



A Church of All People:

Forum Works on Intercultural Ministry in Canada

Perhaps you've seen the statistics. "The face of Canada is changing," they say and with it church congregations in cities and towns across the country. Canadian churches are striving to develop intercultural ministries and intercultural leaders capable of living faithfully in cultural diversity that is new to many, well-known to others.

In fact, for the whole people of God, the global church, there is a long history of cross-cultural interaction and intercultural worship and theology. In response to growing demand, this year the Forum began work on new programs for intercultural ministry development in Canada, bringing nearly a century of experience in cross-cultural ministry and involvement in the global church through missions and ecumenical collaboration.

In 2007, the Forum worked with the United Church of Canada develop seminars to promote cross-cultural awareness and competency. A workshop model was drawn directly from units from the Forum's mission orientation and re-entry conferences. There are three assumptions that ground the Forum's methodology for intercultural development:

- 1) Individuals must develop awareness of their own cultural identity and its relativism in ways that lead to a shift in world view and understanding of self.
- 2) There needs to be intentional and sustained engagement with cultural diversity.
- 3) There needs to be on-going and critical reflection within community on the experience of diversity which challenges as well as affirms an emerging intercultural perspective

These assumptions shape the Forum's learning method and draw heavily upon Paulo Freire's transformative learning model. The assumptions also echo Canadian pastor and author, Dan Sheffield, who asserts the need for personal self-reflection, transformative intercultural experiences, and collaborative learning.

The Forum is exploring further possibilities for intercultural ministry support and development. It hosted an ecumenical roundtable with clergy and staff from the United Church, the Evangelical Lutheran Church in Canada, the Canadian Unitarian Council, the Anglican Church of Canada, and the Presbyterian



Church in Canada who shared their experiences and initiatives. Forum staff will be part of a day-long conversation on intercultural ministry and theological education in Toronto. For 2009, it hopes to work with the Churches Council on Theological Education on a seminar focused on intercultural ministry and theological formation.

To find out more about what Canadian churches are doing in this area visit denomination websites or contact your local congregational offices. The United Church has produced a booklet entitled *Readings for the Intercultural Church* which highlights print resources for becoming an intercultural church, worship and preaching, leadership, children, theology, and Canadian issues and context.

¹ Dan Sheffield. *The Multicultural Leader: Developing a Catholic Personality*. Toronto: Clements Publishing. 2005. Pg. 107

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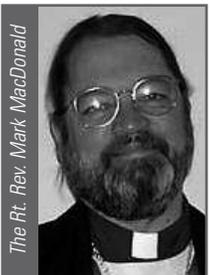
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Canadian Churches' Forum for Global Ministries 2009 International Visitor

Breaking with tradition of inviting one person from the Majority World (Global South), in 2009 the role of International Visitor will be shared by three people representing the Majority World, Canada's First Nations, and the Canadian Church. The three visitors will be Rev. Dr. Elizabeth Tapia, a Filipina theologian, educator and pastor, the Rt. Rev. Mark MacDonald, the Anglican Church of Canada's first National Indigenous Bishop, and Rev. Dr. Russell Daye, a Canadian Theologian who has engaged both local and Global Christianity in social ethics, theology, world religions, and reconciliation.



The Rev. Elizabeth S. Tapia, Ph.D. grew up in a Methodist home in a fishing village of Bulacan, near Manila, Philippines. Trained as deaconess, theologian and pastor both in the Philippines and the United States, Elizabeth has been active in promoting ecumenism, Asian women's theologies, and human rights advocacy. From 2002-2005, Dr. Tapia was on the Staff of the World Council of Churches as Fulltime Lecturer in Missiology at the Ecumenical Institute at Bossey in Switzerland. Prior to that, she taught Systematic Theology for ten years at Union Theological Seminary, Philippines. In June 2007, she started her work at Drew University and Theological School as Director of Center for Christianities in Global Contexts. The Center was established for reflection, research and "modeling" of the place and practices of Christianity in a global context. The Center represents a response to and deep reflection on the meaning and impact of Christianity's growth with a tremendous "southward/eastward" shift.



In 2007 The Rt. Rev. Mark MacDonald became Canada's first National Indigenous Bishop for the Anglican Church of Canada after serving about 10 years as Bishop of the U.S. Episcopal Diocese of Alaska. His formal education includes a B.A. in religious studies and psychology at the College of St. Scholastica in

Duluth, a MA in Divinity from Wycliffe College in Toronto, and post-graduate work at Luther-Northwestern Theological Seminary in Minneapolis. Bishop MacDonald has held pastoral positions in Mississauga, Ont., Duluth, Minnesota; Tomah and Mauston, Wisconsin; Portland, Oregon; and the Southeast Regional mission of the diocese of Navajoland. Immediately prior to his ordination to the episcopate, Bishop MacDonald was Canon Missioner for Training in the Diocese of Minnesota and vicar of St. Antipas' Church, Redby, and St. John-in-the-Wilderness Church, Red Lake, Red Lake



Through his Pastoral work, studies, writing, workshop leadership, and lecturing Rev. Dr. Russell Daye has engaged both local and global Christianity in social ethics, theology, world religions, and reconciliation. Since 2005 Rev. Dr. Daye has been the Minister at St. Andrews United Church in Halifax Nova Scotia. Previously he served Pastoral charges in the Quebec Eastern Townships and Northeast Newfoundland. In 2002 he received his Ph.D. from the Department of Religion, Concordia University, Montreal where he studied in the Comparative Ethics stream. He also received an MA in Divinity at United Theological College, McGill University in Montreal. He holds a B.A. from St. Francis Xavier University in Nova Scotia. Dr. Daye is the author of "Political Forgiveness: Lessons from South Africa". He served as United Church International Personnel in Fiji where he participated in Fiji's national Reconciliation process, and he was a member of the Aboriginal Rights Coalition Atlantic Observer Project at Burnt Church, New Brunswick.

The three visitors will engage in public "trialogue" conversations during the 2009 Canadian Theological Students Conference (CTSC): "Mission and Power: Memory, Journey, Vision./ Mission et pouvoir: memoire, voyage, vision". (See inset.) The theme relates to other leading up to the Edinburgh 2010 World Mission Conference.



Recommended Resources

The Multicultural Leader

Dan Sheffield | Clements Publishing: Toronto 2005

Emerging from the Dark Age Ahead: The Future of the North American Church

Charles Fensham | Novalis Publishing, Inc. Ottawa 2008

Mission Trips That Matter: Embodied Faith for the Sake of the World

Don C. Richter | Upper Room Books. Nashville 2008

A Fair Country: Telling Truths About Canada.

John Ralston Saul | Penguin 2008.

In Video

Indecently Exposed

2005 West Wind Pictures Ltd Canada

Public Lecture and Discussion

Mission and Power: Memory, Journey, Vision.

Mission et pouvoir: memoire, voyage, vision

A 3 part "trialogue" with audience participation

Monday February 16, 9:00-11:30 am

Tuesday February 17, 9:30 am – noon

Thursday February 19, 1:30-4:00 pm

Sam Sorbara Auditorium
2nd floor of Brennan Hall
St. Michael's College
University of Toronto
81 St. Mary Street, Toronto

At each of the three events, voices representing Canada's First Nations, the Global Church, and Canadian Missiology will engage in a conversation around Mission. Canada's history as both a colonized, and colonizing nation, and today's process toward reconciliation with Canada's First Nations people's will be the context for this series of conversations.

Rev. Dr. Elizabeth Tapia, a Filipina theologian, educator and pastor and Director of the Drew University and Theological School Center for Christianities in Global Contexts.

The Rt. Rev. Mark MacDonald, the Anglican Church of Canada's first National Indigenous Bishop.

Rev. Dr. Russell Daye, a Canadian Theologian who has engaged both local and Global Christianity in social ethics, theology, world religions, and reconciliation

Sponsored by the Canadian Churches Forum for Global Ministries and the Canadian Theological Students Conference.



Global Mission at Home

There is no need to travel outside Canada to do world mission. Given that Canada is now home to people from all over the world, what is our Canadian church called to do and be? Most of our churches do not yet reflect the diversity within Canadian culture. What would it look like to invite, or allow these people from all over the world to be part of our church?

Perhaps, instead the question should be, how do we join their church?

In 1967 Canada's immigration policy shifted to a point based system instead of choosing from what regions people could immigrate. This is literally changing the face of Canada.

Many of the immigrants coming to Canada today are already Christian. But they may not be Christian like us. Their Christianity is shaped in part by our history of mission activity. How they live and practice their faith is shaped by when, how, and by whom Christianity was introduced in their country.

We have to realize that their Christianity has also developed apart from our influence. Their culture and history has also shaped how they experience God, live their faith, and "do" church.

It is easy for Canadian Christians to talk about how other people's Christianity was shaped by culture and history. It is often more difficult for us to honestly describe how our culture and history shapes our Christianity. Unconsciously we carry with us the enlightenment notion that western civilization and culture is superior to all other cultures, and Christianity, as we practice it, is part of that culture. We relate to Christianities shaped by other cultures as being "watered down" versions of our own.

There are also many immigrants coming to Canada who are not Christian. They also are shaped by our history of Mission. Throughout history Christianity went hand in hand with those who would conquer. Christianity was part of the crusades, it helped subdue peoples in the era of colonization,

it has shaped and runs through our modern popular culture and approaches to global politics and economics. Non-Christian immigrants view us through this historical experience. They also come to Canada with their own cultures, stories and histories that shape how they understand us.

What is God calling us to in this changing Canada?

I believe that a church that is genuinely open to mission in Canada would commit to a number of actions.

Too often we invite others to be part of the way we live and practice Christianity. Instead we can commit to understanding our own Christianity and naming what is at the core, and what we are willing to give up.

We operate out of the privilege of being the dominant culture in Canada. Imagine if every one of our congregations committed to intentionally being trained in how to relate to and listen to people of other cultures. When we send missionaries overseas we give them specific training in how to work in another culture. We can commit to that same training in order to do mission in Canada.

We can commit to studying our history of missions and how it has shaped us and others in the world.

We can commit to humbly being with people different than ourselves and letting them tell us about themselves and their culture.

We can commit to allowing those whom we invite to our church to shape and change us. We can commit to mission being not about preserving "our" church, but instead making it the church of others.

This article first appeared in "The Eastern Synod Lutheran" as part of a four article series on mission written by Rev. Jonathan Schmidt, co-director of the Canadian Churches Forum for Global Ministry.

Global Voices

The Story of a Circle*

The Circle of Concerned African Women Theologians

By Mercy Oduyoye



*A Circle expands forever
It covers all who wish to hold hands
And its size depends on each other
It is a vision of solidarity
It turns outwards to interact with the outside
And inward for self critique
A circle expands forever
It is a vision of accountability
It grows as the other is moved to grow
A circle must have a centre
But a single dot does not make a Circle
One tree does not make a forest
A circle, a vision of cooperation, mutuality and care*

The story of the Circle of Concerned African Women Theologians, like all circles, began with a single point which then disappeared. A solitary person does not make a community; therefore a circle is about community. Also, as the proverb goes, "if one tree braves the storm alone it falls". So when one lone woman went into the theological field and found herself alone among men, she had no choice but to seek other sisters to join her so that together they might brave the challenges of being a woman theologian in one's own faith community. The story of the Circle is that of an "I" who becomes a "we". This, therefore, is not an objective story: it is being told by the very initiator of the Circle.

What have we achieved?

Our story is one of letting it be known that African women are awake. They have heard Jesus say "Talitha cum" (Mark 5:41). Cultural expectations that kept us "behind the curtain" are being exposed. Disempowering religious teachings are being challenged. We are awake to our responsibility as creative beings made in the image of God. The Circle has motivated African theologians to pay more attention to what culture and religion do in women's lives.

In Ghana members of the Circle have been instrumental in bringing Trinity Theological Seminary's gender-sensitivity programme into being. An institute has been established to facilitate workshops on this issue in religious bodies and in areas of theological education. Rabiātu Ammah, a member of the Circle and board member of the institute, has galvanized Muslim women in Ghana into the Federation of Muslim Women's Associations of Ghana (FOMWAG) with the specific aim of promoting the education of girls.

In Nairobi the Circle continues research, writing and publishing. They have produced two books. The Circle has also created a resource centre at Limuru Theological Seminary, to make women's writings available to both students and the general public. The Circle in Cape Town is another active one, focusing on research, writing,

publishing, focusing and mentoring. The Democratic Republic of the Congo was the heart of the French-speaking circle, coordinating their research and publishing works by French-speaking women. The general situation of the country, of course, has resulted in a setback and we are hoping for a time around in which Cameroon will provide the needed leadership.

Women of the Circle are scattered around Africa and in the diaspora. Most are still alone, or far apart, even though they are in the same country. They are able to enjoy the sisterhood only as they join in the study commissions. Currently, the study commissions which have begun work are those on:

- religion in pluralistic cultures
- biblical and cultural hermeneutics
- theological and ministerial formation of women

The fourth commission on biographies and histories of women in religion in Africa is yet to begin its work.

We continue to make our voices heard, and we know we are being heard when our brothers in theology take up these issues, and join us in this effort. We will know we are being heard when seminary libraries carry theological books by women. We will know we are being heard when religious and theological institutions make their staffing procedures gender-sensitive. We will acknowledge being heard when admissions of women into ministerial formation is enhanced, and when women with a call to the eucharistic ministry are not stopped even before they get into training institutes.

God may not be "in the thunder" so listen for the thin calm whispers (cf. 1 Kings 19:12) that are coming from African women theologians of the Circle. We are concerned for the health of the church and for religion as such.

**Excerpt of an article written by Oduyoye which first appeared The Ecumenical Review, January 2001 reprinted here with permission.*



[PHOTO 2 Oduyoye: The Rev. Cheol Soon Park presents Dr. Mercy Oduyoye with the 2008 E.H. Johnson award during 134th General Assembly of The Presbyterian Church in Canada]

On June 3, 2008, the Presbyterian Church in Canada presented the E. H. Johnson Award to Dr. Mercy Oduyoye in recognition of work in bringing into being "The Circle of Concerned African Women Theologians" by which she called attention to African women's theology. Mercy Oduyoye currently is Director of the Institute of African Women in Religion and Culture at Trinity Theological Seminary.

Notes from Away

The following articles were written by United Church global personnel who participated in Forum orientation and re-entry programs. Both articles are included here with permission.



Why me? Why not? Move So Much.

By Ellen Hagerman

When I was five, I was told that my family would be moving to Jamaica. I had never heard of Jamaica, but it sounded like an interesting exotic place so I was happy. That was the first time I left my friends, went on a plane, got a new house, and basically moved.

When I was five, I was told that my family would be moving to Jamaica. I had never heard of Jamaica, but it sounded like an interesting exotic place so I was happy. That was the first time I left my friends, went on a plane, got a new house, and basically moved.

Jamaica was overwhelmingly different from the tiny town in Ontario where I was born. It was so much warmer, most people had dark skin, houses were made differently, the way everyone talked was unusual, school wasn't taught the same way and a lot of other things weren't like anything I was used to. I was scared of this place, but there was nothing I could do. This country would be my home for the next three years.

When I got there, I was ok with the idea of living in Jamaica, but by the time I'd been there for a year and finished kindergarten, I knew I didn't like it one bit. By the end of the second year, I was happy, and proud of myself for skipping a grade, but I didn't have many friends so I didn't want to be in Jamaica. All through the third year I waited to move back to Canada. I had lots of friends, but I wanted to be with my old friends in the place I was from.

I got my wish. For a while. The whole family moved back to my home town, but not for long. Four months later we were back in Jamaica. For three more years. It wasn't really the moving itself that made it hard, but the hope that I would go back to my old life, and the disappointment because I couldn't.

There were quite a few things that happened to me because of the move, most of which had to do with friends. Meeting, leaving, thinking about, wishing for, talking to, forgetting to write to, explaining my life to and all sorts of other things having to do with friends. Every time I moved I was sad that I had to leave people behind, moving them from real life into the 'contacts' section of my e-mail. Sad because I knew that for at least a month I would lay in

bed each night feeling lonely, hopeless, worthless and depressed, crying myself to sleep and thinking, "Why me?". I didn't ask for this, hoping and praying it would get better.

But although there were those sad times, I was also glad that I would start over, moving to a place where I was unknown, where no one had known to laugh when I messed up, no one had seen me alone, and I would think "Why not try it? What have you got to lose?" I would take the chance and use it as best I could, with all the enthusiasm I had waiting to burst out.

I used my enthusiasm in other ways too. Each time I stepped on a plane, or touched down on the runway, I tried to smile. Each time I learned about a new place in school, saw a picture in a guide book, or visited a historical site, I would make sure I stored away informa-

tion for later, and remembered the best thing about the place. Its fun to amaze people with all the information you know, to tell them you have climbed to the peak of the Blue Mountains, the tall mountains in Jamaica, visited a half-sunken city, and been to ancient ruins. It's great to watch people's reactions when you say you know Spanish, and that you have picked and eaten

an orange straight from the tree. It is in times that other people are amazed at all the stupendous things you have done and they haven't, that you begin to realize how incredibly lucky you are, how some people would do practically anything to be in your shoes. It's in these moments that you grin so broadly that your jaw hurts, and you think, "Why not be happy with this? Why not have your life this way? Why not?????????????"

**"Why not be happy with this?
Why not have your life this way?
Why not?????????????"**

Ellen Hagerman, 12 years old, lived in Jamaica from 2001 to 2007 where her parents were overseas personnel with the United Church in Canada.



Complex Mission Histories Continue to Shape Fiji

By Scott Douglas

Haven't slept. So tired. For the past three months I've been making a movie, and now's the deadline crunch. Seriously, I'm leaving the country next week; if it's not done it's not getting done.

Two years ago, when I was trying to figure out what ECREA (the Ecumenical Centre for Research, Education and Advocacy) was and what it did, I interviewed the various program coordinators. Chantelle, the (then) coordinator of the Social Empowerment Program, told me about SEP using a history timeline as part of its empowerment work in rural Indigenous communities. A lot of people don't have a good sense of their own history, and what they do know is often told in a way that reinforces the status quo and the power of elites. So SEP tells a different version of history, grounded in fact but with an eye to people's liberation. When they tell this history in communities, they present it simply as an alternate story. "You have your own stories which you've been told. That's great. Here's another story. It's just a story."

The key trainer for the SEP program is a retired school teacher who everyone calls Master Sikeli. Somewhere in conversation a few months ago, someone suggested that a video of the timeline, capturing some of Master Sikeli's telling of Fiji's history, should be made. And somehow I became the director. So we made up a budget, wrote a script, set a shooting schedule, hired a cameraman, and spent a couple of months following Sikeli and the SEP facilitators around to various historic locations in Fiji recording snippets of popular history.

Did I mention that this was all in Fijian? Since the target audience for this documentary was rural Indigenous communities, it had to be in a language they would understand. Unfortunately, other than a few words, I don't understand Fijian. So about a month ago I realized I had twenty hours worth of footage, and no idea what any of it meant. So I started pulling in every Fijian-speaker I knew to help me translate the footage so I could edit the whole thing down to a manageable hour-and-a-half.

Now that it's all done (and not too shabby, if I do say so myself), we've realized there's one large gap in the historical storytelling—the missionaries. We didn't really say anything about the coming of Christianity to Fiji in our video.

This wasn't so much an oversight as a recognition that the story of Christianity in Fiji was such a big topic it probably needed to be a

movie of its own.

Methodist missionaries from Europe first came to Fiji around 1835. They found a tribal people engaged in warfare and cannibalism. Over the next fifty years they worked to Christianize the locals and eradicate cannibalism (except for those that were eaten).

All sorts of choices made in that missionary period continue to have social and theological implications today. For example, the missionaries found a very hierarchical social system (which might have seemed comfortable, given the hierarchical nature of Europe at the time), so they focused their energies on converting the chiefs, and once they had the chiefs the people would follow. As result, Fijian Christianity has always had a high respect for traditional leaders. Romans 13, for example, is translated as "your chiefs are from God", thus giving the chiefs the added benefit of divine ordination. Since that time Christianity and Fijian culture have been

seen as somewhat synonymous, making any attempt to change or reform social norms a direct challenge to God's authority.

During the missionary period, Christianity was also seen as a ticket to prosperity and powerful allies. To make friends with the missionaries was to gain the support of the entire

British Empire (in the case of the Methodists) or the French (in the case of the Catholics), and so conversion to one denomination or the other was often made based on who your tribal allies and enemies were. Remnants of those divisions continue to this day.

In recent years the church has played a very political role, supporting coups and ethno-nationalism, opposing social reforms, etc. Like many things in Fiji, separating the Good News from the Bad News is complicated, and would take a documentary of its own to sufficiently explore.

The irony of the fact that we're working as "missionaries", from a church with Methodist roots, in a country that has seen benefit but also profound difficulties as a result of its missionary history, is not lost on me. There's a lot more study to be done, but it feels like the sequel documentary if there is one, about the history of Christianity in Fiji, could be called "Clean Up in Isle Five" or something. Maybe they'll invite me back to do that film.

**"You have your own stories
which you've been told.
That's great. Here's another story.
It's just a story."**

2008 MISSION PERSONNEL PROGRAMS

January Mission Orientation Conference



January Mission Orientation Conference Participants

Anglican Church of Canada

Leonard Fraser
Sri Lanka

Jonathan Crane & Megan Crane
Windward Islands

Elizabeth (Betty) Vaughan
Belize

Chelsy Stevens
Belize

Kyle Wagner
South Africa

United Church Of Canada

Roni Beharry
Trinidad

Nicole Smith
Philippines

Evangelical Lutheran Church in America

Kevin Jacobson
Suriname

Ann Elaine Bjerke
Nicaragua

Presbyterian Church In Canada

Michelle Verwey
India

Presbyterian Church - U.S.A.

Kristin Hamner
Dominican Republic

Elizabeth Toland
US/Mexico Border

Carol Dolezal-Ng
Lebanon

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 8-9, 2008 - Winnipeg, Manitoba

23 participants from St Andrews Presbyterian Church, Streetsville, Ontario; the Evangelical Lutheran Church in Canada; United Church Conference of Manitoba and Northern Ontario, Dayspring Presbyterian Church, Edmonton, Alberta; Beaumont United Church, Beaumont, Alberta; Lutheran Collegiate Bible Institute; Calgary Presbytery; The United Church of Canada; Calling Lakes Centre; Pembina Parish Pastoral Charge; The Good Samaritan Society; as well as staff from the United Church of Canada and the Presbyterian Church in Canada. In the group were leaders preparing groups to travel to India, Mexico, Zambia, Guyana, Cameroon, Peru, Palestine and Israel, and Japan as well as leaders who were discerning whether or not mission travel was what they wished to undertake.

September 27-28, 2008 - Toronto, Ontario

8 participants from the St. Paul's United Church, Orillia, Ontario; Rawden-Springbrook Pastoral Charge, United Church, Ontario; Presbyterian Church in Canada; Chedoke Presbyterian Church, Hamilton, Ontario; United Church of Canada General Council. Participants were preparing for trips to Guatemala, Eastern Europe, India, and Cuba.

Ecumenical Accompaniment Programme in Palestine and Israel

5 participants from United Church of Canada and Presbyterian Church in Canada in Spring and Fall programs. For more information about the EAPPI program, please visit www.ccforum.ca

July Re-Entry



July Re-Entry Participants

Anglican Church of Canada

Joanne and Jack Simfukwe
Tanzania

Presbyterian Church in Canada

Donald MacKay and Marion Barclay MacKay
Ghana

United Church of Canada

Paul Hagerman, Lori Stewart, Brose Hagerman, Ellen Hagerman
Jamaica

July Mission Orientation Conference



July Mission Orientation Conference Participants

Presbyterian Church in Canada

Ed Hoekstra, Jackie Hoekstra, Jacob Hoekstra, Nico Hoekstra, Marion Barclay MacKay
Malawai

Evangelical Lutheran Church in Canada

Fran Schmidt
Peru

United Church of Canada

Margaret Edwards
Angola

Theological Student Debriefing

Anglican Church of Canada

Leonard Fraser
Sri Lanka

Jonathan Crane & Megan Crane
Windward Islands

Kyle Wagner
South Africa

October Re-Entry

Canadian Lutheran World Relief

Idalina Ferreira
Angola

Dale and Donna Finch
Palestinian Territories

Evangelical Lutheran Church in Canada/ Evangelical Lutheran Church of America

Margaret Sadler & Marcus Busch
Cambodia

Mission Discernment Event

November 13 - 14
4 participants from the United Church of Canada

Canadian Churches Forum for Global Ministries

Estimated 2008 Revenue

Partner Churches	\$ 71,700
Donations/Bequests	\$ 5,000
Program Fees	\$ 68,360
Mortgage	\$ 23,800
Investment	\$ 3,300
Publication Sales	\$ 4,980

TOTAL REVENUE \$ 177,140

Estimated 2008 Expenses

Staff	\$ 97,890
Programs	\$ 45,340
Publications	\$ 2,500
Rent & Insurance	\$ 17,940
Administrative & Office	\$ 13,320

TOTAL EXPENSES \$ 176,990

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.

The context within which and the ways Canadians are doing mission is changing. Many Canadians have access to the world either through travel abroad or through the people living in their communities and worshipping in their congregations.

For over 80 years the Canadian Churches Forum for Global Ministries has focused its energies on 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 and cultural issues 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 cross-cultural 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 Cross-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

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