconciliation Network and lead pastor of Kelowna Gospel Fellowship Church, Kelowna, BC. Phil has served in pastoral, Bible College, and mission agency ministry since 1996 and is the author of a number of missional columns and articles as well as the book, Kingdom Culture. He is a graduate of Emmanuel Bible College, Tyndale Seminary and the Arrow Leadership Program.

# “The Correlation of Missional Efficacy and the Unity of the Church”

Clint Mix

Most often, in evangelical circles, we say that our mandate is (what we, not Scripture, have termed) “The Great Commission.” The rationale for this narrow focus is that these were ostensibly the last words of Jesus to his followers.

While attention must be given to these last words and the implications this paper will focus on what is arguably the last recorded corporate prayer of Jesus before his death on the cross. In the same way that Jesus last words need our attention, so too, does Jesus last prayer with disciples need our attention and exploration.

In John 17:20-23 Jesus prays that if the church would mirror the unity of the Trinitarian relationship it would result in an undeniable apologetic for and advancement of the gospel message.

This paper will explore the cause of disunity in the past, the call for unity from Scripture, the missiological implications of unity, how to deal with the challenging theological differences, how to deal with challenging interpersonal disunity and call for the church to demonstrate unity as a sign of God’s reign on earth as the basis for future mission.



## CLINT MIX

Rev. Dr. Clint Mix, Director of Field Engagement and Support for the Western Canadian District of the C&MA and Adjunct Professor at Ambrose and Tyndale Seminaries

# “Communicating the Gospel Transculturally in Pluralistic, Post-Modern and Post-Pandemic Contexts: Some Challenges and Imperatives for Christian Missiology and Apologetics”

Amador A. Remigio

A brief historical background and overview of the central and integral role of communications in Christian evangelism and missions will be provided. Also, a broad-sweep survey of historico-phenomenological realities that have characterized the communication of the Christian Gospel message across cultures in the constantly shifting contexts of Christian missions and apologetics will be undertaken.

From such historical survey, the viability and efficacy of previous and current communications approaches and methodologies in Christian Gospel proclamation will be assessed. Such survey and assessment will then focus on the theological conundrum: How do we then respond to the missiological and apologetic challenge of effectively communicating the Gospel transculturally in a pluralistic, post-modern and post-pandemic culture and society?

Some preliminary research findings and insights derived from the survey and assessment of past and current experiences of the role of communications vis-à-vis the Gospel will be shared while considering possible and probable future implications and imperatives for Christian missiology and apologetics. This research initiative will focus on how interrogating past and current empirical realities attendant to the role of communications in Gospel proclamation can result in adaptively and creatively communicating the Gospel transculturally in a world that has been irrevocably changed by pluralism, post-modernism and post-pandemic constraints, realities and opportunities.



## AMADOR REMIGIO

Amador “Jojo” Remigio first heard the gospel through the ministry of the State Varsity Christian Fellowship at the University of the Philippines, where he completed his bachelor’s (in political science and economics) and master’s (in management and labor relations) degrees. Subsequently, he received his M.Sc. in environmental policy and Ph.D. in geography, environmental science and sustainable development from the Imperial College of Science and Technology of the University of London, UK. He was a former research fellow at Simon Fraser University (Burnaby, BC) and a faculty member of Trinity Western University (Langley, BC) and Fraser Valley University (Abbotsford, BC).

He had his theological training from the Christian and Missionary Alliance Canada’s Ambrose University College in Calgary, Canada. He has been active in training Christian leaders and workers in the Middle East for the Filipino Diaspora Network in the Persian Gulf (as a SEND Canada missions worker in the Middle East covering Saudi Arabia, Kuwait, Bahrain, Qatar, Oman and the United Arab Emirates) in association with the Asian Theological Seminary where he served as an adjunct faculty member. Before joining SEND Canada, he also served as an ordained Christian & Missionary Alliance (Canada) pastor with New Life Alliance Church in North Vancouver (BC), the South Vancouver (BC) Community Church as well as the Immanuel Christian Reformed Church in Richmond, BC.

# “Balancing the Religious and Knowledge Economy of Kenya, Nigeria, and Congo (both countries) with that of Korea, Japan and Singapore without Further Exploitations or Manipulations”

Paul Ndukwe

Most of African nations today were colonized and subjected to the dictates and exploitation of masters just as Korea and Singapore were. They were engrained in their various religious inclinations and had the freedom to develop and transform themselves suppressed. They were made to develop an attitude of dependency.

Communication(s) is at the heartbeat of God's interaction with humanity. God has communicated with us by revealing Himself through:

1. His Creation (the Universe)
2. His Word (the Bible), becoming flesh as the Word (Emmanuel)
3. His Spirit empowering us with gifts and means of communication(s), enabling us to participate in His mission to others.

God created man (all human race, equal) in His image and likeness. He communicated this truth to us in His Word. He gave His Son as the redeemer of humanity; He availed His economic power to all without discrimination and sent the redeemed in Christ to the Jews and the Gentiles with the message of reconciliation.

Why do we still have an unbalanced economic (religious and industrial knowledge) scale in the mission fields that have had missionaries for over a hundred years. Why do we still have dependency mentality in many nations in Africa?

In this paper I would reflect on the formation of three countries in Africa (Kenya, Nigeria, and Congo) and two in Southeast Asia (Korea and Singapore). I would reflect on their various religious economy in comparison with their geographical locations, analyzing them in light of their knowledge economy. Finally, I would develop a balanced missiological contemporary, complimentary grassroot Biblical transformational economic knowledge that would enable African countries to emerge from dependency to interdependency.



## PAUL NDUKWE

Paul Ndukwe is an ordained minister, a consultant, member and an Ambassador with Geneva Institute for Leadership and Public Policy (GILPP) & United National Institute for Training and Research (UNITAR) and the International Executive Director of Link International Ministries, a Canadian based organization that is dedicated in church planting, raising servant leaders and helps in community sustainable development programs among the rural communities primarily in Africa.



# “Applying Peacebuilding Communication Strategies in Mission Activities”

Cornelia Reimer

Communicating ideas does not always come easy. This is especially true in a cross-cultural context as mission efforts often imply. History has revealed serious mistakes of Christian agencies promoting the Gospel in violent ways and thus impeding their goal to transform others' lives and cultures.

Only if we take a close look at the Trinity, at God's way to interact with people and to teach them something about His kingdom can we better intentionally apply a nonviolent style of communicating with people. This implies a caring attitude in the first place like a true Father in Heaven, a clear concept of Who we are promoting (even modelling) and toward which goal, a recipient-oriented style of communication, and some knowledge about the whole process and our related contexts.

Peacebuilding communication strategies then can greatly enhance our missional lives and agencies/churches while portraying Christ's love and sacrifice for all and the Holy Spirit's comforting guidance to holistic peace (shalom). Our language is coined by a desire to understand the Other, by questions rather than claims or debate, and by easing, positive statements that address needs rather than demands. At the same time, we should be made aware of our own cultural biases in order to overcome barriers in communication and to adapt communication styles flexibly. The Kingdom of God ultimately portrays glimpses of the heavenly realm, thus missionary efforts may well mirror godly (spiritual) behavior in words and deeds and promote human flourishing in all its components as God had it in mind, according to the Scriptures.



## CORNELIA REIMER

Cornelia Reimer (MA) is involved in Christian peacebuilding education and coaching/counselling programs within the international Peace & Reconciliation Network of the WEA. She is married to Prof. Johannes Reimer (Public Engagement director at the WEA), with whom she raised three children, and has worked as a freelance editor/translator and as a language teacher at a Christian high school in Germany.

# “Mission as Reconciliation through Singing”

Johannes Reimer and Manuel Boehm

Christian Mission is reconciliatory by its very nature. This mission encompasses being, deeds and words. In fact, everything the Church of God does in the world is aiming to promote the kingdom of God concentrating on the Mission of God. Means vary – the final aim stays.

One very effective means to promote God kingdom through the ages of history was singing. In fact, Christianity is a singing religion. No worship service, no evangelistic crusade happens without songs and music. The father of the European reformation, Martin Luther wrote popular songs to bring the gospel to his own people, as did the Methodists for their revivals and do the house churches in China today.

In this paper we will discuss the nature and technic of missionary communication through singing, concentrating on reconciliation as the heart of Christian mission.

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## JOHANNES REIMER

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.



## 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.

# “Canadian Multivocational Ministry Project: What Did We Learn?”

James Watson and Mark Chapman

Tentmaking, bivocational, and multivocational are all terms currently used to describe how people who are involved in congregational leadership and work outside the congregation can combine those worlds. With 40 interviews of tentmakers from across Canada, this recent study highlights a variety of issues. An overview of the findings from the research report with attention to the diversity of combinations of work experiences will set the stage for in depth discussion of ways in which leaders identify pragmatic and theological meaning in their multivocational ministry.

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## JAMES WATSON

James Watson has fifteen years experience supporting, training and coaching leaders starting or renewing churches in Canada - currently as Corps Health and Planting Consultant for The Salvation Army. His dissertation from Fuller Theological Seminary's School of Intercultural Studies focused on understanding neighbourhoods in international gateway cities such as Toronto. He teaches courses in church planting as well as the gospel and contemporary culture. He is co-chair of the 2018 Canadian Bivocational Ministry Project exploring how leaders can combine congregational leadership and other work.



## MARK CHAPMAN

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

# “Canadian Multivocational Ministry Project: Training Implications”

Mark Chapman and James Watson

What is involved in training tentmakers? This presentation identifies some tensions and transitions that are shaping the training needs of contemporary multivocational leaders using interview data from the Canadian Multivocational Ministry Project. In a changing and diverse society, direct participation in the secular workforce allows for insight, conversations, and relationships which might otherwise be missed. Appropriate training for multivocational leaders depends on gaining insight from their experience and imagining creative response.

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## MARK CHAPMAN

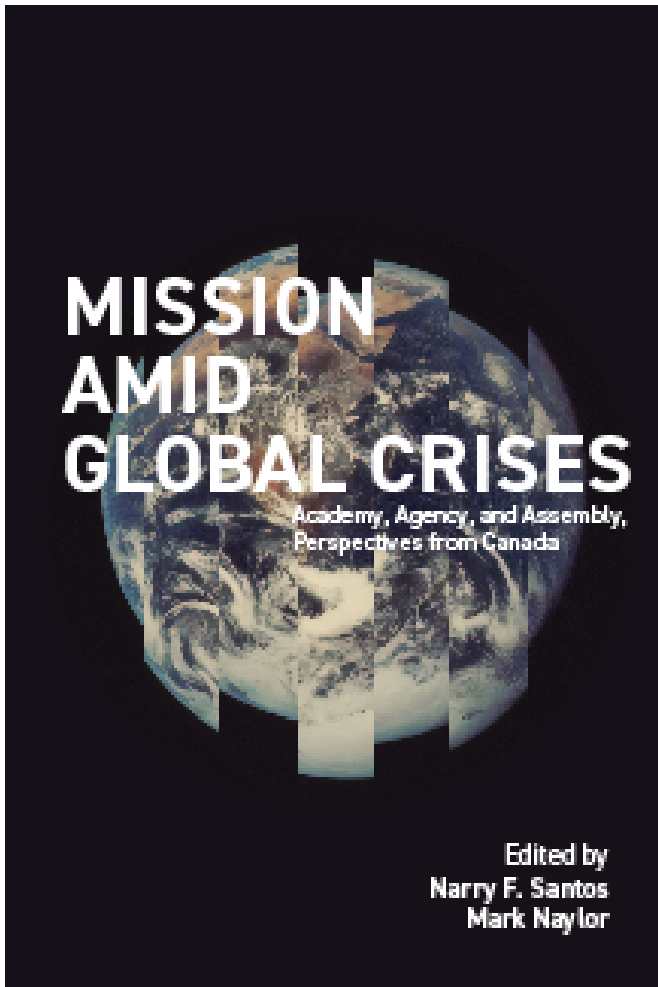
Dr. Mark Chapman is Director of the Doctor of Ministry Program at Associate Professor of Research Methods at Tyndale University College & Seminary. He is also the Lead Researcher for the Tyndale Intercultural Ministry (TIM) Centre. His current research explores the experiences of newcomers to Canada.



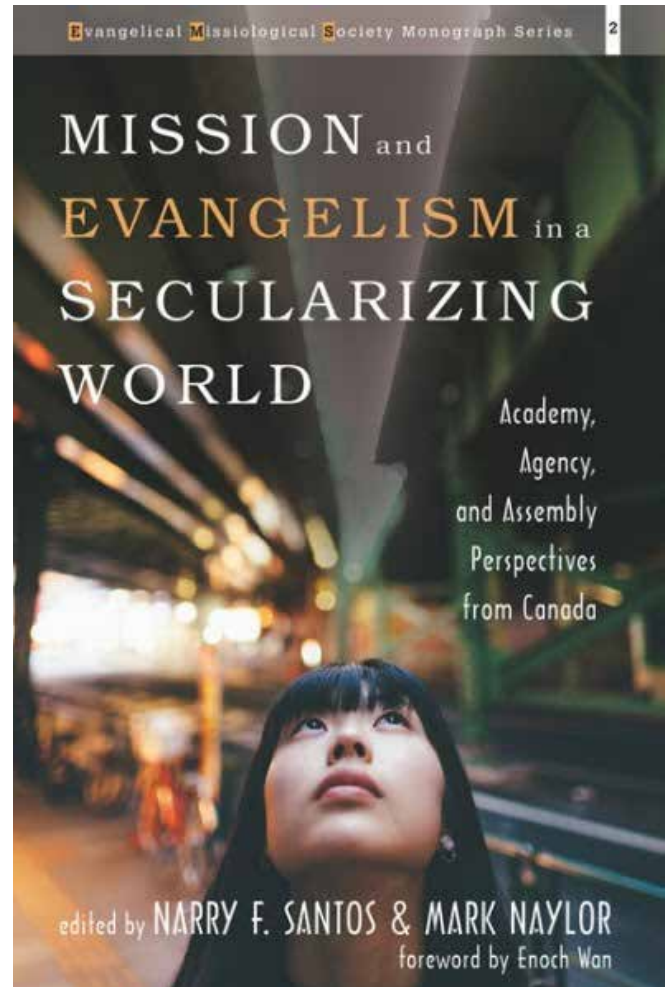
## JAMES WATSON

James Watson has fifteen years experience supporting, training and coaching leaders starting or renewing churches in Canada - currently as Corps Health and Planting Consultant for The Salvation Army. His dissertation from Fuller Theological Seminary's School of Intercultural Studies focused on understanding neighbourhoods in international gateway cities such as Toronto. He teaches courses in church planting as well as the gospel and contemporary culture. He is co-chair of the 2018 Canadian Bivocational Ministry Project exploring how leaders can combine congregational leadership and other work.

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