TYNDALE UNIVERSITY

3377 Bayview Avenue
Toronto, ON
M2M 3S4

TEL:
416.226.6620
www.tyndale.ca

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Leadership and the Incarnation:
Reflections on Cross-Cultural Marketplace Mission and the Role of the Church

A Research Portfolio

Submitted in partial fulfillment

of the requirements for the degree of

Doctor of Ministry

Tyndale University

By

Jonathan Eric Fuller

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Abstract

The leadership model of Christ's incarnation provided a framework for this research study on the relationship between the church and cross-cultural marketplace mission workers. The author explored leadership through the lens of Christ's roles as prophet, priest and ruler, applying this model to his own leadership journey and to the context of cross-cultural marketplace ministry.

The research project incorporated the Evangelical Fellowship of Canada (EFC) 2016 Canadian Evangelical Mission Engagement Study (CEMES) survey, which viewed the idea of professionals and business owners working cross-culturally as missionaries positively. Pastors were asked for more information about their church's engagement with professionals and business owners interested in cross-cultural mission work. The responses to the survey suggested that pastors viewed this approach positively but not many of their churches had made use of the model. Promoting the model to increase familiarity in the church, ensuring Biblical teaching on a theology of work and vocation, and addressing pastoral concerns about cross-cultural and theological training for cross-cultural marketplace mission were all suggested by the research as possible ways to strengthen churches' engagement with this approach.

Christ's incarnational example of humility, sacrifice and service suggests a framework for agency and church leadership seeking to explore this marketplace mission context together.

Dedication

There are no uninteresting things, only uninterested people.

G.K. Chesterton

This project is dedicated to all of those who put up with my endless questions, encouraged my curiosity and nurtured my sense of wonder. Their investment continues to help me discover who God is creating me to be.

Acknowledgements

Good writing is a solitary pursuit only possible in a supportive community. I am grateful to friends and co-workers in the Philippines, Canada and around the globe whose generosity and patience have provided fertile soil for my learning. My family and friends never gave up hope of seeing me finish this project, or at least they hid their doubts behind unrelenting love and support!

Thank you,

Jon Fuller, March 2024

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Glossary and Terms

- CCCC: Canadian Centre for Christian Charities
- CEMES: Canadian Evangelical Mission Engagement Study, a research project of the EFC completed in 2016.
- CHEC: Christian Higher Education Canada
- Cross-cultural: engaging with communities of a different ethnic, linguistic or socio-economic character or identity.
- The EFC: the Evangelical Fellowship of Canada.
- The Four As: Agency (Minisry Organization), Academy (Education), Assembly (Church), Agora (Marketplace / Workplace)
- LMC: Lausanne Movement Canada
- Marketplace Mission Focus Groups: the second stage of the Marketplace Mission research project involving two focus group meetings in February and May 2020.
- Marketplace Mission Survey: the first stage of the Marketplace Mission research project involving a survey of pastors regarding their churches' engagement in Marketplace Mission..
- Marketplace ministry: Christian activity done primarily through one's professional capacity or workplace.
- Marketplace Mission: cross-cultural mission practiced primarily as a professional or a business owner.

- Mission: the broad purpose of the church in service of the Kingdom of God.
- Missions: the specific and various activities of the church in service of the Kingdom of God, a subset of mission.
- Missional business or business as mission (BAM): self-sustaining companies that seek to make an impact for the Kingdom of God, usually used in reference to cross-cultural engagement.
- OMF International: a mission agency with a focus on ministry amongst East Asian peoples globally that was formerly known as China Inland Mission (CIM) and Overseas Missionary Fellowship (OMF).
- Our Common Calling (OCC): a partnership of the Evangelical Fellowship of Canada, Lausanne Canada, the Canadian Centre for Christian Charities, and Christian Higher Education Canada.
- Resident Missiologist: an organizational role encouraging reflection and practice of the gospel in a cultural context together as God's people on His mission.
- Tentmaker: a cross-cultural Christian worker or missionary who supports themself financially through their vocation or profession.
- Third Culture Kid (TCK): someone raised in a culture other than their parent's culture or having spent significant time in that other culture as a child. Third Culture Kids (TCKs) share a "third culture" formed from the shared experiences of living between cultures.

CHAPTER I:

INTRODUCTION

Leadership means embracing context and community in order to lovingly influence people towards God's purposes. Christ is the supreme example of this leadership. Through his roles of prophet, priest and ruler, he brings all of creation (including humanity) into right relationship with God. The story of the incarnation is the unfolding of this leadership in the specific context of first century Palestine and with a specific community of disciples. His model serves as an invitation for each of us to live out God's purposes in our contexts. In this portfolio, I consider that invitation through the lens of cross-cultural marketplace ministry and the relationship between the church and those who serve incarnationally through their profession or vocation. Carmen's story illustrates the impact of taking context seriously and doing so in community with a group of Faith at Work leaders as we explored leadership in the marketplace.

Carmen had recently graduated from university and was looking for part-time work when she heard that a group of us were planning to interview twenty-five to thirty Canadian leaders who exemplified what it means to live out their faith as professionals or business owners. We divided up the interviews between five of us but needed someone to sit in on all of them and take notes for us. Carmen had done notetaking for other students at university, and we thought she would do a good job of helping us record the interviews. Over the next four

weeks, we each did four or five interviews, but Carmen sat in on twenty-seven. We were quite concerned that this had been too much work for her, but we had not reckoned with God's plans for Carmen. She heard stories of a lawyer praying for people in her office, an accountant starting a workplace prayer meeting in one of Canada's largest petroleum companies, an entrepreneur praying over multi-million-dollar deals, a theatre-owner holding a "Show Must Go On" blessing service for people who would never darken the door of a church, a business reflecting Christ cross-culturally in a place where the gospel is not known, and many other stories. Carmen found herself weaving these stories into her own story and into the stories of her friends. In God's hands, what started as a part-time job became an invitation to a whole new way of Christian living.

Carmen's story is an example of leadership through community and context that lovingly influenced her towards God's purpose for her life. It is also one of the unexpected threads in the leadership story that God has been weaving in my life. One of my earliest memories is of lying in bed in our tribal house on the edge of a mountain in the Philippines listening to my dad read aloud from *The Chronicles of Narnia* by C.S. Lewis. Those early encounters with skillful story tellers and rich stories shaped my understanding of who I am and how I relate to the world around me. The stories, although not necessarily factual, were deeply true. They taught me not just about life, but about the power of story. I began to see my life as part of a deeper narrative where God is the great storyteller and I am part of his tapestry being woven into one great redemptive story. As I grew older, I realized that the truly great stories were not just in the books I was

reading, but they were all around me in the lives of my parents, the lives of their missionary and tribal co-workers and the lives of people who supported them through prayer and finances. The missionary life pointed me to the incarnation as the greatest story of all: the story of God entering into his creation, taking on flesh and redeeming his people. The recognition that this incredible story was being lived out every day all around me changed my life.

My understanding of leadership was formed through story, my own personal story, the stories of mission agency and church communities where I grew up and the stories of the people with whom we have lived and served. Most profoundly though, it is the incarnation, the story of God entering our story that has defined leadership for me. I have come to see Jesus' life and death, his teaching, healing, suffering and resurrection most helpfully through the lens of prophet, priest and king (or ruler, to use a more gender-neutral term). Those same roles of prophet, priest and ruler have become helpful paradigms for my own story.

I have chosen to use the term "ruler" rather than "king" although I recognize that the terminology of "prophet, priest and king" is more historically common. As it applies to Christ himself, clearly the title of "King" is appropriate, especially in light of Christ's proclamation of the coming of his Kingdom (Mark 1:15). However, scripture also uses the term "ruler" to refer to God (Genesis 35:11, 48:3) and specifically to Jesus (Matthew 2:6, Acts 5:31, Romans 15:12). Using the more gender-neutral term "ruler" rather than "king" goes some way to

avoiding the risk that the discussion of Christ as a leader might be seen by some as not applicable to themselves because of their gender.

For some, the notion of Jesus as a model for leadership may seem unattainable, not because of gender concerns but because of Jesus' divine nature. Does Jesus' divinity rule out the possibility of developing a model of leadership from his life and example? In the following pages, I argue that the incarnation allows us to apply lessons from Jesus' life and ministry to our lives and our ministries. Jesus came to us with authority and power given to him by his Father (Luke 11:27). "They were all amazed, and they kept on asking one another, 'What is this? A new teaching – with authority! He commands even the unclean spirits, and they obey him'"(Mark 1:27, see also Matthew 7:29). However, Jesus conveys that power and authority on the disciples as he sends them out to proclaim the Kingdom (Luke 9:1). In a remarkable challenge and promise to the disciples and all of us who believe in him, Jesus says, "Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father. And I will do whatever you ask in my name, so that the Father may be glorified in the Son. You may ask me for anything in my name, and I will do it" (John 14:12-14). In his final words to the disciples and by extension to all of us who continue to follow him, he reminds them of his authority and power and then commissions them, "…therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very

end of the age" (Matthew 28:18-20). That promise to be with us is fulfilled through the gift of the Spirit, sent by the Father in the name of Christ, "…to teach us all things" (John 14:26). To truly follow Christ as a model of leadership, practicing the discipline of learning as a prophetic leader, living sacrificially as a priestly leader and serving as a servant ruler requires us to walk with Jesus in the power of the Spirit, as Paul puts it, to "…have the same mindset as Christ Jesus" (Philippians 2:5). In the following verses to the early believers in Philippi, he outlines the significance of the incarnation for how all of us should live, including those of us who lead.

This doctrine of the incarnation was an important part of my process of choosing where to do my doctorate and the focus for my research. As I prepared to enter the Doctor of Ministry (DMin) program in 2016, I planned to focus on the struggle of traditional mission agencies to find effective and sustainable models for ministry in the rapidly changing global mission context. This felt like a story of which I was already a part, a narrative from which I could speak with some confidence and perhaps even authority. However, I quickly realized that defining a manageable research project in that complex space would not be easy. During this time of wrestling, God brought to mind one question from the 2016 Canadian Evangelical Mission Engagement Study (CEMES) (Heimstra, 2017a). I and other mission agencies leaders had been involved with this research in coordination with the Evangelical Fellowship of Canada (the EFC). The question focused on the role of the church in supporting cross-cultural marketplace ministry, and the responses indicated that roughly 80% of pastors surveyed were supportive of the

model (Hiemstra 2017c, p 13). This figure seemed high to me and other leaders given that cross-cultural marketplace ministry was not a particularly common model or one that we saw churches embracing across Canada. Understanding what pastors were thinking about this model and what their churches were doing seemed like a manageable and worthwhile research project and an opportunity to explore one specific model that might have significance for the wider mission movement.

I had an interest in the cross-cultural marketplace mission model from my work with OMF. Although I have been a traditional cross-cultural missionary all my life, I had recently taken up a leadership role with OMF as Marketplace Champion, which involved promoting the marketplace ministry model within OMF, both in the ministry context of East Asia but also for the purpose of mobilizing new marketplace mission workers from around the world. As I explored that champion role further, I began to realize that, while the model faced challenges on the mission agency side, there were also challenges with the church. I felt God extending an invitation to me to step beyond my familiar agency world into the world of the church, particularly the world of the Canadian church.

Little did I realize how much this invitation would change my life, lead to a new set of friendships with marketplace and business leaders across Canada, lead me to becoming a multivocational pastor, and eventually, lead to me leaving OMF to take up a new role with the EFC as Resident Missiologist. Each of those developments has been a discovery of incarnational leadership in new contexts with new communities. Following Christ's model, I learned (and continue to

learn) lessons about exercising prophetic leadership through learning, priestly leadership through sacrifice and ruling leadership through service.

The following chapters are the story of that journey. Chapter II describes how God formed me as a leader through the influence of leaders like Bill Timmins and Patrick Fung and through being part of committed communities in OMF, my church and elsewhere. At the core of these experiences was the intriguing presence of the incarnate Christ, reflected in leaders and communities through the roles of prophet, priest and ruler. Chapter III unpacks these different roles and how they began to both define and unfold leadership for me as I followed after Jesus. Chapter IV is the surprising story of how the marketplace and specifically my research project, became an unexpected but rich forum for me to explore these roles. I engaged in a quantitative survey of Canadian pastors to explore their understanding of cross-cultural marketplace mission and the actual engagement of their churches. Using that data, I developed a draft Marketplace Ministry Guide, which I tested with a small focus group of marketplace professionals or those considering that possibility. These marketplace workers or potential workers were given the opportunity to use the material over three months with their church communities. Exploring their experiences with the materiel led to some reflections on the challenges and opportunities faced by marketplace professionals as they relate to their church communities. This qualitative project was impacted by the outbreak of the COVID19 pandemic, which limited the findings from the focus group as well as the potential for further development of the draft Marketplace Ministry Guide.

While my research was focussed on the strategic nature of cross-cultural marketplace mission for the Canadian church, the research did point me towards a new engagement in church leadership and new friendships with the Faith at Work community. Chapter V brings this leadership story to an end with some reflections on what I have learned about following Jesus in the world.

CHAPTER II:

MY PERSONAL LEADERSHIP STORY

In this chapter, I will present my personal leadership story to illustrate God's work through his people to develop me as a leader seeking to reflect Christ's incarnation in my life and ministry. I have been privileged to spend much of my life in a cross-cultural context as part of various communities of spiritual pilgrims who invested in me as son, student, co-worker and leader. Cross-cultural living, spiritual pilgrimage and personal investment have formed who I am as a leader today. Those experiences are foundational to my understanding of leadership as a journey in context and community in order to lovingly influence people towards God's purposes.

The Power of Committed Communities

My earliest memories are of an Alangan tribal village on the slopes of Mt. Halcon on the island of Mindoro in the Philippines. My parents were pioneer church planters and some of the earliest missionaries to work amongst the six Mangyan tribes. Today, sixty years later, there are hundreds of churches and thousands of believers across those mountains, but in the early 1960s, the missionary life was a daily challenge of simple living, language learning and wrestling with the reality of the Mangyan spirit world. It was only at university that I realized how unique my childhood was and how significant my early cross-cultural experiences were for my personal development.

Although I was raised as a Christian in a deeply religious home, my worldview (including my religious beliefs) was formed less by what my parents believed and more by how they lived. As a child, I watched them choose to be learners and to engage with the worldview of the tribal people with respect and genuine curiosity. They modelled the adventure of truth-finding rather than using truth as a means to an end. As I grew older and engaged with the wider missionary community, I saw this same perspective at work in other tribal, lowland and Muslim contexts. This is not to say that my parents and the wider missionary community did not have strong convictions or that they were not passionate in presenting and defending those convictions. Yet, the most persistent impact for me came from the commitment to engage with a plurality of worldviews with respect and gentleness. Martin Buber once said, "All real living is meeting" (Buber 2004, 17). From my childhood, I learned the joy of anticipating wonder through encountering others.

Looking back, I realize that those early experiences of cross-cultural living helped form how I approach people and ideas. Although I ended up becoming a missionary myself, it was perhaps the least significant impact of those early cross-cultural experiences. Far more important was how those experiences helped me engage with fellow students in my philosophy classes, Muslims that I met in the southern Philippines, and other Christians whose beliefs I found quite different from my own. I learned to value being a learner, not to be threatened by those who believed or acted differently, and to approach others with both respect and a genuine desire to explore truth from a new perspective. Although becoming a

missionary was the least significant outcome of this upbringing, the fact that I spent most of my time in cross-cultural contexts as part of communities of spiritual pilgrims meant that I had supportive company in this journey of exploration. I experienced the importance of deep community and respectful engagement within a missional context from a very early age.

This commitment to community and context stood in stark contrast to some of my later experiences. In my leadership role with OMF International, I travelled to Thailand quite often with teams to visit OMF's work. I found the incoming flights a useful metaphor. All of us on the plane were flying into Thailand, arriving in the same rich culture, but the attitudes and actions of the tourists on board were sharply different from those of the teams that I came with. While our teams came to serve and support, the tourists came to be served and to take. It is possible to be fascinated by other cultures and to engage with them, but to do so purely for your own ends and purposes. The result is commodification and objectification of those with whom one relates. In contrast, I grew up in the company of communities who shared a strong common purpose, who sacrificed their comfort for the sake of that purpose and whose engagement with others was both persistent and compassionate because of that purpose. Using the language of spiritual pilgrimage in his discussion of healthy mission, Charles Mellis describes the church on mission as "committed communities" in his book *Committed Communities: Fresh Streams for World Misions* (Mellis, 2013). That phrase has stuck with me as a powerful description of the people who influenced my development.

Looking back over my development as a leader, I recognize the power of the spiritual communities of which I have been a part, starting with my early days as a child in OMF, then being involved with InterVarsity during my student days and later serving in various ministry contexts as part of cross-cultural or church teams. All through my life, I have been encouraged and challenged by life in Christian community.

A conversation I had some years ago with our oldest daughter Katie illustrates the impact of committed communities, even at an early age. Katie and I were talking about the challenge she had finding a church community. She surprised me by saying that it had been hard to find something that measured up to her high standard for Christian community, a standard that was formed early in her life. As a child in the southern Philippines, she used to run and play with the other children outside our Team Centre while Marilyn and I met our coworkers inside for worship, Bible study and prayer. My wife and I remember those weekly team meetings as precious times of fellowship and support. Most of us were living and ministering in difficult cross-cultural contexts. Marilyn and I were living in an isolated Muslim village with no electricity or running water. Thus, the weeks when we could be in town with the team were precious. Yet I had not realized the powerful impression those team meetings made on our daughter: defining church for her as sacrificial, purposeful, community comprised of pilgrims at joyful worship on the way.

Like most Third Culture Kids (TCKs) from missionary backgrounds, university was an opportunity for me to define a faith of my own as compared to

just adopting my parent's faith. Studying philosophy at a secular university provided many opportunities for both growth and despair. In those days, I remember attending the local OMF prayer meeting on Thursday nights. I was the youngest person there by about fifty years, and I would not have dreamed of praying out loud… not among all those saints of God. I hated the tea but loved the community. In the midst of my struggles to define my identity and my faith, I remember being certain of one thing: when I am old, I want to be like the people who attended that prayer meeting. I want to be able to look back on a life of meaning and forward to an eternity with hope. That community of retired missionaries held me in the Kingdom.

That confident hope was the foundation for my personal spiritual journey as well. I have never lacked for religious knowledge (for example, I won most of my childhood Sunday school contests). However, my decision to be a disciple of Jesus, to allow him to be Lord of my life was a different thing altogether. I spent much of my elementary school years in boarding schools in the Philippines, Malaysia and Canada. Those experiences of independence, of the carefulness that comes from dealing with long-distance relationships and the constant possibility of loss, made it hard for me to make personal commitments. My courting by God and my courting of my wife Marilyn overlapped in many ways in my university years. Again, it was the experience of spiritual community, of people I knew deeply and personally who had proven God's faithfulness, that gave me the confidence and the hope to make my own commitments, including the commitment to marriage and to full-time cross-cultural service. Sharing the

implications of those commitments with Marilyn enriched the pilgrimage immeasurably.

Leadership, Investing and my Personal Vision Statement

Committed spiritual communities were also the context for my experience of being nurtured and of others investing in me. Although I spent a great deal of my childhood in boarding schools and away from my parents, I do not look back on that experience with a sense of being abandoned by them. Instead, I felt that they entrusted me into God's care, a trust that was honored through the gift of others who invested in me. I recognize that many other missionary children had experiences of abandonment by their parents and by God. I certainly did go through times of loneliness, insecurity and grief, but those experiences were complemented by adventures in travel, new relationships and many leaders who invested in me. This experience of being invested in was pivotal for me, beginning with Bill Timmins and the Sea Scouts.

I spent most of my high school years at Faith Academy, a boarding school in the Philippines for missionary children. Leadership among the students at Faith Academy came to those who were smart or good at sports. At Faith, I was not known as either. In grade 10 I was invited to join the Sea Scouts, a scouting group which was neither cool nor popular. However, Bill Timmins, the art teacher and sponsor for the group, understood what it meant to invest in students, and he had no sense of the impossible. He arranged for us to have small sailing boats from the Manila Yacht club, which we learned to sail on a nearby lake. He persuaded the US Navy to give us real Navy uniforms, which we had to tailor seriously to fit

us. He challenged us to learn to march and drill with flags, arranging for us to serve as an honour guard at US Embassy events. He arranged for us to be trained for a weekend by the US Air Force at Clark Air Force base in advanced first aid, search and rescue and fire suppression, and persuaded the school to appoint us as the official school Fire Brigade. In my senior year, I was inducted into the National Honour Society based on my leadership of the Sea Scouts. I vividly remember being at a Sea Scout event when Bill Timmons pinned a medal on my uniform and told me it was for distinguished service as a leader.

God used Bill Timmons to show me that I could be a leader, and I still have that medal. In that moment I realized that I wanted to spend my life doing everything I could to help others become everything God called them to be: helping them to be "…God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do" (Ephesians 2:10, NIV). This intentional investing in others has become my personal leadership vision, a vision that developed through the years of mission work with Muslims in the southern Philippines, and then in international leadership roles. Bill Timmins investment in me, and the investment of many others has motivated me to invest in others, to ask how I can influence them towards God's purposes for them.

Since returning to Canada in 2013, my leadership engagements have stretched beyond OMF, as I have become more involved in local church leadership and Christian leadership across Canada at the national level. In part, these developments came out of my doctoral studies. However, the three experiences described above continue to be foundational to my leadership

journey: (1) living redemptively across cultures (2) participating in committed spiritual communities (3) being supported by leaders who invested in me and being a supportive leader by investing in others.

Through my DMin studies, I have come to see these aspects of my journey reflected in the life of Christ and his leadership. Particularly, I have seen them reflected in Christ's three-fold offices of prophet, priest and ruler as they are worked out through the incarnation. Growing up in OMF provided a deep foundation for God's invitation to join him on mission. That calling to prophetic mission was always in the context of committed communities, inviting me to engage with Christ's priestly role of sacrifice and restoration. In the last few years, I have had the privilege of digging deeper into what it means to exercise authority and service through leadership roles with OMF, with the EFC and with my home church in Toronto.

In the two roles of a leader in OMF and now as a pastor in my church, I have had to wrestle with the challenge of organizational leadership. Again, Christ's role as ruler and his model of service has helped to form my practice of leadership in these new contexts. Moreover, the opportunity to step into more national leadership roles over the last few years has stretched me even further. These expanding leadership roles have come as I worked out my sense of calling to be incarnationally present here in Canada. I will explore the significance of the incarnation and these leadership roles more thoroughly in the following chapters.

The DMin program has been a significant part of that Canadian incarnational journey. I considered a number of options for my doctoral program

including Fuller Seminary, where I did my Master of Arts. As I prayed, God clearly invited me to consider Tyndale as an act of incarnational engagement, following through on my commitment to be present here in Canada. The choice to orient my academic studies around my incarnational calling was consequential, as my research project drew me further into new relationships and communities both locally and across Canada. I can see God at work again honoring my desire to live and lead in the Canadian context in response to his invitation. The following sections reflect God's working as I accepted that invitation.

Leadership and People's Pain

While I grew up in OMF and in the Philippines and viewed those experiences as largely positive, I had no particular desire to return to either OMF or the Philippines as a young man. I studied philosophy and history in university with the vague goal of becoming a philosophy professor, inspired by C.S. Lewis' ability to inspire through his thoughtful writing. However, God challenged me in university through Luke 12:48 and the recognition that I had been given much through my experiences as a TCK and therefore needed to consider what would be required of me. At an Urbana missions conference midnight service on December 31, 1981, I chose to allow God to decide my future and walked away with his promise that the joy of the Lord would be my strength (Nehemiah 8:1).

Marilyn and I spent time together at that Urbana conference, which eventually led to our marriage and two years of service with InterVarsity before leaving Canada to serve with OMF as church planters in the Philippines. Those two years with InterVarsity were transformational for me as a leader. Keith

Martin was our InterVarsity staff worker, mentor and friend. In 1984, towards the end of my final year at university, we were riding in his van when Keith turned to me and said, "You have leadership gifts. Would you be interested in working with Spectrum?" Spectrum Productions was a multi-media ministry of InterVarsity. Over the following two years, I travelled across Canada delivering media presentations, debating philosophy and faith with university students and professors, and learning that God could use me in a public setting to challenge and encourage. Like Bill Timmons, Keith invested in me as a young leader and reinforced my calling to invest in others.

Keith also taught me an important lesson in navigating leadership conflict. Before I graduated and joined Spectrum, he and his wife Jenny coached me through the challenges of leading our local InterVarsity chapter at York University. This was my first real experience of organizational leadership, and I found myself wrestling with other student's dreams and fears. I was trying to find a way through conflict to that shared mission in community I had experienced as a child. In the context of that wrestling, Keith taught me that sometimes leaders must absorb the pain and not reflect it back. Leading people means engaging with their pain but not being defined by it. Leaders listen, consider and respond with grace and wisdom in order to break the cycle of pain and blame. Like a Georgian Bay pine, this requires strong roots in order to not be overwhelmed. As our high priest, Jesus exemplifies this leadership role, as "for the joy set before him, [he] endured the cross…." (Hebrews 12:2). Over the years, I have often found myself leaning into this leadership axiom: listening and creating space for other's

frustrations and pain. I have also had to learn where to go with other's pain so that it does not overwhelm me. I will explore this costly role of priestly leadership in the next chapter.

Overseas Missionary Fellowship and "God Forsaken Places"

The Urbana encounter with God led in time to confirmation for Marilyn and me to join OMF and serve as church planters. Overseas Missionary Fellowship was founded as the China Inland Mission in 1867 by Hudson Taylor, a young British doctor with a childhood interest in China (Taylor 2018, 11). He had spent a few years in China with another church-based agency and came back to England in poor health but burdened with the needs of the millions of inland Chinese (Taylor 2018, 64-66). Facing much criticism for his decision to adopt Chinese dress and culture in order to reduce barriers for the gospel and lacking the finances of an established church or denomination, Taylor felt God calling him to start a new mission community that would focus on the inland Chinese, reject dependency on western culture and government, and trust God for the resources needed ("Defining Traits of Hudson Taylor's Ministry"). In 1867, the China Inland Mission (CIM) was born on Brighton beach, England ("History of the China Inland Mission and OMF International"). Today, the China Inland Mission is known as OMF International and has continued to serve China's billions while expanding to include ministry among people in East Asia and globally through the East Asian diaspora ("History of the China Inland Mission and OMF International"). The story of Hudson Taylor and the founding of the CIM is powerfully told in *Hudson Taylor's Spiritual Secret* (Taylor,), which I first

encountered as a teenager. At fourteen, I fell in love with the book and have reread it many times since.

We arrived in the Philippines in 1988 and spent the following twelve years learning three Filipino languages, moving eight times, and ultimately taking up residence in a small Muslim village on the island of Samal near Davao City. I had grown up familiar with the idea of the incarnation, but learning to speak with, live among and breathe alongside the Kalagan people was where orthodoxy became orthopraxy and where the doctrine of the incarnation took root in the red, sticky mud of village life.

I came to understand more deeply and appreciate more profoundly the impact of that incarnational commitment. At one point during our time in the village, I sat in on a long day of lectures delivered in the national language by Islamic teachers, which included pointed remarks aimed at me as the only *kaffir* (non-believer) present. As the visiting teachers made their way out of the village, my language teacher and friend turned to me and said in Kalagan, "Don't worry about it. They don't even speak our language." Looking back, those years of serving amongst the Kalagan established a deep appreciation for the incarnation that has informed my leadership ever since.

Those years in the village taught me another important leadership lesson. Our commitment to follow Jesus' model of incarnational living took us deep into the lives of our Kalagan friends and neighbours. This journey was often a lonely one. We were alone as Jesus followers surrounded by people whose worldviews, religious beliefs and cultural practices left us feeling disconnected and uncertain

on a daily basis. While we belonged to OMF and experienced the wider community that our daughter Katie was drawn to, our choice to live incarnationally often left us feeling forsaken. However, in the midst of that journey, as we persevered to listen and learn, we met Jesus who had gone ahead of us. I learned that there are no godforsaken places, just church forsaken ones. While others saw us as leaders in the Kalagan mission, we were reminded that we were on Jesus' mission and that we were followers joining Jesus who was already at work amongst the Kalagan. The incarnation of Christ is both a moment in time, celebrated every year at Christmas, and it is also a continuous invitation to follow God already at work in his world. This lesson in integrated life, lived incarnationally with the confidence of God going before, has echoed down through the years into my engagement with the Faith at Work community as my research bridged the gap between traditional cross-cultural work mission work and the marketplace cross-cultural mission movement. I will share more of that journey in the coming chapters.

Since those village days, I have been involved in senior leadership roles with OMF beginning in 2005 when I became the International Director for Mobilization at OMF's International Headquarters in Singapore. I served for eight years in that role before returning to Canada to serve as the National Director for OMF Canada. In January 2019, I returned to the OMF International Leadership Team (ILT) in a new role as International Director for the Americas based in Toronto, a role I held until August 2022. These leadership roles have been fulfilling and challenging, allowing me to travel and speak globally, to interact

with God's people in many different cultures, and to lead teams strategically while providing stability and direction during various crises. I have seen God at work in his world and have been privileged to work alongside his people in many different countries and from many different cultures.

While this has been satisfying on many levels, the heavy workload limited time and opportunity to reflect on my work or my own development. The privilege of entering the DMin program has been an opportunity to step back, to listen and learn from others who have wisdom and experience to offer and to apply those insights to specific leadership relationships. Over the years, I have been blessed by OMF leaders who have invested in me, and I desire to do everything I can to help others become everything God has called them to be: a commitment which resonates through my leadership today.

My Leadership Story and Melrose Community Church

In addition to OMF, my home church has had a key role in my leadership development. Melrose is the church of my childhood, even though I was rarely there as a child. My mother speaks of a commissioning service in the old church building on Avenue Road (still standing today as a dress shop) where she held me in her arms while the Melrose community committed our family into God's hands for service in East Asia. I have memories from every furlough of playing in the church building, learning in the Sunday School, and standing at the front while we were commissioned for another term of missionary service. During my university days, Melrose was my home church where I was discipled and where Marilyn and I ran the youth group. Pastor Barry Duguid did our marriage counselling and

presided at our wedding. He also held me back from going to Asia for a year so that I could experience what it meant to be on staff at a church. Melrose has been a part of my story down through the years, and we returned to Melrose when we came home to Canada in 2013.

Melrose Community Church began in the early 1920s as a children's outreach west of Yonge Street in Toronto. In 1926, when a young boy was killed crossing the streetcar tracks on Yonge to attend the Bible club, the two single women running the Bible club made the commitment to start a more permanent outreach in the Avenue Road area ("Our History"). The church is located in mid-town Toronto, just south of the 401 and west of Yonge Street, in a desirable, affluent neighborhood with many young professional families, along with a sizeable Jewish community. On the western edge of the community is the Lawrence Heights Ontario Housing complex, also known as the Jungle, with many of the social challenges that come with migrant and lower-income communities.

When Marilyn and I felt God's calling to return to Canada in 2013, we sensed that he was asking us to invest in the next generation. We felt that this invitation applied to our three daughters, who were all young adults at the time, as well as to OMF Canada and the church. Although my OMF roles have been my primary leadership roles, the church has provided me with a very different context in which to practice leadership.

In the summer of 2016, our pastor moved on to another church. Both the pastor and the church managed the transition well, but I was a bit surprised to

learn that one of his last acts was to encourage the board to invite me to join the board as an advisor. Over the following eighteen months, the church approached me to take on the pastoral role: a proposal that we considered seriously and ultimately refused through a discernment process with the full participation of the church board and OMF leadership. However, the church did confirm me as an elder to serve at the church alongside a half-time interim pastor and a full-time ministry assistant.

Although my OMF role provided opportunities to make use of my strengths in strategic thinking and influencing people, Melrose became an intense context for growing these gifts. Melrose Community Church is a small and struggling church with an aging congregation. Although the sanctuary would probably seat about two hundred, we rarely have fifty attendees on any given Sunday. The congregation is committed and friendly, but the congregants are mostly older with only a few young families. The church is led by a Deacon's Board and the members exemplify the deacon role of being people who love to serve. There are very few on the board or in leadership in the church who have strong gifts in strategic thinking or vision driven leadership. There are a couple of women with some of those gifts, but their contributions have been muted by the church's traditional hesitations about women in leadership.

This church context has been a wonderful opportunity for me to hone my strategic and influencing gifts in an intimate context where I am well known and trusted. However, I have had to resist the temptation to drive the changes that I would like to see; a temptation that emerged during the discernment process when

I was initially asked to consider the senior pastor role. Reflecting on Jesus' leadership model as prophet, priest and ruler took on new significance as I journeyed with this community. I sought to be a helpful influence without God's blessing to be the organizational leader. Instead, I participated in a nearly five-year long pastoral search process, which ultimately led to my taking up the Lead Pastor role, a journey I describe later in this thesis.

The Pastoral Search Committee at Melrose was formed in late 2016. In recognition that the church leadership role was a secondary leadership role for me alongside my OMF roles, I did not chair the committee. Also, I wanted to ensure I was leading by influence not position. The Search Committee reviewed many profiles and interviewed a number of candidates but was not able to come to an agreement. Over time, it became apparent that members of the committee had widely different views of the church's future. In reviewing potential candidates, it was not uncommon to have committee members give very high and very low scores to the same candidate. This provided me with an opportunity to suggest to the Search Committee and the Board that we step back and work on a renewed Vision and Mission statement for the church. The existing Purpose statement was twenty years old, unwieldy and never referenced by church members or the leadership. The church agreed to put the pastoral search process on hold and a Vision and Mission committee was struck to develop a new Vision and Mission statement. While I have led this process with OMF teams, it was profoundly satisfying to go through the same process with my church community. We took

six months and ended up with Vision, Mission and Values statements that were unanimously embraced by the church.

The process reminded me of the importance of tempering my strategic gifting to the community. The church is a diverse group of people from many walks of life with varying spiritual maturity. It was different from the teams of OMF missionaries with which I usually worked who were screened for spiritual maturity and fit to to the organization's vision and mission. Over the years I have gained a reputation within OMF as a visionary who can also lead change well. I pioneered a new engagement with majority world mission movements, and more recently, a renewed emphasis on marketplace ministry. Thus, although Melrose offered much opportunity to push for change, it was a very different environment from OMF with fewer experienced leaders, a more diffuse community and limited capacity for change.

While leading at Melrose outside of my normal OMF context and with limited organizational power was a wonderful challenge, the opportunity for deeper reflection provided by the Doctor of Ministry program deepened the experience tremendously. Insight from my DMin course work helped me understand where my passion to invest in people was being experienced as judgmental: as an imposition rather than an investment. One of the significant differences between leading in a church and leading in the agency world is that we let anyone into a church, while those I led in OMF had all been screened, and to some extent, had self-selected themselves for my team's vision. At Melrose,

leaning into leadership of difficult people drew me into deep reflection on Jesus as prophet and priest, as both visionary and shepherd.

Melrose also became a context for deeper reflection on leadership development, which is a significant challenge for small churches. In Appendix A of *Building Leaders,* authors Aubrey Malphurs and Will Mancini list ten reasons why a ministry may not be developing leaders. The third reason is "… the church is simply trying to keep the doors open" (Malphurs and Mancini 2011, 259). This is a good description of Melrose, a church approaching one hundred years old with a struggling congregation of forty or fifty in a building designed for two hundred. The pandemic provided an opportunity for innovation with over seventy people consistently attending our on-line Zoom services and our older people expressing appreciation for the increased interaction in the virtual environment. Encouraging momentum developed but a huge challenge emerged as we pivoted back towards meeting in the building.

At a recent Board discussion about our budget, one of our deacons asked why we had no budget for leadership development. This new deacon comes from a background where leadership development has been a priority, and her question highlighted an area that has not been a focus for the church. Over the past ten years, the church has struggled to find new leaders and not overburden the existing leaders. In *Building Leaders*, Malphurs and Mancini point out that the lack of leadership development is a common problem for churches.

> Our experience as church trainers and consultants, as well as Aubrey's involvement in seminary education over the past twenty years, has shown us that we have many potential leaders, but we're not developing them. And it's this failure in development that has precipitated the leadership

> crisis in our world in general and the church in particular. Our leaders don't know how to train other leaders. (Malphurs and Mancini 2011, 8)

Thus, as we consider the many opportunities and challenges ahead, leadership development must be a priority for Melrose.

The leadership development question has also highlighted the importance of the faith at work conversation and its relevance for pastoral leadership of a congregation made up of God's people who spend most of their time at work. My research on the role of the church in cross-cultural engagement through professional or business owner vocations impacted my church engagement. I found myself far more aware of our people's vocations, what they were learning through their work and how our church could both benefit from and support them Monday to Friday. Through my studies, I discovered Regent College's excellent video training course *ReFrame - A 10-Session Video-Based Bible Study That Brings Faith to Life* (ReFrame, 2013), which I was able to work through with a small group from the church. *ReFrame* explores what it means to reframe our faith for the whole week, not just Sunday. People in the church continue to reference the course as being foundational in helping them integrate their church life and work life, an insight which has unleashed additional leadership capacity for the church.

My Leadership Story and the Canadian Context

I have mentioned God's direction to study at Tyndale as a choice to be incarnationally present in the Canadian context. That choice has both enriched and complicated my study program as my leadership engagements have developed over the last few years. In 2020, as I was moving towards completion

of the DMin study program and the pandemic was looming, I was involved with eight different leadership teams. This was a rich but stretching collection of local and global engagements.

The International Leadership Team (ILT) of OMF International was my first team where I served as the International Director for the Americas. This team provided me with ministry direction and accountability for my various other leadership involvements including all the rest of the teams described below. The ILT was a mature team with deep relationships and an intentional leadership development process.

As International Director for the Americas, I was responsible for OMF operations in the US, Canada and a non-geographic community called New Horizons. This involved various degrees of engagement with three leadership teams and two Boards. New Horizons does not have a board structure. My involvement with the US and Canadian leadership team was minimal (primarily to support the National Directors as they lead those teams). I sat on the US and Canadian Boards and provided more input there, but my role was primarily advisory. As part of my support for New Horizons, I helped form a new Leadership Team and was involved in some significant restructuring and the inevitable challenges that go with that. I enjoyed my New Horizons involvement because it gave me access to mission movements in Latin America, Africa, Eastern Europe and South Asia.

In January 2019, I was appointed the first Executive Director of Our Common Calling (OCC), which was a new partnership of the EFC, Lausanne

Canada, the Canadian Centre for Christian Charities (CCCC) and Christian Higher Education Canada (CHEC). In contrast to the well-established (150 plus years) leadership context of OMF, my OCC leadership role was intentionally dynamic and entrepreneurial with lots of room for innovation. The ED role with OCC was considered by OMF to be part of my OMF job description, and I was supported by OMF donors in my OCC role.

Over two years, God wove these different roles together. The threads were sometimes in tension and sometimes aligning, but they were always part of a larger story increasingly focused on what he was doing in, to and through Canada for his glory amongst the nations.

The last ten years of leadership in the Canadian national context have given me an opportunity to wrestle with the pressing questions of mission in the West. I have spoken across the country in both small churches and large conferences and have experienced the current swirl of confusion around the meaning of mission in a post-Christian society. I have watched the Canadian church reconsider their responsibility to the global least reached in light of the unsaved in their midst and the growth of national churches in the traditional least reached contexts, and I have seen these shifting perspectives impact traditional agency funding models. I have had long conversations with young men and women who are passionate about God's glory amongst the nations but are overwhelmed with the myriad opportunities for service and the glittering opportunities for success in the secular world. I have grieved with personnel facing serious illness and, even more seriously, abuse and have been the brunt of

their anger. Being involved in international leadership has allowed me to reflect on mission in, to and from the West with an eye on what is happening globally. In a small way, these years have been an opportunity to revisit everything I learned as a global mission leader and rethink it all for the Canadian context. This is a new incarnational experience: an opportunity to practice leadership in the flesh and to explore what the roles of prophet, priest and ruler mean with my feet firmly planted in a small, neighborhood church on Melrose Avenue in mid-town Toronto. Which brings me to the latest chapter in this incarnational leadership journey.

In early 2020, Marilyn and I were both feeling a holy discontent: a sense that it was time to leave OMF after thirty-four years. This had nothing to do with OMF, a community that we love deeply. In Marilyn's case, it was a vision from the Lord of bending over a bed caring for someone in need and a growing interest in elder care. For me, it was a sense that my focus was no longer primarily East Asia's peoples but the western and specifically Canadian church, although still with a global focus. Marilyn enrolled in training to be a Personal Support Worker while I took up a new role as Resident Missiologist with the Evangelical Fellowship of Canada. I will leave those stories for the conclusion of this portfolio as they flow out of my reflections on leadership and my research on marketplace mission. Let me close this chapter with a story from my past and my present, a story that I've also told in the 2019 edition of the EMQ as part of my article, F*rom Sea to Sea: Reflections on the Canadian Mission Movement*" (Fuller 2019, 7).

The story of my grandparents illustrates what it means to be deeply committed to context and community while always keeping Christ at the centre.

A Grandparents' Legacy

William stood on the heaving deck looking out over the ceaseless rollers of the Atlantic Ocean. He had left England with the hope that his sweetheart, Daisy, would soon follow him to Canada. Despite her father's concerns about living amongst "… the bears and Indians," she felt a call to serve the Lord wherever the needs were great. It was 1910, and the Methodist church in England were glad to send William as their missionary to the colonies even though the China Inland Mission had rejected him for health reasons.

After years of church planting in Ontario, William and Daisy moved to the Canadian prairies, where they started a family. William broke his own horses to ride a preaching circuit in Saskatchewan. Later they moved to British Columbia, where they ministered to coastal lumber camps by driving a motor launch through the islands. An opportunity arose to accompany Chinese prisoners travelling by rail from the west coast and William offered to travel as escort. Here was his opportunity to minister to the Chinese, even if the CIM had not sent him to China. Instead of him going to the Chinese, God had sent the Chinese to him.

Riding the trains inland brought William face-to-face with the spiritual conditions of the Canadian railroad workers, who faced many challenges and who had few opportunities to hear the gospel or be part of a church. Responding to this need prompted him to start the Railway Mission of North America. The mission

eventually became Christian Transportation and reached out to a variety of transportation-related communities.

Over the following years, William and Daisy saw their daughter Olive go to India to work with Amy Carmichael and the Dohnavur Fellowship. One son, Harold, joined SIM and served in Africa for many years. Another son, David, ended up in the Philippines with OMF, where I was born. William and Daisy were my grandparents and models of mission for me. Their story and the story of my family is told in my parent's book *Bamboo Cathedrals* (Fuller and Fuller, 2020).

Growing up with the stories of my grandparent's mission journey helped me form my understanding of mission as obedience to God's calling to the hard places where the gospel was most needed. As a child growing up in the Philippines, listening to our family's journey across Canada from sea to sea and to the ends of the earth, I grew up assuming that mission was an essential part of what it meant to be Canadian. Stories of Prairie Bible Institute, my mother's alma mater, and of People's Church, Oswald Smith and the Faith Promise missionary giving pledge, served to reinforce that understanding.

As I look back on my grandfather and grandmother's life, I marvel at how they engaged in mission with a heart for global needs but a willingness to serve locally. They worked with diaspora people (Chinese railroad workers) before we had a name for that ministry. They were innovative, entrepreneurial leaders who stepped out in faith to meet the needs of their generation. Their faithful, sacrificial service inspired their children and countless others to become everything God had called them to be. In all of this, they serve as great models for me, but at the end

of the day, the most compelling memory I have of my grandmother, long after grandfather had passed away, is picturing her bedroom with a map of the world on one wall and a stack of prayer letters beside her bed. Grandma was widowed and bedridden for the last twenty years of her life, but she roamed the world through prayer. I still run into people who talk about that bedroom as holy ground, because above all else, Grandma and Grandpa knew God.

My grandparents' lives have been a compelling reminder of what it means to keep God at the centre of my story, to make him my constant destination. In 2018, I had the opportunity to speak at an OMF Field Conference in Thailand. They asked me to speak four times on the life of Moses. It had been some time since I had dug that deeply into Moses' life. The conference sessions went well, but I was surprised at how powerfully the time spent with Moses impacted me. Ruth Halley Barton's book *Strengthening the Soul of Your Leadership* (Barton 2008) was a useful companion for my study of Moses' journey from Egypt to the desert of Midian, back to Egypt, back into the desert and eventually to the edges of the promised land. Barton reminds us that, although Moses' life had many destinations, ultimately the one destination that mattered above all else was simply God himself (Exodus 33:15). No destination was worth pursuing unless God came with Moses, and so the only true destination became God himself. As I look back on these years, I have more questions than answers, and my life at times feels overwhelmed with silences. I am learning to invite God into my silences, not so much to seek and receive answers but simply to be aware of His presence.

As Marilyn and I consider the next few years and what may well be our last season of formal ministry leadership, I long for a clearer focus on God himself as my destination. I look forward to digging more deeply into the life of Christ as prophet, priest and ruler, joining him on mission, in the company of committed communities of his followers, investing in one another for his glory. There is much that excites me about the future, but all of those adventures will be of little value if I allow myself to be distracted from my true destination: the invitation to know and be known by God himself.

CHAPTER III:

PHILOSOPHY OF LEADERSHIP

This chapter considers the model of Christ as prophet, priest and ruler as a foundation for leadership, not as an abstract theological construct but through the lens of Christ's incarnation, the working out of these three roles in his life and death, and how those roles are reflected in the lives of his followers. If leadership is embracing context and community in order to influence people towards God's purposes then it is the incarnation that allows us to take lessons from Christ's life and particularly the three roles of prophet, priest and ruler. In this chapter we will explore how Christ honoured context by embracing learning as a foundation for prophetic truth proclamation, and how he invested in community through sacrifice and service in his priestly and ruler roles. Christ both modelled and taught these principles to his disciples as he formed them into a community of leaders for the future church.

I grew up in the Philippines as a Third Culture Kid (TCK) or Missionary Kid. Everything that I learned about leadership as a young person, I learned in a cross-cultural context by watching the missionaries and the Filipino leaders around me. We called them our aunties and uncles and they largely replaced the influence of blood relatives living on the other side of the world. I took for granted their impact on my life until my teenage years, when I began to recognize how their living by faith, their commitment to serve and their willingness to

sacrifice had impacted me. As I grew older and began to take on leadership roles, I found myself returning to these early role models for insights on what it means to lead well. I began to recognize that my understanding of leadership was being formed by the reflection of the life of Christ in these role models.

Like many Christians, I accepted that Christ serves as the supreme model for Christian leadership, and in various ways, I explored this through university, seminary and into my early missionary career. In the following pages, I will look at Jesus as a leader using the theological frame of the three offices of prophet, priest and ruler. My TCK childhood and my experience as a cross-cultural missionary mean that I see those offices through the lens of the incarnation. Just as I learned about leadership from watching missionary and national leaders function in cross-cultural settings, the nature of Christ's incarnation deepens my understanding of his leadership as prophet, priest and ruler. The national leaders and missionaries that I grew up with exercised their leadership as learners who sacrificially served amongst the people to whom God called them. As I sought to find the basis of that remarkable and counter-cultural leadership posture, they pointed me to Jesus who came to earth as prophet, priest and ruler but who exercised those leadership roles in ways that transform the human notions of those offices.

Jesus as a Leadership Model

In my experience, many Christians would accept without considerable thought the notion of Christ as the ultimate model of leadership. John 1:14

presents Christ as the Word made flesh and living amongst us. In *Systematic Theology*, Wayne Grudem comments on this passage,

> Here Christ is referred to as "the Word," and John says both that he was "with God" and that he "was God." The Greek text echoes the opening words of Genesis 1:1 ("In the beginning…") and reminds us that John is talking about something that was true before the world was made. God the Son was always fully God. (Grudem 1994, 234).

In Christ as fully God we are given an exemplar of all of life, including leadership, but it is only through the incarnation, that Christ's life and teaching becomes accessible to us, including lessons on leadership. To use Eugene Peterson's brilliant paraphrase of John 1:14 in The Message, "The Word became flesh and blood, and moved into the neighbourhood" (Peterson 2018). Through the incarnation, through Christ walking in the neighbourhood, we encounter him as a leader whether that is speaking with authority in the synagogue (Mark 1:21-28) or overturning tables in the temple (Matthew 21:12-17). However, it is with the disciples that we see perhaps our clearest and at times most surprising pictures of leadership. In the upper room Jesus said to the disciples, "You call me 'Teacher' and 'Lord', and rightly so, for that is what I am." (John 13:13). He said this having just washed their feet and in the context of their arguments about who would be the greatest (Luke 22:24) and he goes on to apply the lesson of his washing their feet explicitly to the relationship between servant and master. In his great letter to the Philippian church, Paul explores further the significance of the incarnation for understanding Christ as a model, as one whose attitude we should emulate (Philippians 2:5), again using the language of servant (Philippians 2:7) and master, as one God exalts (Philippians 2:9) and to whom all will bow

(Philippians 2:10). For those who hold to Christian doctrine, Christ is a compelling model of leadership, a model that is made accessible through the incarnation.

However, it is not necessary to hold Christian beliefs to see value in Christ as a model for leadership. The retired Canadian politician Preston Manning makes this point in a series of articles addressed to the Canadian public (including but not limited to Christians) in 2016 and published as *Faith, Leadership and Public Life: Leadership Lessons from Moses to Jesus* (Manning 2017). In the series introduction, he writes,

> Jesus of Nazareth undertook and successfully completed such an assignment, which is why, if for no other reason, we believe that his life and teachings deserve serious personal examination, especially by those of us who know how difficult it is to create and sustain a public movement of any kind, even on a limited scale and for only a brief moment in time.... So, whether we are believers or not, if we are engaged in public life of any kind there is much to learn and profit to gain from examining the public life of Jesus. And if we are operating publicly at the interface of faith and politics this is doubly so. (Manning 2017, Chap. 1)

Over the course of the series, Manning goes on to explore Jesus as a model for public life and leadership in areas like incarnational communication, dealing with the temptations of spiritual and political leadership, training and ethical leadership and harnessing of ambition (Manning 2017).

Whether we reflect on Jesus as a model of leadership from a position of faith in him, or from a more secular perspective as Manning explores, I have found it helpful to work with a framework that allows one to consider the life and teaching of Christ. One such model is the Munus Triplex, or three-fold offices of Jesus.

The Munus Triplex: Jesus as Mediator in Three Roles

Theologians have reflected on the nature of Christ's work from the early days of the church and have extended this Christology back into the revelations of God, his nature and his character in the Old Testament. One of these models to describe the work of Christ is the Munus Triplex, or triple cure. In theological terms, the Munus Triplex refers to the three offices of Christ: prophet, priest and king/ruler.

> In Reformed theology, Jesus Christ is often described as mediator, explicated by the munus triplex—the threefold office of prophet, priest, and king. Though John Calvin was not the first Christian theologian to use the munus triplex to describe Christ, his discussion (Inst 2.15) is the basis for frequent use of the formula in many sixteenth– and seventeenth century Reformed confessions. ("MUNUS TRIPLEX – Encyclopedic Dictionary of Bible and Theology" n.d.)

Those raised in the Presbyterian tradition will be familiar with this concept from question 23 of the Westminster Shorter Catechism: "What offices doth Christ execute as our Redeemer?" The answer is, "Christ, as our Redeemer, executeth the offices of a prophet, of a priest and of a king [ruler], both in his estate of humiliation and exultation" (Bible Presbyterian Church General Synod n.d.).

In his broadly referenced work *Systematic Theology*, Grudem expands on the three offices of Christ.

> There were three major offices among the people of Israel in the Old Testament: The prophet (such as Nathan, 2 Sam.7:2), the priest (such as Abiathar, I Sam. 30:7), and the king (such as King David, 2 Sam. 5:3). These three offices were distinct. The prophet spoke God's words to the people; the priest offered sacrifices, prayers and praises to God on behalf of the people; and the king ruled over the people as God's representative. These three offices foreshadowed Christ's own work in different ways. Therefore, we can look again at Christ's work, now thinking about the perspective of those three offices or categories. Christ fulfills these three offices in the following way: as prophet he reveals God to us and speaks

> God's words to us; as priest he both offers a sacrifice to God on our behalf and is himself the sacrifice that is offered; and as king he rules over the church and over the universe as well. (Grudem 1994, 624)

These three offices allow us to consider Christ's life and teachings in order to extract lessons on leadership, and specifically to look at how Christ modelled embracing context and community in order to lovingly influence people towards his Father's purposes. Allow me to introduce a perhaps surprising frame for that particular journey, in the work of J.R.R. Tolkien.

I have always been a fan of J.R.R. Tolkien's magisterial work *The Lord of the Rings* (Tolkien 1991). It was read aloud to me as a child, and I have since read the three-book series many times, including three times aloud to my own family. As I shared earlier, story has always been a powerful part of how I explore God's truth, and the story of Gandalf, Frodo and Aragorn has been a helpful frame for my reflections on Christ as a leader. In my experience, writers like Tolkien, C.S. Lewis, George MacDonald and others who write from a deeply Christian worldview, have been helpful companions and guides as they have taken spiritual truths and reflected them through their works of theologically informed imagination.

Philip Ryken explores notions of leadership through the work of Tolkien in his book, *The Messiah Comes to Middle Earth* (Ryken 2017). Ryken acknowledges Tolkien's rejection of any notion that his work is allegorical, but argues that Tolkien's worldview and particularly his understanding of the nature and work of the Messiah is reflected in the characters of Gandalf, Frodo and Sam, and Aragorn. "If Gandalf, Frodo, and Aragorn remind us in various ways of Jesus

Christ, it is not because the novelist had this explicitly in mind. It is rather because a biblical worldview so thoroughly penetrated his imagination that inevitably it pervaded his literary art" (Ryken 2017, 46). Ryken uses the three-fold model of Christ's ministry to explore Gandalf as prophet, Frodo and Sam as priest and Aragorn as king. In doing so, he has the support of Tolkien scholar Peter Kreeft who finds Christ present throughout *The Lord of the Rings*.

> There is no one complete, concrete, visible Christ figure in *The Lord of the Rings*, like Aslan in Narnia. But Christ is really, though invisibly, present in the whole of *The Lord of the Rings*.... He is more clearly present in Gandalf, Frodo and Aragorn, the three Christ figures. First of all, all three undergo different forms of death and resurrection. Second, all three are saviors: through their self-sacrifice they save all of Middle-earth from the demonic sway of Sauron. Third, they exemplify the Old Testament threefold Messianic symbolism of prophet (Gandalf), priest (Frodo) and king (Aragorn.). (Kreeft 2005, 143)

Ryken explores the three-fold offices of Christ by going back to the early church father Eusebius (Ryken 2017, 3) as well as examining the writings of Karl Barth and John Henry Newman (Ryken 2017, 7) in order to show that this model has deep roots in the history of the church. He quotes a more current source in Richard Mouw describing the relationship between the Old Testament offices and Christ in this way:

> In ancient Israel's social economy, God saw fit to develop three separate offices—prophet, priest, and king [ruler]—along distinct and distinguishable lines. The roles and functions were separated for developmental preparatory purposes. But with the coming of Christ the offices are now gathered into an integral unity within one person. (Ryken 2017, 8)

This three-fold model seen through the lens of the incarnation is a helpful way to explore leadership, as it revolves around our pursuit of truth, our desire for community and our need for direction. Where necessary, we will step outside of

the model to explore related leadership paradigms in the recognition that any one model has limitations. We also need to consider the ways in which this model can subvert our notions on leadership, including the historical and gender limitations that words like "prophet," "priest" and "king" bring with them.

The Incarnation:

God as Leader in Human Form

The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth. John 1:14

Before we dig into the three-fold roles as a way of exploring Christ's leadership, let's take a closer look at the incarnation in order to understand more clearly why leadership must embrace context. My wife and I spent twelve years working as missionaries in the Philippines. We lived and loved amongst the Kalagan, one of the Philippine's thirteen unreached Muslim people groups. Living with the Muslims in the Philippines quickly revealed the degree of suspicion, fear and hatred between Christians and Muslims throughout the country. Three hundred years of conflict, slave raids and land appropriation, and more recent kidnapping, have left the two communities deeply divided. Over the years, I began to have opportunities to speak to Christians about this history and to ask the question, "How should we respond as followers of Jesus?" This was the focus of my book, *Cross Currents: The Story of the Muslim and Christian Encounter in the Philippines* (Fuller 2005). Towards the end of that time, I became involved in

a series of Muslim Awareness Seminars exploring the history of the Muslim/Christian encounter in the Philippines and reflecting on a Christian response.

At one of our day-long seminars, a Filipina who lived and worked amongst Muslims full-time shared the challenges and joys of an incarnational lifestyle. In that context, she mentioned a number of lifestyles choices she had made, including giving up eating pork as an act of respect for her Muslim friends and neighbours. I was sitting near the front and was startled by an older woman towards the back of the audience, who began crying uncontrollably. A number of us hurried to the woman, concerned that she might need medical attention. However, through her tears, she told us that she was overcome with emotion at the thought of a Filipina Christian giving up eating pork for the sake of the gospel. For us westerners, this may seem a bit overdramatic, but anyone who has lived in the Philippines for any length of time will have a better sense of her response given the importance of lichon (whole roast pig) and chicaron (deep fried pork fat) in the Filipino culture.

Living incarnationally represents a startling choice: a choice to place the needs of others over one's own comfort and a choice to immerse oneself intentionally in the life of the other. This intentional commitment to identify deeply with the culture, lifestyle and worldview of those whom one is seeking to influence represents one of the hallmarks of Christian mission. It reflects the fact that all Christian mission finds its model first and foremost in the story of God who became a man and dwelt amongst us (John 1:14.) It is easy for those of us

raised in evangelical circles to overlook the sheer absurdity of this assertion, perhaps only surpassed by God's choice to live amongst and then die for us. If one believes in a God at all, and if that God is understood to be omniscient, omnipresent and have all the other attributes of God as evangelicals describe him, then the idea that such a being would be able, let alone willing, to enter into human reality is preposterous.

In a happy accident of linguistic transference, the word incarnation has a useful echo in most Filipino languages. When a Filipino housewife goes to the market to buy a kilogram of pork, she asks for karneng baboy or meat of the pig. If she is hoping to cook some beef soup, she will ask for karneng baka or meat of the cow. The word karne simply means meat and can be used to describe the meat of any number of animals. The influence of the Spanish language on Filipino languages and the relationship between the romance languages means that this word has the same roots as the theological term incarnation. When God became human, that choice was to take on karneng tao, which means the meat of man. Filipinos usually recoil at the phrase and rightly so. The doctrine of the incarnation is both profound and obscene. It captures the unimaginable truth that the God of all the universe entered into all aspects of our human lives.

During my MA studies at Fuller Seminary, I had the privilege of studying under a former Muslim who had at one time been responsible for the instruction and training of Muslim missionaries sent from the Middle East to evangelize the West. The professor outlined to us the motivations and methods these Islamic missionaries used to bring the good news of Islam to the heathen of North

America. He finished his lecture with a careful exposition of the importance of the incarnation for Christians involved in witness. "Islam has no doctrine of the incarnation," he said. "Allah never became a man and entered human history. Such a belief is shirk or blasphemy in Islam. As a result, the Islamic missionary movement lacks a fundamental understanding and motivation to identify with and come alongside of those it wishes to influence." Around the world, Muslim missionaries are setting up madrasas (Arabic schools) to teach their converts to read the Koran. Meanwhile, Christian missionaries are busy learning local languages and translating the Bible. Why? Allah speaks Arabic, while the God of the Old and New Testament lives and breathes in all the languages of his world. The incarnation illustrates the centrality of God's embracing the human context to the redemptive story.

If Jesus is an appropriate model for leadership, and if he said to us, "As the Father has sent me, so send I you" (John 20:21), then this preposterous doctrine of the incarnation is critical to our understanding of leadership in Jesus' way. It is the necessary lens through which we must look as we explore the notion of cross-cultural leadership. To do that, we must first take a brief look at what we mean by cross-cultural, and in fact, at the whole notion of culture.

Understanding Culture

In *A Very Short, Fairly Interesting and Reasonably Cheap Book About Studying Leadership*, Brad Jackson and Ken Parry note that looking at leadership and culture together is complicated.

> In Chapter 1, we noted that defining leadership is an activity that is fraught with peril. In bringing culture and leadership together we are effectively

> asking for trouble as culture has been defined, debated and disputed to an even greater extent than leadership. As Mats Alvesson has wryly observed, "culture is rather like a black hole: the closer you get to it the less light there is thrown on the topic and the less chance you have of surviving the experience" (1993: 3). This dire warning aside, we have found the linkage between leadership and culture to be one of the most intellectually satisfying areas to explore. It is also an area that the practitioners we work with find endlessly fascinating. Leadership is essentially a cultural activity – it is suffused with values, beliefs, language, rituals and artefacts. (Jackson and Parry 2011, 70)

The challenge of exploring leadership and culture together reflects the complexity of culture itself, as Jackson and Parry imply. For simplicity, let us follow Jackson and Parry's lead and use a definition from Geert Hofstede. Hofstede is one of the most vocal champions (Jackson and Parry 2011, 71) of the relationship between leadership and culture. He defines culture as "…the collective programming of the mind which distinguishes the members of one group or category from another…." (Hofstede 1991, 5). Jackson and Parry describe Hofstede's understanding of culture as it relates to leadership:

> [Hofstede] notes that culture is something that is learned and not inherited. It lies somewhere between an individual's unique personality and human nature and is likened to the "software of the mind." Hofstede identifies several layers of culture, in which the collective mental programming activities operate. At the inner core is the organization in which you work. The outer layer is the country or countries in which you live or have lived. The layers in between these two extremes include your social class, your generation and your gender, as well as your regional and/ or ethnic and/ or religious and/ or linguistic affiliation. (Jackson and Parry 2011, 71-72)

Hofstede, Jackson, Parry and a host of other writers agree that culture has a significant impact on any exercise of leadership, although there is far less consensus on the exact nature of that impact. In the pursuit of universal leadership principles, it is easy to overlook the role of culture in one's own ideas and then to use culture to question the universality of other's proposals. Friedman resists this

challenge forcefully in his discussion on differentiated leadership (Friedman 2007, chap. vii). Every leader must deal with their own cultural realities, and as soon as they move into any cross-cultural context, the interface between his or her culture and the cultures of others both enriches and complicates the leadership challenge.

Sherwood G. Lingenfelter addresses this complexity in his book *Leading Cross-Culturally: Covenant Relationships for Effective Christian Leadership.* He defines cross-cultural leadership as, "… inspiring people who come from two or more cultural traditions to participate with you (the leader or leadership team) in building a community of trust and then to follow you and be empowered by you to achieve a compelling vision of faith" (Lingenfelter 2008, 21). A key aspect of Lingenfelter's thesis is that trust is essential to effective cross-cultural leadership and can be best developed through a commitment to building covenantal relationships (Lingenfelter 2008, 74). Those covenantal relationships develop as one is willing to enter into the context: the reality of the other culture or culture(s). The importance of the incarnational model of Jesus is reflected here as well.

Lingenfelter gives us one additional crucial warning for our journey into cross-cultural leadership. He raises the question of how people of faith should view human culture as a whole. In taking up this question, he is entering into a long and honourable discussion about the relationship between human culture and God's divine culture. This discussion has been perhaps most famously addressed in H. Richard Niebuhr's book *Christ and Culture*, where he proposes five models

for the relationship between Christ and culture: Christ against culture, Christ of culture, Christ above culture, Christ and culture in paradox and Christ the transformer of culture (Niebhur 1951, Introduction). Niebuhr cites examples from the historical and contemporary church for each of these postures and then digs deeper into the implications, wrestling with the question of how Christians can live in the world but not be of the world (John 17:13-19). My missionary experience and my sense of the significance of the incarnation incline me to see Christ most fundamentally as the transformer of culture.

Lingenfelter recognizes the importance of this discussion if we are going to look at leadership and culture. He argues that we must not see human culture as simply neutral but as reflecting God's image but tainted by sin and so needing to be transformed by the gospel:

> After years of reflection on texts of Scripture that reference the world, ideas, doctrines, ancestors, myths, and genealogies, I have concluded that Scripture takes a rather negative stance toward the fallen human cultural ways of life. More specifically, Peter writes that we have been "redeemed from the empty way of life handed down to you from your ancestors" (I Pet. 1:18). We must understand that Peter is not suggesting that we abandon cultural life, which indeed is God's gift to humanity, but rather that we must recognize the difference between the "empty way of life" that results from rebellion against God and the redeemed life of obedience in Christ. (Lingenfelter 2008, 60)

Lingenfelter is reflecting Niebuhr's Christ as transformer of culture. As we look more carefully at leadership through the lens of the incarnation, we will reflect this view of culture as reflecting the Imago Dei, the image of God, but corrupted by sin and therefore needing redemption and transformation through the now and not yet transformation of the Kingdom of God. Christian leaders must recognize the necessity of approaching all cultures, including their own, as

needing to be transformed. This exercise of careful contextualization requires each of us involved in cross-cultural engagement, to be respectful learners of culture, seeking the Lord's direction to discern his image in our new host culture, while lovingly seeking to influence our neighbours where sin has twisted God's purposes. This journey in context is best done in community as we listen and learn together.

One of the intriguing aspects of my research on cross-cultural marketplace ministry has been the opportunity to reflect on cultural transformation in cross-cultural mission through the lens of the marketplace. Although this transformation was not a primary focus of my research, spending time with marketplace professionals enriched my understanding of mission. While we shared a common passion for cross-cultural witness, conversations with marketplace professionals challenged me to think more deeply about what it meant to bear witness cross-culturally in the workplace. Mission agency leaders would express frustration that cross-cultural marketplace workers did not fit well with their traditional team activities because "their work got in the way of their ministry." Marketplace workers would respond with a sense of confusion, "But my work is my ministry." Those conversations helped me realize that I had a truncated and unbiblical understanding of cross-cultural ministry that undervalued the strategic significance of the workplace as a cross-cultural ministry context. I was also being transformed through my cross-cultural engagement.

The Incarnational Prophet

and the Paradox of Learning

The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor.

Luke 4:18,19

Although he was a son, he learned obedience from what he suffered…. Hebrews 5:8

Having explored more fully the importance of the incarnation as a model for embracing context, let's look at Jesus' three-roles starting with the role of prophet. The prophetic role felt comfortable to me as a cross-cultural missionary sent to work amongst the Kalagan Muslims of the southern Philippines. I was there to proclaim the truth of the gospel, but I did not anticipate how essential to that mission would be the role of learner.

Amidon was used to me dropping by for language practice as part of my daily village routine. As the Imam or worship leader of the village mosque, he held an important role in the community, and it was appropriate that I would consult with him. One morning we were talking about religious practices and specifically about the ritual washing which took place before the daily prayers. As a graduate from Fuller Seminary with an MA in Intercultural Studies and a focus on Islamics, I was well versed in the reasons behind these rituals, but it was important for me to explore the local understanding of these practices. Besides,

even if I did not learn anything new, the conversations were a way to build relationships. I settled on the rough-hewn wooden bench and asked Amidon, "Why do you wash your face, hands and feet before you pray?" Amidon responded briefly, "So that we won't be lonely when we die." I had his response half-written out in my notebook before I realized it was completely wrong. Muslims wash before they pray as an act of ritual piety, expressing their commitment to the cleanliness of body and soul before they come to pray. In all my reading, studies and lectures I had never had the ritual washing equated with loneliness in any way. I was about to correct Amidon when my anthropology training kicked in. It is never a good idea to correct someone from another culture on their own cultural beliefs. However, my confusion must have been evident on my face because Amidon asked me what was wrong. I shared my confusion and asked him to help me understand what washing had to do with loneliness. Amidon smiled patiently, put down the fish trap he had been mending and warned me that this would take a while.

The conversation that followed covered the sacrifices of a chicken and a goat, the long journey of a soul to the place of waiting for the last judgement day and the loneliness of the countless dead crowded together in utter darkness not knowing beside whom they stood. With a smile, Amidon explained that all those who had faithfully washed would be able to find each other because the parts they had washed would shine. They would not be alone as they waited for the last day of judgement.

I look back on that conversation as central to my understanding of who Jesus is amongst the Kalagan. Amidon's explanation is a classic example of orthodox religious beliefs being given a new meaning as part of a folk religious system. Although the orthodox religious washing ritual has no relationship to loneliness, the Kalagan's strong value of community gave new meaning to the ritual. Listening to Amidon that day opened a whole new appreciation for the importance of Jesus as the one who invited the Kalagan into a renewed covenantal relationship with God, a relationship where they need never be alone: not just while they wait for judgement but through eternity.

One of the great ironies of cross-cultural missionary work is that missionaries are extensively trained and then commissioned as experts sent to bring a message of truth to the lost. Yet their first and most essential role is to be a learner in their new context. As we turn to a consideration of the prophetic role of leadership, we must remember that those who proclaim truth, even the gospel truth, must always be learners. Remarkably, Jesus, the one prophet who could perhaps legitimately eschew the role of learner, did instead intentionally embrace that role (c.f. Hebrews 5:8).

In the following section, we will look more closely at the implications of this paradox in the life of Jesus and for us as leaders.

Jesus' Prophetic Role

Unlike the roles of priest and ruler, the Bible makes little specific reference to Jesus as a prophet. During Moses' review of Israel's salvation history and great summation of the law, he speaks of a prophet who is yet to come.

> The Lord your God will raise up for you a prophet like me from among your own brothers. You must listen to him.... The Lord said to me... "I will raise up for them a prophet like you from among their brothers; I will put my words in his mouth, and he will tell them everything I command him." (Deuteronomy 18:15-18)

During Jesus' ministry, this promise from Moses is applied to Jesus (Matthew 16:14). Peter makes the same connection in his speech to the crowd gathered at Pentecost (Acts 3:22). However, Jesus is rarely referred to in the New Testament as a prophet. Grudem suggests two reasons for this. First, Jesus is the one about whom the prophets spoke. In the minds of the New Testament writers, he was the fulfillment of the prophecies, and therefore, he was significantly more than a prophet (Grudem 1994, 625–26). "And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself" (Luke 24:27). Grudem's second reason is that while the prophets spoke on behalf of the Lord, Jesus spoke authoritatively as the Word of God himself. "Rather than saying, as all the Old Testament prophets did, 'Thus says the Lord,' Jesus could begin divinely authoritative teaching with the amazing statement, 'But I say unto you....'" (Grudem 1994, 626). Grudem concludes that, "In the broader sense of prophet, simply meaning one who reveals God to us and speaks to us the words of God, Christ is of course truly and fully a prophet" (Grudem 1994, 626). Let us look more closely at the prophetic role in leadership.

The Prophetic Role of Leadership

Prophets are purveyors of vision, and where necessary, correctors of the same. The visionary leader is one of the most common and perhaps oldest of the models of leadership. It conjures up images of Moses leading the people of Israel

to the promised land or Martin Luther King's, *I Have a Dream ("Read Martin Luther King Jr.'s 'I Have a Dream' speech in its entirety")*. Visionary leaders are able to see what others cannot see and to imagine a better future than that of which others have dreamed. In his discussion of transformational leadership (we will look at transformational and transactional leadership below), Peter Northouse states, "First, transforming leaders had a clear vision of the future state of their organizations.... The compelling nature of the vision touched the experiences of followers and pulled them into supporting the organization" (Northouse 2019, 175).

Equally important, visionary leaders have the ability to communicate that vision and to do so convincingly. They can inspire and motivate others to join them in the pursuit of their vision. Northouse refers to this quality of leadership as the ability to be social architects, to mobilize or influence people towards a new identity or strategy (Northouse 2019, 175-176). Prophetic leadership brings a vision to the people: a vision that is often claimed to be from God but needs to be tested for truth.

Visionary leaders deal in the currency of truth. They present a vision of the future, a compelling truth to which they invite us to commit our lives. As Chris Lowney puts it, "They see further. They move themselves beyond what blocks our vision in order to see what a fairer, more welcoming world might look like. They point the way to a future in which true men and women will enjoy greater chances to reach their potential." (Lowney 2003, 201).

The challenge of course is that future truths are not easily confirmed or denied. They rest on the veracity of the visionary, and one usually has to make a commitment to them to test their truth. We can see this relationship to truth in Ryken's description of Gandalf the wizard as a model of prophetic leadership:

> Yet for all his miraculous powers, the wizard's prophetic influence lay chiefly in the domain of wisdom. Gandalf shaped the affairs of Middle-earth by the power of his words. Indeed, this was his true calling. According to The Silmarillion—the legendary writings that provide the deep background for The Lord of the Rings—Gandalf and the other wizards were "messengers sent by the Lords of the West to contest the power of Sauron." The word messenger indicates that the wizards did not confront evil through military strength, but with the power of truth. (Ryken 2017, 11)

I have had the privilege of working closely with people of vision, and it is exciting to catch their vision: to come together with others to achieve something that none of us had thought we could do. When the vision comes from God, then the community working together can and must change the world. Prophetic leaders are stewards of that vision.

Transformational and Transactional Leadership

One strand of leadership theory has focused on vision and the role of the visionary leader. This has been explored through the models of transformational and transactional leadership. Transformational leadership focuses on the desired transformation, while transactional leadership focuses on the interactions between leaders and others to achieve those transformations (Northouse 2019, 164-165).

Jackson and Parry bring these two approaches together around the visioning process:

> Together, these labels revealed a conception of the leader as someone who defines organizational reality through the articulation of a vision, and the generation of strategies to realize that vision. Thus, the new leadership approach is underpinned by a depiction of leaders as what Smircich and Morgan (1982) described as managers of meaning. (Jackson and Parry 2011, 31)

This managers of meaning role is a powerful descriptor of the role of a prophetic leader. When a prophet says, "Thus says the Lord…," he or she is defining reality for those listening. This is equally true whether the prophet uses religious language, scientific language, statistical arguments or inspired hyperbole. The goal is to bring a community together around a specific common understanding of reality.

This managing of meaning is not sufficient to drive effectiveness as a leader. Leaders must also be able to motivate others to take action in line with this reality. However, being able to motivate others but failing to have a common vision will inevitably fail. "In other words, as the old mantra says, 'transactional leadership is necessary, but not sufficient.' The transaction seems to be the basis of human interactions. However, it is the transformation, in addition to the transaction, that enables followers to perform beyond expectations" (Jackson and Parry 2011, 33).

Visionary leaders are attractive. We want a leader who inspires confidence, who helps us know how to live, who inspires us and who then helps us achieve those impossible dreams. In their book *Built to Last: Successful Habits of Visionary Companies*, Jim Collins and Jerry Porras describe companies that were able to sustain this kind of leadership in their industries over the long term. Their research indicates the importance of maintaining a balance of core values

and purpose while stimulating change in practices and strategies (Collins and Porras 2002, xv).

In his work on organizational lifecycles, Ichak Adizes looks at this issue of balancing vision with other key components of an effective organization. He describes the key role for an entrepreneur to keep the organization moving forward with vision, a role that Adizes describes as prophetic with all the risks and challenges that brings.

> Entrepreneurs who start companies focused on needs that have yet to be identified or expressed are product-oriented rather than market-oriented. Even they can't easily describe the need their products aim to satisfy. Rather than responding to established needs, they try to educate and change the behavior of the market. They, in a sense, express what should be the need of the market. Through their actions, they articulate and operationalize that need. They are more business prophets than business entrepreneurs. And, like other prophets, they can be crucified because, in the short run, the power structure will reject them. No one understands their messages until their products prove themselves. (Adizes 2004, chap. 2)

Without healthy entrepreneurial capacity, organizations are always at risk of decline. However, organizations which are functioning at their best combine different organizational roles in a dynamic tension and balance. "Thus, organizations need vision and values, which, while necessary, are not sufficient. They also need structure and processes that free the leaders of personalized decision-making" (Adizes 2004, chap. vi).

The challenge for most visionary leaders and most prophetic figures is to live in this balance and to position their vision in the context of community. The stereotype of a prophetic voice is of "…one calling in the desert" (Matthew 3:3), of someone who is rejected in his hometown and of a lone voice. However, for

visionaries to be effective as leaders, they must be able to pull together a community around them that brings the capacity for implementing change (in transactional leadership language) or roles for sustainable production and growth (in Adizes' organizational language).

Vision, Truth and Contextualization

Leadership across cultures only exacerbates the challenge to translate vision into transformation. The transactional challenge becomes considerably more intense when we move outside of our own culture and seek to partner with others. This is true in any cross-cultural endeavour, but it is particularly true for the Christian missionary enterprise. The role of the missionary is to bring the truth of the gospel into another cultural context in order to see transformation of that culture. Lesslie Newbigin describes this challenge in his article *Contextualization: True and False:*

> If the gospel is to be understood, if it is to be received as something which communicates truth about the real human situation, if it is, as we say, to "make sense," it has to be communicated in the language of those to whom it is addressed and has to be clothed in symbols which are meaningful to them.... But if the gospel is truly to be communicated, the subject in that sentence is as important as the predicate. What comes home to the heart of the hearer must really be the gospel, and not a product shaped by the mind of the hearer. (Newbigin 1997, 141)

The struggle to contextualize the gospel in cross-cultural ministry reflects the struggle that every visionary leader faces: the struggle to maintain the light of his or her vision in a dark world. The history of colonialism is rife with failures (with notable exceptions) to mitigate a vision effectively into a culture to bring genuine transformation. In some cases, the vision was imposed with little concern for the context, and the result was destruction rather than transformation. In other cases,

the effort to relate to the context resulted in the loss of the vision to the point where no transformation was possible. The same patterns can be seen in the history of Christian missions, with more eternal consequences.

Leaders who Learn

If the prophetic role of leadership is to call people to a true vision, then the paradox of the prophetic role as exemplified in Jesus' incarnation is the discipline of learning. The book of Hebrews begins by clearly placing Jesus in the line of the prophets who bring God's word. "In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe" (Hebrews 1:1-2). As noted at the beginning of this section, Hebrews also presents this Jesus as one who learns. "Although he was a son, he learned obedience from what he suffered…." (Hebrews 5:8). When God chose to enter into our world, he "… made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death— even death on a cross!" (Philippians 2:7-8). Jesus modelled a posture of humility and a commitment to learning in his prophetic role.

This learner posture does not come naturally to a visionary leader. It is not easily integrated with the role of the prophet. It is particularly difficult for those of us who claim that we are custodians of the Gospel truth. But God himself, without compromising truth, came into the world in Christ as a learner. Lingenfelter acknowledges this necessity as he reflects on cross cultural leadership:

> Effective cross-cultural leadership cannot happen if we are unwilling to learn about and accept the social-game assumptions of our partners. We cannot negotiate effective working relationships when we have disagreements about legitimate forms of behavior and action and do not listen carefully to one another with an attitude of respect and acceptance. Further, when we allow such disagreements to reach a point where we judge and condemn one another's spirituality, we destroy any possibility of working effectively together. (Lingenfelter 2008, 65)

The paradox of incarnational visionary leadership is to proclaim prophetic truth from a position of humility, to follow the model of Jesus as Paul so effectively describes in Philippians 2. The key to this is the commitment to a learning posture.

Adaptive Leadership and the Importance of Being a Learner

In their book *The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World,* Heifetz, Linsky and Grashow explore leadership as an adaptive challenge, an exercise in responding to real-life challenges, by learning through an iterative process of diagnosis and action (Heifetz et al. 2009, 20). That learning process takes place in both the organizational and personal dimension, as the leader influences the organization and is also influenced and grows herself. The learning posture is particularly critical in facing adaptive challenges as compared to technical challenges. Technical challenges have known solutions, which require leadership to implement successfully in the organizational context, but adaptive challenges force a leader to step back and to reflect and learn through the iterative process of diagnosis and action (Heifetz et al. 2009, 34).

One of the insights from Heifetz et al. is the idea of getting up on the balcony and of stepping away from the dance floor to see the bigger picture (Heifetz et al. 2009, 22). "To diagnose a system or yourself while in the midst of action requires the ability to achieve some distance from those on-the-ground events. We

use the metaphor of 'getting on the balcony' above the 'dance floor' to

depict what it means to gain the distanced perspective you need to see

what is really happening" (Heifetz et al. 2009, 22). Heifetz et al. are not endorsing a leadership model that encourages leaders to be detached from the daily work of the organization, but rather one that states that effective leadership must be constantly learning, constantly moving between the dance floor and the balcony:

> When you move back and forth between balcony and the dance floor, you can continually assess what is happening in your organization and take corrective midcourse action. If you perfect this skill, you might even be able to do both simultaneously: keeping an eye on the events happening immediately around you and the other eye on the larger patterns and dynamics. (Heifetz et al. 2009, 22)

In fact, in their discussion on leadership development, Heifetz et al. make it clear that leadership, "… is practiced in the details and must be learned close to where the tire hits the road" (Heifetz et al. 2009, 126). Leaders must live comfortably on the dance floor as well as in the balcony, where they are prepared to lead and learn in this constant iterative cycle. This requires a culture of learning and humility on the part of the leader to demonstrate their commitment to this culture.

> Adaptation requires learning new ways to interpret what goes on around you and new ways to carry out work. It's not surprising, then, that in organizations with significant adaptive capacity, there is an openness and

> commitment to learning. Developing these cultural norms, however, is easier said than done. As people move up the hierarchy in an organization, it becomes increasingly difficult to acknowledge that they don't have all the answers.... But being open to learning is a critical capacity for anyone seeking to enable their organizations to adapt. (Heifetz et al. 2009, 127)

It is interesting to reflect on this "balcony" approach in the context of the incarnation and Jesus' model as a leader. One could argue that Jesus came from the ultimate "balcony" as God himself but chose to come down from that "balcony" to enter the "dance floor" that he had been instrumental in setting into motion. Philippians 2:1-11 celebrates that movement from being "... in very nature God" to being "...found in appearance as a man." The writer of the book of Hebrews unpacks that movement further by reminding us that Jesus took on the posture of a learner through the incarnation. "Son though he was, he learned obedience from what he suffered" (Hebrews 5:8). The prophetic leader presents a vision of God's purposes for his people, but always from the posture of a learner.

The Incarnational Priest

and the Paradox of Sacrifice

Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess. Hebrews 4:14

The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!" John 1:29

The role of a priest is to represent God to the people and the people to God. Having grown up in an animistic society where my parents worked as missionaries, I have memories of the spirit priests offering sacrifices to appease the angry spirits. Those experiences informed my reflections as I read about sacrifice in the scripture. In the Old Testament, the office of the priest was to offer sacrifices for the sins of the people, which pointed to the ultimate and only efficacious sacrifice of the perfect son of God in the New Testament. The scriptures present Christ as both our high priest (Hebrews 4:14) and the ultimate sacrifice: the lamb of God who takes away the sin of the world (John 1:29). Christ's model of priestly leadership invites us to be both the mediators of reconciliation and the means of that reconciliation through living lives of sacrifice. The story of Bruce Olsen provides a contemporary example of that sacrificial leadership role.

Bruce Olsen first encountered the Motilone Indians of Columbia in 1961 and spent the rest of his life seeking to reach them for Christ, a story told in his autobiographical book *Bruchko* (Olsen, 2006). At that first encounter, the Motilone put an arrow in his leg and held him captive. Over the next few months, Olsen ended up back and forth in Motilone villages dealing with illness, injuries and captivity. Eventually, through sheer persistence and God's grace, he began to build a relationship of trust with one particular village.

Communicable disease was an on-going problem in the Motilone villages. When Olsen's village was overrun with "pink eye," the shaman or indigenous healer treated the illness with her traditional animistic rituals. Olsen offered some

Terramycin eye ointment, which was rejected as being foreign. So Olsen infected himself deliberately and followed the witch doctor's treatment for his swollen eyes. When the treatment made no difference, he showed the shaman the Terramycin as he applied it to his eyes. Three days later, his eyes were clear and the witch doctor was intrigued enough to consider his solution. Olsen's radical commitment to identification with the Motilone people eventually won a hearing for the "foreign" gospel as well ("Motilone Bari Indians" n.d.). Olsen and many other cross-cultural missionaries have demonstrated this model of sacrificial leadership.

In this section we will look more closely at Jesus' priestly role, exploring how it relates to leadership and sacrifice and how we can practice sacrificial leadership with courage and humility.

Jesus' High Priestly Role

The book of Hebrews develops most thoroughly the picture of Jesus as a high priest:

> Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death—that is, the devil— and free those who all their lives were held in slavery by their fear of death. For surely it is not angels he helps, but Abraham's descendants. For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people. Because he himself suffered when he was tempted, he is able to help those who are being tempted. (Hebrews 2:14-18)

Christ is described here as the "faithful high priest" who sets us free through his death. He volunteered to be a sacrifice of atonement to God. This role was pictured for us by the priests in the Old Testament, who offered sacrifices on

behalf of the people to sanctify them and make them acceptable to God. However, the sacrifices of the priests had to be repeated, whereas Christ's sacrifice is perfect and complete:

> ... Jesus fulfilled all the expectations that were prefigured, not only in the Old Testament sacrifices, but also in the lives and actions of the priests who offered them: he was both the sacrifice and the priest who offered the sacrifice. Jesus is now the "great high priest who has passed through the heavens" (Hebrews 4:14)... since he has offered a sacrifice that ended for all time the need for any further sacrifices. (Grudem 1994, 626)

Christ, in his high priestly role, continually brings us to God and prays for us. "We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain, where Jesus, who went before us, has entered on our behalf. He has become a high priest forever, in the order of Melchizedek" (Hebrews 6:19, 20). In Christ, we have confident hope because of his death to sanctify us and his resurrection to open the way for us to have an eternal relationship with the Father.

Integral to this high priestly role is the notion of the incarnation. The writer to the Hebrews reminds us that Christ shared our humanity (Hebrews 2:14) and was tempted like we are, but without sin (Hebrews 4:15). Christ's identification with God's fallen creation and his sinless submission to the Father through that identification made him the perfect sacrifice able to atone for the sins of all humanity. Jesus models leadership through a life of loving sacrifice and through willingly bearing the burden of our sin.

In the previous section on the visionary leader, I quoted Chris Lowney from his book *Heroic Leadership: Best Practices from a 450-Year-Old Company That Changed the World* (Lowney 2003). Lowney's thoughts on the importance

of vision come out of reflection on the centrality of the interior law of charity and love for the success of the Jesuits (Lowney 2003, 200).

> The love-driven leader possesses the vision to see and engage others as they are, not through the cultural filters, prejudices, or narrow-mindedness that diminishes them. Early modern Europe saw Amerindians as "beasts of the forest incapable of understanding the Catholic faith,… squalid savages, ferocious and most base, resembling wild animals in everything but human shape." Love-led Jesuits from more than two dozen countries instead found in Amerindians that same divine energy that gave them "existance, life, sensation, and intelligence" and made them God's temple. (Lowney 2003, p 200)

When I studied the history of early mission movements in the Philippines, I was impressed with the sacrificial work of the Jesuits amongst Muslims who were largely despised by the Spanish authorities. Like Bruce Olsen, they chose lives of great sacrifice in order to bring the love of Christ to communities in great need. And, as Lowney points out, "Innumerable triumphs of humanity occur every day when parents, teachers, coaches, and others invest themselves selflessly in developing others." (Lowney 2003, 200). Leadership requires a willingness to bear one another's burdens and to lead through sacrifice. The Jesuits are a great example of embracing context and community in order to lovingly influence people towards God's purposes.

It is then, not surprising but encouraging that, not only is Christ seen as our high priest, but scripture also describes God's people as priests:

> Indeed, as we proclaim God's grace we are "a royal priesthood" (1 Pet 2:9), a veritable kingdom of priests (Rev 1:6; cf. Ex 19:6; Is 61:6; Rev 5:10). The New Testament often uses temple language (e.g., 1 Cor 6:19-20) or metaphors drawn from temple worship (e.g., Phil 2:17; 2 Tim 4:6) to describe our "priestly service" to God (Rom 15:16), in which we offer our very "bodies as a living sacrifice, holy and acceptable to God" (Rom 12:1; cf. Heb 13:15-16). (Ryken 2017, 51)

In I Peter 2, this priestly role is developed as part of what it means to be the people of God, "… you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ (I Peter 2:5). Peter goes on to declare that we are "… a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light (I Peter 2:9). Peter seeks to encourage the struggling communities of Christ-followers scattered through the Roman empire. He does so by reminding them of their identity as the chosen people of God, including their priestly role. The priestly role is an important aspect of what it means to be called together in Jesus' name living such good lives in our context that those around us are led to glorfy God (I Peter 2:12), to be influenced towards his purposes.

The Priestly Role of Leadership

I have been often asked what the meaning is of OMF. Technically today, the letters do not have any meaning, but historically, they represented the name Overseas Missionary Fellowship. The mission was founded as the China Inland Mission in 1865, but the Chinese government expelled all foreigners in the early 1950s, a story powerfully told in Phyllis Thompson's book *China: The Reluctant Exodus* (Thompson 2000). No longer able for a time at least, to continue working in inland China, a new name was needed. In 1964, the China reference was dropped and the mission became known as simply the Overseas Missionary Fellowship ("Our Story"). In the 1993, the word "missionary" had become problematic in many countries and, and so the decision was made to change the

name to OMF International, although the full version of the name is still frequently used ("Our Story").

Although the word missionary is problematic in some contexts, the word fellowship also has its problems. It is an important word for OMF as an organization, reflecting a commitment to member care and to being a community on mission together. However, it is not a commonly used word today except in academic circles (i.e., being awarded a Fellowship) and in church culture (i.e., to describe social gatherings). The former usage is too formal and the latter is too informal to reflect OMF's meaning of a committed community on mission together. Fortunately, with thanks to Peter Jackson, Tolkien's trilogy is part of pop-culture, and so I often use the example of the movie *The Fellowship of the Ring* (Jackson 2001) to illustrate what OMF means by fellowship. This concept of fellowship is embodied in the forming of the Company of the Ring as it was called.

The Company of the Ring was formed at the Council of Elrond in Rivendell with the purpose of supporting the ring-bearer on his quest to destroy the Ring of Power by throwing it into the fires of Mt. Doom (Tolkien 1993, 359). The Company, which was to share this mission, was made up of a diverse group including men, hobbits, an elf, a dwarf and a wizard (Tolkien 1993, 360. The members of the group had their differences but came together around a common mission. Their diversity gave strength to the group, even though it added tension.

Ryken explores this idea of community when he looks at Frodo as a model of priestly leadership (leadership practiced in community). Just as Christ bore our

sins on the cross, we are called to bear one another's burdens (Galatians 6.2). In Tolkien's work, Frodo exemplifies this priestly role: "Frodo Baggins provides an image of the priesthood primarily by bearing the burden of the One Ring of Power. He claims this burden at the Council of Elrond, where he steps forward and says, 'I will take the Ring, though I do not know the way'" (Ryken 2017, 57). Frodo takes up this leadership role at the council of Elrond. He is surrounded by great and mighty leaders of Middle Earth, but at the end of the day, the mighty ones acknowledge his sacrifice and commit themselves to his quest (Tolkien 1993, 354).

Ryken goes on to develop this model of priestly leadership by referencing the Reformation doctrine of the priesthood of all believers. Martin Luther and the reformers that followed him were convinced that the work of Christ meant that all of God's people had a priestly role to play. Love for one another is to be a hallmark of those God has called on mission (John 13:35). Ryken sees this great truth reflected in the friendship between Frodo, Sam and the other hobbits:

> No, Frodo wouldn't have got far without Sam (or without Merry and Pippin, for that matter). According to Caldecott, Tolkien "shows us that we begin to become heroes simply by being friends, by being loyal to each other through the trials that afflict us and holding tight to the things and people that are worthy of love." The strong interdependency of the indomitable hobbits in their mutual friendships makes them an ideal illustration of the priesthood of all believers. We were never meant to bear our burdens alone, but always to share them in community with other Christians. (Ryken 2017, 67)

Looking back over my development as a leader, as noted earlier, I recognize the power of the spiritual communities of which I have been a part, starting with my

early days as a child in OMF, being a student in InterVarsity and then serving in various ministry contexts as part of mission or church teams.

The role of leadership to bear one another's burdens and to nurture strong community while retaining a healthy focus on mission becomes even more difficult and complicated when one is working in a cross-cultural setting and/or with a cross-cultural team. Like the Fellowship of the Ring, a diversity of team members brings strengths but also the possibility for conflict. Put that team under pressure by taking them into another culture, such as into the mines of Moria, or an OMF team working with Muslims in the southern Philippines, and conflict is inevitable. However, those very seeds of conflict are also God's gift for effectiveness if the community can listen and learn from each other. The Fellowship in OMF is tested constantly in these contexts, and where there is good leadership, that testing strengthens team's effectiveness. Essential to this are humble leaders who understand themselves as leading before God and relate to their teams in love and compassion. In *Leading Across Cultures: Covenant Relationships for Effective Leadership*, Lingenfelter describes these teams as "covenant communities" and acknowledges the challenge of leadership involved:

> All of this is impossible apart from the grace of God and the power of the Holy Spirit at work in in our teams and communities. As people with responsibility for leadership, we must continually humble ourselves before God, acknowledge our powerlessness apart from God, and seek to be channels for the Holy Spirit in this work of equipping and leading a team. (Lingenfelter 2008, 79)

In this section we have seen how the priestly role of sacrifice is worked out in loving community as God's people come together to serve a common purpose.

Effective leaders following the model of Jesus, choose loving sacrifice for the sake of their communities.

Friedman and Self-Differentiated Leadership

In my experience, many Christians place a high value on leadership characterized by love, service and humility. This kind of leadership is often encouraged from the pulpit and informs the most common criticisms of Christian leaders as arrogant, demanding or uncaring. Arrogance is a real danger for any leader. However, it is not the only danger. Christian leadership is prone to a more subversive failure: the failure to healthily differentiate oneself as a leader from the community one leads.

Edwin Friedman developed the concept of self-differentiated leadership in his book *A Failure of Nerve: Leadership in the Age of the Quick Fix* (Friedman, 2007). In contrast to leadership theories based on methodologies, strategies or character, he argues that leadership must be seen in an emotional context.

> This book will develop an approach to leadership that goes in a different direction. It will encourage leaders to focus first on their own integrity and on the nature of their own presence rather than through techniques for manipulating or motivating others. I will suggest that the importance of leaders being well-informed is overrated, and that the focus on the intellect outside of an emotional context is actually anti-intellectual. (Friedman 2007, Introduction)

He goes on to describe the self-differentiated leader as one who understands him or herself as distinct from the needs, demands and identity of the group. Self-differentiated leaders have a healthy self-knowledge that allows them to lead effectively in the emotional context of any group without abusing that leadership:

> I want to stress that by well-differentiated leader I do not mean an autocrat who tells others what to do or orders them around, although any leader

> who defines himself or herself clearly may be perceived that way by those who are not taking responsibility for their own emotional being and destiny. Rather, I mean someone who has clarity about his or her own life goals, and, therefore, someone who is less likely to become lost in the anxious emotional processes swirling about. I mean someone who can be separate while still remaining connected, and therefore can maintain a modifying, non-anxious, and sometimes challenging presence. I mean someone who can manage his or her own reactivity to the automatic reactivity of others, and therefore be able to take stands at the risk of displeasing. (Friedman 2007, Introduction)

Applying Friedman's insight to Christian leadership suggests that the biblical teaching on priestly leadership can be subverted not only by arrogance but by a lack of courage: a refusal to risk the comfort of the community by challenging inappropriate or unhealthy behaviour. The unself-differentiated leader is too defined by his or her community to risk that loss of identity, so he or she hides behind the platitudes of Christian language. Friedman describes this situation bluntly:

> For example, frequently, the leaders of a church would come to me seeking techniques for dealing with a member of the staff or a member of the congregation who was acting obstreperously, who was ornery, and who intimidated everyone with his gruffness. I might say to them, "This is not a matter of technique; it's a matter of taking a stand, telling this person he has to shape up or he cannot continue to remain a member of the community." And the church leaders would respond, "But that's not the Christian thing to do." (Friedman 2007, Introduction)

Friedman defines the well-differentiated leader as someone who is clear about his or her own life goals and is able to be a non-anxious presence (Friedman 2007, Introduction), not reacting to the emotions swirling in the community but able to lead because they are clear on their identity and their goals. "Clearly defined, non-anxious leadership promotes healthy differentiation through a system, while reactive, peace-at-all-costs, anxious leadership does the opposite" (Friedman

2007, Chapter 6). We see this clearly modelled in Christ's choice to be made nothing as an expression of sacrificial leadership.

In Philippians 2:5-11, Paul's description of Jesus' incarnation does not portray a loss of self, but rather a radical expression of self through the choice to submit, to humble oneself and to serve through sacrifice. It was a choice to be present in our lost reality. "Anyone can remain non-anxious if they also try to be non-present. The trick is to be both non-anxious and present simultaneously." (Friedman 2007, Chapter 8). Jesus' incarnation was made possible by his confidence in his identity, and his glorification was not a restoration of self, but an affirmation of who Jesus had always been and continues to be. He is "… Lord, to the glory of God the Father" (Philippians 2:5-11). As leaders we need to be very clear who we are in Christ, so that we can lead our communities with courage and compassion.

The Incarnational Ruler

and the Paradox of Service

Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him. John 13:3-5

We turn now to the third role of ruler as we continue to look at leadership through the lens of Christ's three-fold roles of prophet, priest and ruler. I've been blessed to work under many godly leaders, gifted, gracious men and women who have taught me much about leadership and about service.

Dr. Patrick Fung was the General Director of OMF International during the time that Marilyn and I had the privilege to serve on OMF's International Leadership Team from 2006 to 2013. We were also their neighbours at the OMF International Center in Singapore for much of that time, as the Fungs lived just above us on the third floor of the apartment block. Patrick was often awake until after midnight, and consequently, their apartment would frequently be the only one with lights on late in the evening. From time to time, this meant that guests arriving late at our Guest Home would knock on their door for assistance. Patrick and Jennie would welcome the new guests and graciously respond to their needs. Most folk never realized that they were being served by the General Director of the mission.

A friend of mine used to run our guest home in the southern Philippine city of Davao. Unlike Patrick and Jennie, it was part of Bill's role to welcome new arrivals to the guest home. He tells the story of going out to the front gate to meet the taxi of an arriving guest. As he was about to pick up one of the guest's bags, the guest said, "That can go into my room." Bill commented to me that while we embrace the idea of serving, it is not easy to be treated like a servant.

In both these stories, gifted leaders modelled a willingness to set aside their status as a leader in order to put their resources and abilities to use in service

of others, even when that service wasn't acknowledged or appreciated. In this section we will reflect on Christ as Lord and King, while recognizing the significance of service to that leadership role.

Jesus as the Servant King or Servant Ruler

The centrality of service in the life of Christ is nowhere more obvious than on the cross and yet that service not only did not negate Christ's kingship, but defined it. At Christ's crucifixion, Herod arranged for a sign to be posted on his cross that said, "Jesus of Nazareth, The King of the Jews" (John 19:19). Herod's ironic label, presumably intended to put the Jews in their place, was in fact the truth. As Peter says to the crowd on the day of Pentecost, "God has made this Jesus, whom you crucified, both Lord and Christ" (Acts 2:36). Herod correctly understood that Jesus was a local Jewish man from the small town of Nazareth. Yet he failed to understand that Jesus was also the Lord of all the earth. His failure is not surprising, as the incarnation and death of Jesus did not fit anyone's idea of what was supposed to happen when the Messiah came. The Jews were expecting a triumphant Messiah who would overthrow Roman rule and establish a second kingdom in the image of King David and his son Solomon. However, Jesus rejected an earthly kingdom and proclaimed instead that the Kingdom of God was at hand. He did not reject the title of king when asked by Herod, "Are you the King of the Jews?" but he made it clear that his kingdom "… is not of this world" (John 18:33-36).

The otherworldly nature of Jesus' kingdom is not just a matter of location or origin, but it profoundly defines the nature of this third aspect of Jesus'

ministry. Jesus is not only prophet and priest but also ruler. At the end of all things, he will be acknowledged by all of creation as King of Kings and Lord of Lords (Revelation 19:16). On that day, I imagine that Herod's sign will be on display, because all of creation will recognize that it was through the cross that Jesus' lordship was most clearly demonstrated. All things were created and redeemed through him (Colossians 1:15-20): power and sacrifice brought together in one servant king or ruler.

When we consider Jesus as a model for leadership, we cannot escape this paradox. Jackson and Parry comment, "Most of what leaders can accomplish is as a result of their utilization of power. Power is axiomatic of leadership. Leaders use their power to influence others" (Jackson and Parry 2011, 96). It is impossible to discuss leadership without wrestling with the notion of power, and if one believes in Christ as divine, then by definition he had at his behest access to power beyond our human comprehension. However, the essence of Jesus' leadership and the very nature of his identity as king or ruler is his choice to set aside that power, to submit to the Father and to make himself nothing "… taking the very nature of a servant" (Philippians 2:7). The incarnation is the defining moment of Jesus' ministry as ruler. The choice to be a servant expresses the character of his leadership. Jesus taught the disciples repeatedly that he came as a servant (Matthew 20:28; Mark 10:45), but they generally failed to understand the lesson. During his final evening with them, Jesus graphically demonstrated his model of servant leadership by washing their feet, which John describes as showing them "…the full extent of his love" (John 13:1). Having washed their

feet, Jesus asks them if they understand what he has done for them. "You call me 'Teacher' and 'Lord' and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you" (John 13:13-14). In this way, Jesus demonstrated a model of leadership through radical service without compromising his authority as a leader. In fact, Jesus' servant leadership defined his authority in stark contrast to the authorities of his day, whether that was the harsh military power of Roman authority or the hypocritical religious power of the Jewish religious authorities.

Leadership Theory, Power and Culture

It is difficult to consider the idea of leadership through the lens of ruler without referring to power. Kings, queens, presidents, prime ministers and other rulers exercise some measure of power invested in them through a political process, force of arms, economic influence or other factors. Heifetz et al. distinguish between authority and leadership (2009, 39), and they suggest that power is essential to any authority relationship. "However, all authority relationships, both formal and informal, appear to fit the same basic definitional pattern: power entrusted for service – 'I look to you to serve a set of goals I hold dear'" (Heifetz et al. 2009, 40). Too often, rulers abuse this contract by taking advantage of the power entrusted to them while failing to serve the best interests of their people.

Jim Plueddemann builds on his years of cross-cultural leadership experience to speak to the issue of power and leadership in his book *Leading*

Across Cultures: Effective Ministry and Mission in the Global Church (Plueddemann 2009). He reviews the research on power distance, giving examples from his experience with leadership in both low-power and high-power contexts. While Plueddemann engages carefully with Hofstede and the GLOBE study's suggestion that power dynamics (i.e., the differences between high and low power cultures) may be related to religious beliefs (Plueddeman 2009, 96), he argues that the Bible includes examples of both without elevating one over the other: "Examples of both high- and low-power-distance cultures are found in the Bible. From a biblical perspective high power distance can be either good or bad" (2009, 100). Along with other examples from scripture of both high and low power distance, he reminds us that God shows us both at work.

> Scripture describes the ultimate power distance between the Almighty God and human beings.... Such power distance is unimaginable to frail human beings. Yet this same God who calls the stars by name is our Father. He loves his children, and actually lives in us (Jn 14:23; 15:4). The God of the universe calls us friends (Jn 15:15)! The most transcendent being imaginable is more imminent than our closest friend. What an example of high and low power distance within the same person. (Plueddemann 2009, 100)

We see this most clearly in the example of Christ, who told the soldiers arresting him in the Garden of Gethsemane that he could call on his Father to send twelve legions of angels (Matthew 26:53). Instead of doing that, he submitted to arrest, trial and crucifixion for our sakes. Paul references this great story to encourage the church in Philippi to examine their mindset and their attitude (Philippians 2:1-5), which is something that Plueddemann emphasizes in his closing reflections on power and leadership: "Scripture seems to leave room for some flexibility regarding power distance in leadership style but not in leadership

attitudes. The heart of every leader must be humble, seeking the good of others and suspicious of one's own motives" (Plueddemann 2009, 102).

Many of us have struggled with our own attitudes in the complexity of leading across cultures in a Christ-like way. It is very easy to live and serve in another culture from a position of superiority based on education, resources and racial identity without being aware that we are doing so. Jay Matenga, in a recent World Evangelical Alliance Leader's Review posting (Matenga 2020), argues for an indigenous future. He points out that we are seeing an increase in indigenous mission movements as leaders around the world are less willing to "go along to get along" (Matenga 2020). He sees this as a healthy development: a speaking of truth to power. "Aside from access difficulties, indigenous missions engagement is urgently needed because the margin of tolerance toward the imposition of one world's ideas onto another world's reality has reached zero. Many will claim this is the relativization of truth, but it is actually the minimisation of power" (Matenga 2020). Plueddemann quotes Oscar Muriu, the pastor of Nairobi Chapel in Kenya and a key indigenous mission leader, who points out that Americans bring two great cultural strengths: they are problem solvers and they are taught to assert themselves (to express their opinions). He points out that these strengths are also great weaknesses. "Those two things that are such great gifts in the home context become a curse when you go into missions" (Plueddemann 2009, 110). Muriu points to the example of Jesus for a better way. "Isn't it interesting that for thirty years he doesn't speak out; doesn't reveal himself; he remains quiet, and

only after thirty years of listening and learning the culture does he begin to speak" (Plueddemann 2009, 110).

Jesus provides us with a model of kingship. He is an example of a ruler whose authority is deeply rooted in sacrificial service and in whom power is shaped and channeled through an attitude of love and humility.

Cross Cultural Leadership, Reconciliation and Diversity

In October 1988, Marilyn and I boarded a plane for Singapore. The previous six months had been a whirlwind of partnership development, commissioning services and farewells with friends and family. We were pretty sure that we were headed to the Philippines, but significantly less sure of our specific future-ministry. However, we knew we were part of a global team passionate about God's glory amongst the nations.

I vividly remember one night roughly four years later looking up through the mosquito net at the moon sliding past the coconut trees outside the window of our village house. "How did I get here?" I remember thinking, "And how long do I have to stay?" We had studied three languages and moved eight times to get to the Kalagan village of Little Door. We stayed there for the next four years. God's glory amongst the nations was translated down to one small village in one corner of the southern Philippines, much like God's great redemption plan was translated down to a small town called Bethlehem in the impoverished and oppressed nation of Judea.

Theologians have referred to this as the scandal of particularity, something that C.S. Lewis explores in his reflections on the miracle of the incarnation and the process of selection that leads to the role of Mary. "The process grows narrower and narrower, sharpens at last into one small bright point like the head of a spear. It is a Jewish girl at her prayers. All humanity (so far as concerns its redemption) has narrowed to that." (Lewis 2016, 3604). One of the great lessons of the incarnation is that it reminds us of the importance of being present and of embracing the opportunity to reflect God's grace in a specific place and a specific time. The fact that God chose to enter our reality in one specific place and time does not devalue all the other moments or places, but rather sanctifies them as all moments of divine possibility. Kairos time is pregnant time, not because there is anything special about the moment, but because of God's presence: his working beyond time to bring all things together for his purposes. The apostle Paul writes, "But when the time had fully come, God sent his Son, born of a woman, born under the law…." (Galatians 4:4). In another letter he comments on the mystery of his will, "…to be put into effect when the times will have reached their fulfillment – to bring all things in heaven and on earth together under one head, even Christ" (Ephesians 1:10). The incarnation provides us with a model for leadership that sanctifies the moment and dignifies the individual. It is possible to see the incarnation solely as the means of humanity's salvation: as a profound theological concept or a revelation of the great mystery of God's grace. All of these are true and very important, but the incarnation is also an affirmation of the mundane and a celebration of the particular. It is an affirmation of diversity, an

invitation to recognize God's hand in each person and to celebrate the *Imago Dei*, even if it is corrupted by sin.

The incarnation also offers us an argument for rejecting marginalization and prejudice. Although the three-fold model of prophet, priest and ruler has been a helpful frame for our discussion on leadership, we must recognize that these roles have been the means of abuse down through the centuries. False prophets have led us away from the truth. False priests have abused our desire for community by leading us in worship of false gods. False rulers have abused their power over us to become tyrants for their own ends. The roles themselves are trapped in a gender bias from centuries of male domination through the offices of prophet, priest and ruler (king). With a few notable exceptions (e.g., the late Queen Elizabeth), a queen has been typically seen as subservient, supportive and even decorative to the role of king. Yet Paul's words to the Galatians reject the notion that the incarnation marginalizes any particular gender, race or socio-economic position: "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Galatians 3:28).

As we have seen, Jesus as the incarnate God provides us with a model for avoiding these errors of false leadership. "To one degree or another, we are all false prophets, flawed priests, and failed kings. Our prophetic falsehoods, priestly impurities, and royal failures reveal the profound need that all of us have for the ministrations of the Messiah in all his offices. We are utterly dependent on Christ the prophet, Christ the priest, and Christ the king" (Ryken 2017, 121).

Fortunately, Christ promises us his presence through the Holy Spirit to convict and transform our leadership aspirations and practices.

Chapter Summary

We have looked at leadership using the biblical model of the three-fold ministry of prophet, priest and ruler. Ryken's exploration of Middle Earth has provided us with an alternative lens and explicative narrative for that model:

> Every leader—and indeed, every Christian—needs the present ministry of the crucified, risen, and exalted Christ in all his offices. We need a true and final prophet to give us a daily word from God that shapes our vision. We need a great high priest to calm our fears, hear our prayers, and perpetually intercede on behalf of all our limitations. We need a king of kings to defend us from every danger, provide for every need, and guide every decision. In Middle-earth, the messianic figures that perform analogous functions and meet similar needs bear the names Gandalf, Frodo, and Aragorn son of Arathorn. But when we name the Savior of our world, we call him Jesus Christ, the Son of God. (Ryken 2017, 124)

In Christ, we have found the fulfilment of that model, and his incarnation has given us a framework through which we can both apply and correct the model for our own reflection on leadership. As prophets, we invite people to the high truths of the Kingdom but without ever forgetting that we must ourselves continue to be learners. The incarnation serves as a constant reminder that we cannot separate leadership from context and still be able to influence people towards God's purposes. God's purposes are worked out time and place, and our leadership must also be practiced in time and place. As priests, we invite people into covenantal communities journeying together on mission defined by love and sacrifice for one another. We influence people towards God's purposes as we share their burdens. God's purposes are worked out together in sacrificial

community. As rulers, we provide a measure of order and stability by exercising power through service rather than tyranny. As leaders we serve God's purposes when we serve God's people.

Like Paul, we recognize that we haven't obtained all this, but we press on to take hold of that for which Christ Jesus has taken hold of us (Philippians 3:12). In Christ we have all that we need to fulfill these leadership challenges if we are willing to rest in him and allow his Spirit to transform us as leaders, a promise that he made to the small band of leaders he invested in some two thousand years ago (John 16:12-15) and a promise that he extended down through the centuries to us also through his prayer in those final hours before he went to the cross (John 17:20-26).

CHAPTER IV:

THE ROLE OF THE CANADIAN CHURCH IN CROSS-CULTURAL VOCATIONAL MINISTRY

After being involved in mission agency leadership since 2005 when I joined the International Leadership Team (ILT) of OMF, the last few years have been a journey of reflection about mission agency leadership and ultimately about leadership in general. While that process began before my Tyndale studies, the leadership study program gave me the opportunity and the language to rethink leadership for myself. The paradigm of prophet, priest and ruler provided a wider landscape to explore what it means to lead, initially in the mission agency context but then in the local church context and ultimately at the national level across all the Four As: the Academy (education), the Agency (ministry organizations), the Assembly (church) and the Agora (marketplace / workplace). Over the course of the seven years of my studies, I moved from being a mission agency leader to being a multivocational leader pastoring a local church, leading Our Common Calling, a new partnership of agency and academy organizations, and serving as Resident Missiologist with the EFC. As part of those leadership roles, I found myself helping to start a Canadian Faith at Work network. These new involvements provided opportunities to explore the roles of prophet, priest and ruler, opportunities that I do not believe I would have had staying in OMF

leadership. I will tell that story more fully in my conclusion, but the story starts with a research focus on cross-cultural marketplace mission.

In 2016, the Evangelical Fellowship of Canada (EFC) and the Canadian Missions Research Forum facilitated the Canadian Evangelical Mission Engagement Study (CEMES), which collected survey responses from over 2,000 lay evangelicals and nearly 1500 evangelical pastors. It was the largest survey ever done of Canadian evangelicals (Hiemstra 2017a). In Section 5 of the questionnaire on long-term missions, question LT14 asked pastors if they agreed with the statement: "Our local church would consider sending a professional or business owner to intentionally live and work abroad as a missionary" (Hiemstra 2017c, 13). Twenty-eight percent of the pastors indicated they strongly agreed with this statement and another 40% moderately agreed. Only 9% moderately disagreed and another 5% strongly disagreed. Eighteen percent of pastors indicated that they did not know if their local church would consider sending a professional or business person as a missionary (Hiemstra 2017b, 28).

These responses seem very encouraging for the development of cross-cultural marketplace mission from the Canadian context, but they surprised me as they did not reflect my interactions with other agencies or mission-minded church leaders as an OMF leader. In my OMF leadership role, I had been increasingly interested in cross-cultural marketplace mission and had explored the strategy within OMF and with other agencies. In my experience, while there is growing interest in marketplace mission, anecdotally it is difficult to find many examples

of churches actively and intentionally initiating, promoting or supporting professionals or business owners to live and work cross-culturally with a mission posture. Thus, in cooperation with the EFC, I developed a research project looking for additional information in response to this question from the CEMES survey. The Marketplace Mission research project sought to determine the actual level of engagement Canadian churches have with professionals and business owners who have an interest in working abroad in cross-cultural mission and what factors contributed positively and negatively to this engagement.

In an effort to apply the results of my research, even if only in a very limited way, I developed a draft Guide for Marketplace Workers based on the research results and my own experience with marketplace mission. This draft guide was intended for individuals and churches interested in marketplace ministries. The value of this guide was tested over three months (February–May, 2020) with a focus group of young professionals who were actively engaged with living and working abroad as cross-cultural workers or were pursuing doing so. I facilitated two focus group meetings with this group, separated by three months in order to explore how useful the guide was as they interacted with their local churches. Between the two focus group meetings, the focus group members were encouraged to make use of the guide in interactions with their local churches. My hope was to develop the draft Guide for Marketplace Workers into a resource to help professionals and business owners involved with marketplace mission engage effectively with their local church communities. However, the two focus group meetings took place in February and May, 2020 just as the COVID 19

pandemic was taking hold. The pandemic limited both my ability to work with the focus group members and more importantly, their ability to connect effectively with their local churches. More information on the two parts of the research project is included below in the section on research methodology.

Exploring the Language of Mission and Vocation

One of the challenges of this research project was the use of language related to the work of missionaries. The term mission is so widely used in secular and Christian society that it has become problematic. Most evangelical churches would affirm the importance of mission, although they may mean very different things by the word mission. This project recognizes the diversity and richness in Canada around the meaning of mission as an opportunity for further conversation in line with David Bosch's reminder that we may never "arrogate it to ourselves to delineate mission too sharply and too self-confidently" (Bosch 2000, 9). Accordingly, this research project focuses on forms and expressions of mission that are self-described as cross-cultural with the recognition that culture can refer to ethnic, demographic and socio-economic cultures.

Although there is little scholarly consensus on how to describe different models of mission which emphasize one's professional vocation or occupation as a business owner, for the purpose of this research project, the term "marketplace mission" will be used to describe cross-cultural mission practiced primarily as a professional or a business owner. Framing marketplace mission with reference to one's vocation raises questions about what we mean by "vocation." In his book

The Other Six Days: Vocation, Work, and Ministry in Biblical Perspective, Paul Stevens argues that vocation must be seen in terms of calling, and specifically, in terms of God's calling on our lives as his people:

> As we shall see, the Christian doctrine of vocation – so central to the theology of the whole people of God – starts with being called to Someone before we are called to do something. And it is not something we choose, like a career. We are chosen. The Latin roots of the word "vocation," *vocation* and *voco,* mean simply to be called or to have a calling. (Stevens 2000, chap. 4)

This research project focused on workers with this sense of calling by God to serve cross-culturally, but with a focus on serving "… primarily through one's vocation." The preamble to the survey referenced marketplace mission as being "…primarily through one's vocation," but throughout the survey, the additional phrase "… professionals and business owners" was added to clarify this use of "vocation" and to distinguish marketplace mission from the more traditional model of sending cross-cultural workers with full financial support and an expectation that their time and activities could be fully defined by their sending agency with no outside professional or business expectations. Navigating the complex and varied understandings of vocation and mission amongst the pastors being surveyed, particularly considering the false dichotomy of the sacred and secular divide, was both a challenge and an outcome of the survey. In the above quote, Stevens invites us to an understanding of vocation that includes but goes beyond our occupation. This understanding does not diminish or demean that occupation but sanctifies it as part of the deeper reality of all work being grounded in a vital relationship with God. Stevens writes, "… the biblical doctrine of vocation proposes that the whole of our lives finds meaning in relation to the

sweet summons of a good God" (Stevens 2000, chap. 4). Marketplace workers long to serve cross-culturally in response to this "sweet summons." We will look more deeply at this in a later section on the theology of work.

The EFC gave permission to use the existing CEMES survey data and to do a follow-up survey of the 818 pastors who indicated a willingness to be contacted for such a follow-up survey. This group of pastors had interacted with the original set of questions including the question LT14 (Hiemstra 2017c, 13) regarding their church sending professionals and business owners to serve as missionaries. Candidates for the focus group stage were recruited through the Knox Mission Hub, which is a community focused on journeying with students and young professionals linked to the downtown Toronto academic context. The Knox Mission Hub is supported by a collaboration of mission agencies including OMF International. OMF provided some financial support for the research project and allowed me time to work on the project. Tyndale faculty oversaw the project as part of Tyndale's Doctor of Ministry program. The results of this research project were published as a chapter in *The Past, Present, and Future of Evangelical Mission: Academy, Agency, Assembly, and Agora Perspectives from Canada* (Fuller 2022, 223).

Reflecting on the Current State of Mission

In his book *Transcending Mission: The Eclipse of a Modern Tradition*, Michael Stroope states:

> Scholars and practitioners of mission are sounding an alarm, or they acknowledge something is amiss. David Smith, former lecturer in mission and world Christianity at the International Christian College in Glasgow, traces the demise of Western, modern mission and concludes that it "…

> has lost its credibility and can no longer survive," unless there is a drastic and fundamental change. (Stroope 2017, 23).

Stroope goes on to quote from other well-known missiologists including Wilbert Shenk, Lesslie Newbigin and David Bosch in support of his argument that the modern language and practice of mission needs a fundamental re-examination. "Rather than rehabilitating or redeeming mission, we have to move beyond its rhetoric, its practice, and its view of the world. The task is one of transcending mission…" (Stroope 2017, 26). Stroope sees this task of transcending mission as doing the hard work of "… reimaging witness, service, and love in conceptual and linguistic frameworks that allow for creativity and freedom" (Stroope 2017, 26).

The 2016 CEMES survey affirmed the importance of mission for Canadians today while also highlighting the lack of consensus amongst Canadian evangelicals about its meaning and practice. Canadians have a rich history of engagement in mission, but the rapidly changing global context suggests that the concerns raised by Stroope and other missiologist are worth consideration by Canadian mission leaders.

In June 2018, two consultations were convened in Toronto in response to the changing face of mission in the Canadian context. The first, *Common Calling,* sought to come to some agreement on the language of mission. The second, *Future Fit*, brought together a wide variety of reflective practitioners in mission in an attempt to discern how the structure and strategy of mission in Canada could be more relevant and effective in the changing global context.

During the Future Fit consultation, the delegates were asked to reflect on the Canadian mission movement in light of the changing dynamics. Through an

informal poll using social media technology, they were asked whether they agreed with Stroope that there is a need for us to transcend mission in Canada today by selecting one of the following options, an informal framework used at the consultation to capture a spectrum of possible responses to Stroope's challenge.

1. **Stay the course.** God is still at work through the Canadian mission movement today. We do not need to change.
2. **Correct the course.** The world is changing, and we need to make adjustments, but our movement is fundamentally healthy.
3. **Redesign the ship.** Our mission models are no longer fit for purpose. We need new models.
4. **Rethink the voyage.** We need to step back and ask fundamental questions about where we are going and why. We need to transcend mission.

Out of 59 respondents, 51% indicated a need to rethink the voyage, while 35% felt that the Canadian mission movement needs to consider new models. While this was only an informal poll, part of the consultation proceedings, it suggested to those of us attending that these Canadian mission leaders recognize the need for meaningful change.

This research project was designed to explore marketplace ministry as one possible model to address that need for change, and specifically how this model relates to the church. The pastors who participated in the CEMES research were the primary participants for the first round of research, which followed up on the specific CEMES question about professional and business owner's involvement in cross-cultural overseas mission. The results of the initial research were further

tested by engaging with cross-cultural marketplace workers and potential workers who made use of a draft Marketplace Mission Guide and shared their experiences in two focus groups over a three-month period.

Canada's multi-cultural society provides a unique opportunity to explore mission and church engagement. However, this research project was limited to the diversity represented in the original EFC survey set of 818 pastors and in the one Knox Mission Hub focus group. Therefore, it is not representative of the ethnic, socio-economic or geographical diversity of Canada. More work beyond the scope of this project is needed to test these research outcomes with respect to Canadian diversity.

In my experience, the increased secularization of Canadian culture and the perception that the church has less of a role in society has left many Canadian evangelicals feeling fearful and under siege. In an address to the Canadian Catholic Bishops, Dr. David Guretzki (Resident Theologian and recently appointed President of the Evangelical Fellowship of Canada) commented, "Religious freedom is still 'materially operative' in Canada, but Christians are beginning to experience 'an emerging level of angst and fear…." (Gyapong 2019). Based on a December 2013 poll done by The Evangelical Fellowship of Canada and the Angus Reid Forum, Hiemstra and Stiller state that weekly attendance at religious services for all faiths was just 13% in 2013, and 2.5 million fewer Canadians were at public worship in any given week in 2013 than in 2003. Among Evangelicals, weekly church attendance dropped from 49% to 40% between 1996 and 2013 (Hiemstra and Stiller 2016). Even diaspora

churches, which are defined by the Tyndale Intercultural Ministries Centre as a church of any ethnic makeup led by a recent immigrant or whose congregants are recent immigrants to Canada (Lo et al. 2017, 45), struggle to keep their second and third generations spiritually engaged, even though these churches appear to have experienced more growth in recent years. Mission leaders struggling with declining recruits and dropping revenue can too easily blame the church for the lack of support rather than engaging in meaningful discussion to pursue together a renewed vision for mission. One of the most encouraging outcomes of the Future Fit consultation in my estimation was the shared sense of hope, as leaders from the agency (mission organizations), the assembly (church communities), the academy (educational institutions) and the agora (marketplace communities) listened to each other, shared common concerns and prayed together. This research project is intended to contribute to that sense of hope as pastors engaged with the marketplace mission model.

Marketplace mission also offers an opportunity to widen our engagement with mission, reflecting more fully the roles of prophet, priest and ruler. In my experience, we who have served as traditional missionaries can learn a great deal from God's people serving cross-culturally through their vocation. While many traditional missionaries could see themselves primarily through the forth-telling lens of the prophet, the marketplace missionary reminds us that the priestly role of sacrificial service, of work, offers a pathway to mission engagement that can easily be overlooked. Marketplace workers may also bring experience building priestly community in a secular context that traditional missionaries find primarily

through their mission agency communities. Similarly, marketplace workers often have wrestled with incarnational leadership in both a cross-cultural and business context. They wrestle with power dynamics that hone a marketplace worker's reflection of Jesus as ruler. We will look at some of these questions around work and mission in the next section.

Theological Reflections on Work and Mission

The Bible has lots to say about work. A brief search of the New International Version results in over 500 references to the English word work, and that is without exploring various related words. It is important to note that the first reference to work in the scriptures is not to humanity's work but to God's work. "By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all of his work" (Genesis 2:2). Two key principles are evident in this verse: principles that resonate throughout scripture. First, work is not something negative, or by nature a punishment. God himself works. Our theology of work must always recognize that work is a natural outcome of being created in the image of God and of being an agent in the world. The scriptures tell us that in the beginning was God, and that he chose to create. This constituted work. We are created in the image of God (a result of his work) and have the great privilege of also being in this world and having the opportunity to act as agents of creation. "The Lord God took the man and put him in the Garden of Eden to work it and take care of it" (Genesis 2:15). Our work may be driven by good or evil motives and may result in good or evil results but work itself is neither good nor evil.

The second key principle from this passage is that work as God intends it is never just about getting the job done, about the outcome of the agency, but it must always be brought back to the subject who is working. Healthy work is not just about doing but must also be about being. God chooses to work for six days and rest on the seventh. This rest by definition cannot be because God was tired, at least not in the usual human sense of the word. God is omnipotent and not subject to the loss of energy or ability to work. Rather, God's rest reflects a way of being: a rhythm of healthy work and rest. "And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done" (Genesis 2:3).

The scriptures invite us to a spiritual discipline that is inextricably linked to God's glory and to a participation in the delight of his work. Stevens emphasizes this in *The Other Six Days: Vocation, Work and Ministry in Biblical Perspective*:

> The Old Testament is rich in metaphors to describe God as worker.... These metaphors, while limited, offer a correspondence of meanings between the work of God and the work of humankind. They suggest that our work is a point of real connection with God and therefore a source of meaning and spirituality. (Stevens 2000, chap. 5).

Andrew Scott strongly affirms this biblical vision of work in *Scatter: Go Therefore and Take Your Job with You (Scott 2016)*. However, he also articulates a stinging critique of the western mission movement and its marginalization of vocation. Starting with the Genesis account, he argues persuasively from scripture that work with rest is how God intends us to reflect his image to show his glory.

> God set an example of six days of work and one of rest. He set it up that 85 percent of the days of the week were to be used for work. If you work a

> typical number of hours each week you spend close to half of your waking hours working. That was God's plan. And His plan for your work is wrapped up in His plan for you to reflect His glory and goodness. The two cannot be separated. Your workplace is your place to reflect His image. (Scott 2016, 115)

Scott's concern with the western missionary movement is that we have allowed a false dichotomy between work and mission to marginalize the majority of God's people whose created gifts and talents should be his means of mission:

> A new paradigm is needed— one in which we recognize that all of life is where every believer gets to be a "full-time" follower of Jesus. Paul tells us that "everything comes from him and exists by his power and is intended for his glory" (Romans 11: 36 NLT). So everything that was created has a purpose, and that purpose is God. That includes us. We were created by God, for God. Everything we have was created and given to us by God, for God. Music was created by God, for God. Art was created by God, for God. The earth, the Milky Way, the universe was created by God, for God. When Paul says "everything," he means everything. Including our talents, our gifts, and our passions. All of life was created by Him, for Him, and is held together by Him, and all of life has the potential and was intended to bring glory to God. There is no dichotomy. (Scott 2016, Introduction)

Scott's argument points to what can go wrong when we forget that God delights in work done for his glory—whatever that work is and wherever that work is done. This does not minimize the importance of missionaries serving cross-culturally amongst the unreached, but it does underline the great truth that their work is no more or less a delight, and delightful to God, than any other disciple's obedient work done for his glory. Jesus said that the world will know his disciples by their love and by the fruit they bear (John 15:8-14). There is nothing more compelling than God's people living out acts of unexpected redemptive service with deep joy driven by their love for him and for each other.

While my research didn't look specifically at the false dichotomy that Scott articulates, the question of why the church wasn't more directly engaged in cross-cultural marketplace mission prompted me to ask how the church understood work and mission. That question motivated my decision to get more involved with the faith at work movements across Canada, something I'll explore briefly in my final chapter.

Since the days of William Carey and Hudson Taylor, mission work has been closely linked with mission agencies, which are specialized, parachurch, communities. Churches partnered with mission agencies to identify, send and support missionaries, who were generally involved in full-time ministry and usually fully dependent on funding from their sending context. God has used this model to bring the gospel to thousands of unreached people groups, but it is not the only biblical or historical model for obeying Jesus' great commission. In *The Marketspace: The Essential Relationships Between the Sending Church, Marketplace Worker, and Missionary Team*, Larry McCrary comments, "Although it may sound like it, I really do not have a lot against the modern missionary movement. I am all in when it comes to taking the gospel to the nations. I just don't believe that the only pathway is a full-time vocational missionary pathway" (McCrary 2018, 72-73). McCrary's phrase vocational missionary pathway highlights his conviction that the traditional missionary models are no less or more strategic than other intentional cross-cultural mission vocational engagements through business, education, etc. All of these should be seen as part of God's calling and in service of his glory amongst the nations.

In 2019, Lausanne held a Global Workplace Forum (GWF) in Manila attended by nearly 1000 delegates from around the world. The GWF came out of Lausanne's desire to pay more attention to the workplace and mission, as reflected in the Lausanne Movement President, Michael Oh's statement, "We have too long neglected the 99% who are not in full-time professional ministry." ("Global Workplace Forum"). However, Christian mission has been equated with the marketplace since at least the days of the Apostles. Paul argued for the resurrection of Jesus in the agora or marketplace of Athens (Acts 17: 16-34), and mended tents in the marketplace of Corinth (Acts 18: 1-3). These models are well suited to an increasingly post-Christendom reality where the mission-minded church is not necessarily wealthy (e.g., Ethiopia) and the lost are not necessarily poor (e.g., Japan). These models also reflect the ways in which the gospel spread historically prior to the development of the western mission agency.

Reflecting through the leadership lens of prophet, priest and ruler, marketplace mission also appears to complement the traditional strong missionary emphasis on the prophetic role of proclamation with an encouragement to meaningful service through committed communities in the marketplace, not just traditional missionary teams or communities. Although it is beyond the scope of this research, teams made up of both marketplace and traditional cross-cultural workers might represent a more wholistic model of Christ-like mission and reflect more thoroughly his roles of prophet, priest and ruler.

Much work has been done in the last decade to explore some of these questions in the area of vocation and mission. The results have been encouraging,

including the Global Workplace Forum. There have been regular conferences exploring Business as Mission or Missional Business e.g., and initiatives like the Scatter Global on-line portal (https://www.scatterglobal.com/), seeking to encourage cross-cultural vocational mission. However, marketplace workers often find themselves working alone in a cross-cultural context. They have not been able to find a mission agency or supportive spiritual community in their context that understands their vocational world well enough to provide helpful resources in a marketplace-friendly way. The church where they grew up or have roots does not see marketplace ministry as real missionary work and so has not supported them in any way. In *Working Abroad with Purpose*, Glenn Deckert states:

> Tentmakers need sustained prayer support throughout their time abroad just as donor-supported workers do.... Prayer support for us meant people who would not merely read about our intriguing experiences at that time, in a relatively unknown part of the world, but people who would pray for us systematically. (Deckert 2019, chap. 4)

In his book on tentmaking, Patrick Lai argues,

> Tentmakers are at the forefront of the greatest spiritual battle. Military troops in the frontlines of a military campaign need up to eight times their number in supporting roles. In the same way, tentmakers need a committed team to keep them adequately encouraged and supplied as they move God's kingdom forward. A solid sending church is needed for the tentmaker's well-being" (Lai 2005, chap. 10).

God desires that we enter into mission together as supportive communities. We are to be his people on his mission for his glory. Traditional mission agencies, sending churches and most missionaries understand the importance of this, but in my experience, many marketplace workers struggle without these supportive relationships.

Despite the fact that proponents of cross-cultural vocational mission will generally affirm the importance of the church in any expression of mission, both churches and marketplace mission workers struggle to develop strong, supportive relationships. It is easy for discussions about vocation and mission to become focused on the individual's vocation and leave the church uncertain about the commitment to missions. Lai comments, "Many churches need help understanding what tentmaking is all about. Some churches may not perceive a tentmaker to even be a missionary" (Lai 2005, chap. 10). The practical fact that vocational missionaries are less reliant on local churches for funding and often value marketplace ministry because they do not have to raise support makes this individualization of mission even more likely. There is a need to explore the relationship between local church expressions and the growing phenomena of marketplace mission.

McCrary's book on the marketspace focuses specifically on this essential relationship. In the book, he argues for the importance of partnerships for effective marketspace mission:

> I think there are five essential components that we must keep in mind as we encourage people who are already in this marketspace ministry:
> 1. The marketspace worker needs the blessing of a sending church;
> 2. The marketspace worker needs a legitimate reason to be there;
> 3. The marketspace worker, the sending church, and the missionary team need to be trained and equipped for their special roles;
> 4. The marketspace worker needs a viable community to thrive in;
> 5. The marketspace worker needs to seize opportunities with a strategic focus (McCrary 2018, 33).

This research is intended to help marketplace workers develop a strong relationship with their church. McCrary states, "The church needs to learn to

identify, network, encourage, and equip these marketspace workers and elevate their role in Great Commission work to the same level of validity as any commissioned missionary" (McCrary 2018, 59).

Research Methodology

The first stage of my research project was a Marketplace Mission survey sent to 791 of the 818 Canadian pastors who took the CEMES survey in 2016 and who indicated that they were willing to be contacted with a follow-up survey (Heimstra, 2017c). The CEMES survey was administered between June 6, 2016, and August 6, 2016. Further information on the methodology is available in the *Canadian Evangelical Missions Engagement Study Methodology* (Hiemstra 2017a). The 27 pastors not contacted from the original 818 had opted out of Survey Monkey surveys or were disqualified by the Survey Monkey contact process. Rick Hiemstra from the EFC oversaw the recruitment of these 818 pastors from the CEMES survey through the EFC's network and the connections of the Canadian Evangelical Missions Research Forum.

The pastors who participated in the CEMES research were the primary participants for the first round of research, which followed up on the specific CEMES question about professional and business owner's involvement in cross-cultural overseas mission.

The results of the Marketplace Mission survey conducted in late 2019 were further tested by engaging with a Marketplace Mission Focus group of cross-cultural marketplace workers and potential workers who made use of a draft

Marketplace Mission Guide and shared their experiences in two focus group meetings over a three-month period in early 2020.

Canada's multi-cultural society provides a unique opportunity to explore mission and church engagement. However, this research project was limited to the diversity represented in the original EFC survey set of 818 pastors and in the one Knox Mission Hub focus group. Therefore, it is not representative of the ethnic, socio-economic or geographical diversity of Canada. More work beyond the scope of this project is needed to test these research outcomes with respect to Canadian diversity.

The Marketplace Mission survey itself consisted of 17 questions using the Survey Monkey platform (see Appendix A). The questions were all multiple choice except for one short answer question asking about general concerns with the Marketplace Mission model. This simplified the analysis required with a potentially large sub-set of respondents.

The Marketplace Mission survey questions were developed based on reading and reflection on marketplace ministry and the role of the church. While little research specific to the Canadian context is available, there is research available for the US and the global context. An initial draft of the Marketplace Mission survey questions was circulated informally to a number of marketplace leaders known to the author in order to refine the questions.

The Marketplace Mission survey results were used to develop a draft guide for marketplace workers interested in strengthening their engagement with the local church. These guidelines were field-tested by marketplace workers

recruited through the Knox Missions Hub, as they engaged with their church leadership. The guide was made available to the marketplace workers for a three-month period from February through April, 2020 with the encouragement to use the ideas in the guide as they interacted with their church leadership. The marketplace workers were interviewed as a focus group on Sunday, February 9, 2020, and then again on Sunday, May 10, 2020, to assess the effectiveness of the guide after three months. The COVID-19 pandemic significantly impacted the focus group's activities, but the research went ahead with recognition of the impact of the pandemic on the outcomes.

The focus group was not intended to be widely representative, as the purpose was not a comprehensive assessment of the material's global relevance but confirmation of its usefulness with the opportunity to make further improvements.

The research project combines quantitative and qualitative research into Canadian pastor's engagement with marketplace ministry, with an intervention project seeking to apply the findings of that research to the relationship between marketplace workers and their church communities. The first survey phase was primarily quantitative research building on the CEMES data through the Marketplace Mission survey administered in late 2019. The second phase to field test guidelines through a selected group of current or potential marketplace workers was qualitative research with the goal of producing a practical guide for strengthening the relationship between marketplace workers and their churches, primarily in Canada but hopefully with some value for the wider western mission

movement. The impact of the COVID 19 pandemic on the research project meant that the Guide for Marketplace Mission was not developed beyond the draft stage.

The Marketplace Mission survey was sent on November 13, 2019, to 791 of the original CEMES pastor respondents. The survey was administered using the Survey Monkey platform because it is a credible tool for survey work, which provides a useful set of tools for basic analysis. Survey Monkey is also a familiar tool for many potential respondents, so using it reduced the barriers to participation.

A reminder was sent on November 17 through the Survey Monkey system to 665 contacts who had not responded and another reminder was sent on December 1 to 13 contacts who had partially completed the survey. In addition, an email reminder with a weblink was sent on November 26 to those who had not responded. The survey collectors were closed on December 18, 2019. This process resulted in 192 completed surveys being submitted from the 791 pastors who had completed the original CEMES survey.

Ambiguity in Canada around the term "mission" has complicated terms like missionary, missional, abroad and cross-cultural. In order to include information in the survey about marketplace workers who are working cross-culturally in Canada as well as abroad, the survey uses "cross-cultural" rather than "abroad" everywhere except in question 2, which retains the original CEME Survey question wording. The term "cross-cultural" is used in order to avoid including people who are working missionally through their vocation but not

cross-culturally. Although the latter is an important and encouraging development, it is not the focus of this survey.

The second more qualitative research involved developing a set of guidelines for marketplace workers interested in engaging more effectively with the church. The guidelines were developed from the survey results and other resources. The Knox Mission Hub identified a group of marketplace workers or interested workers who then formed a focus group for best practices. The researcher met with the focus group on February 9th, 2020 and then again on May 10th, 2020, allowing three months between focus group meetings for the focus group members to apply the guidelines with their partner churches. The two focus group meetings explored how the best practices have been helpful in strengthening the marketplace worker's relationship with their church context, The focus group questionnaires are included in Appendix B.

Ethics in Ministry Based Research

Ethical concerns for the first research phase were managed carefully with the EFC. Only the pastors who participated in the original CEME survey and agreed to be followed up were contacted for the project. Survey data was kept confidential to the researcher and research assistants. All survey and forum data were anonymized in the analysis and reporting. The researcher did not have a supervisory relationship with any pastor who participated in the CEMES survey.

Ethical concerns for the marketplace focus group participants were managed by ensuring that all forum data was kept confidential to the research team and anonymized for analysis and reporting. Three Research Assistants

helped with data recording and data analysis, each of whom completed non-disclosure forms.

The forum participants were fully informed about the proposed usage for the data collected and completed Research Consent Forms indicating their understanding of the research purpose and of their rights as research subjects.

The research project was submitted to the Research Ethics Board for approval, which was granted on October 31, 2019. The "Certificate of Ethics Review Clearance for Research Involving Human Subjects" is available in Appendix C.

Findings, Interpretations and Outcomes

The first question in the Marketplace Mission survey confirmed that the respondent consents to participate in the survey. Only those who responded positively were able to continue with the survey.

Question 2 was a repeat of the CEMES survey question related to the marketplace that asks how pastors view marketplace mission. In the CEMES survey, the pastors responded largely positively with 28% being strongly in favour and 40% being moderately positive. Nine percent moderately disagreed with and 4% strongly disagreed, with 18% saying that they did not know. The Marketplace Mission survey indicated an even stronger endorsement of the marketplace model with 42% strongly agreeing, 39% moderately agreeing, 8% moderately disagreeing and only 2% strongly disagreeing. Nine percent indicated that they did not know. The increase in positive response from 68% to 79% is not totally unexpected, as the 192 respondents had a likely positive bias towards

marketplace mission, or at least the issue of marketplace mission, as indicated by their willingness to take the survey. However, it still suggests a strong endorsement within this limited context of the marketplace mission model. This is consistent with conversations I have had with pastors who seem open to the marketplace model but struggle to implement it in their local church, and it is also reflected in the results of the focus group, as noted later in this paper.

Comments from the survey respondents suggested that the Marketplace Mission was relatively new to them. One respondent wrote, "Marketplace mission is a new term to me. I like the sense of it but have not dwelt upon it." Another wrote, "I feel like we are not at all informed about what marketplace mission is." Pastors also indicated a desire to explore this area further. "Churches need to understand the changing landscape of the Christian mission and the post-Christian Canadian culture. Finding methods that work today through innovation and collaboration is much needed." Reflecting on mission through the lens of the marketplace prompted some to view mission more wholistically. "I suppose we need to continue to grow our understanding of God's mission in the world—to see it as infusing every area of our lives, including the time we spend doing our vocations."

The next question was intended to test this interest in marketplace mission by exploring actual practices. Question 3 asked how many marketplace mission workers had actually been sent by the pastor's church in the last five years. Just under 80% (78.92% or 146 churches) of those who responded indicated that their church had never sent a marketplace missionary. Just over 10% (19 churches) had

sent one marketplace worker in the last five years, with another just under 10% (18 churches) having sent two or three.

This response appears to confirm the anecdotal evidence that the interest in marketplace mission is not reflected in current practice. While nearly 80% of the pastors surveyed viewed marketplace mission positively, only 20% of those surveyed had actually sent any marketplace mission workers in the last five years.

Looking at the churches which have sent marketplace workers and comparing that to their view of the marketplace mission model (see figure 1), it appears that those with experience in the area view marketplace mission in relatively positive terms but even churches without experience sending them view the model positively.

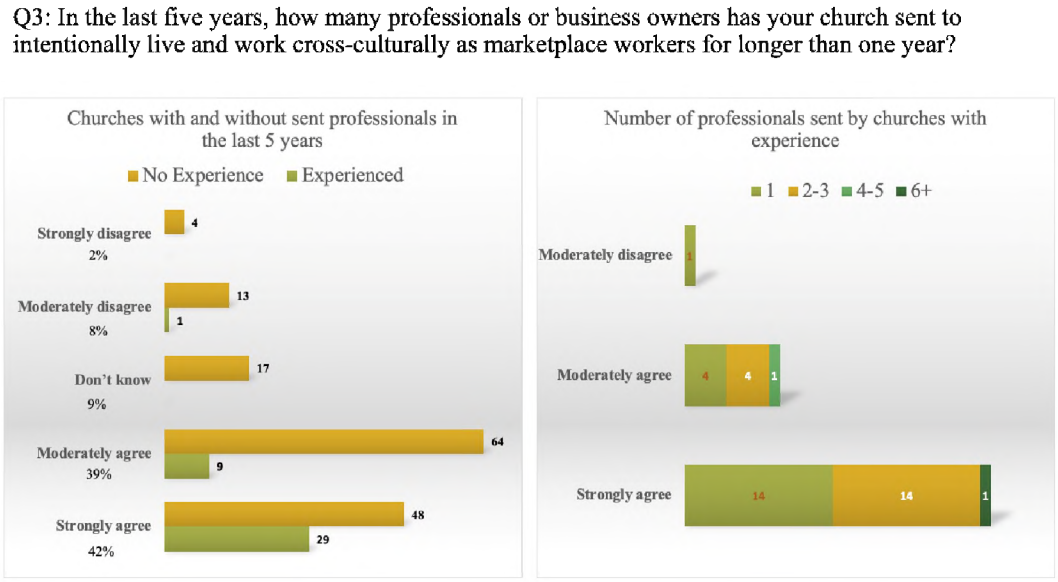

Figure 1: Churches that have sent marketplace workers cross-referenced with degree of support for the marketplace mission model.

Only one church out of those who responded somewhat negatively to the model had actually sent out a marketplace worker. All of the rest of those churches with experience responded positively to the model.

The following five questions were only answered by the 39 churches (20% of survey respondents) that had experience in sending marketplace workers because these questions refer to actual practices in marketplace mission engagement.

Question 4 asked where churches had sent marketplace worker for longer than one year (see figure 2). The 39 churches that responded had sent 73 workers in the last five years.

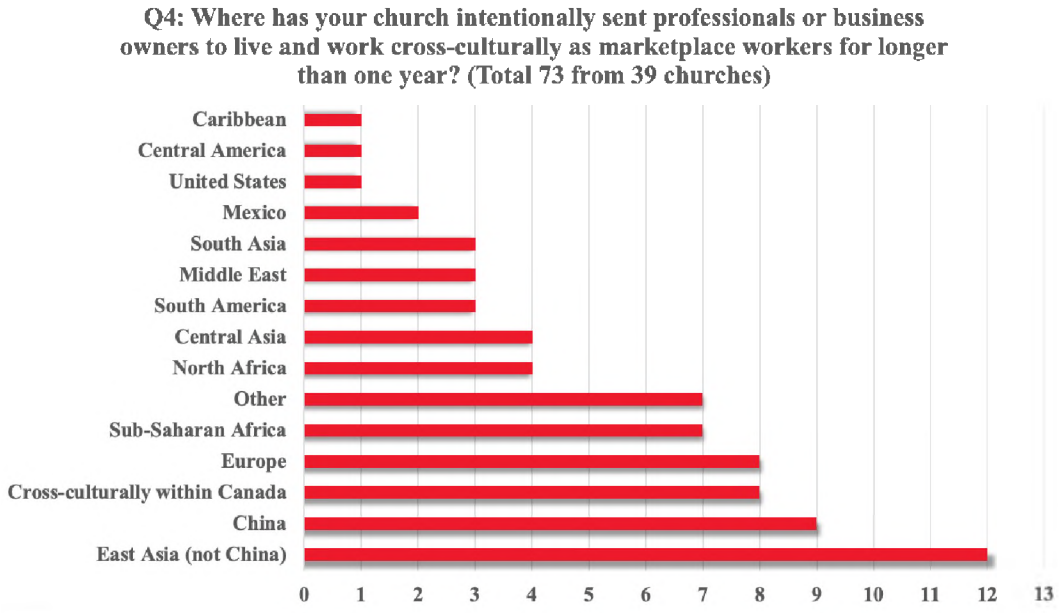

Figure 2: Location to which marketplace workers have been sent.

East Asia (12 churches) and China (9 churches) were the most common responses, with cross-culturally within Canada (8) and Europe (8) being the next most common ones. Given the small number of respondents, it is difficult to come to draw any meaningful conclusions from this data. With that caveat, the strong focus on East Asia is still somewhat surprising, as marketplace mission is often seen as an important strategy for Creative Access Nations (countries where traditional missionaries are not welcome). In addition to China, North Africa,

Central Asia and the Middle East are Creative Access Nation contexts, but they did not show up as common destinations by the survey respondents. This question needs more research but may be worth keeping in view for agencies and churches who are committed to strengthening the gospel witness in least reached contexts and who might consider promoting marketplace mission as one strategy to reach these contexts.

Question 5 asked for information on the roles that marketplace mission workers have played (see figure 3).

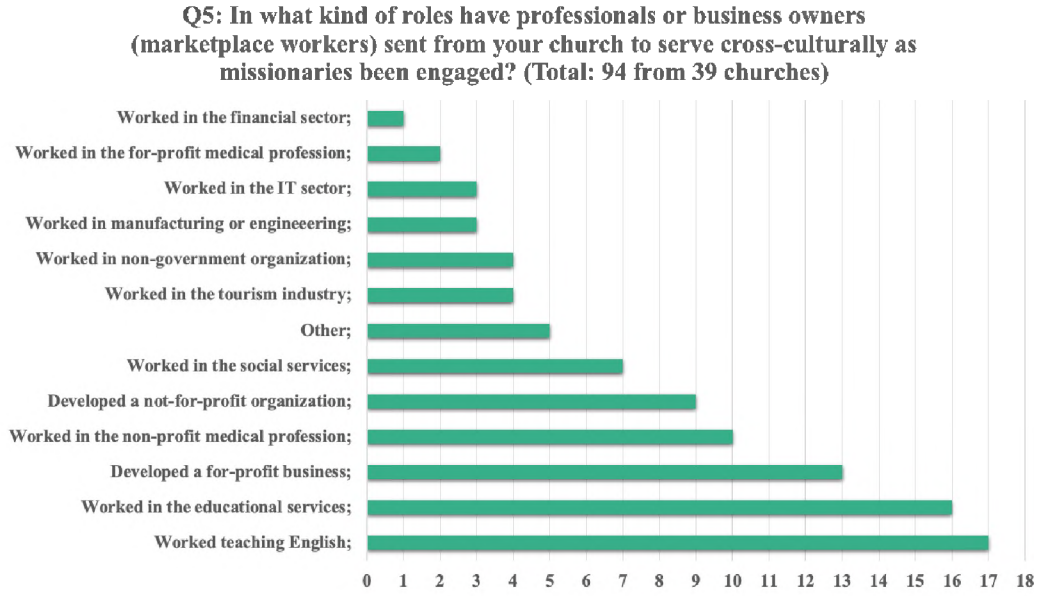

Figure 3: Marketplace roles.

Teaching English and working in the educational services were the most common roles indicated, but there is some ambiguity in the question, because some respondents may have selected both educational services and teaching English for the same person. It would have been clearer to have excluded teaching English from the educational services option. However, keeping in mind the limited sample, the results may indicate that teaching and education remain important

roles in global mission. Developing a for-profit business also ranked highly, as did working in the non-profit medical profession. For some churches and agencies, it will be helpful to see how other churches are already engaged (e.g., educational services and developing for-profit businesses) and perhaps to consult with them in these areas of potential marketplace involvement. For other churches and agencies, the lack of engagement in some particular marketplace role may present a strategic opportunity (e.g., the IT sector).

Question 6 explores how churches are engaged with marketplace mission workers that they have sent (see figure 4).

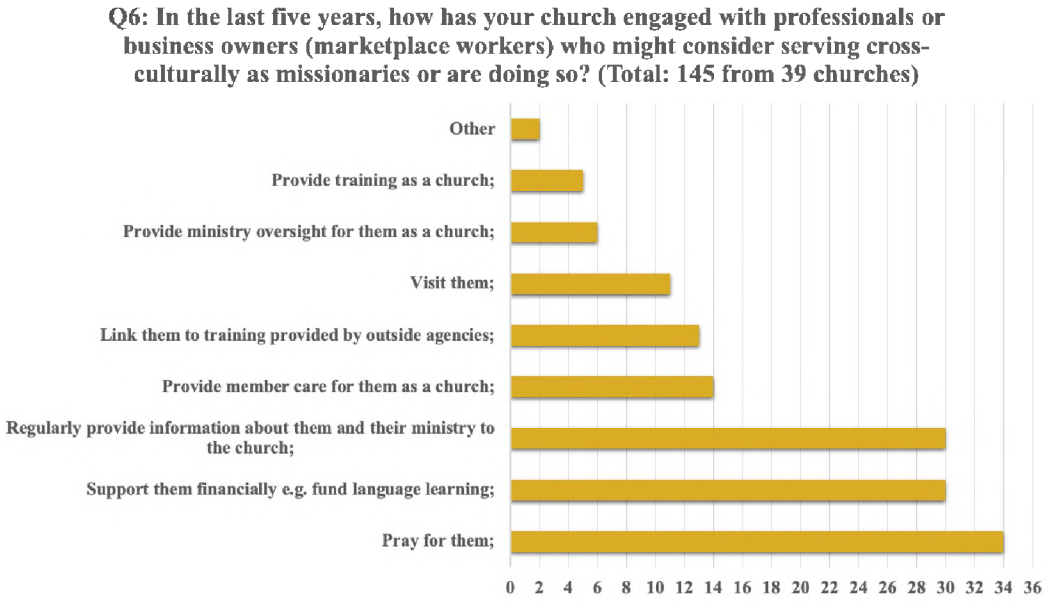

Figure 4: Church engagement with marketplace workers.

It is encouraging to note that praying for marketplace mission workers is the most common engagement that churches have with marketplace workers. At the same time, prayer is also an aspect of church life that is subjective and difficult to measure. One of the challenges for the marketplace worker is to intentionally nurture a prayer relationship with their church community through regular,

appropriate communication through prayer letters and other tools. Churches that have missionaries on their financial budget often have expectations around the number of prayer letters being written, but from conversations with marketplace workers, it appears that these expectations are rarely applied to marketplace workers.

The relatively high level of engagement through financial support was not what I had expected. Most marketplace workers do not need financial support in the sense that traditional missionaries often do, and I had assumed that this would translate into a lesser degree of financial engagement. It is encouraging that financial support is being actively practiced, but more work needs to be done to clarify the actual degree of financial support. It would also be helpful to have a clearer idea of what specific areas of need are being funded for marketplace workers.

The two facts that training by the church is a relatively infrequent engagement and training by a mission agency is also not particularly high on the list are interesting given that the responses to question 9 (see figure 7 below) indicate that the pastors' two highest concerns for marketplace workers is a lack of cross-cultural training and a lack of theological training. There is an opportunity here for marketplace workers to address these concerns in their relationship with the church. For instance, they could approach the church for financial help to acquire additional theological or cross-cultural training.

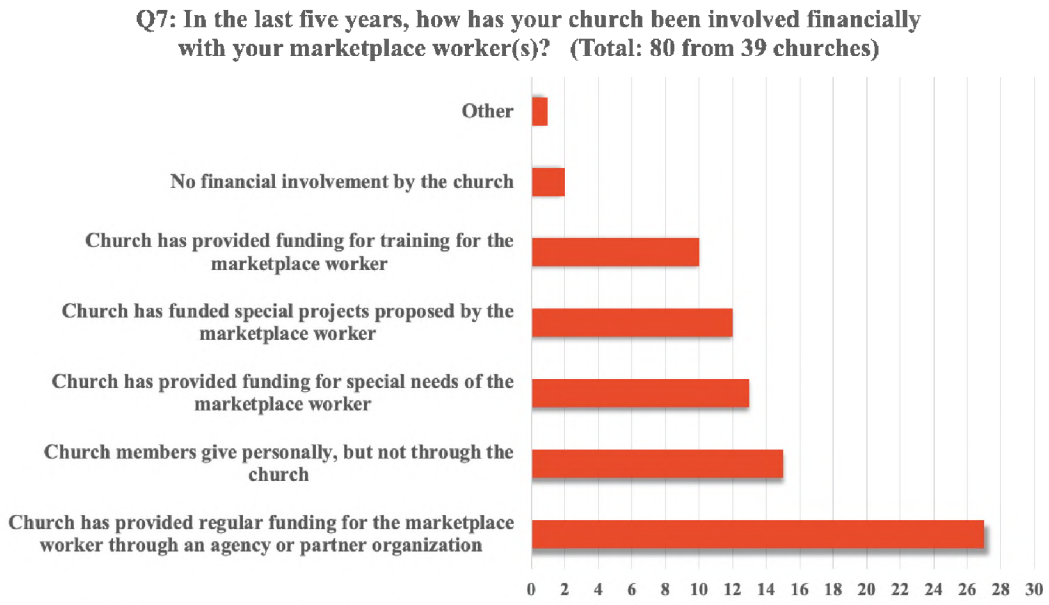

Figure 5: Church financial involvement

Question 7 (see figure 5) explores the financial relationship between the church and the marketplace worker. The majority of churches (27 out of 29) surprisingly indicated that they were providing regular funding to marketplace workers through an agency or partner organization. Only two of the churches that responded to the survey indicated that they were not involved financially with the marketplace worker. It is possible that this indicates a greater openness to financial engagement with marketplace workers than many such workers might assume. However, it is also possible (and perhaps more likely) that this indicates a lack of engagement by churches with marketplace workers where they do not have a mission agency affiliation or expressed financial need. This latter interpretation may be supported by the responses to question 7, which indicated that it is most common for the marketplace worker to introduce an agency to their church. Marketplace workers that do not make that connection are perhaps less likely to have a financial relationship with the church, regardless of the reason

why they have not made the connection. While the data doesn't really help us resolve this question, it could be a useful area for more research.

Some of the pastors did reflect concerns from their churches about financial support for marketplace workers who are earning an income. As one respondent stated, "A lot of people struggle with the idea of financially supporting someone who earns a wage, but just in a different context." This suggests the need for marketplace workers to communicate both their ministry engagement and their financial needs clearly and transparently, so that churches can make informed decisions on how best to partner and support their marketplace ministry.

Question 8 is the last of the questions that were limited to pastors whose churches had actually sent marketplace workers (see figure 6). It was designed to explore the relationship between the church and the mission agency.

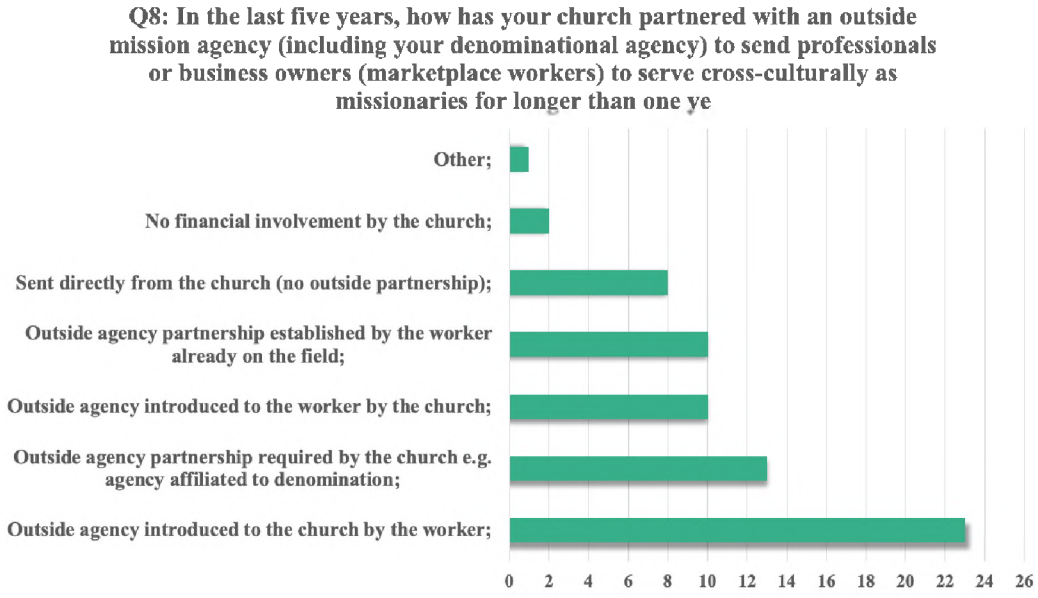

Figure 6: Church and mission agency partnerships.

The responses to this question indicated a relatively high level of mission agency engagement of some kind, which is noteworthy for agencies exploring the

marketplace model more intentionally. A third of the churches that have sent marketplace workers (13 out of 39) indicated that an agency affiliation was required. As noted above, in nearly two thirds of the churches (23 out of 39), the marketplace worker is the one that introduces the mission agency to the church. This raises the question of how many agencies are well prepared for marketplace workers to make that church introduction.

While questions 3 through 8 were limited to those pastors whose churches have actually sent marketplace workers, the remaining questions were asked of all 192 responding pastors. Question 9 explores how the church has supported the development of marketplace mission (see figure 7).

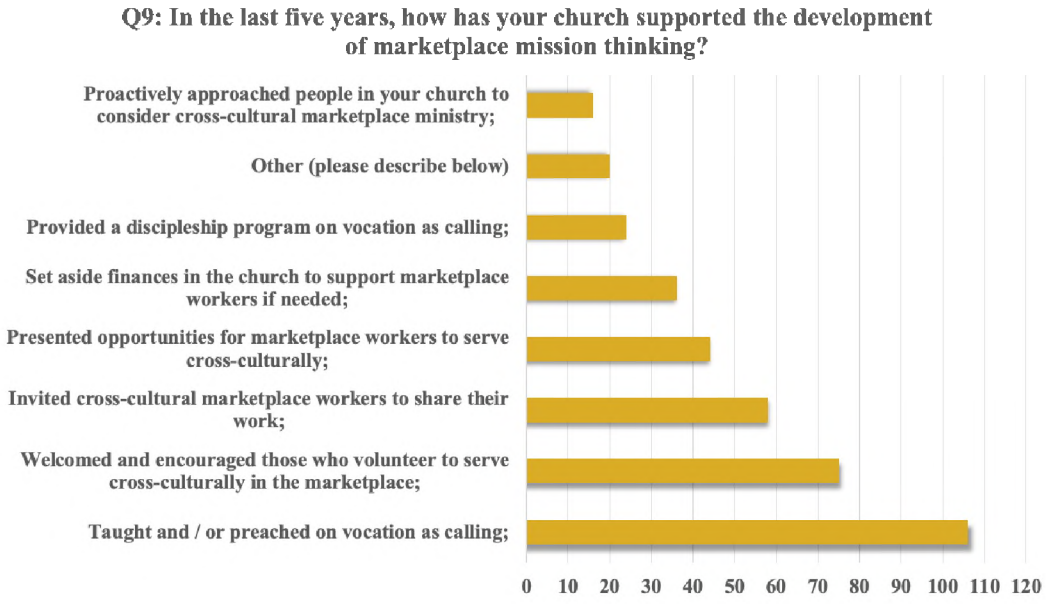

Figure 7: Church support for marketplace mission thinking.

Clear biblical teaching on vocation and calling is one of the most important ways in which churches can reduce the sacred/secular divide and encourage the development of marketplace mission thinking, so it is encouraging that 65% (106 out of 164) of pastors who responded to this question indicated that they have

taught or preached on this subject. One respondent described this as "…gently laying some theological groundwork." Another respondent wrote, "As the Lead Pastor I have done two sermon series on Marketplace Ministry but that has been focussed on people living out their vocation here in Canada as ministry, not cross culturally."

Pastors also indicated that they welcomed and encouraged those with an interest in marketplace mission and invited those actively serving to share with their congregation. However, the fact that 80% of pastors report that their churches have not sent someone in this area probably limits these interactions. Relatively few churches seem to be actively discipling people in the area of vocation as calling or proactively approaching people to consider serving as marketplace workers. One pastor commented, "This is a brand new concept so my missions committee is exploring ways to help people see that this is valid missions." Another pastor honestly wrote, "Never thought or talked about it." However, it was encouraging to read from one pastor that, "We are calling our people to discipleship in the workplace. Our hope is that some will catch a vision to work and live in hard places." For many smaller churches, exploring this area of ministry is a challenge. One respondent wrote, "As a small church with limited funds, we have made the choice not to support marketplace workers (as a philosophy of ministry). We have chosen only to support full time missionaries whose primary task is disciple making and evangelism. Because of this decision, we do not do any of the options in this list." Further research is needed to cross-

reference the data from this survey with the 2016 CEMES data to look at variables like church size and location.

Question 10 asked, "What concerns (if any) do you have with sending business owners or professionals (marketplace workers) to serve cross-culturally as missionaries?" This was a multiple-choice ranking question with respondents being asked to select from a list of possible answers and to rank them in order of concern. The results are noted in figure 8, with the issues being rated in terms of how much of a concern they are. The issues of the most common concern are shown at the bottom of the chart. Respondents were also given an opportunity in question 11 to provide additional comments on any concerns that they might have.

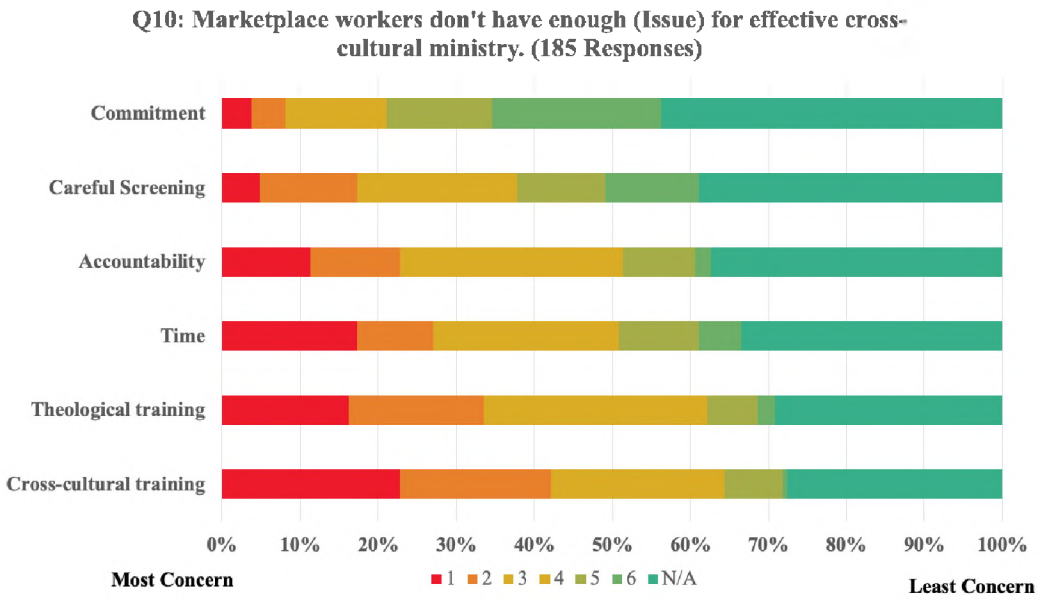

Figure 8: Issues affecting marketplace worker's effectiveness.

Concerns about training were the two most commonly identified concerns (as noted from the bottom of the chart), with cross-cultural training being the most common concern and theological training also being raised. This is not too

surprising, as marketplace workers often have not taken formal theological training before moving into cross-cultural ministry, and they often do not have the opportunity to take cross-cultural training before being deployed. It is encouraging that pastors recognize this need. There is a clear opportunity for traditional agencies and Bible training institutions to partner with churches to address these training needs. However, both the mission agency and the academy need to look for alternative delivery methods in order to make training accessible for marketplace workers. The need for cross-cultural training is also an opportunity for mission agencies and businesses in the field to consider how to deliver this training to marketplace workers as they are moving into cross-cultural vocational roles. In light of this, it was encouraging to have one pastor write, "We are transitioning to include a strong invitation and training and sending of marketplace workers. Right now, we're working on the training component as we identify those who are potential marketplace workers."

It is possible that a more nuanced understanding of incarnational ministry that includes the importance of the prophet, priest and ruler roles might encourage more integrated training. For instance, while traditional missionaries desire to have an impact in the workplace, they don't often honour the presence of marketplace workers who understand that context far better because they are living incarnationally in the workplace. Similarly, marketplace workers often have wrestled very differently with leadership through service and the role of ruler in their secular contexts, a difference that could be helpful if it were welcomed by the traditional mission agency world. I've observed traditional

mission agency leaders offended by marketplace mission workers asking questions about effectiveness, return on investment (ROI) and accountability that are entirely normal in their workplace context but not comfortable for the traditional mission agency leader. Leadership, effectiveness and service are all areas worth exploring further in the mission landscape.

A lack of time was identified by pastors as their third most significant concern for cross-cultural marketplace workers. This concern is often expressed by mission agency leaders in the cross-cultural context through statements like, "I would love to have marketplace workers on our team, but they are so busy with work that they have no time for ministry." Marketplace workers face a challenge for ministry engagement if they are expected to join traditional missionary team activities on top of the demands of their vocational roles. However, this expectation may be a failure to address the sacred/secular divide, to compartmentalize life into ministry as separate (sacred) from (secular) work. Marketplace workers see their workplace as their ministry context and seek to be effective evangelists and disciple-makers in their workplace. A number of pastors commented on this tension around the use of time. One pastor observed, "Overcoming the traditional beliefs of some who see full-time ministry workers as the best cross-cultural mission workers is a challenge. In fact, the opposite is the truth!" Another pastor unpacked this tension around the definition of a real missionary.

> It's not a concern about cross cultural marketplace mission itself but rather the push back we will get from a small but vocal conservative element in our church. I can hear them saying something like, "that's not a real missionary, a real missionary is winning people to Jesus and discipling

> them. That's why we support missionaries in the first place." I think this small but vocal slice of the congregation could be educated out of that wrong kind of thinking but it might take some time.

A third pastor articulates this tension as a matter of integrity,

> … there may be a lack of integrity if a person has an ulterior motive for why they are in the marketplace in the first place. Our church would be very hesitant to send or support someone who was planning to do one thing (marketplace venture) as a guise for doing something else (evangelism). We would probably be more comfortable with someone either being in the marketplace and living out their faith naturally without calling it mission, or being in an overt ministry role without the cover of another venture."

The concern that the gospel be kept central, was raised by another pastor,

> "In my experience, I have seen marketplace mission put a secondary emphasis on the sharing of the gospel. It seems that business takes the lead while God takes the back seat to the pursuit of sustainability, social concerns and profit. We would support someone to be a missionary who might also work in their location, as long as the central emphasis is on sharing the gospel.

Churches and mission agencies share a concern that marketplace workers are effective disciple-makers in their workplace, and this needs to be a clear focus for training and accountability for marketplace workers. However, this concern must celebrate the strategic importance and value of disciple-making in the workplace, which is a context that traditional missionaries are often unable to influence.

The final substantive question of the survey, question 12, was intended to explore how helpful outside agencies have been in supporting churches engaged in marketplace ministry. One hundred and forty-eight pastors responded with a rating between 0 and 10 where 10 indicated a very helpful relationship. The average response was just over 4 out of 10, with many responses of zero (0)

mixed in with other very high ratings. It appears that some respondents may have found the question unhelpful if their church had not engaged directly with marketplace mission. A zero (0) response in those cases would skew the overall result. Some further analysis is necessary to look at the responses to this question of the 39 pastors whose churches did have some direct marketplace engagement. At face value, the finding does seem to indicate that there is an opportunity for agencies to improve in their partnership with the church.

Focus Group Research

The second part of this research project involved the creation of a draft guide for marketplace mission workers based on the survey research outcomes and my experience as a mission leader. This guide was presented to a focus group of ten marketplace workers or prospective workers who were asked to engage with their church or churches for three months using the guide as a resource. At the end of the three months, I met with the focus group to debrief their experiences and assess the impact of engagement with the guide and other resources and insights resulting from the focus group interactions. The impact of the focus group process, including that of the resources provided, was assessed through a series of questions asked at the first meeting of the group on February 10, 2020. Then it was followed up with a second set of questions asked of the same group of participants at their second meeting on May 10, 2020. The two sets of questions are available in Appendix B.

Developing the Focus Group Guide

The guide was developed based on the research results and the author's experience in mission leadership and with marketplace mission. It was presented to the focus group as a draft and not for distribution. The author can be contacted for more information about the document.

The guide is a 42-page document titled *Renewing the Role of the Church in Cross-Cultural Marketplace Ministry: A Guide for Marketplace Workers.* It contains six chapters with each chapter including insights from the research, practical suggestions for engaging with a local church or churches and suggested additional resources.

The six chapters were designed to support the marketplace mission worker as they engaged with their partner churches. After a brief introductory chapter, the second chapter explored the Canadian context for marketplace ministry workers including insights from the research about Canadian churches current engagement with the model. Understanding context is an important part of leadership. The third chapter explored the marketplace workers understanding of work including vocation and calling using insights from research and reflections in this paper. The fourth chapter encouraged the marketplace worker to understand and articulate their vision for marketplace work in order to communicate that effectively to the church. This chapter included insights and resources from my previous work in mission mobilization. The fifth chapter explored challenges partnering with the church, based on some of the research findings around expectations and concerns pastors expressed about marketplace

mission. The final concluding chapter gave some suggestions for creating a practical plan to engage with a partner church.

I had hoped that feedback from the focus group after making use of the guide with their partner churches, would lead to a revised version of the guide which could be released more widely. However, the onset of the pandemic seriously limited the focus group member's use of the guide and their resulting feedback. As a result, the guide remains in its current draft form and was not further developed. For further information about the guide and its contents, please contact the author.

Composition of the Focus Group

The focus group consisted of five men and five women who have a strong interest in cross-cultural mission through their vocation. The group were recruited by the leaders of the Knox Mission Hub without my involvement to minimize my influence as the researcher. Some in the group were known to me from previous ministry engagements with the Mission Hub, but I do not have any direct supervisory relationship with any of them.

The group included students and recent graduates with vocational involvement in engineering, music, medicine, teaching, textile design, counselling and information technology. They expressed an interest in cross-cultural work in the Middle East, Japan, China and North Korea, and more generally in unreached people groups including the Muslim world. While all of the group members are currently residents in Canada, most of them have had some experience overseas

through short-term mission trips. One of the focus group participants is a citizen of an Asian country and hopes to return there in a ministry capacity.

At the beginning of the first focus group meeting, the participants all signed Research Consent forms. Both focus group meetings were recorded in addition to note taking by the research assistants. The first meeting on Sunday, February 10, 2020, was held in person at Knox Church in downtown Toronto. The second meeting took place on Sunday, May 10, 2020, during the early stages of the COVID-19 pandemic, and was held using Zoom.

The initial three-hour focus group meeting was lively and engaged with good interaction between the participants. This was helped by their common experience as part of the Mission Hub and the fact that most of them were acquainted with each other through that community. I presented the guide, including an introduction to my research and the outcomes with some suggestions for how this information might be of use to them in their church engagement. At the end of that session, the participants independently formed a WhatsApp group and began discussing plans to engage with their various church communities.

Impact of the COVID-19 Pandemic

Although the focus group started out well on February 9, by the middle of March, a month later, most churches had stopped meeting physically because of the COVID-19 pandemic and most pastors were deeply involved in responding to the crisis. This unexpected event affected the focus group project and the research outcomes in a number of ways. This became apparent in discussions at the second focus group meeting on May 10th. For example, the focus group participants had

to deal with personal disruptions, which limited the time and energy they could give to the project. Five of them were students in the final weeks of their semester and had to adjust to online courses and alternative assessment arrangements. Eight of them (including two of the students) were employed in various ways but had to adjust to new work arrangements, such as working virtually. In a number of cases, the pandemic meant a change of living arrangements because student housing was closed down, roommates were no longer available, or it just made sense to be at home. The participants indicated that these unexpected developments limited the time and effort they could give to the project.

The engagement of the participants with their church communities was also impacted by the pandemic because pastors and mission leaders were focused on helping their churches through the crisis and thus were not easily accessible. Although most of the research participants were able to have meaningful conversations with church leaders, none of them were able to pursue those engagements to the point of deeper engagement with the wider church community as they had hoped. This may have been an unrealistic expectation on the part of the research project, but it was made less possible by the pandemic. This lack of deeper engagement with the wider church community particularly impacted the ability of the focus group participants to give meaningful feedback on much of the content of the draft guide, as they were unable to make full use of the material or to follow through on many of the suggested activities.

While the pandemic negatively impacted the research project in a number of ways, two of the focus group participants indicated that the isolation at home

resulted in a greater appreciation for their family. One participant shared how God had used COVID-19 and the enforced experience of living at home to remind them that the calling to family, marriage and having children is also a vocation. The participant was also challenged to honour their family as they explored mission engagement, even though some members of their family do not share the participant's faith convictions.

Outcomes from the Focus Group Research

The two focus groups sessions were recorded as well as notes being taken of the discussions by two research assistants. This material was reviewed to identify common themes and patterns related to the focus group questions. While the first stage of the research project, the Marketplace Mission survey involved primarily quantitative research, the Marketplace Mission focus group sessions were primarily qualitative research. The original intent was that the two approaches would complement each other, perhaps with a completed Guide for Marketplace Mission. However, the pandemic made that goal difficult to achieve. Nevertheless, the focus group sessions did generate some insights on the challenges and opportunities facing marketplace workers as they seek to engage with partner churches.

In the first focus group meeting, the participants were asked about their vocation and their cross-cultural ministry engagement.

1. How would you describe your vocation or profession?
2. What is your current involvement or desired future involvement in cross-cultural marketplace ministry?

In the meeting three months later, the group were asked to reflect on how their understanding of vocation and their cross-cultural engagement had changed.

1. Has your understanding of your vocation or profession changed from how you described it the last time we met? If so, how has it changed?
2. Has your current involvement or desired future involvement in cross-cultural marketplace ministry changed since we last met? If so, how has it changed?

Although the pandemic limited the participants' engagement with their church communities, it did allow for meaningful personal reflection. The participants consistently expressed appreciation for the opportunity to reflect on their marketplace mission interest and for the material in the guide and related resources which informed those reflections. Based on an analysis of the meeting notes and recordings, I would describe these reflections under three broad headings.

First, the opportunity to reflect on vocation and cross-cultural calling seems to have affirmed the participants desire to pursue these further. None of the participants' responses indicated a reduced interest in engaging in cross-cultural mission through their vocation. While they did express a greater appreciation for the challenges of this model and an increased awareness of the need for more flexibility and patience (see below), this did not seem to have lessened their interest in and passion for cross-cultural marketplace ministry. The focus group appears to have resulted in a clarification and deepening of their interest rather than in a lessening of that interest.

Secondly, many of the participants mentioned being more confused or less certain of their future, but they were careful to express this as a positive development and not as something they regretted. One participant shared their sense from God that they were getting their personal interest in Japan mixed up with a calling to Japan. They had not lost their desire to go to Japan, but God had refocused that desire on the people and their needs rather than just an interest in the culture. This refocusing also led to a greater desire to listen to God's direction and an openness to go somewhere else in the world if that was God's will. Another participant expressed a similar shift from being focused on using their vocation to being more open to God's calling, wherever that might be and however it might relate to the participant's vocation. This increased openness to God's direction and increased flexibility around how that fit with their vocation was captured by one participant, who shared that their new favourite phrase was, "I don't care what I do." For this particular participant, this recognition came out of reflection on the impact of COVID-19 and the importance of honouring blue-collar workers, including front-line health care workers. This recognition of the need for increased flexibility was not seen as a loss of confidence in God's direction or calling, but rather as a refining of that calling and a deepening of their relationship with God through the process.

Thirdly, for some participants, this deepening of engagement with cross-cultural marketplace ministry with an increased confidence of God's desire to see them engaged resulted in specific reassessments of their vocational and cross-cultural involvement. Three of the participants, with training and experience in

mechanical engineering, civil engineering and demographic economic research, respectively, expressed a growing recognition that teaching was where their vocation might intersect with cross-cultural mission most directly. They shared how the interaction with the focus group and related material had encouraged them to explore teaching opportunities and how they had discovered an interest in this area and had experienced how it might be useful in a cross-cultural ministry context. For one of these participants, this was an important recognition, as they considered a placement in a highly sensitive context. For another participant, this insight about their vocation was important but resulted in more uncertainty about their future. The participant had been exploring using their counselling background in a restricted, least-reached people context, but they realized through interacting with the material and their church that this was unrealistic. While this insight was challenging, it motivated the participant to explore additional options for cross-cultural engagement in that context. Another participant expressed increased confidence in the relevance of their vocation, which resulted from some positive intentional engagement with co-workers from other faith backgrounds.

The focus group experience seems to have encouraged the participants to continue pursuing their interest in cross-cultural marketplace ministry, deepened their dependence on the Lord for his direction and calling in spite of uncertainty about the future, and in some cases, refined their understanding of that calling and how it might develop with respect to their vocation.

While the first two focus group questions dealt with the participants' vocation and cross-cultural engagement, questions 3, 4 and 5 looked at their

relationship to their church or churches. In the first focus group meeting, the participants were asked (numbering continued from page 128, 129 above):

3. How is your church currently engaged with you as a marketplace worker or potential worker?
4. On a scale of 1 to 10, where 10 is very positive, how would you rate your church's engagement with you as a marketplace worker or potential worker?
5. How would you like to see this engagement develop in the future?

These three questions were followed up in the second focus group meeting three months later with two questions intended to explore developments in the participants relationship with their church. These questions were:

3. Has your church's engagement with you as a marketplace worker, or potential worker changed since we last met? If so, how has it changed?
4. On a scale of 1 to 10, where 10 is very positive, how would you rate your church's engagement with you as a marketplace worker or potential worker after having made use of the best practices?

In hindsight, it would have better to ensure that the same questions were asked at both focus groups, in order to ensure a valid comparison of the data. Keeping this in mind, the focus group responses suggest some insights, based on an analysis of the responses from these two questions from the first and second focus groups.

Question 3 in both focus group sessions, asked the participants to reflect on how the relationship with their church had changed. The responses seemed to indicate that the most common change was not in the church but in the understanding or perceptions of the focus group participants about their church communities. Despite the challenge of connecting with church leadership as a result of the pandemic, when the focus group participants were able to connect with their church leadership, they were surprised at how supportive the pastors and mission leaders were. One participant shared their surprise when their pastor remembered that the participant had talked to him about marketplace mission some time before. The subsequent conversation gave the participant a better understanding of issues in the church that previously had seemed like a lack of mission interest. One church held a mission event during the focus group period and the focus group participant was pleasantly surprised that equal attention was paid to marketplace and traditional mission workers. Another participant expressed an increased sense of support from the church, including the opportunity to interact with the pastoral staff who acknowledged that this was not an aspect of mission about which they were well-informed. A number of participants gained a greater appreciation of their churches' desire to teach on the importance of a dynamic work/faith balance and the current ways in which that was being implemented. They were encouraged with this church engagement and with the church leaderships' interest in further interaction, particularly as they expressed a need for further understanding of marketplace mission. As mentioned above, the focus group process helped one of the participants to recognize that

while their church was very supportive of the participant's interest in mission, they did not understand marketplace mission well. For this participant, the focus group was an opportunity to begin thinking concretely about how to engage with their church in a learning process.

The fourth question in both focus group sessions, dealt with the participants perception of their church's engagement with them as a marketplace worker or prospective marketplace worker; 'On a scale of 1 to 10, where 10 is very positive, how would you rate your church's engagement with you as a marketplace worker or potential worker after having made use of the best practices?' Figure 9 is based on a comparison of the responses from question #4 from the first focus group session, and question #4 from the second focus group session.

Four of the ten focus group participants attended the same church and two pairs of participants also attended another church together. One of the participants reflected on their relationship with two churches. In the chart below, these churches are listed as A through F, with a total of six churches being reflected in the focus group. This limited sample of church engagement is not representative of the thousands of churches across Canada or even of the many churches that have some engagement with marketplace mission. However, the focus group interaction does provide some limited insight into how a small group of young professionals were able to interact with their church communities when given resources and encouraged to do so.

Participant ID Number	Church	Before	After	Notes
1	Church A Church B	4 6	4 6	Currently engaged with two churches
2	Church A	4	7	
3	Church C	7	8	Church leadership at 8, congregation at 6
4	Church D	3	5	
5	Church B	6	8	
6	Church E	7	8	
7	Church F	9	8	Misunderstood first question and rated `too high.
8	Church A	5	7	
9	Church D	5	8	
10	Church A	5	7	

Figure 9: Change of church engagement over three months of focus group engagement based on responses to question #4 from second focus group meeting.

Eight of the ten focus group participants indicated an increase in their engagement with their local church. One participant indicated no change, and one participant indicated a minor drop (from 9 to 8) in that engagement.

During the second focus group discussion, the participant who indicated a reduced engagement with their church also stated that they had misunderstood the question during the first focus group meeting. The participant's initial rating of 9 was based on a strong relationship with their church and its long history of meaningful engagement in cross-cultural mission, but they had not adequately factored in the question of the church's engagement with cross-cultural marketplace mission specifically. During the focus group period, the participant had the opportunity to interact with their church and realized that while the church was very supportive of cross-cultural mission and of them, it did not have a deep

understanding of marketplace mission. While the participant still gave a score of 8 at the end of the focus group period, they indicated that they should have scored their church lower at the beginning of the period. Based on this discussion, it would be fair to say that 9 out of 10 focus group participants indicated an increase in their churches' engagement with them as prospective cross-cultural marketplace workers with one participant indicating no change. Although the sample group is too small to draw any statistically meaningful conclusions about the value of this kind of interaction, the fact that nine out of ten participants appeared to indicate an improvement in the engagement with their churches suggests that there is value in encouraging this kind of interaction and providing resources to support it.

The final question for the second focus group meeting looked at the value of the draft guide: "Did you find the recommended best practices helpful as you sought to engage with your church as a marketplace or potential marketplace worker? If so, how? Please be specific."

As noted above, the pandemic limited the focus group participant's ability to engage directly with their church communities or to implement many of the practical suggestions for church engagement. The participants were grateful for the opportunity the study gave for their own personal reflection and growth. They also appreciated the challenge to more intentionally engage with their church leadership and found this to be a largely positive and encouraging experience. One participant shared how they appreciated the challenge to be a life-long learner themself, which has given them a new humility in working with their

church leadership to learn together. Others expressed appreciation for the insights and resources in the guide and indicated they were looking forward to pursuing further conversations with their churches about marketplace mission.

Research Conclusions and Implications

The responses from the 192 pastors who participated in the marketplace mission survey, while not by any means a representative sample of Canadian evangelical pastors, suggest some insights regarding marketplace mission and the Canadian church.

Eighty percent of the pastors surveyed view marketplace mission positively. Although pastors acknowledge that this is an aspect of mission engagement that is new and not well understood in their churches and that they have some concerns, they are also strongly supportive of the model in principle. For some, this is an extension of the growing faith/work movement and a recognition that followers of Jesus must live out their faith in the workplace, not just on weekends at church. Others see this as a practical response to the increasing restrictions placed on cross-cultural mission in some parts of the globe. Regardless of the motivation, there is an opportunity to explore and develop marketplace mission through Canadian churches. This survey outcome was also reflected in the focus group experience where the participants found their church leadership to be more supportive than they had expected.

Only 20% of pastors surveyed indicated that their church has been intentionally involved in marketplace mission in the last five years. Despite so many pastors responding positively to the marketplace mission model, very few

churches appear to be actually involved with this model. This appears to support the anecdotal evidence of mission leaders across Canada that churches are not intentionally engaged with marketplace mission. The disconnect between the level of interest (80%) and the level of engagement (20%) suggests that there is an important opportunity for mission agency and church leaders to work together on marketplace mission. Given the survey finding that the most common connection between churches and agencies are the marketplace workers who introduce the mission agency to the church, it will be critical to engage with marketplace workers and potential workers to develop these support structures. The focus group discussions explored this opportunity further, with many of the participants finding church leadership open to learning more about marketplace mission. At the same time, the focus group participants gained a deeper appreciation for what is already being done in their churches and the pressures that church leaders face as they consider developing this area. One intriguing possibility from this study is the opportunity to increase the practical engagement of the Canadian church in marketplace mission through intentional collaboration between the mission agency, the church and the marketplace workers themselves. Such a collaboration might increase the church engagement in marketplace mission, releasing vital new resources for global (including Canada) mission, and perhaps could enrich the Canadian church's understanding of faith and work in the process.

The two most common concerns about marketplace mission for the pastors surveyed are the cross-cultural and theological training of marketplace workers. Training was a greater concern than the issues of time or commitment, which

suggests an opportunity for the church, the mission agency and the academy to work closely together on training marketplace workers. Theological and cross-cultural knowledge and experience is available through the agency and the academy, but traditional delivery methods do not work well for marketplace workers. Churches need to coordinate better with mission agency and academy leaders to provide accessible training opportunities, including in-service and on-line models that fit well with marketplace realities.

Field team leaders often express concerns about marketplace workers' lack of time and commitment to mission. These concerns are driven by an appropriate concern to see marketplace mission workers become effective disciple-makers. However, these concerns may reflect the failure of field team leaders to understand the realities of effective disciple-making in the marketplace context. As mission agency and academy leaders work with the church to develop more accessible training models, they also need to be open to learning more themselves about disciple-making in the marketplace. While it is true that marketplace workers need a better understanding of the cross-cultural issues at play in their context, mission agency leaders also need a better understanding of the marketplace cultural issues at play in their context. All parties will benefit from a well-developed theological foundation for these discussions.

Over 70% of the pastors whose churches have been engaged with marketplace mission indicated that their churches have provided some amount of regular financial support. When asked how their churches are engaged with marketplace mission, the second highest engagement after prayer was financial

support. This data does not prove that churches give financially to all marketplace mission, because it is likely that many marketplace workers do not find it easy to engage with their churches. However, it does seem to indicate that, where churches are engaged with marketplace workers, financial involvement is possible. Further research needs to be done to understand how churches are involved in financially support marketplace workers and to look at expectations around financial involvement with marketplace mission, including accountability and the logistics of financial engagement and donor-related legal and government restrictions. Strengthening appropriate financial involvement would have a number of potential benefits to the marketplace movement. It would give churches a practical opportunity for concrete engagement with marketplace workers.. More importantly, church funding could make theological and cross-cultural training possible for many marketplace workers who do not need their living expenses covered but struggle to find the funds for this necessary training. In a recent conversation, one marketplace worker shared that they have saved up $40,000 to take six months off work to do focused Japanese language and culture studies. This individual had lost touch with their church in the US, because when they first went to Japan with the intention to a be a disciple-maker in the workplace, the church had no frame of reference for the participant's mission engagement. This is a lost opportunity for the church to help support someone who is effectively engaged in marketplace mission in a least-reached context. Finally, pastors of small churches indicated in the survey comments that they struggle to find the finances to support marketplace mission alongside traditional

mission. However, funds invested in training for marketplace mission may be a more cost-effective way of supporting effective cross-cultural discipleship in the long run.

Other implications of this study looking at where and how Canadian marketplace workers are engaged in mission globally certainly still need to be developed. A number of pastors commented on the potential for effective cross-cultural, marketplace workers to influence the work and witness of their congregations. One pastor commented, "My church members don't even know how to do mission in their present workplace let alone cross culturally." Another expressed the potential impact of marketplace workers, "Listening to marketplace workers has encouraged local marketplace people to think of their witness at home as well."

It is hoped that this research will result in an increasing number of Canadian churches intentionally supporting effective cross-cultural marketplace mission in Canada and around the globe. The responses from the pastors who took the time to complete this survey included many encouraging comments, including this one:

> We believe greatly in vocation as a significant opportunity for us to engage the world. Knowing and developing one's vocation is key to both knowing oneself, as well as effective service. We see a wave of people who ought to consider taking their "living on mission" story to the far corners of the world by being placed in a global setting where the gospel is unknown. Every disciple ought to be a missionary....and consider the hard places of the world as their mission! We would also suggest that folks can live and work here in Canada and contribute globally through regular travel and engagement...one does not need to move somewhere to have an impact.

CHAPTER V:

CONCLUSION

I met James through one of my early forays into the Canadian faith and work community. Although my research project focuses on how Canadian pastors interacted with marketplace, cross-cultural workers, I found myself thinking about foundational questions like how pastors make the connection between faith and work for their congregations, regardless of whether they are thinking of cross-cultural engagement or not. My convictions about leadership and the incarnation inclined me to explore this, and I went looking for leaders who were active in the faith and work world. This search led me to James.

If leadership is understood as embracing context and community in order to lovingly influence people towards God's purposes, then James' story is an important, although unanticipated part of this leadership project and of this conclusion. I had expected the work with the focus group and the draft manual to spark continued marketplace interactions and further relationships. Instead, God brought me to James and his circle of Faith At Work connections.

James is a Canadian who has a passion to see Jesus followers living out their faith in the workplace. As a railway engineer, he used to work in a high-pressure work environment, and he has seen the power of an integrated faith and work life to transform the workplace and the workers. This passion led him to put

together a network called Faith at Work based in the Edmonton area with connections across the prairies and beyond.

Over a period of months and many conversations, James and I realized that we were wrestling with the same issues but in different contexts. We were both concerned about the so-called sacred/secular divide. I was concerned about it on the mission field and James was concerned about it in the Canadian workplace. Both of us recognized that addressing this issue in the church was critical and that there was considerable work to be done. Those conversations led to a number of informal research projects involving James and I with a number of other Faith at Work leaders, exploring how pastors understand their role to help their people overcome the sacred/secular divide and what resources are available. These informal research projects resulted in the forming of a group of Faith at Work leaders from across Canada, which has been meeting regularly to consider how to work better together. Partly as a result of these conversations, James was offered a position as Professor of Business as Mission at The King's University, where he continues to explore how the next generation of students can live out their faith more effectively in the workplace. His story is only one of the unexpected relationships that have flowed out of my DMin studies, as God used this period of reflection and training to redirect my life, and in some small ways, the lives of others.

In this portfolio I have developed my understanding of leadership as embracing context and community in order to lovingly influence people towards God's purposes. I've reflected on how God prepared me to be a leader through

my experiences with committed communities and leaders who invested in me. The model of Christ as prophet, priest and ruler has provided a framework for reflecting more deeply on leadership as a commitment to learning, to sacrifice and to service. My research into the role of the church in marketplace mission introduced me to a new community of faith at work leaders and allowed me to reflect on leadership in a new context.

Looking back on this project, I wish that I had thought more deeply about the connections between my Marketplace Mission research and my philosophy of leadership. My research project and my reflections on leadership took place side-by-side over a number of years and it was only towards the end of that process that I began to see where they intersected. I have sought to reflect that journey in what I have written but recognize that this is an unfinished task, albeit one that I look forward to continuing. In my current ministries, I am constantly finding echoes of these questions as I will unpack briefly below.

One of the most concrete examples of this unfinished journey revolves around my understanding of "vocation". While the idea of vocation is at the centre of my research project, I continue to wrestle with how the church understands the concept. As I've explored above, the word "vocation" is commonly used to describe a job or employment although in theological terms it has a much richer meaning revolving around calling and the one who calls us, the whole of our lives finding "…meaning in relation to the sweet summons of a good God" (Stevens 2000, chap. 4). My research project would have benefited from more clarity around the meaning of vocation, and I might have had greater

empathy for the pastors with whom I was engaging if I had understood more deeply how they reflected on this issue. Through the project I have learned to be more careful with my use of the word vocation, reflecting my own clarity around vocation as not just one's employment or occupation but God's invitation, his calling to fulfill his purposes in all of one's life.

I take some comfort knowing that I am not alone in this journey. Ted Esler, the President of Mission Nexus released a blog post in February, 2024 titled "The Faith and Work Movement and the Global Missions Community: Fundamental differences may make collaboration and partnership difficult" (Esler 2024). Esler helpfully unpacks some of the distinctives he sees between the two movements focusing much of his reflection on the different understandings of work and vocation. He concludes with this observation:

> Yes, both groups need each other. In my experience thus far, however, the relationship is somewhat doomed. If both the means and ends are different, it makes deep collaboration and partnership difficult. The Kingdom is bigger than either of these two movements. I sense that we are not at a meeting point that makes deep collaboration work well. (Esler 2024)

Although my research project didn't directly explore this tension, I am left with the conviction that ambiguity around an understanding of vocation may partly explain the lack of engagement by the church with marketplace mission. I share Esler's conviction that both groups (the Faith and Work Movement and the Global Missions Community to use Esler's terms) need each other and that the Kingdom is bigger than either of these movements, but his observation that the relationship is somewhat doomed and that deep collaboration and partnership is

difficult (Esler 2024), only motivates me to explore more intentionally how we can resolve this tension.

I shared this article with my new friends in the Canadian Faith at Work movement resulting in a vigorous discussion that continues as I write. That dynamic conversation is a direct result of my doctoral studies and an example of how important context and community are for effective leadership. James and other faith at work leaders have become a new community for me, helping me to explore mission in a new context. I have hope that this conversation can be widened to include mission agency leaders and pastors, as we continue to learn together.

The Incarnation and Leaving OMF

Over the course of my study and reflection on leadership, I have found myself returning constantly to the incarnation and to the remarkable story of Christ the leader who chose to enter into the lives of those he led. He chose to do so at a cost we cannot understand but through a love that we can experience. While the model of Christ as prophet, priest and ruler has been extremely helpful for me, it is through the story of the incarnation that I have come to most deeply understand the model's implications. This is not surprising, since I have given most of my life to incarnational ministry and to living and loving in other cultural contexts. Somewhat ironically, then, one of the impacts of my doctoral study has been a decision to leave OMF after thirty-four years and to explore a different incarnational adventure.

As I mentioned at the beginning of this thesis, my choice to study at Tyndale was driven by a conviction from the Lord that I should embrace being present in Toronto, and more broadly, in Canada as an incarnational commitment. Looking back, that decision has opened up new relationships and grounded me deeply in the distinctive currents of Canadian church and mission. Somewhere in the midst of that journey, both my wife and I began to feel a growing sense of impending change. We had a sense that God was calling us to a new adventure. For Marilyn, this was received most clearly through a vision of her caring for an elderly person, which led her to retrain for a role as a Personal Support Worker. Marilyn's change of vocation meant that she needed to leave OMF, as her calling no longer fit OMF's focus on East Asia's peoples. While the future was less clear for me, I had a sense that God was inviting me to give more time to exploring and supporting what he was doing in, to and through the Canadian church and mission. OMF leadership indicated that they were willing to support me in this effort, perhaps through some kind of secondment arrangement. While this felt like a safe and comfortable way forward and made sense in terms of maintaining my donor base, it also felt wrong. Continuing to belong to OMF felt like a failure to truly enter the Canadian context to fully embrace this journey incarnationally. OMF has been a wonderful community for us, and we continue to love and respect the organization, but I felt the need to lead with my feet firmly planted in Canada and to embrace the challenge of leading in a new community without the comforts and safety that OMF represented for me.

In September 2021, Marilyn and I shared with Dr. Patrick Fung (OMF's General Director at the time and our immediate supervisor) our growing conviction that we needed to leave OMF. We were both surprised but encouraged when he encouraged us to move ahead with our plans. Patrick attended Future Fit in 2018 and journeyed with me in other Canadian leadership engagements. These experiences gave him confidence that I could play a strategic leadership role in the Canadian context. He shared Joshua 3:1-3 with Marilyn and I, that there is a time when God says we should move out. He suggested that we should pursue these new directions in order to give the best of our remaining years to them. We did not sense any desire on his part to see us leave OMF, but only an affirmation of our gifting and calling.

The Invitation to Pastoring with Melrose

I will return to the story of our moving out of OMF in a moment but need to first trace another unexpected outcome of my doctoral studies. My choice of a research focus was driven primarily by my interest in cross-cultural mission and a conviction that tentmaking or vocational mission was increasingly strategic for the future of cross-cultural mission work. The research question from the Canadian Evangelical Mission Engagement Study (CEMES) that focused on this question had drawn my interest because it seemed to suggest that the church, and more specifically pastors' interest in this area, was stronger than I expected. My research suggests that is true, but it also points to a lack of actual engagement. This is the kind of research outcome that I fully expected to pursue after completing my research project. Somewhat unexpectedly, though, it was not the

cross-cultural mission component of the research that has most impacted me, but the role of the church. God used this research project to challenge me to a greater engagement with and appreciation of leadership in the local church.

As I have described earlier in this portfolio, Melrose Community Church has been a part of my life since birth. When my wife and I returned from Asia in 2013, we were glad to settle back into the church, and in time, take up ministry and leadership responsibilities. Although most of my leadership experience and training has been in the mission agency world, being involved in local church leadership provided the opportunity to apply my studies to the church context. I deliberately chose to complete assignments reflecting on both contexts and found that deeply enriching. When God began to challenge me to consider leadership at Melrose, I felt this as an opportunity for repentance of what had often been a critical attitude towards pastors and their failure to more fully support mission work. God did have that work to do in me, but looking back now, I recognize that he was also offering me an opportunity to grow through leading in the very different context of the church.

Most of my past leadership experiences have been with OMF or related communities, where those I am leading have been screened before joining the organization. They have also usually self-selected for my team: generally meaning a certain degree of shared vision and mission. I have come to realize that we let anyone into our church. On one hand, this is a wonderful extension of grace and the welcome of the gospel, but it certainly complicates the leadership role of a pastor. Even more disconcerting, when I struggle to lead someone on my

team as agency leader, after seeking to resolve the differences, there is always the option of releasing a team member back to their home/sending church. As a church leader, I do not have this option, which has taken me on a new leadership journey. Pastoral leadership has been an opportunity to reflect on leadership through the lens of the ruler.

I had expected that my church leadership role would focus on the prophetic, truth-telling and visionary aspect of leadership or the priestly, sacrificial community aspect of leadership. While I am involved in both those aspects of the church, leadership at Melrose has stretched me most in the area of servant leadership, humility and the handling of power.

After five years of primarily informal leadership, the question of formal leadership at Melrose came up again for me. The church was uncomfortable continuing with an interim part-time pastor after five years, but we had not been able to find a substantive full-time pastor. I had proposed a ministry team model with a community of part-time, multivocational leaders, but the church struggled to step away from the full-time pastor model. In the recent book *Tentmaker: Multivocational Ministry in Western Society,* James Watson's chapter, *Canadian Tentmakers and the Future of Ministry in Western Societies,* offers a definition of multivocational, bivocational and other related terms as "… a congregational minister or missionary who also has other paid employment" (Watson 2022, chap. intro). I believed that a multivocational pastor could bring a richness of outside experience and encourage the development of lay gifting and engagement, which is much more than just a cost-cutting measure. James Pedlar's chapter "Charism,

Vocation, and Work: Theological Reflections on Tentmaking" in the *Tentmaker* book points this out very effectively.

> If we are all multivocational, what distinguishes tentmaking from other types of pastoral ministry? It is not that tentmakers have less time to fulfill their vocation, since their other paid work is still part of their contribution to human flourishing and therefore is part of their sacred calling. Rather, tentmaking pastors are simply serving in the vocational economy with a different configuration of responsibilities. They are giving more of their time to the common good and less to the good of the church.... A tentmaking ministry arrangement may free the local church from some of the bad habits of "clericalization" if the congregation recognizes the opportunity and endeavors to release its members more fully into ministry. Pedlar 2022, part 2, chap. 4)

In God's providence, a multivocational model at Melrose has strengthened the church leadership and resulted in greater lay involvement. In 2020, the church recognized that its financial situation made a full-time pastor model virtually impossible, and the search for one had stalled. At that point, the Lord gave me peace to put my name forward for the Lead Pastor role, giving one day a week to the church and leading a Ministry Team with three other multivocational people. It took us nine months to develop the model and come to a decision, but on April 1, 2021, I was commissioned as Lead Pastor along with three others forming a Ministry Team. Between April 2021 and the end of 2023 while I was still an OMF member, OMF leadership was generous to allow me to give one day a week to this position and the church contributed a salary component to OMF towards our support.

When I assumed the leadership role in April 2021, we were in the middle of the COVID-19 pandemic. My experience with the online environment and my deep roots in the church community allowed me to move the congregation to the

online environment quickly. Like many churches, our people were looking for strong leadership in the midst of a crisis, and I was able to meet that need. When my name was put forward for the Lead Pastor role, the congregation approved the proposal unanimously. I entered into my pastoral leadership role with a great deal of both power and influence.

The two years since I took up the Lead Pastor role have been a demanding but wonderful experience in learning anew how to be a servant leader. My pastoral role at Melrose is currently my most organizationally defined leadership role where I have organizational authority and oversee specific personnel. Part of my learning to serve is being faithful to the daily work of the church: planning services, supporting staff and responding to personal crises. As a part-time, multivocational pastor, I am deeply grateful for a team of three others who help to carry the load. Working as a team adds complexity and requires a servant heart, but it has also greatly enriched my leadership. Reflecting on the experience through the lens of prophet, priest and ruler, I have been the most stretched in the areas of power and influence and have been relearning again the lessons of service, humility and patience.

I have been impatient and frustrated by unfulfilled dreams and stalled vision, but I have also learned to wait and to listen, allowing God to shape my leadership through his Spirit at work in his (and also my) people. We just completed the transition from pews to chairs in our sanctuary, which was a two-year project that required patience. On our first day back in the building, as our people responded positively to the new chairs and refurbished sanctuary, I had to

smile at the twenty chairs with arms and the one hundred and thirty without arms. They were a compromise hammered out over many weeks of listening and encouraging others to listen. In the future, I do not know if anyone will care whether the chairs have arms or not, but those twenty chairs with arms will always be a gentle reminder to me of the importance of patience and the value of listening in the exercise of leadership.

The church has just completed a comprehensive review of the new ministry team model. The results are largely positive, which is encouraging. We still have a long way to go to see Melrose effectively equipping and supporting our people to be disciple makers in the workplace. My commitment as a pastor to that goal is an enduring effect of my research. I am grateful for the opportunity to continue learning what it means to lead through my pastoral role at Melrose with a recognition of the importance of being grounded deeply in the local, gathered church.

The Invitation to Innovation with OCC

When we sensed the Lord leading us out of OMF, I began exploring other opportunities to serve. In 2020, I took up the role of Executive Director for Our Common Calling (OCC), a partnership of the Evangelical Fellowship of Canada (the EFC), Lausanne Ministries Canada (LMC), the Canadian Centre for Christian Charities (CCCC) and Christian Higher Education Canada (CHEC). The OCC partnership reflects these four national Evangelical organizations recognition that there are areas of ministry where they would work better together than separately.

My OCC role has been a source of much joy and frustration, the frustration arising largely from the fact that I have had only one day a week to give to the role. Stepping out of OMF in January 2023 has freed me to give three days a week to OCC instead of my previous one-day commitment.

Leading at Melrose is an exercise in the particularity of the incarnation, as it involves leading a particular community of people in a particular neighbourhood. In contrast, Our Common Calling is a very different leadership context. As Executive Director, I have virtually no organizational power, a minimal budget and no staff. What I do have is the credibility and convening power of four partners who represent much of the Canadian Evangelical community. Leading OCC is an opportunity to reflect on what is happening at Melrose through the lens of all the other churches in Canada. It is an invitation to explore the wideness of God at work across Canada and through Canadians around the globe. It is an invitation to join Christ at play in ten thousand places, to quote the title of Eugene Peterson's book *Christ Plays in Ten Thousand Places: A Conversation in Spiritual Theology* (Peterson 2008).

If my pastoral role at Melrose has been an opportunity to reflect on the leader as ruler, the invitation to give more time to OCC leadership role is an opportunity to explore the prophetic side of leadership. The OCC Executive Director Job Description (November, 2022 version) states that the OCC Executive Director is to "… actively explore the state of church and mission across Canada, with a view to prayerfully discern gaps or needs where the four partners should invest time, energy and resources through OCC for the sake of the Kingdom".

The prophetic leader helps God's people to see and embrace God's vision for their future through the discipline of humble learning and the pursuit of truth. Through the networks, relationships and convening power of the four OCC partners, I have the opportunity to explore the landscape of the Canadian church, reading and listening to discern where the Spirit of God is at work and where OCC can encourage, challenge and incubate new initiatives. One example of this is the Welcome Church project, which seeks to gather and equip churches across Canada to be more effective in welcoming newcomers to our neighborhoods. We have made a good start with this project, but there is much more that could be done with more time and energy available.

While my doctoral research project provided insight into one specific aspect of the Canadian church and mission landscape, it also taught me the value of wandering across that landscape with a heart to listen and to learn. I am often seen as a visionary leader. I enjoy that aspect of leadership, but my studies have both motivated and equipped me to create a foundation of facts, stories and insights gleaned from the local context. The exercise of my research project and the opportunity to share my research in various venues has also given me some credibility as a worthy companion with other church and mission leaders on this journey. God's clear direction to study at Tyndale as an act of incarnational commitment paved the way for my role with OCC: grounding me firmly in the Canadian context. I look forward to having more time to listen and learn with my new OCC role, which brings me to another unexpected twist on this journey.

The Invitation to Missiology with the EFC

Leaving OMF to work more closely with OCC required me to find another organization that would host my donors. OCC is not legally registered. It intentionally relies on the four partners for any necessary legal and financial infrastructure. I explored joining Lausanne Canada and the EFC, both of whom were willing to host me, with my primary focus being the Executive Director role with OCC.

Like many believers in Canada, I knew of the EFC, but I have only worked directly with the Fellowship in the last few years. As part of the Canadian Evangelical Mission Engagement Study (CEMES), I worked quite closely with Rick Hiemstra, the EFC Director for Research. Rick was very helpful as I put together my research project. He provided informal advice in the early stages of the project and facilitated my connection with the CEMES respondents for my research. Aileen van Ginkle, one of the EFC's most gifted networkers and convenors, also generously shared her connections with me. It was Aileen who put together the OCC Partnership and extended the invitation to me to take on the Executive Director role with the OCC. These connections inclined me towards joining the EFC, and I met with Joel Gordon and David Guretzki in November 2021. In the course of that conversation, David suggested creating a new position of Resident Missiologist for the EFC and invited me to consider the role.

In a short blog post titled, *What is a Missologist?* Ed Stetzer describes a missiologist as "… a specialist who studies and is trained in the science of missions" (Ed Stetzer 2013). He unpacks this further by stating that, "Missiology is accomplished at the intersection of gospel, culture and the church. It is a multi-

disciplinary study that incorporates theology, anthropology/sociology, and ecclesiology" (Ed Stetzer 2013). Some years ago, I was visiting Japan with a short-term mission team, including my friend Kevin who is of Japanese descent and who pastors a Japanese church in Toronto. We were walking through Shibuya Crossing in Tokyo, often referred to as the world's busiest pedestrian crossing, when I realized that Kevin was crying silently. Through his tears, he shared his grief that very few if any of the thousands of Japanese around us would have ever heard of Jesus Christ. Kevin was doing the work of a missiologist that day because he was allowing himself to be immersed in Japanese culture, carrying the full weight of the gospel and grieving the failure of the church to respond.

David Guretzki's invitation to consider the role of Resident Missiologist is intriguing and terrifying, but it does suggest an integrated model for this next leadership season. Pastoring at Melrose grounds me firmly in the church while my OCC role allows me the opportunity to use my anthropology and sociology training to explore the breadth of Canadian culture. Being part of the EFC as Resident Missiologist anchors me in a community that is daily struggling to understand and live out the gospel in the halls of government power, sanctuaries across the country and the homes of God's people. I'm still working out what this actually means from day to day, but appreciate the support of the EFC community on that journey.

I am grateful for this gift of committed community and grateful that having left the fellowship of OMF, I have found another Fellowship in the EFC. I have quoted from Ryken's work on the Lord of the Rings because I find the

notion of fellowship, of community on mission together, to be essential to my model of leadership. I am intrigued with the possibility that where my pastoral leadership role seems to lean into ruling and the challenge of servant leadership, and my OCC leadership role inclines towards the prophetic roles of vision and learning, my involvement with the EFC is an invitation to the priestly role of building community through sacrifice. I am not sure what that means, but I look forward to exploring it further in the days ahead.

Like my friend Kevin, I find myself standing at the intersection of church, culture and the gospel. I am grieved that so many crossing around me know little or nothing of the presence of Jesus Christ to transform workplaces into sacred spaces, to transform sanctuaries into safe spaces for those needing sanctuary and to transform each of us, created in God's image, into the fullness of his glory. The gift and challenge of leadership is to follow Jesus in the world: leading and being led in the model of the incarnation. Christ in us the hope of glory. (Colossians 1:27).

APPENDICES

Appendix A: Marketplace Mission Survey

Thank you for participating in this survey. Your feedback is important as we explore the relationship between Canadian churches and marketplace mission. The survey should only take you about ten minutes to complete. Most of the questions ask you to select items from a list, with an option to add more information if you would like to do so.

In this survey, we have used the term marketplace mission to describe people who are engaged in cross-cultural ministry primarily through their vocation. For the purposes of this survey, the term marketplace mission includes tentmakers, professionals in ministry, business as mission and related terms. It includes those working in or outside of Canada, but only if they are working cross-culturally. Cross-culturally includes those intentionally crossing ethno-linquistic and socio-economic cultural barriers but does not include those who are working missionally through their vocation but not cross-culturally. Although the latter is an important and encouraging development, it is not the focus of this survey, which is looking specifically at marketplace workers serving cross-culturally.

Thank you again for contributing to our understanding of how God is working through his church for the sake of his glory among the nations.

1. By clicking "Yes" below, you consent to participating in this survey as outlined above and in the invitation letter. You must select "Yes" in order to continue with the survey.
    - Yes
    - No

Your answer to these questions will give us an indication of how you view marketplace mission. They will also help us to streamline the rest of the survey and make it more relevant to you.

2. Our local church would consider sending a professional or a business owner to intentionally live and work abroad as a missionary (that is, as a marketplace worker.)
    - Strongly agree
    - Moderately agree
    - Moderately disagree
    - Strongly disagree
    - Don't know.

    Comment:
3. In the last five years, how many professionals or business owners has your church sent to intentionally live and work cross-culturally as marketplace workers for longer than one year?
    - None
    - 1

- 2-3
- 4-5
- 6 or more

Comment:

These questions will help us understand how your church is currently involved with marketplace mission.

4. Where has your church intentionally sent professionals or business owners to live and work cross-culturally as marketplace workers for longer than one year? (Select all that apply. All answers will be treated confidentially and reporting will be anonymized.)
   - Mexico
   - Middle East North Africa
   - Sub-Saharan Africa
   - Central Asia (Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, and Uzbekistan)
   - South Asia (Afghanistan, Pakistan, India, Bangladesh, Nepal, Bhutan, Maldives, Sri Lanka) China
   - East Asia (not China)
   - Other (please describe below)

   Comment:

5. In what kind of roles have professionals or business owners (marketplace workers) sent from your church to serve cross-culturally as missionaries been engaged? (Select all that apply.)

- Developed a for-profit business;
- Developed a not-for-profit organization;
- Worked teaching English;
- Worked in the educational services;
- Worked in the non-profit medical profession;
- Worked in the for-profit medical profession;
- Worked in the social services;
- Worked in the tourism industry;
- Worked in manufacturing or engineeering;
- Worked in the financial sector;
- Worked in the IT sector; Worked in the military sector;
- Worked in non-government organization;
- Other (please describe below)

Comment:

6. In the last five years, how has your church engaged with professionals or business owners (marketplace workers) who might consider serving cross-culturally as missionaries or are doing so? (Select all that apply.)
   - Provide training as a church;
   - Link them to training provided by outside agencies;
   - Pray for them;
   - Support them financially e.g. fund language learning;

- Regularly provide information about them and their ministry to the church;
- Visit them;
- Provide ministry oversight for them as a church (i.e. not delegated to an outside agency),
- Provide member care for them as a church (i.e. not delegated to an outside agency),
- Other (please describe below)

Comment:

7. In the last five years, how has your church been involved financially with your marketplace worker(s)? (Select all that apply.)
   - No financial involvement by the church;
   - Church members give personally, but not through the church;
   - Church has funded special projects proposed by the marketplace worker;
   - Church has provided funding for training for the marketplace worker;
   - Church has provided funding for special needs of the marketplace worker;
   - Church has provided regular funding for the marketplace worker through an agency or partner organization;

- Other (please describe below).

Comment:

8. In the last five years, how has your church partnered with an outside mission agency (including your denominational agency) to send professionals or business owners (marketplace workers) to serve cross- culturally as missionaries for longer than one year? (Select all that apply.)
   - Sent directly from the church (no outside partnership);
   - Outside agency consulted but not used to send;
   - Outside agency introduced to the worker by the church;
   - Outside agency introduced to the church by the worker;
   - Outside agency partnership required by the church e.g. agency affiliated to denomination;
   - Outside agency partnership established by the worker already on the field;
   - Other (please describe below)

   Comment:

These questions will help us understand ways in which your church is exploring marketplace mission or would be interested in doing so.

9. In the last five years, how has your church supported the development of marketplace mission thinking? (Select all that apply.)
   - Taught and / or preached on vocation as calling;

- Provided a discipleship program on vocation as calling;
- Presented opportunities for marketplace workers to serve cross-culturally;
- Welcomed and encouraged those who volunteer to serve cross-culturally in the marketplace;
- Proactively approached people in your church to consider cross-cultural marketplace ministry;
- Invited cross-cultural marketplace workers to share their work;
- Set aside finances in the church to support marketplace workers if needed;
- Other (please describe below)

Comment:

10. What concerns (if any) do you have with sending business owners or professionals (marketplace workers) to serve cross-culturally as missionaries? Using the arrows on the left-hand side, **please rank those you select in order of importance with #1 being most important**. If you don't want to select an option, please select N/A (Not Applicable) on the right-hand side in order to complete the question. (The survey will prompt you to complete this question before you leave this page, if you haven't done so.)

[ ] Marketplace workers don't have enough time for effective cross-cultural ministry. N/A

☐ Marketplace workers don't have enough accountability for effective cross-cultural ministry. N/A

☐ Marketplace workers don't have enough theological training for effective cross-cultural ministry. N/A

☐ Marketplace workers don't have enough cross-cultural training for effective cross-cultural ministry. N/A

☐ Marketplace workers aren't committed enough for effective cross-cultural ministry. N/A

☐ Marketplace workers aren't screened carefully enough for effective cross-cultural ministry. N/A

11. Do you have any other concerns or thoughts about marketplace mission? Is there anything else you would like to share with us about your church and marketplace mission?

12. How helpful have outside agencies been in supporting your church as you have considered sending or have sent, professionals and business owners (marketplace workers) to serve cross-culturally as missionaries?

Not very helpful Extremely helpful

These questions will help us connect the information you provide here with your answers on the 2016 Canadian Evangelical Mission Engagement Study. This information will also be used for the random draw to award an iPad to one respondent.

13. What is your name? (Optional)
14. At what email address would you like to be contacted? (Optional)
15. I would like to be included in the draw for an iPad. (Only those who complete the survey are eligible for the draw.)
    - o Yes
    - o No
16. Are you serving with the same church that you were with in August, 2016? (This required question will help us be more accurate in cross-referencing data with the CEMES survey, which you took in 2016.)
    - o Yes. I am with the same church as I was in August, 2016.
    - o No. I have changed churches since August, 2016.

    Comment;
17. Would you like to receive a report of the outcomes from this research survey?
    - o Yes
    - o No

Appendix B: Focus Group Questions

Initial Interview Questions:

The Focus group will meet twice with a three-month interval between the meetings. The focus group may include marketplace workers and their church leadership. The focus group will be given a summary of the research outcomes and an introduction to the draft of the best practices. They will then be asked the following questions in order to provide a baseline for assessing the effectiveness of the best practices, as well as to ensure they understand the best practices. The discussions will be video-recorded and also monitored by two or three researchers taking notes of the discussion sessions.

1. How would you describe your vocation or profession?
2. What is your current involvement, or desired future involvement in cross-cultural marketplace ministry?
3. How is your church currently engaged with you as a marketplace worker or potential worker?
4. On a scale of 1 to 10, where 10 is very positive, how would you rate your church's engagement with you as a marketplace worker or potential worker?
5. How would you like to see this engagement develop in the future?
6. After reviewing the best practices document, do you have any questions or concerns?

Follow-up Interview Questions (3 months later):

This focus group session may include church leadership who were not part of the original forum discussion, but who have been involved in marketplace discussions through the marketplace workers use of the best practices. Their feedback will be incorporated into the research analysis.

1. Has your understanding of your vocation or profession changed from how you described it the last time we met? If so, how has it changed?
2. Has your current involvement or desired future involvement in cross-cultural marketplace ministry changed since we last met? If so, how has it changed?
3. Has your church's engagement with you as a marketplace worker, or potential worker changed since we last met? If so, how has it changed?
4. On a scale of 1 to 10, where 10 is very positive, how would you rate your church's engagement with you as a marketplace worker or potential worker after having made use of the best practices?
5. Did you find the recommended best practices helpful as you sought to engage with your church as a marketplace or potential marketplace worker? If so, how? Please be specific.

Appendix C: Ethics Review Clearance

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Certificate of Ethics Review Clearance for Research Involving Human Subjects

Primary Investigator:	JONATHAN FULLER
Faculty Supervisor:	MARK CHAPMAN
REB File Number:	2019Oct21
Title of Project:	RENEWING THE ROLE OF THE CHURCH IN CROSS-CULTURAL MARKETPLACE MINISTRY

Status of Approval

☑ Approved

☐ Revisions Required

☐ Denied

Notes:

Chair, Research Ethics Board — Date: OCT 31, 19

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