



FORUM FOCUS

FOR GLOBAL MINISTRIES
POUR LES MINISTÈRES MONDIAUX

A WINDOW ON THE GLOBAL CHURCH

Annual Issue 2010 - Number 33

SURELY ONE MUST LISTEN

The recipients of the 2010 Katharine B. Hockin Award were Ray and Rhea Whitehead. Greetings and congratulations were brought by Rev. Irene Ty on behalf of Dr. Gao Ying of Nanjing Union Theological Seminary and Omega Bula for Bishop Erme Camba of the United Church of Christ in the Philippines. The Whitehead's response reprinted here is a beautiful and challenging reflection on their experiences and on the influence of Katharine Hockin.

We thank the Forum for this award and for your many kind words and those of other friends as well. We feel humbled and a bit embarrassed by it all. We thank you also that in granting the award you have pushed us, once again, to reflect on our lives and experiences over many decades.

The two of us have had a particular privilege and blessing of sojourning in a number of different cultural, national, religious and social contexts. Like each of you in your life's journey, wherever that has been -- in Canada or other parts of the world -- we have tried to walk with integrity and in respect for sisters and brothers in a common struggle for justice, peace and fullness of life for all. In seeking to stand with others we also try to understand more fully who we ourselves are and who we seek to be.

Two important things happened in 1910. Katharine Hockin was born in China, and an historic ecumenical, international conference on mission took place in Scotland: "Edinburgh 1910".

[Rhea:] In 1989 I was in Edinburgh and visited the Kirk of Scotland Assembly Hall. I paged through the record of representatives to that Conference to find my paternal grandfather's signature. I felt surrounded by the spirits of participants -- male, North American and European. It was not me, yet it was me. I loved my grandfather, head of an American church mission agency. He was traditional yet liberal in his thinking. His personal journal of the Conference reflects positively on challenging contributions made by several participants from the global south. He noted changes needed in mission theology and practice. Yet he believed in "Evangelizing the world in his generation" and was part of the cultural and religious imperialism of the times.

Katharine Hockin became one of the early voices to critique the old missionary approach which was consciously or unconsciously entangled with domination. In a recent article in the *Toronto Journal of Theology*, JungHee Park describes this shift, noting that Katharine saw self-critique



Rev. Irene Ty, Ray Whitehead, Rhea Whitehead, Omega Bula in front of painting of Katharine Hockin

as a necessary part of the move from domination to mutuality and partnership. Katharine, Park notes, came to see "companionship" as the appropriate framework for our participation in the world. This companionship is not one of "us" helping "others", but a relationship in which we seek healing for ourselves along with healing for all.

This view of Christian service is now generally accepted by all of us. We do not need to defend it here. Yet all of us know that it is easier to talk the talk than to walk it. We do not always get things right. We hope we can continue to uncover our blind spots and historical baggage, trusting in God's grace and forgiveness when we continue to make missteps.

[Ray:] Now let us simply tell a few stories out of our experience. Some are about times when we have stood in awe at the way sisters and brothers faced extremely difficult situations with courage, faithfulness, tenacity and persistence. Others indicate complexities and conflicts we have faced in trying to walk the talk.

Let me begin with one story from the Philippines. In the 1970s the Philippines came under martial law and dictatorship. Many progressive people, oppressed people, religious people who were struggling for justice had to go

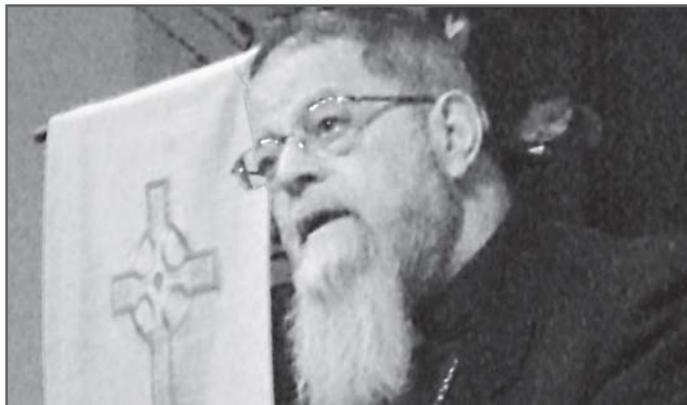
continued on page 4 and 5

INSIDE

| | |
|--|--|
| Surely One Must Listen <i>continued</i>4 | Recommended Resources6 |
| Global Voices.....2 | New for 2011.....6 |
| Edinburgh 20103 | 2010 Mission Personnel Programs7 |
| The Forum is at the ROM6 | |

WE DO NOT NEED TO BUILD MORE WALLS

The 2010 Canadian Churches Forum for Global Ministries International Visitor was His Excellency Abuna Elias Chacour, Archbishop of Akka, Haifa, Nazareth and All of Galilee of the Melkite Greek Catholic Church. His books, including "Blood Brothers" (1984 Chosen Books) are available through many stores, including "The Presbyterian Book Room". Printed here are excerpts from an address made at the Presbyterian Church in Canada E.H. Johnson Award Luncheon.



"Who is Archbishop Chacour? I am a walking contradiction. My affiliations look to be at war with each other. I am your forgotten, ignored brother. I am a Palestinian. A proud Palestinian.

I am a Palestinian Arab. My mother language is the Arabic language. I have learned eleven languages and I am sorry I have not learned more. A language is always a tool, an instrument of communication. Because we need to communicate with you, we have tried to learn the English language, as good or as bad as we can!

I am also a Christian Palestinian Arab. Yes, a Palestinian who is a Christian. How can this be? The media introduces Palestinians as Muslims, and Muslims as creatures who are bloodthirsty and inclined to violence. And yet I say, "I am the Archbishop of Galilee; I am a Christian." But I was not born Christian. I was converted to Christianity. I was born a baby, created in the image and the likeness of God. No more, but no less either. I have to argue to convince people that I was not born less than in the image of God.

So I am Palestinian, Arab, and Christian. I am also a citizen of the state of Israel. That is a further complication. What is a Palestinian doing in Israel? Why doesn't he go home? That is a very serious question. I wish I could go home to my village, Kafr Bir'im, in Upper Galilee.

The first image I had of Jews was given to me by my father in 1948. He said to us, "Children, we might see Jewish soldiers for the first time in our history coming to our village. We need to welcome them as our brothers because they escaped a certain satanic plan orchestrated by a man who is evil in Germany, who wanted to annihilate all the Jews. Thank God, some escaped. They are coming to our village in a few days. We need to show them that in this place they are welcome." We said, "Why, father?" "Because they are our blood brothers. We and they pride ourselves to be the children of an Iraqi citizen called Abraham." And father prepared a unique banquet for the eventual arrival of these soldiers.

They came. They did not kill anybody. They did not hurt anybody. We gave them the inside of our homes, and we slept on the roofs. In Galilee in summer, you can sleep outside with millions of stars overhead. The whole night we camped...and the next. This lasted ten days, after which the officer of the army ordered all heads of families to come to Gaza. He gave them a written promise – we have it still – that after two weeks they would come back. "Take your wife and children. Lock your homes. Give me the keys and go for two weeks. When you come back your home will be intact." And we obeyed. We went just half a kilometer from our homes. It was exciting at first for us children. But

two weeks is long. It became unbearable. After two weeks the heads of families, my father included, went back to see the army and said, "We want to return home."

They went, but they never ever came back. They were loaded onto military trucks like cattle, and driven from northern Galilee to the vicinity of the city of Nablus in the West Bank. They were told to cross the border, "You go away. Never come back. You will be killed if you come back. This country is no more your country."

It was worse than killing a person. It was like killing a person every day, every moment of their life. These men left and crossed the Jordan River. (The Jordan River is one of the rare rivers in the world about which there has been much more ink spilled to describe it than there is water in it.) They marched to Amman in Jordan, to Damascus in Syria, to Beirut in Lebanon. Many of these men were stuck in these Arab countries, becoming the famous *Palestinian refugees*, the ones that President George W. Bush called "the Palestinian refugee problems." *Problems*, not human beings. Well, Mr. President, who gave you the authority to reduce us to problems when we are human beings like you, but different from you?

Some men like my father were able to infiltrate back through the northern borders with Lebanon and that's how we heard what had happened. By then we had found a room in the neighbouring village; we took that room until we'd be able to come back. We did not know that we were condemned to be refugees – the victims of the victims of the World War II. We are still refugees, deportees in our own country.

My father never encouraged us to use violence to gain back our rights. He never allowed us to use any hate language against our Jewish blood brothers. The only thing he wanted was that we remember our right to return home since our family history in that home goes back to the middle of the 16th century. He always commended us to do everything possible to return and rebuild the home that the Israeli army destroyed three years later in 1951.

As I studied the situation in Ibillin, I discovered that with the creation of Israel my people were systematically ethnically cleansed; we started our diaspora, our flight, our catastrophe. We became dispersed into three major groups: the refugees in the surrounding Arab countries (Lebanon, Syria, Jordan, Egypt); the refugees who left but remained in the small territory of Palestine not yet under Israeli control (later the West Bank, comprised of East Jerusalem, Bethlehem, Hebron, Jericho,

continued on page 3

Global Voices *continued*

Nablus, and so on); and the refugees on a small strip of sand on part of the Sinai desert on the western side of Israel known today as the Gaza Strip. (Gaza City which once had 8,500 inhabitants now has 1,500,000 refugees!)

These refugees have been deprived of all kinds of human rights. They were left with just one right – the right to make children. And they made many healthy, ambitious children, who have no future. The only thing they could do was be born, grow up, marry, make children and die – what a meaningless life!

The first group, the poorest among the Palestinians, managed to stay inside the territory of Palestine which became the state of Israel – people like me. There are now 1,200,000 Palestinian citizens of Israel. Not citizens like my Jewish brothers and sisters. We are second-class citizens. I am against that and the death game of reducing each other to zeros.

I am begging for friendship, for solidarity, for a change of attitude. If you have Jewish friends, even fanatical Jewish friends, Jewish friends who cannot tolerate the name of Palestinians (perhaps because we remind them that we are their victims just as they were victims somewhere else), then for God's sake I beg you to continue to give friendship to these Jewish friends. They need your friendship now more than ever before. Take this time, give them your money, give them your support and everything you want. That does not aggrieve me. It is good to be the friend of the Jews. But is it good that you express your friendship in a one-sided way? Is it good that you are for the Jews but against the Palestinians?

I stand here in [your presence] and tell you that I am your Palestinian brother. I have no bombs. I love the Jews, but I hate what the Jews do to us Palestinians. If you decide to take the Palestinian side – meaning that you would show understanding for everything we do, good as well as bad, compassion as well as violence – if that is what your friendship means, then I say we do not need your friendship. Because in becoming one-sided, becoming a friend for either side alone, what have you done to yourself? You reveal yourself to be one more enemy rather than a friend in this cruel battle.

Please we need no more enemies. We need one more common friend. We do not need to build more walls; we need to build more bridges over the walls so peace becomes a reality. If you can be as generous as to be our friends without being the enemies of the Jews, then come forth. We need you. We need your friendship. If not, then back up. Stay in peace at home rather than to reduce us both into pieces. We, Jews and Palestinians, do not need to learn how to live together; we need just to remember how we used to live together 60 years ago.

We all need to have an attitude of welcoming and of acceptance. I need you to be a part of this in order to complete myself and to get to know myself as a Christian, Palestinian citizen of Israel. Together we need to encourage unity within the diversity. We are long past the time of asking, “Who started the violence, the Jews or the Palestinians? Who is right and who is wrong?” The only ones who are right, among the Jews and the Palestinians, are on the side that has the generosity to say “we are also right.” The ones who are wrong are the ones who say, “The land belongs to us.” They do not realize that the land belongs to neither Jews nor Palestinians. Both must learn how to belong to the land and to share their lives to be signs of hope for humanity.



Edinburgh 2010

Over the past two years the Canadian Churches' Forum for Global Ministries hosted gatherings of Canadians interested in the anniversary of Edinburgh 1910 (see the 2009 issue of Forum Focus). There are many ways in which the Canadian churches have been shaped by the preparation for this anniversary. A significant outcome of these gatherings was the forming of a Canadian writing team which took the lead on one of the themes of Edinburgh 2010, “Mission and Power”. Work is underway toward making work on this theme available to the wider public. Look for more information in next years “Forum Focus”. Lori Ransom who attended Edinburgh 2010 reflects below on the experience. he was the co-chair of the Mission and Power writing team and is the Healing and Reconciliation Animator for Justice Ministries of The Presbyterian Church in Canada.

At Pollock Halls on the University of Edinburgh campus, 297 people from 60 nations gathered to mark the centenary of the Edinburgh World Missionary Conference of 1910 on the subject of Christian mission.

Edinburgh 1910 is now widely remembered as significant to the growth of international ecumenism, despite having been largely a gathering of European and North American Protestant men. To figure out why Edinburgh 1910 played a seminal role in the history of ecumenism, historians point, among other things, to an address by V.S. Azariah of India, one of the 19 Asian delegates, out of the 1,200 participants, who said that, “The exceeding riches of the glory of Christ can be fully realized not by the Englishman, the American, and the continental alone, nor by the Japanese, the Chinese, and the Indians by themselves—but by all working together, worshipping together, and learning together the perfect image of our Lord and Christ.”

Edinburgh 2010 grew out of that ecumenical spirit and gathered Protestant, Orthodox, Catholic, Anglican, Evangelical, Pentecostal, Charismatic and Independent church representatives—including 11 Canadians. The theme was *Witnessing to Christ Today*. Our approach was to look back at the hundred years since Edinburgh 1910 to discern what we have learned about mission.

continued on page 5

Surely One Must Listen *continued*

“underground”. One evening I was with a group of friends including a pastor who was “underground”. He talked about his life and the experiences that led him to work for justice for his impoverished and excluded sisters and brothers. Martial law made it dangerous work. Now he had to go underground. This meant moving frequently from one house to another week after week, year after year.

I learned later that he was finally arrested and spent many years in prison. When I met him again after he was released, he talked about his prison experience. Before his arrest he was in an upstairs room of a friendly household. The squeal of brakes, a knock on the door, then the loud voices of the police meant his time had come. Someone had betrayed him to the authorities.

In prison he celebrated Christian communion with all who wished to attend. He smiled about the Marxists in jail who came to communion out of solidarity and because they said, there were not enough Christians. The communion was simple. He talked about the last supper, how after the meal Jesus, who had been betrayed to the authorities, heard the loud voices of the soldiers come to arrest him. So, he said, one aspect of the Eucharist is that is a “pre-arrest” event, presaging betrayal and suffering. What a gift of learning this was for me.

[Rhea:] In 1983 I visited the Anglican Church of Burma. The political and economic context was dire, people courageous. Those who hosted me, who showed me their work, and ate with me, were wonderful but were all men. Those who prepared the meals and were the backbone of the church were women. I sought ways to relate to and have conversations with the women but it didn't work very well.

I came away deeply disturbed. Did my visit, as a woman representing a western partner church, encourage a fuller life for these sisters? Or did I primarily reinforce patriarchy? The visit's searing ambiguity along with my exposure to other women struggling for fuller participation in church and society fed my commitment to wrestle long term with issues of global partnership and women.

[Ray:] Overseas experiences are similar to cross-cultural experiences here in Canada. Twenty years ago Peter Paris gave a key-note address at the annual meeting of theology and religious studies associations. Interestingly I had first heard about Peter in 1976 from Katharine Hockin, who praised his fine work with the Canadian Student Christian Movement. Peter grew up in the Nova Scotia Afro-Canadian community. Later he became a professor of Christian Ethics at Princeton Seminary. In his talk about racism in Canada he described the struggle of his Black Church community to develop ways simply to exist in a very hostile environment. Some of my white colleagues later privately criticized his approach as being merely a theology of survival. What they and I in our safe contexts continually need to learn is that “survival” is not something “mere” considering the alternatives. His community teaches us the lesson of courage.

Another story is from China. In 1939 Professor Chen, who was in his early twenties, wrote an excellent article about the challenges for

Christians in what he then called the “new China”. This scholar continued his work through China's anti-Japanese war and civil war in the 1940s, through the revolutionary changes of the 1950s, 60s and 70s, and through the re-opening of churches and theological schools in China in the 1980s. We had the privilege of working with him at the Seminary in Nanjing. He came from south China and still loved his Chaozhou style tea that he would share with us in his office. Now when he is in his nineties his papers are about to be published for the first time. Professor Chen is a model of tenacity and persistence through wars, famines, and social movements.

[Rhea:] While living in the Philippines I was asked if I would facilitate gatherings of UCCP mid level church leaders to reflect on their experiences of global partnership. What had been enabling, life giving? What had been disempowering, destructive? I was uncertain about whether this was helpful expatriate involvement, but after some probing agreed to the request.

The candidness of some of the participants' sharing moved me deeply.

“We have tried to walk with integrity and in respect for sisters and brothers in a common struggle for justice, peace and fullness of life for all. ”

One prominent Negros pastor, who later became a Bishop, spoke of his city's congregations' receptivity and hospitality to a team who came from another Asian church to lead lay theological education processes. The experience which began with hope and excitement degenerated into the hosts feeling disrespected. “Never before”, the Filipino pastor said, “had I felt so devalued, bullied and hurt.” He paused, unable to contain his emotions, and wiped his tearful eyes. I felt so sad – cultural imperialism continues, sometimes perpetuated by those who learned it from us.

[Ray:] Walking the talk is not easy. Sometimes there is a conflict of values. In the Philippines church leaders have pioneered work with people of various faiths and world views. Still I encountered a few students with a deep anti-Islamic bias. As a foreigner teaching in the Philippines or in China I always made it plain to students that they did not have to accept my views in order to pass the ethics course. Yet I could not with integrity ignore their comments about Muslims being dirty and dishonest. It is tough to walk a line between companionship and wielding a westerner's professorial power.

In China there is some new openness on attitudes toward gays and lesbians. But many church leaders and many theology students could only talk of homosexuality in negative terms. One student even said to me “Homosexuality is against the Bible and against Chinese culture, why are we discussing it in our ethics class?” For me the problem is how do I avoid misusing my position while still challenging what I see as their unfair prejudices? With time, a certain level of trust between us made it possible to push deeper on these questions.

[Rhea:] If we had more time we'd love to share more glimpses of individuals and communities that have blessed us as global companions – stories from Zimbabwe, Korea, Hong Kong, India, Angola and Congo.

continued on page 5

Surely One Must Listen *continued*

But reflection is not only looking back but asking where we are now and where we are going. We have had the advantage of shorter term exposures in some contexts and long immersions in others. Short term exposures can be effective for certain purposes if handled well, but they also can be negative. In the Philippines there frequently were groups spending two or three weeks doing street evangelism or quick exposures usually with a complete lack of cultural or historical background.

Even better prepared congregationally based exposures put pressure on local churches and leaders. Some friends there said, if you are coming to learn then maybe you need to pay tuition since we are being taken away from our other work. In Nanjing there is a constant stream of visitors wanting to see the Seminary, to give lectures, to talk with students. It is difficult to keep these visits from hindering other work. Of course the Seminary wants to maintain contact with the rest of the world but not unlimited contact.

For all of us it is a question of balance between going and receiving, between meeting our own needs and hearing and supporting needs of partners. Our churches have struggled with this for several decades and still, we suspect, do not “have it right”.

Building trust and deep relations requires time for the study of languages, history and culture and it requires the time and the willingness to listen. This is true as we work to build intercultural

communities from the rich diversity of peoples in Canada, as well as with sisters and brothers in distant lands. What a challenge for our hopes of companionship across cultural divides.

[Ray:] One more thought about the future. We are honoured to receive the Katharine Hockin Award. Yet as we look ahead it may be time to push the edges a bit. We have learned much from our sisters and brothers in First Nations Communities and from various ethnic and cultural groups in Canada who by their persistence help us to open our eyes. They deserve the attention of the Awards Committee. I think Katharine Hockin would agree.

We are thankful to her for teaching us so much. After the 1949 Liberation in China many Christians poured out their feelings against the domination of the church there by foreign missionaries. Katharine's 1962 book *Servants of God in People's China* helped North American Christians understand the harsh criticism of their foreign colleagues. Church people here could not see why missionaries were being called cultural imperialists. JungHee Park's article quotes a very simple but very profound statement from this book that reveals Katharine's ability to overcome defensiveness and hurt pride. Katharine wrote: “But surely one must listen, and listen, and listen with loving intent to understand, to see our own failures, rather than to engage in the polemics of justification of self and condemnation of others.”

These are important words for all of us, and provide a good place to close. Thank you for listening.

Edinburgh 2010 *continued*

I was privileged to lead one of nine international study groups which contributed papers to the pre-conference publication. My co-chair was Dr. Jonathan Bonk, Executive Director: Overseas Ministries Study Center, New Haven, Connecticut. Our assigned theme was *Mission and Power*. The largely Canadian theme-study group opted to focus its paper on the history of residential schools in Canada as a case study on power relationships in mission. (<http://www.edinburgh2010.org/en/study-themes/4-mission-and-power.html>)

Our document, along with many others, will form part of the legacy of Edinburgh 2010. However, the power of the four-day conference itself was not in the details of the proceedings. For the impressive range of topics mitigated against deep reflection and discernment on any one subject. The power of Edinburgh 2010, as I experienced it, was in the coming together of a group that culturally and theologically felt like a microcosm of the church universal.

Looking to identify some powerful words from Edinburgh, I observed that Metropolitan Geevarghese Mor Coorlios (from India, representing the World Council of Churches) hit a collective nerve. He elaborated on keynote speaker Dana Robert's suggestion that 1910's “macro context” was colonization and 2010's is globalization, saying,

Passion for evangelism and [the] quest for social justice should be held together.

The representation of [the] global south in this conference may have significantly increased from that of 1910, but the question is whether the pressing concerns of the global south such as poverty, economic and social injustice, ecological violence and marginalization of indigenous peoples actually form the main mission agenda.

His message is the message of the Accra Confession: to remember the downsides of the history of Christian complicity with colonial powers as we navigate Christian engagement with the global power structures of our own day—lest our descendants in the Christian community, 100 years from now, lament and feel a need to repent of how we are acting, or not acting, in our context and relationships with the powers of today. What is our ongoing need for redemption?

One was therefore left wondering, what will they say about us in 2110? Will they repent or rejoice over actions taken, or not taken, by the Body of Christ in the twenty-first century?

Ultimately, Edinburgh 2010, like Edinburgh 1910, challenged us to listen for the voice of the Holy Spirit in each other. At Edinburgh in June 2010, we heard a plethora of voices saying that the pursuit of Christian unity will help us witness to Christ today, as long as we do so celebrating the unique God-given gifts of all peoples, and remembering that Christian unity is the antithesis of Christian uniformity.



The Forum is at the ROM

An artifact donated by the Ecumenical Forum of Canada (now known as the Canadian Churches' Forum for Global Ministries) will be on display at the Royal Ontario Museum in Toronto until May 1, 2011. The exhibition "Playful Pursuits: Chinese Traditional Toys and Games" is staged in the Herman Herzog Levy Gallery on the ground floor.

"Jiujiu xiaohan tu", an ink rubbing, will be on display with the following description, "The prunus branch in the vase at the centre of this rubbing has 81 petals. In the past, people would colour one petal each day, starting from the day of the winter solstice. When all petals were coloured, this would signify that winter had changed into spring. Other designs were also made to serve this purpose."

Jiujiu xiaohan tu (Picture of the Cold Diminishing in Nine Times Nine Days). Hanging scroll, ink on paper, Gift of Ecumenical Forum of Canada. Reprinted with permission of Royal Ontario Museum

Recommended Resources

Cross-cultural conflict often is at the root of the greatest challenges in global mission and ministry. Still today, we wrestle with systems of colonialism and cultural imperialism. These resources offer important tools for developing self-awareness and for growing into right and equitable relationships.

Mamoh Be-Mo-Tay-Tah - Let us Walk Together (2009)

Designed to help Canadians engage with the Truth and Reconciliation Commission on Indian Residential Schools and to better understand the legacies of colonization that Canadians live today.

Resource can be downloaded from www.councilofchurches.ca or print copies are available from: order@councilofchurches.ca

White Civility: The Literary Project of English Canada (2006)

Tracing the consistent project of white civility in Canadian letters, especially those grounded in dominant Protestant identity, author Daniel Coleman unearths the history of racism in Canadian literary culture and, in fact, in some of the foundations of White Canadian identity.

Circle Works: Transforming Eurocentric Consciousness (2003)

Author Fyre Jean Graveline is a Metis professor at Brandon University who employs the Medicine Wheel and Talking Circle in her cross-cultural issues course with diverse students. Thoughtful and insightful, this resource provides valuable reflection on culture and power, and it offers practical transformative learning models.

Cultural Safety online learning. University of Victoria

Three interactive modules at:

<http://distance.uvic.ca/login/nurs.htm>

"Given that we are all bearers of culture, we need to be aware of and challenge unequal power relations at the individual, family, community, and societal level." Rich content and interactive learning allows dynamic exploration of intersections of power/privilege and oppression.

New for 2011

As the Forum opens its 90th year, there are many exciting new program developments that reflect the always changing landscape of global mission and ministry. In July 2011, the Forum will host seven Canadian and US denominations in combined ecumenical Orientation for Global Ministry programs in Toronto. While there has been shared participation in one another's programs over the years, this marks the first time that Canadian and US denominations join to offer shared programs. Participants are expected from the United Church of Canada, the Presbyterian Church in Canada, the Anglican Church of Canada, the Evangelical Lutheran Church of America, the Presbyterian Church USA, the Reformed Church of America, and The Episcopal Church.

Another changing area in global mission is the ever-increasing direct engagement of local congregations in global partnerships. The Forum

has been working with short-term mission trip leaders for the past five years, and in 2011 it will join congregations and other faith-communities to explore other aspects of local engagement in global ministry and mission. On the schedule for 2011 is collaboration with the Tatamagouche Centre in Nova Scotia on a weekend seminar entitled, All People as Kin: Faithful Engagement in Global Partnership.

In 2010, the Forum hosted a Mission Executive Roundtable on the topic of Principles and Practices of Partnership. Out of that discussion grew the Principles and Practices of Partnership Educator's Circle through which denomination staff and others will share resources and collaborate in supporting partnerships rooted in principles of mutuality, respect, transparency, and solidarity.

For all program and resource updates, visit www.ccforum.ca throughout the coming year.

2010 MISSION PERSONNEL PROGRAMS



January Orientation for Global Ministry Participants pictured with Chaplain Dale Finch

January Orientation for Global Ministry

This 13-day program held at Scarboro Mission Centre prepares individuals to live in cross-cultural settings and to participate in God's mission in a global context.

Presbyterian Church – USA

Carolyn Weber
Placement: Ethiopia

Bob & Kristi Rice
Placement: Democratic Republic of the Congo

Anglican Church of Canada

Andrew Twiddy
Placement: Belize

Will Ferrey
Placement: Sri Lanka

Robert Camara
Placement: Brazil

Kerri Brennan
Placement: Jerusalem

United Church of Canada

Brian Stubbings
EAPPI Candidate

Sara avMaat
EAPPI Candidate

Krystal Sheremeta
Placement: Philippines

Sherry Ann Chapman
EAPPI Candidate

Dawn Waring
EAPPI Candidate

Mission Trip Leaders' Seminars

Using *Sojourning: A Leader's Guide to Short Term Mission Travel*, this ecumenical seminar involves individuals contemplating trip leadership, those who already have groups preparing to go, and seasoned trip leaders. It allows participants to reflect upon the practical and theological issues involved and to build their programs from beginning stages, to plan for all of the details of the actual mission exposure trip, and to focus on the essential aspects of post-trip.

March 6-7, 2010 Tatamagouche, Nova Scotia

Sim & Carolyn Rushton, Barrington, NS; Alana Martin, St John's United/Halifax Presbytery; Martha Martin, Halifax, NS; Tim Kelly, Halifax, NS; Ellen Brousseau, Halifax, NS; Laura Hunter, Maritime Conference; Norma McIntyre, Glenview Presbyterian; Dawna Pachkowsky, United Church of Canada General Council Office. Participants were preparing for possible travel to Jamaica, Cuba, Scotland/Ireland, Kenya.

September 25-26, 2010 Toronto, Ontario

Molly Bell and Stephen Ellsworth, Ottawa; Nancy Blokland, St Mary's Road United/Winnipeg Presbytery; Lynne Hieminga, Maureen Screen, Graceview Presbyterian, Etobicoke; Carolanne Acker, Inge Stahl, St. Lawrence Presbyterian, London; Marly Bown, Tamiko Bown-Kai, Pickering Village United; Emily Duggan, Toronto; Helen Gavard, Sudbury Presbytery. Leaders were preparing for possible travel to Nicaragua, Cuba, and Malawi.

Mission Discernment Event

Four participants from the United Church of Canada participated in this 3-day program held at Scarboro Mission Centre focused on discernment of their interest in and suitability for global ministry.



June Orientation for Global Ministry Participants

June Orientation for Global Ministry

We welcomed again the Episcopal Church Young Adult Service Corp and mission personnel candidates along with three Canadian participants in this 13-day ecumenical program.

United Church of Canada

Catherine Christie
Placement: Korea (South)

Sarah Beer
Placement: Peru

Anglican Church of Canada

Olivia Craster
Placement: Fiji

The Episcopal Church

Amanda Akes
Placement: South Africa

Sarah Cardwell
Placement: South Africa

Ann Urinoski
Placement: South Africa

Travis Shields
Placement: South Africa

Joanna Phillely
Placement: Mexico

Fr. Bob North & Karen North
Placement: Nzara - Sudan

Maureen Capillo
Placement: Ecuador

Emily Hamilton
Placement: India

Steven Hart
Placement: Japan

Andy Burns
Placement: Philippines

Christen Mills
Placement: Japan

Jessica Pitcher
Placement: Kenya

Spencer Cantrell
Placement: Hong Kong

Anna Lemler
Placement: Colombia

Herb Barker
Placement: Taipei, Taiwan

Theological Student Debriefing

United Church of Canada

Krystal Sheremeta:
Philippines

Anglican Church of Canada

Robert Camara:
Brazil

Will Ferrey:
Sri Lanka

Kerri Brennan:
Jerusalem

Rev. Andrew Twiddy:
Belize

Canadian Churches' Forum for Global Ministries

| Revenue | Actual 2009 | Estimated 2010 |
|----------------------|-------------------|-------------------|
| Partner Churches | 72,000.00 | 79,000.00 |
| Donations/Bequests | 8,341.00 | 4,000.00 |
| Program Fees | 119,203.00 | 77,382.00 |
| Mortgage | 22,630.00 | 21,350.00 |
| Investment | 6,733.00 | 3,500.00 |
| Publication | | |
| Sales | 7,951.00 | 5,000.00 |
| Total Revenue | 236,858.00 | 190,232.00 |

| Expenses | Actual 2009 | Estimated 2010 |
|-------------------------|-------------------|-------------------|
| Staff | 103,165.00 | 137,132.00 |
| Programs | 67,373.00 | 55,077.00 |
| Publications | 10,346.00 | 5,034.00 |
| Rent & Insurance | 17,952.00 | 18,760.00 |
| Administrative & Office | 17,693.00 | 15,553.00 |
| Total Expenses | 216,529.00 | 231,556.00 |

November Re-Entry

Six participants from the **United Church of Canada** and **The Salvation Army** returning from long-term placements in South Korea, China, South Africa, and Mozambique participated in a 5-day re-entry retreat at Scarboro Mission Centre. Participants included **Mary Collins, Mary Fraser, Bill and Karen Butt** (United Church of Canada) and **Keith and Joyce Warford**, The Salvation Army.

Why Support The Canadian Churches' Forum for Global Ministries?

We provide a unique space in Canada for grounding Mission and Global Ministry in Theology, History and the current Global Context.

In 2011 the Canadian Churches Forum for Global Ministries will celebrate 90 years of responding to the changing context of Mission. Today's context is shaped in part by the many Canadians who encounter the world either through travel abroad or through increasingly diverse communities and congregations.

The Forum is well known for its work preparing people for mission and in accompanying them in their return to Canada. The Forum is a strong ecumenical presence among its partner denominations and in the wider community engaged in theological reflection on global, cultural, and faith issues. It is a resource to hundreds of individuals and congregations engaged in the important task of living with and relating to God's church in the world.

In addition to maintaining our core programs, we need your help to reach out in other ways to be a resource. Please see the enclosed annual appeal letter and support our work with your contribution. A return card and envelope are provided.

Who We Are

We are a Christian agency through which Canadian churches reflect and work together on global mission and ministry and are challenged to prophetic witness through programs of education and dialogue. Our members are the Anglican Church of Canada, the Evangelical Lutheran Church in Canada, the Presbyterian Church in Canada, the Roman Catholic Archdiocese of Toronto, the Scarborough Missions, and the United Church of Canada.

What We Do

We offer programs for people involved in intercultural global mission and ministry, provide forums for dialogue, publish a number of resources, celebrate significant work of individuals in mission, and encourage cross cultural and international dialogue.

Discernment

Orientation for Overseas Personnel

Re-entry for Overseas Personnel

Theological Student Debriefing

Orientation to Canada

Mission Trip Leaders Seminar

Workshop Facilitation and Inter-Cultural Development

Publications

Sojourning:

A Leaders Guide for Short Term Mission Travel

On Your Way:

A Guide to Your Overseas Intercultural Experience

Coming Home:

A Re-entry Workbook for Returned

Missionaries and Volunteers

Here Among Us:

A Guide to Intercultural Experience for Visitors to Canada

Forum Focus Annual Newsletter



FORUM FOCUS

FOR GLOBAL MINISTRIES
POUR LES MINISTERES MONDIAUX

A WINDOW ON THE GLOBAL CHURCH

FORUM FOCUS is published yearly by the Canadian Churches' Forum for Global Ministries
Editorial Team: Alice Schuda and Jonathan Schmidt
Layout: Hume Intermedia Inc.

Canadian Churches' Forum for Global Ministries
47 Queen's Park Crescent East, Toronto, Ontario M5S 2C3
Phone: 416-924-9351 • Fax: 416-978-7821
director@ccforum.ca
www.ccforum.ca

Opinions expressed are not necessarily those of the Canadian Churches' Forum for Global Ministries