



FORUM FOCUS

FOR GLOBAL MINISTRIES
POUR LES MINISTERES MONDIAUX

A WINDOW ON THE GLOBAL CHURCH

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Grounding Mission: Hermeneutics? History? Tradition?

The Rev. Dr. Charles Fensham

The Rev. Dr. Charles Fensham is Assistant Professor of Professor of Systematic Theology at Knox College in Toronto. In addition to Systematic Theology his teaching interests include Missiology. Dr. Fensham's studies at the University of South Africa included Missiology, Ecumenical Studies, and Comparative Religion.

As a new member of the Forum's board of directors, Dr. Fensham has identified a need for places for the publishing of studies in Missiology from a uniquely Canadian perspective. This article is a first step toward the Forum providing a space for Canadian voices in Missiology. Interested writers are invited to contact the Forum.

One of the most confusing words used in Canadian church parlance is the word mission. Depending on which location a church comes from this word could mean anything from evangelizing the unchurched, to serving in solidarity with churches overseas. Many of the students I teach think of mission as a summer exposure trip. Others associate it with things their local church do to be relevant. This lack of clarity is neither a surprising nor a particularly Canadian phenomenon. In 1980 David Bosch observed,

The escalation of the use of the concept 'mission' has indeed had an inflationary effect, for 'mission' has now become a flag under which practically every ecclesiastical (and sometimes every generally human) activity is sailing. Stephen Neil has therefore repeatedly pointed out that if everything is mission then nothing is mission.¹

In addition, the Western church's confrontation with its own oppressive messianic consciousness during the 20th century, and the severe critique received from churches in the rest of the world, invites us to reconsider our understanding of the basis for mission. We in the part of the church that used to dominate and prescribe to others would do well to heed the prophetic words of J.H. Bavinck:

We have approached other peoples in their primitive tribal relationships and mercilessly involved them in our world's economic and political game, without taking into account the immeasurable damage we were doing to their hearts. For this reason the missionary enterprise is actually doing penance when it enters this deeply wounded world in humility and love. Mission is thus the penance of the church, which is ashamed before God and man.²

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Image courtesy 'The United Society for the Propagation of the Gospel'.

If this were true in 1960 when Bavinck penned these words, it is even more true today. One example where such penance is happening and needed in Canadian churches is the Confession of our sins in relation to the Native Peoples of Canada. On a global scale Christians in the rest of the world often feel that we are uncritically involved as Christians of the American North in the economic exploitation of those in the rest of the world. A graphic example is the 2004 gathering of the World Alliance of Reformed churches where much frustration was expressed about such exploitative relationships. In addition, political developments and the role of Canada in relation to US neo-colonialism places our churches in a place which calls for self-examination. How are we to ground our understanding of mission in the 21st century?

Perhaps we should commence by being humble in a penitential spirit... A lot has been said about the grounding of mission question in the 20th century including David Bosch's **Transforming Mission: Paradigm Shift in Theology of Mission**³ which convincingly grounds mission in Scripture, and History-Tradition, with a good measure of experience thrown in. In addition, Stephan Bevans and Roger

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Mission in the 21st Century

The beginning of the twenty-first century is both an exciting and confusing moment in the history of mission. It is not possible to name one approach to mission, and in fact it is not difficult to find many of the historical approaches being returned to and reshaped, as well as emerging new approaches. One is reminded of the Pentecost story in Acts 2, "All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability." There is such a lack of consensus and confusion that it may appear we are not all working on the same project and in fact may sometimes seem to be working against each other. At first glance there may be a temptation to react in a way similar to some of the crowd in the Pentecost story. When they saw the confusion of languages being spoken, they "sneered and said they are full of new wine". There is also great hope and excitement in today's moment in Mission History. Although there are many different approaches or "languages" of mission we can trust the Holy Spirit is at work.

Today one of the dynamics is the emergence of new "theologies" in countries that were once the objects of mission activity. In these theologies one may see the influence of previous missionaries, but also other influences including approaches to the Christian faith shaped by the context and culture of these countries. In many cases there is tension and disagreement between the churches that used to be the senders and the receivers of missionaries.

Mission activity today is impacted by the changing role and the questioning of the role of the churches in cultures that historically sent missionaries. While churches in these countries may be seeing a decrease in their power and influence, many of the churches that were receivers of missionaries now hold a central role in their culture. While church membership and activity is on the decline in many countries, it is often experiencing impressive growth in countries that were once the objects of mission activity.

Twenty-first century mission is shaped by an unprecedented access to travel by some of the world. In the past there were relatively small numbers of missionaries, usually under the direct umbrella of denominations or missionary societies. Today there is an explosion of mission activity such as mission trips, work trips, study tours, relationships between congregations, and Mission organizations which operate outside the denom-

inations. A large number of Christians also travel the world for work or as tourists.

Mission has been influenced by a changing global reality. Technology such as the internet and changing news media has brought previously unthinkable access to the world. Culture, including Christianity, can change and shape other cultures through these technologies and media. The global economy is such that the actions, lifestyles, and purchases of one group of people can have a significant immediate impact on other peoples. There are movements of people on a global scale that have led to many cultures and faiths living side by side in places that were once

relatively homogenous. For many who live in countries that once were the primary senders of missionaries, they find they have people in their city or neighbourhood from countries that would have once been the receivers of those missionaries.

From this confusion there may or may not emerge a consensus or pattern of mission activity in the twenty-first century as some approaches fade and others thrive. Just as those present during the Pentecost story would not have been able to imagine what lay ahead for Christianity, so also we may be surprised by what lies ahead. Twenty-first century mission activity is shaped by many people responding faithfully and in many different ways to today's world. Mission is done trusting that God is active and present in this confusion just as God was present through the Holy Spirit in the



Photo from a Study Tour Participants Album

Pentecost story.

The Forum is in the process of republishing "On Your Way: A Guide to Your Overseas Intercultural Experience". First published in 1995, this small book is used in the Forum Orientation programs. Beyond the Forum member denominations it is also used for the preparation of mission personnel by a number of other denominations in the United States and Canada. Recently a participant in a Forum re-entry program described the book as "a Godsend during my lowest moment overseas". Ten years after its original publication, this book speaks to the contemporary experience, with only small editorial changes required. One of the changes was to an appendix, "A cursory Look at Mission History in this Century". The above is an addition to the article reflecting twenty-first century mission history. Copies of "On Your Way" are available for purchase from The Forum.

The Rev. Jonathan Schmidt

Training for Mission Trip Leaders

The Canadian Churches Forum for Global Ministries is now offering training for Mission Trip Leaders. Mission practice, in the current decade, is increasingly shaped by the large number of people travelling overseas on study tours, work trips, visits to partner churches, and other short mission trips.

The Forum will offer regular training programs across Canada. In November of 2006 a training session was held November 11-12 in Toronto. Registration has begun for a session March 16-18, 2007 in



Naramata, British Columbia. Go to www.ccforum.ca or contact the Forum to register and for future training dates and locations.

Also available from the Forum, "Sojourning: A Leaders Guide for Short Term Mission Travel". This resource provides information and reflection for each of the stages of mission travel; early discernment, first steps in organizing a trip, pre-trip activities with participants, the trip itself, and post-trip activities and process. Order on-line at: www.ccforum.ca/resources

2006 International Visitor Elected to Palestinian Parliament 2007 International Visitor Dr. Jenny Plane Te Paa

The 2006 Canadian Churches Forum International Visitor, Dr. Bernard Sabella ran as a Fatah candidate in the January 25th Palestinian parliamentary elections and won one of the two Christian seats for Jerusalem. Unfortunately this meant Dr. Sabella was unable to visit Canada. The Forum enthusiastically supported Dr. Sabella in his decision to remain in Palestine. He sent his reflections on the election process and on the hope for peace in the Middle East. Both can be viewed at the Forum's website: www.ccforum.ca

The Canadian Churches Forum will host Dr. Jenny Plane Te Paa as the 2007 International Visitor. Dr. Te Paa., from New Zealand, is the first lay, indigenous and single woman to ever be appointed as head of an Anglican theological college. She has led many women's

and community social service projects and is a member of Church based research projects. She is a widely sought after speaker on a wide range of political and theological issues, particularly those concerning social justice, indigenous rights, race politics, feminist politics and theological education. Te Rarawa, the indigenous tribal people from whom Jenny is descended, have always very proudly claimed and acknowledged her as one of their very own and a very special daughter of the land.

In addition to other Canadian engagements, the Canadian Churches Forum will provide Dr. Te Paa as the keynote speaker to the 2007 Canadian Theological Students Conference, "Stewards of Creation: Theology and Sustainability", March 3-9, 2007, in Montreal, Quebec.

Our Lady's Missionaries Receive 7th Annual Katharine Hockin Award; Plans Started for 2007 Award

For the first time, the Canadian Churches Forum for Global Ministry presents the Katherine Hockin award to a community in mission

"It is an honour and a special ecumenical joy for me as chair of the Board of the Canadian Churches Forum for Global Ministries to inform you that your community has been chosen to receive the annual Katherine Hockin Award for 2006."

These were the words written by Patti Talbot, Chairperson of the Canadian Churches' Forum for Global Ministries, in her letter to Sr. Frances Brady and the leadership team of Our Lady's Missionaries, recipients of the 7th Annual Katharine Hockin Award presented on February 26, 2006 at Bloor Street United Church in Toronto. Over 130 guests joined together to celebrate with the OLM commu-

nity and were treated to a delicious meal catered by Field to Table, a program of FoodShare.

"This is the first time that the award has been offered to a community in mission," Patti wrote. "In Our Lady's Missionaries we see a sisterhood of Christians who sustain each other in breathtakingly generous response to the call of the Gospel. In ways that are practical, contemporary, profoundly respectful, courageous and full of compassion, your Sisters have hurried to the aid of people in need in Asia, Africa, South America and here at home. As your first priority you have cherished the invitation of Jesus to meet him

already present in the poor, sick and hungry of the world. In faithfully living out that 'option for the poor', you have consequently found new ways to obey the Lord's command to go, teach and make disciples in every nation."

Speeches were short but filled with lifegiving words. Sr. Leona Spencer, C.S.J., National Director of the Pontifical Mission Societies in English Canada, said: "Ever since my coming to Pontifical Societies I have been struck by Our Lady's Missionaries' generous creativity, their open-handed hospitality, their simplicity in love and service of the poor, and their ability to have fun, to rejoice in the Lord and in each other."

Rejoicing with Our Lady's Missionaries at the awards ceremony were (L-R) Sisters of St. Joseph Marie Tremblay; Margaret Myatt, General Superior; Josephine Conlin; and Mary Carol Lemire. The Sisters of St. Joseph provided Our Lady's Missionaries with their first formation in the early years and have remained their constant supporters.

8th Annual Katharine Hockin Award Celebration.

Saturday, February 24, 2007. Toronto.
Announcement of recipient and ticket availability

coming soon!

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Our Lady's Missionaries Receive 7th Annual Katharine Hockin Award; Plans Started for 2007 Award



Patti Talbot (right), Forum Board Chair presents the 2006 Katherine Hockin award to Our Lady's Missionaries' community leader Sr. Frances Brady.

Mary Jo Mahon, National Secretary of Holy Childhood Association Toronto, said, "Our Lady's Missionaries are independent, involved, inclusive and incredible. Congratulations friends! Each of you is a treasure to know."

Scarboro missionary Fr. John Walsh, National Secretary for the Society of St. Peter the Apostle, sent congratulations highlighting our community's qualities of being adaptable to the needs of people and encouraging the individual charisms of members. Visit the OLM website to learn more about its laudable work: www.ourladymissionaries.ca

Co-Director of the Canadian Churches' Forum for Global Ministries, Rev. Jonathan Schmidt, welcomed all and read a message of peace from Dr. Bernard Sabella, a Roman Catholic who teaches at Bethlehem University and is program director for the Middle East

Burser Sr. Jean Groves added congratulations, "As a Toronto C.S.J., I enjoy a family relationship with Our Lady's Missionaries. And as a Pontifical Missions staff member, I'm ever reminded that we are collaborators in mission. I wish you blessings as you continue your journey."

Council of Churches in the area of services to Palestinian refugees. Dr. Sabella was to attend the award ceremony as this year's International Visitor and guest speaker, but has been recently elected to a seat in the Palestinian Parliament.

Dr. Katharine Hockin, a former Director of the Canadian Churches' Forum for Global Ministries, was a Canadian born in China of missionary parents. Dr. Hockin worked throughout her life to deepen and promote an ecumenical understanding of God's mission in the world and of how this mission can be shared by Christians today. The Canadian Churches' Forum has chosen to honour her memory by offering an award annually to someone who is living the grace of mission in a particularly significant way.

The 8th Annual Award will be presented on Saturday, February 24, 2007 in Toronto. Mark your calendars and plan to join us for the celebration. An announcement of this year's recipient will be sent out early in the new year.

For more than 80 years the Forum has played a unique role in preparing people for cross-cultural mission and ministry. The goal is to stimulate ecumenical dialogue on issues of mission, global concerns and social justice, and to prepare individuals to serve faithfully in mission in an ever-changing world. The Forum continues to foster a spirit of community and solidarity among groups and individuals of distinct traditions and beliefs involved in global ministry through its many cross-cultural activities and programs. For more information, contact the Forum or visit us at: www.ccforum.ca

[Article reprinted with permission from Scarboro Mission OLM Edition, 2006]

Recommended Reading and Viewing

Mountains Beyond Mountains: The Quest of Dr. Paul Farmer, a Man Who Would Cure the World, Tracy Kidder, 2003 Random House, NY & Toronto.

A well written and entertaining biography of Dr. Paul Farmer who, as a medical student, begins work in Haiti. His experiences shape his views on development and the delivery of health care. This book raises important questions about the connections between politics, economics, health, and the relationship between the affluent and powerful of the world and the majority world.

The Threat of Tourism: Challenge to the Church, Ron O'Grady, 2006 World Council of Churches Publications, Geneva, Switzerland

An important read for any person planning to

travel. This book describes the potential for harm of the growing tourism industry, questions many of the practices of ethical and ecotourism, and summarizes codes of ethics for less damaging travel.

Stolen Continents: 500 Years of Conquest and Resistance in the Americas, Ronald Wright, 2005, Houghton Mifflin Company, New York.

Provides a well written historical context for understanding the current 6 Nations Land Reclamation in Caledonia and the recent rise to political power of a number of indigenous movements in Latin America.

Remaining Faithful: How do I keep My Experience Alive? 2005, From Mission to Mission, Longmont, Colorado (also available from The Forum)

A reflection booklet to be used by participants after a short-term experience in another culture.

Accompaniment: Working in Jamaica (Video), 2005 United Church of Canada Spirit Connection.

Two Canadians who work with the United Church in Jamaica talk passionately about their sense of call and the changing nature of mission.

The Fourth World War (Video), 2004 Big Noise Films, Canada

With footage from five continents, this video documents current popular struggle against the damages of globalization and empire. Canadian viewers are likely to see this video as threatening and disturbing, as well as full of hope and inspiration.

Forum Accompanies Six Nations Land Reclamation

Participants in the Forum's programs often participate in a visit with First Nations people, either in urban Toronto or on the 6 Nations Reserve near Brantford, Ontario. These visits are an important way to reflect on cross cultural experiences, indigenous issues, and the history of Canadian mission activity. First Nations people have generously and patiently welcomed and accompanied Forum program participants for many years.

When news of the reclamation of Douglas Creek Estates near Caledonia by Six Nations peoples broke, the Forum decided that to be faithful to this relationship we needed to offer our support. When asked how support could be given, one of the members of the community responded,

"People from ALL walks of life are invited and encouraged to come and sit with us. To cross the barrier and talk to us face to face. To sit by the fire and share our food. To bring their prayers and words of Peace Power and Righteousness...Most importantly pray for peaceful resolve."

The Forum directors responded to this gentle invitation with several visits to the barricade and events in the community.

The recent events in Caledonia need to be reflected upon in light of the history of Mission in Canada. The current dynamic is interwoven with the history of church activity among Canada's First Nations peoples. This Mission history is also interwoven with the ways in which Canadians relate to land and property ownership. Many of the people who populate Canada today have recent or distant ancestors who left their home country because they were disenfranchised from land their ancestors either owned or made a living from. Among these ancestors are Europeans over 200 years ago as well as more recent refugees and migrants from other parts of the world. Arriving in Canada, generations have come with their culture, faith, and a hope to make a living off or own land or property. This promise of land and property has been an important dynamic in the current relationship of Canada to the First Nations peoples. Along with our ancestors came missionaries. Our churches continue to work among and with Canada's First Nations peoples. Our Mission activity has



Barricade near Six Nations Reclamation

played a key role in determining our relationship with the people our ancestors found already living on the land.

The strong reactions of the First Nations to the building of the subdivision in Caledonia, and the equally strong reactions and emotions of other Canadians to the First Nations reclamation of the land have causes deep within our culture and history. The media attention to the events in Caledonia are a call to all Canadians to reflect on our own history of Mission, relationship to the land and property ownership, and our society's diversity and injustices. This current situation challenges us to look at core causes and dynamics of power and privilege in Canada. In reflecting on these broader causes, challenging words were spoken by a First Nations leader from British Columbia in a recent CBC interview about events in Caledonia, "The propertied class understands the direct connection between dispossession of indigenous people and what [the propertied class] consider to be economic development". These words speak to the overseas mission activity of our churches as well as to the context of our own country.

Many of the returned Mission personnel with whom the Forum work struggle with responding to their first hand experience of

injustices in other countries and the ways in which Canadians are connected to, and perhaps benefiting from, those injustices. It is perhaps even more difficult to respond when something like the land reclamation in Caledonia brings these issues closer to home.

In responding to the invitation to come and sit and listen the Forum has been given a gift. In doing so we have been able to observe and listen to many different people—both the people in Caledonia and the First Nations people on the Reclamation site. Common among these people is hope for a peaceful and just solution. We often have heard it spoken by those that are involved that they have lived together in community for many years, and will need to resolve this in a way that recognizes they will continue to live together.

The Forum's 2006 International Visitor, Dr. Bernard Sabella, wrote of the Biblical notion of Shalom. Our English translation of "peace" does not give its full meaning. It means not only peace, but also right relationship; right relationship with each other, with creation, and with our creator. In Caledonia and on the Reclamation site we have heard many people who are praying for, hoping for, and acting for Shalom. It is a gift to witness this Shalom.

Grounding Mission: Hermeneutics? History? Tradition?

Schroeder recently published **Constants in Context: A Theology of Mission for Today.**⁴ These two efforts represent Ecumenical Protestant and Catholic efforts to engage our developing understanding of mission. Our missional context in Canada and Canada in relation to the world is constantly changing. Technology and global economic and political developments seem to dwarf our ability as churches to respond. Under such condition, knowing what we are about and why becomes imperative.

As we examine these two major contributions here, I would like to argue that there are some important themes that grow out of these efforts that help us ground our understanding of mission. Missiology, the theory of mission, has always contained both descriptive and normative aspects. The survey of history and tradition helps us describe mission in terms of the church's understanding at different times in its history. The normative reflection helps us test and weigh these developments and helps us refine our understanding in the present. Out of reflection on such themes in the light of our practice grows a grounded sense of mission.

The two texts cited above both give fascinating descriptive accounts of our missional traditions. Bosch identifies paradigms in history and ends with a powerful critique of the impact of the Enlightenment and modernism on our understanding of mission. Bevans and Schroeder frames their description through different models of theology and defines participation in the mission of God (*Missio Dei*), liberation, proclamation and their suggested model - prophetic dialogue.

On the normative side, both the Bosch and Bevans-Schroeder efforts seek to ground mission in the Scriptural story. Significantly, both books contain biblical sections that consciously choose to focus just on certain sections of Scripture and particularly on parts of the New Testament. In both these cases the New Testament is understood and read as a missional document. This missionality of the Bible is specifically identified with the nature of the New Testament as a reflection of the early church in its struggle to be relevant in mission. In addition, they assume a grand biblical narrative that tells the story of God missioning to creation or, as this idea became known in the 20th century through the efforts of Karl Barth that has become known as the *Missio Dei*. Even when Bevans and Schroeder develop their argument for mission as

prophetic dialogue, the *Missio Dei* lurks behind it. Both approaches assume the mission of the Triune God as a constituting part of the biblical narrative. Such a theological assumption becomes a key to interpreting and understanding the biblical story in a missional way (a missional hermeneutic).

Which brings us to the importance of reading the bible in the present (hermeneutics) for mission. As confusing as hermeneutics have become during the developments of the Enlightenment and later the post-modern era, both the Bosch and Bevans and Schroeder books bring some clarity to a missional hermeneutic that functions in the shadow of Enlightenment critical traditions as well as post-modern processes of hermeneutical circles and communities of interpretation. In a world where biblical interpretation has become mired in many different and opposing perspectives, they insist that it is the nature of God's missional love for the world that unlocks our understanding of the big biblical narrative. Bosch, as I argue elsewhere⁵ as a New Testament scholar, is particularly successful in building a credible and creative missional hermeneutic that makes sense to a church that moves into the 21st century. He does not do so by a mindless rejection of the critical traditions of the Enlightenment or the diversity of perspectives of our post-modern situation, but rather, he argues for an expanded rationality in reading the bible amplified by the inter-subjective dialogue of God's people throughout the world.

Beyond these biblical themes, the Missionary paradigms outlined in Bosch, and the "Six Constants in Mission" outlined by Bevans and Schroeder, provide a solid grounding in history and tradition. Through their discussions we know where we come from and where we have been in our understanding of mission. In my opinion the doctrine of the Trinity, and a rediscovery of Eastern Orthodox theological traditions deserves special mention here. Through the efforts of such theologians as Jürgen Moltmann, and Elizabeth Johnson, these insights into the community of the Trinity and God's mystery has rendered a depth to the concept of the *Missio Dei* that profoundly enriches our understanding of mission. They show that God is in Godself is a community of self-giving mission to creation.

As we participate in this mission of God, prophetically and dialogically, we too are called to be in self-giving and life creating community as we reflect God. We, in our mission, can only hope to be a humble fragment of such mission for wholeness, grace, love and justice⁶ Grasping the depth of our inspiration in what we know of the nature of God, we may mission humbly and penitentially towards a broken world. Such mission will always be on the way, what theologians like to call a *theologia viatorum*. Such grounds for mission can only inspire and enrich us a Canadian churches with hope and surprise. Such hope on the way is captured poetically in the inspiring words of Ivan Illich:

Theological missiology is the science about the Word of God as the Church in her becoming; the Word as the Church in her borderline situations; the Church as a surprise and puzzle; ... Missiology studies the growth of the Church into new peoples; the birth of the Church beyond its social boundaries; beyond the linguistic barriers within which she feels at home; beyond the poetical images she taught her children... Missiology therefore is the study of the church as surprise, ...⁷

If we are well-grounded, we will be able to join the movement of God's love for all the world through the new and the surprising.

For Further reading:

Bosch, D.J. **Witness to the World: The Christian Mission in Theological Perspective.** Atlanta: John Knox Press, 1980.

Bosch, D.J. **Transforming Mission: Paradigm Shifts in Theology of Mission.** New York: Orbis, 1991.

Bevans, S.B & Schroeder, R.P. **Constants in Context: A Theology of Mission for Today** New York: Orbis, 2004.

Breuggemann, W. (Ed.) **Hope for the World: Mission in a Global Context.** Louisville: Westminster John Knox Press. 2001

Johnson, E. **She Who Is: The Mystery of God in Feminist Theological Discourse.** New York: Crossroads, 2002.

Moltmann, J. **The Church in the Power of the Spirit.** London: SCM. 1977.

¹ Bosch, D.J. *Witness to the World: The Christian Mission in Theological Perspective* Atlanta: John Knox Press, 1980. p. 11.

² Bavinck, J.H. *An Introduction to the Science of Missions.* (Philadelphia: The Presbyterian and Reformed Publishing Company, 1960) 303.

³ Bosch, D.J. *Transforming Mission: Paradigm Shifts in Theology of Mission* New York: Orbis, 1991.

⁴ Bevans, S.B & Schroeder, R.P. *Constants in Context: A Theology of Mission for Today* New York: Orbis, 2004.

⁵ An upcoming publication on the Emerging Missional Church in North America with Novalis Press, Fall 2007.

⁶ Fensham, C.J. *The Glory of God Gives Life: Unmasking Subjugation for a Post-Colonial Missionary Ecclesiology in Canada.* In *The Toronto Journal of Theology* 22:1 2006, p. 55-69.

⁷ Illich, I., *The Church, Change and Development.* (Chicago: Urban Training Centre Press, 1970), 86-87.

Forum Programs Respond to New Global Mission Landscapes

Working closely with mission personnel and with the denomination staff who support them, one appreciates the ever-changing landscape for mission. The Mission Personnel Program Oversight Committee of the Canadian Churches' Forum for Global Ministries meets quarterly to assess and to plan programs. Frequently, the question arises about whether or not there are sufficient numbers to offer our core programs. All of the member denominations experience changing realities of mission. There are fewer long-term mission personnel, tightened budgets, changing relationship with global partners, and increase of mission exposure travel, all impacting how the denominations engage in mission and therefore what Forum programs are needed.

The Forum is committed to its core programs such as the Mission Orientation Conference and Re-Entry Conference for long-term mission personnel. It also is responsive to the changing needs of the denominations and to how Christians are engaging in mission in the 21st Century. The programs in 2006 reflect those dual foci.

In January 2006, the Forum Mission Orientation Conference (MOC) involved 17 participants from Canada, the U.S. and Nicaragua and included a children's program. Through our involvement with the Forum on International Personnel, we are building collaboration with U.S. partner denominations, and the January conference included participants from the Presbyterian Church-USA and the Voluntary Missionary Movement based in the U.S. We also welcomed mission personnel staff from the Evangelical Lutheran Church in America who came to observe the program.

No July MOC was offered due to low enrolment, but that provided an oppor-

tunity for further collaboration with our U.S. partners who received two Canadians in their ecumenical orientation in Chicago.

In Canada, the Forum had 16 participants, including 4 children, in its July Re-Entry. The group represented a wide range of ages, length of mission term, and experience. One participant had served in mission for 35 years. Another had been part of an ecumenical accompaniment project in the Middle East for three months. Some had served in relatively stable countries while others served in the midst of armed conflict and social upheaval. The Re-Entry program, facilitated by Forum Co-Director, Jonathan Schmidt, provided an important opportunity for the returned mission personnel to reflect upon their experiences and to contemplate ways that that experience will become part of their lives in Canada.

In September and October, the Forum hosted a student debriefing for interns from the Anglican Church who had been in Barbados, Northern India and Tanzania for three months. It also held a one-day furlough renewal program for long-term mission personnel serving in Mozambique, and an abbreviated re-entry program with five participants returning from the Philippines, Colombia, Lebanon, and Palestine.

This fall, the Forum launched a new training program for leaders of mission exposure trips which is an outgrowth of the Forum resource produced in 2003, *Sojourning: A Leader's Guide to Short-Term Mission Travel*. The first leaders' training was held November 11-12 in Toronto with 15 participants from the United Church, the Presbyterian Church and the Anglican Church. A second leaders' training is scheduled for March 16-18, 2007 in Naramata,

BC. The training focuses on Biblical foundations and history of mission, reflection on motivations for mission, and on practical approaches to planning, facilitating, and debriefing a mission exposure trip experience.

In addition to staffing the core programs, Forum staff frequently facilitate workshops on inter-cultural mission and ministry, the global context for mission, and intercultural skills training. For more information, contact the Forum office or visit us at: www.ccforum.ca

Canadian Churches Forum for Global Ministries

2006 Estimated Revenue and Expenses

Estimated 2006 Revenue

Partner Churches	\$ 65,250
Donations/Bequests	\$ 7,230
K. Hockin	\$ 3,500
Program Fees	\$ 47,000
Mortgage*	\$ 26,000
Investment	\$ 600
Publication Sales	\$ 3,400

TOTAL REVENUE \$ 152,980

Estimated 2006 Expenses

Staff **	\$ 89,000
Programs	\$ 23,000
K. Hockin	\$ 3,500
Publications	\$ 2,500
Rent & Insurance	\$ 16,600
Administrative & Office	\$ 11,500

TOTAL EXPENSES \$ 146,100

* Income from sale of 11 Madison Avenue to continue until 2021

** Includes salary and benefits for permanent staff and program contract staff

Why Support The Canadian Churches' Forum for Global Ministries?

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

The context within which and the ways Canadians are doing Mission is changing. Many Canadians have much more access to the world, either through travelling abroad, or through the people living in their communities.

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 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 issues, and are challenged to prophetic global witness through programs of education, training 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 Foreign Mission Society and the United Church of Canada. We also work directly with other denominations, agencies, and individuals from Canada and the United States of America.

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.

Some of the ways we do this are:

Programs

Discernment Program
Orientation for Overseas Personnel
Children's Programs
Furlough Program
Re-entry for Overseas Personnel
International Interns Debriefing
Orientation to Canada
Mission Trip Leaders Training
Workshop Facilitation

Publications and Resources

CCFGM Publications including:
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
Sale of other Publications
Maintain a Library related to Mission

Forums and Events

Mission Executives Consultation (Ecumenical and Evangelical)
Meetings of Denominational Mission Agencies from US and Canada
Facilitate dialogue among member churches through committees and programs
CCFGM International Visitor
International Visitor is speaker for Canadian Theological Students Conference
Initiatives and dialogue with other Ecumenical Agencies
Katherine Hockin Award and Dinner



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