



Mission Rediscovered

by Fr. Dave Warren, Scarborough Missions

In the previous issue of *Forum Focus*, Rev. Dr. Charles Fensham observed that the word “mission” has come to mean many things to many people. The same holds true for the word “missionary.” In the minds of many Roman Catholics in Canada – and perhaps in the minds of many Christians of other traditions as well – a missionary is “someone who goes to a poor country to help people.”

There is a basis for this perception of the missionary. Many – if not most – Canadian missionaries *do* work in countries where the standard of living is lower than that in Canada and where many people do not enjoy access to the most basic human needs. And many Canadian missionaries are working to make life better for the poor, especially in the fields of health care and education.

Canadian Christians resonate with the efforts of missionaries to make life better for the poor and they are generous in their support of these efforts. To their credit, Canadian Christians *are* sensitive to the suffering of the poor. Compassion is a Gospel imperative – perhaps *the* Gospel imperative – and, to their credit, Canadian Christians are compassionate.

But what of the popular perception that a missionary is “someone who goes to a poor country to help people”? Does this perception do justice to either the missionary or to mission?

Not every missionary is working in a poor country. A significant number of Canadian missionaries, for example, are working in Japan where the standard of living equals or even surpasses our own. But, quite apart from that, the popular perception risks perpetuating the notion that mission is an enterprise from the North (which is wealthy) to the South (which is not). The popular perception also risks perpetuating a patronizing attitude on the

side of the North and a dependent attitude on the side of the South. In other words, the popular perception of the missionary as “someone who goes to a poor country to help people” risks perpetuating attitudes which properly belong to the colonial era.

The colonial era is over. In fact, the era of “foreign missions” is over. In the Roman Catholic world, the “foreign missions” died on February 24,

1969. On that day the Sacred Congregation for the Evangelization of Peoples issued an instruction with the rather ponderous title *De Relationibus in Territoriis Missionum inter Ordinarios Locorum et Instituta Missionalia*. This instruction abolished the *ius commissionis* under which missionary institutes – under the authority of Propaganda Fide – had exercised jurisdiction over specific territories. The instruction transferred jurisdiction over these territories to local bishops.



In the Roman Catholic world, there have been no “foreign missions” since February 24, 1969. Since that time, there have been only “sister Churches.” And, strictly speaking, there has been only mutual assistance between the Churches.

What is “Mission”?

The “foreign missions” are dead. But “mission” lives on.

“Mission” lives but it is searching for an adequate description. Over the last forty years a lot has been said and written about mission. Missionaries have been struggling to articulate what “mission” is. We have been struggling to articulate who we are, what we are doing, and why we are doing it.

In his magisterial work, *Transforming Mission: Paradigm Shifts in Theology of Mission*, the late David Bosch identified thirteen elements of what he called “an emerging ecumenical missionary paradigm.”¹ But is it not possible for us to give a sharper focus to our missionary efforts?

Mission Ad Gentes

“Mission” does not refer to just one activity; it refers to a number of activities. “Mission” is an analogous term. But what is the *basis* of the analogy?

¹ David J. Bosch, *Transforming Mission: Paradigm Shifts in theology of Mission*, Maryknoll, N.Y.: Orbis, 1991, 368 - 510.

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The primary mission is the mission of the Trinity. "God so loved the world that He gave His only Son so that all who believe in Him might not be lost but might have eternal life" (John 3: 16). Moved by love, the Father *sends* the Son and the Spirit into the world. The Trinity crosses the boundary which separates the Uncreated and the created, the divine and the human. The purpose of the *missio Dei* is to bringing all things together in Christ (Ephesians 1: 10).

The Spirit empowers the Church to participate in the Trinity's mission so that the Church becomes both the sign and the agent of the reconciliation of all peoples with God and with one another.² The same Spirit breathes the missionary charism into selected members of the Church.

The missionary charism is a relatively rare charism. It finds expression in the desire and the ability to go beyond one's own religious and cultural world. St. Paul reminds us in his First Letter to the Corinthians that all the charisms are at the service of the Church. The missionary charism is given for the service of the Church under the aspect of its universality.

The pioneers of our various missionary efforts and organizations incarnated the missionary charism. They crossed the boundary which separated the Christian and the non-Christian worlds. They were all committed to sharing the Gospel with those who had not yet heard it. In other words, they were committed to mission *ad gentes*.

The late Pope John Paul II perceived a loss of energy in the Roman Catholic Church for mission *ad gentes*. In his 1990 encyclical letter *Redemptoris Missio*, he wrote, "Missionary activity specifically directed "to the nations" (*ad gentes*) appears to be waning, and this tendency is certainly not in line with the directives of the [Second Vatican] council and of subsequent statements of the magisterium" (RM 2). In the same encyclical he referred to mission *ad gentes* as "Missionary activity proper" (RM 34).

Without denying the validity of other forms of mission, is it not time for the Church to reclaim mission *ad gentes*? Is it not time for us to recapture the spirit of the missionary pioneers – and maybe even some of their energy?

The Future of the Missionary Enterprise

Since the time of the Enlightenment, missionaries have drawn their inspiration from the "Great Commission" of Matthew 28: 20 ("*Euntes, docete*").³ But the missionaries of the future will draw their inspiration from John 17: 21 ("*Ut omnes unum sint*"). The missionaries of the future will promote understanding and appreciation among peoples of different – and sometimes conflicting – religions. The missionaries of the future will be bridges and bridge-builders.

The pioneers of our various missionary efforts and organizations crossed the boundary which separated the Christian and the non-Christian worlds. In their time, Europe and North America were the Christian world and Asia was the non-Christian world. With the exception of the Philippines, Asia remains a non-Christian continent. But the boundary between the Christian and the non-Christian world no longer runs through the Pacific Ocean. The boundary between these two worlds now runs through the heart of Europe and North America. Because of de-Christianization and immigration, Europe and North American are now – and will increasingly be – multi-religious societies.

To the extent that they are able to obtain entry visas, some missionaries of the future will work in non-Christian countries. It is one thing to meet the faithful of other religions where we are at home; it is quite another thing to encounter them where *they* are at home.⁴ But the missionaries of the future will mostly engage in inter-religious dialogue here in Canada. Whether they work in Canada or overseas, they will still be men and women who have the desire and the ability to cross boundaries. They will enter into dialogue with those who are different and encourage others to enter into dialogue.

In a 1984 document entitled "Dialogue and Mission", the Vatican Secretariat for Non-Christians identified four forms of inter-religious dialogue:

- (a) the *dialogue of life* where Christians and others live together in a neighbourly spirit, sharing their joys and sorrows, their problems, and their preoccupations with one another;
- (b) the *dialogue of deeds* where Christians and others work together in the pursuit of humanitarian, social, economic, or political goals;
- (c) the *dialogue of theological exchange* where specialists deepen their understanding of each other's spiritual values;
- (d) the *dialogue of religious experience* where Christians and others share with each other their experiences of searching for the Absolute.

The primary and the most usual form of inter-religious dialogue is the dialogue of life which occurs on the level of informal and day-to-day contact with non-Christians. Few perhaps will engage in the dialogue of theological exchange. Nevertheless, all will benefit from a study of the world religions and a study of the Christian theology of the religions.

The missionary enterprise of the future – whether at home or abroad – will be primarily a lay enterprise. But it will not be an exclusively lay enterprise. It will include some who are ordained and they will make a critical contribution to inter-religious dialogue. This is not because ministers and priests necessarily enjoy more expertise than the non-ordained but because they will be seen by the adherents of other faiths as official representatives of the Christian Church.

A New Image for the Missionary

In the popular mind, a missionary is "someone who goes to a poor country to help people." There will always be a place for mutual assistance between the Churches and there will always be a place for compassion. But the perception that mission is "going to a poor country to help people" does not do justice to the missionary character of the Church.

Without denying the validity of mission to the poor, is it not time for the Church to reclaim mission *ad gentes*? The mission *ad gentes* is as urgent in our day as it ever was. But it will be lived in the spirit and methods of dialogue.

We need to recover a more authentic image of mission and the missionary. This article suggests that mission is building bridges with people of other faiths and that the missionary is a bridge-builder.

"The missionaries of the future will be bridges and bridge builders."

² Dogmatic Constitution on the Church (*Lumen Gentium*), The Documents of Vatican II, 1.

³ David J. Bosch, *Transforming Mission: Paradigm Shifts in theology of Mission*, Maryknoll, N.Y.: Orbis, 1991, 339 – 341.

⁴ Anthony J. Gittins, *Gifts and Strangers: Meeting the Challenge of Inculturation*, Mahwah, N.J.: Paulist Press, 1989, 116.

Recommended Reading

Welcoming the Stranger: Mission as Transformation.
2007. ABC Publishing. Anglican Book Centre. Toronto, ON.

Twenty-six personal accounts of people seeking to discern, "What is God asking or expecting me to do here?" as they participate in mission in Canada and around the world. The writers share the joys and successes as well as the struggles, sorrows, and sometimes difficult lessons in stepping outside of the comfort zone and opening their hearts to new experiences.

Belonging: Constructing a Canadian Theology of Inclusion
Isaac Kawuki Mukasa. 2005. Kamu Kamu Publishing. Toronto, ON.

Drawing adeptly from theology, sociology, and philosophy, Kawuki Mukasa offers a systematic analysis and deeply faith-based reflection on the issue of racism and the United Church of Canada's response to racism through most of the past century. The book is a source of useful concepts and language in moving toward churches that are able to welcome one another as Christ has welcomed us.

The Odyssey by Homer
This ancient Greek epic poem from roughly 600 to 800 BCE is particularly good reading for anyone planning to leave their home culture. Today we are familiar with many of the stories of *The Odyssey* without necessarily recognizing the central theme - the incredible

disruption of leaving home and the even greater chaos of returning home. In Homer's epic, the hero's return is violent while those who have stayed home to "tend the hearth" are the ones able to stave off total disaster. This ancient poem offers reflection on the complications of entering another culture and the difficulty of re-entering life in Canada.

Neither Wolf Nor Dog: On Forgotten Roads with an Indian Elder.
Kent Nerburn. 2002, New World Library. Novato, California.

A Lakota Elder, Dan, tells the author to record his thoughts. What follows is a memorable story of two cultures encountering each other. The thoughts of both the Elder and the author cover several centuries of North American geography, history, religion, linguistics, economics, ecology, and sociology. The reader is left with a profound sense of how difficult it can be for people of different cultures to understand each other, and how easily this misunderstanding can lead one people to harm another. Through this book the reader is invited to listen patiently and humbly to a Lakota voice.

The Lizard Cage
Karen Connelly. 2005. Random House Canada.

The product of nearly nine years of work, *The Lizard Cage* is a stark and soulful story of political prisoners in Burma and the ongoing struggle for freedom inside and outside of prison walls. The novel captures the power, resilience and tenacity of the human soul.

8th Annual Katharine Hockin Award Recognizes Rev. Dr. Muriel Carder

Heavy February snow did not stop 85 guests from celebrating with Rev. Dr. Muriel Carder as she received the 8th Annual Katharine Hockin Award for Global Mission and Ministry at Yorkminster Park Baptist Church in Toronto. Guests enjoyed a delicious dinner catered by Afghan Women's Catering Group which was founded in 1997 to alleviate the economic and social hardship experienced by Afghan women and their families living in the Greater Toronto Area.

Dr. Carder was introduced by Rev. Dr. Charles Fensham, professor at Knox College, who nominated her for the award. They were classmates and colleagues when Dr. Carder returned to Canada following her 30 years of service in India.

In 1947, Rev. Carder became the first Canadian woman ordained to ministry by the Baptist Church. She is an alumna of McMaster Divinity College and the Toronto School of Theology. She worked for 30 years with the Church of South India. Upon return to Canada, Rev. Carder pursued her "second vocation" in Clinical Pastoral Education, working with developmentally delayed individuals. In her retirement, she trained in pastoral counseling at Waterloo Lutheran Seminary. Her life of faithful service reflects her exceptional commitment to

ministry, global mission, and the needs of her community.

Canadian Churches' Forum Board Chair, Patti Talbot, presented the award. Rev. John Torrance, associate minister at Yorkminster Park Baptist Church and friend of Muriel Carder, offered a welcome. Congratulations were shared by Frank Burns of Canadian Baptist Ministries, Elizabeth Cox of Baptist Convention of Ontario and Quebec, and Margaret Torrance on behalf of Yorkminster Park Baptist Women.

The highlight of the evening was closing reflections by Dr. Carder. With her strong voice and good sense of humour she brought to life many of the people who had touched her throughout her ministry. Dr. Carder's closing remarks and the whole evening reflected the words of a hymn sung that night at her request, "*Souls of Men, Why Will Ye Scatter*":

*There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.*

Dr. Katharine Hockin, a former director of the Canadian Churches' Forum for Global Ministries, was a

Canadian born in China of missionary parents. She worked throughout her life to deepen and to promote ecumenical understanding of God's mission in the world and of how this mission can be shared by Christians today. This annual award is one of the many ways that the Forum seeks to foster community and solidarity among groups and individuals of distinct traditions involved in global ministry.

Plans for the 9th Annual Katharine Hockin Award are in the works for spring or summer 2008. See our website for updates and watch for further information in the new year!



Short Term Mission Travel: Meaningful Mission or Christian Tourism?

The Dominant Canadian Global Mission Activity?

The Canadian Churches Forum for Global Ministries is part of a dialogue about a new trend in mission – short-term mission travel. While it is difficult to get an accurate picture of the scope and impact of this mission activity, we know that an estimated 3 million North Americans travel each year, fuelling a \$4 billion dollar mission travel industry. These trips include study tours, work trips, evangelization trips, and visits to partner churches and congregations. Given the number of people and resources involved short-term mission trips are quickly becoming the dominant way Canadians are engaged mission. Much of this activity is done outside the Mission programs of denominational offices or even outside of the congregations, with hundreds of agencies and networks sponsoring mission trips around the world.

Short Term Mission Resources and Training Seminars

The Forum has responded to this trend in a number of ways. In 2003 we published a resource, *Sojourning: A Leaders Guide for Short Term Mission Travel*. Now by far the Forum's "best selling" resource, new editions of *Sojourning* produced in 2006 and pending for 2008 reflect learning from the leaders' seminars as well as from research on short term mission travel. *Sojourning* provides information and reflection for each stage 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. The Forum also carries a variety short term mission print resources from other agencies. Copies of *Sojourning* and other resources can be ordered through the Forum's web page www.ccfm.ca.

The Canadian Churches' Forum for Global Ministries offers seminars across Canada for Mission Trip Leaders. These ecumenical seminars are for 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. Participants are also invited to reflect on the impact of these trips on both hosts and Canadians as they discern how and whether or not to facilitate these trips. These seminars are offered regularly in various locations across Canada. The next is March 8-9, 2008 in Winnipeg, Manitoba. To find out dates of future seminars or to register, please go to the Forum's 'program' web page or contact the Forum by phone or e-mail.

Short Term Mission Trips: Meaningful Mission or Christian Tourism?

With the growing number of people and resources involved in short term mission trips, many denominations with whom we network are discussing serious questions of why, if, and how to resource these trips, as well as their impact on both the participants and hosts.

In May of 2007 CCFGM hosted over 50 denominational staff and others from across Canada and the USA as they gathered for a Forum, "Short Term Mission Trips: Meaningful Mission or Christian Tourism" The day-long event included a keynote presentation on the impact of mission trips by Dr. Kurt Ver Beek, a sociologist at Calvin College in Michigan who is based in Honduras. There were a number of other presentations and discussions as well. Dr. Ver Beek's research and other resources on the topic is available through the 'links' page of the Forum's web site.

Forum Welcomes International Visitors from New Zealand and India

Dr. Jenny Plane Te Paa, principal of Te Rau Kahikatea, College of St. John the Evangelist, Auckland, New Zealand was the Canadian Churches' Forum for Global Ministries (CCFGM) International Visitor in 2007.



Dr. Jenny Te Paa (center) with members of the United Church of Canada Aboriginal Steering Committee

A Maori from New Zealand, Dr. Plane Te Paa is a popular guest speaker, facilitator, media commentator, and panelist both in New Zealand and internationally. She is well-verse on a wide range of political and theological issues particularly those concerning social justice, indigenous rights, race politics, feminist politics and theological education.

Dr. Te Paa arrived in Toronto in one of the worst snowstorms of the winter which meant the unfortunate cancellation of several planned events including a public lecture entitled, "How Diverse is Theological Education?: Identity Politics and Theological Education" and a round-table discussion.

Once the storm passed, Dr. Te Paa spent much of a day with the United Church of Canada (UCC) Aboriginal Steering Committee, a group with which she has collaborated over the years. Together they reflected on the 20th anniversary of the UCC First Apology and All Native Conference (1986) and a 2005 UCC Aboriginal Consultation, in which Dr. Te Paa participated.

Later, Dr. Te Paa met with Six Nations Clan Mothers and leaders of the Land Reclamation in Caledonia, Ontario. The discussion focused on similarities and differences in the struggles and experiences of the Maori people of New Zealand and the First Nations peoples of Canada.

A Need to Question Short Term Missions

Until recently the impact and efficacy of short term missions has largely been anecdotal. There are many who celebrate this first hand engagement in global missions. It has meant that more Canadians than ever before are engaging in global missions. With that engagement can come a growing sense of solidarity and clarity of how to respond to the global reality and to support the global church. There are others who raise concerns and some who use strong language such as "invasion" in describing the magnitude of this mission activity. There are concerns that these trips cannot adequately engage the needs of communities and, in fact, may be continuing a damaging history of colonialism and paternalism. There are concerns about the impact of all these visitors on the hosts including the time and resources they require and about environmental impact of increased air travel and increased human traffic in sometimes sensitive environments.

A significant, but largely unasked, question is what has been the cause of the rapid increase in the number of trips?

Certainly easier access to air travel by some in the world is part of this phenomenon. Some have suggested that Canadians as consumers are shifting from collecting "things" to collecting "experiences" including travel. The increase in mission trips mirrors the generalized dramatic increase in global tourism. A guest theological scholar in Canada from the global south recently reflected on these trips noting their similarity to "rites of passage" in communities in her country and the lack of these community experiences in Canada.

Another question is whether the hosts of these trips are part of the discussion. There are many in the Majority World (global south) who have begun questioning these trips and some refuse to host them. Others see this activity as bringing much needed support, solidarity, and revenue to their communities.

The following day Dr. Te Paa met with a representative of the Anglican Church of Canada Anglican Council of Indigenous Peoples. As with all of the meetings with Canadian First Nations people, there was delight in the opportunity to spend time with Dr. Te Paa, whom they consider a friend. These encounters were significant opportunities for strengthening networks among Aboriginal peoples around the world.

The balance of Dr. Te Paa's time in Canada was spent in Montreal, where she was keynote speaker for the Canadian Theological Students Conference (CTSC). Attended by representatives of theological schools across Canada, the theme of the conference was "Stewards of Creation: Theology and Sustainability". CCFGM provides its International Visitor as a gift to the CTSC, and this year Dr. Te Paa provided two public lectures and a seminar, as well as spending informal time with the participants. In her keynote addresses Dr. Te Paa brought an international and indigenous perspective to the discussions and challenged students to remember that sustainability begins in the most fundamental of relationships and human communities.

In 2008 The Canadian Churches Forum for Global Ministries will welcome Dr. Mathias Ross, Director of The Institute of Advanced Christian Studies of Madras Christian College, Tambaram, Chennai, India. Dr. Ross is a Tillich Scholar and has a Ph.D. in Systematic Theology from University of Edinburgh, Scotland. He also has theological degrees from United Theological College, Bangalore, India and a degree in



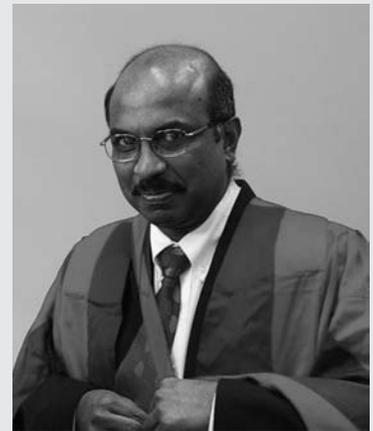
An estimated 3 million North Americans travel each year on short-term mission trips.

More research also has to be done on the long term impact on the Canadians who participate in these trips and their communities. There are a variety of approaches to facilitating these trips. Some may be better than others. In its work, the Forum has emphasized thoughtful process in every stage of leading a trip, including intentional engagement of participants well after their return to Canada.

Finally there is a need to ask, "What are the other questions this type of travel and mission activity raise?" The Forum hopes that in the years ahead we can be, as our name suggests, a Forum which brings together many voices to raise and reflect on these questions, a place where research on these trips can be encouraged and communicated, and a place where the voice of the Majority World hosts can be heard.

Mathematics. During the 2006/2007 Academic year he was a visiting professor at St. Andrews College in Saskatoon. His areas of interest include Ecumenism, Religious Pluralism, Gospel and Culture, and Contextual Theology.

In March 2008 CCFGM will provide Dr. Ross as keynote speaker to the Canadian Theological Students Conference at the Vancouver School of Theology. Increasingly, the population centre of Christendom is shifting to the southern hemisphere, and CCFGM's involvement in the CTSC continues to bring voices from the South to theological discourse in Canada. Having worked extensively on urban issues in India, Dr. Ross particularly is suited to bringing an invaluable perspective to this year's CTSC theme, "God in the City: Faces of Faith/Dieu Dans la Ville: Les Visages de la Foi".



Dr. Mathias Ross,
2008 International Visitor

Global Voices

“Bringing together Ubuntu and Sangsaeng: A journey towards life-giving civilization, transforming theology and the ecumenism of the 21st century”*

Thirty-five theologians and practitioners from Asia, Africa and other parts of the world, met in Changseong, Korea from the 12th – 17th August 2007 to explore together the contribution of *Ubuntu* and *Sangsaeng* in relation to theology, life giving civilization and ecumenism in the 21st century, under the theme “Transforming Theology and Life Giving Civilization”.

Today we are faced with life-killing civilization, manifested in economic injustice, ecological destruction, the threat of Empire, and the escalation of religious conflicts. This compels us to urgently explore the possibility of life-giving civilization which affirms relationships, co-existence, harmony with creation, and solidarity with those who struggle for justice. This quest finds meaning in *Ubuntu* and *Sangsaeng*.

Ubuntu is an expression of human relations lived in community and in harmony with the whole of creation (‘African anthropology and cosmo-vision lived in community’). *Sangsaeng* is an ancient Asian concept ‘of a sharing community and economy which allows all to flourish together’.

In the shifting demography of Christianity, with Christians from the South now forming the majority, Christians are presented with the privilege and responsibility to formulate an alternative expression of Christian faith constructed around:

- new ways of relating
- openness to theological expressions rooted in the cultures of the South, and
- an agenda which reflects the issues and concerns of the peoples of the South
- a commitment to building bridges of understanding and hope, and deepening relationships between North and South.

We met at the Hanmaum Community which seeks to sustain life through a commitment to organic principles, expressed not only in its agriculture and industry, but in every aspect of its life, recognizing that these are predicated on a life-death cycle which is ever regenerating. This contrasts with the neo-liberal economic model which is fixated on continuous growth, which is death-dealing because of its emphasis on excessive consumption, unsustainable production and inequitable distribution.

In presentations and discussion we learnt of *Ubuntu* and *Sangsaeng* as exemplifying African and Asian paradigms of life-giving forces that call us into harmony with one another and with God’s creation. Resonating with the bib-

lical concept of *koinonia*, we received *Ubuntu* and *Sangsaeng* as necessary resources for the struggle with the critical issues of theology, civilization and ecumenism in the 21st century.

Transforming Theology

We discerned together that in the past we have generally promoted theological models that encourage a dichotomy between humanity and creation, and hierarchies of domination between peoples, which at their root are patriarchal. This has resulted in a faith which is privatized, individualistic, anthropocentric, other-worldly and dualistic. However, we acknowledged that there have also been expressions of life-affirming theologies around the world, including the movements we represent such as liberation, feminist, womanist, eco, minjung, dalit, and black theologies, to name but a few. Building on these theologies we believe that there needs to be a new emphasis on holistic theology expressed in the interconnectedness of life and convergence. Holistic theology so expressed manifests a theo-praxis which is exemplified by *Ubuntu* and *Sangsaeng*. Such a theology should, amongst other things, speak to the following:

- Issues of memory, shame and guilt of the past, enabling liberation for all God’s people and creation
- The denial of the dignity and sanctity of people which leads to issues of identity and belonging
- Privatization and commodification of life and elements of life, such as water, land, knowledge, etc.
- Reaffirmation of the lived experience of people and cultures.

Towards Life-Giving Civilization

We noted that ‘civilization’ in its imperial form is death-dealing and stands in marked contrast to the life-giving civilization of *Ubuntu* and *Sangsaeng*. We believe that the convergence of the search for justice and the affirmation of God’s creation and humanity should be central in the quest for life-giving civilization. In this new horizon, we are made aware of the following.

- The convergence of *Ubuntu* and *Sangsaeng* highlights the conviviality and relationality of all God’s creation, while offering a possibility of reflecting, analyzing and protecting life based on the *Ubuntu* principle “I am because you are, you are because I am.” Both these principles are about the eradication of hate, anger, private wealth without sharing, oppression, exploitation as well as harmony and peace with the cosmos.

- *Ubuntu* and *Sangsaeng* are exemplified through life-giving agriculture/gardening which is a process of connecting our cycle of life with that of God’s creation emphasizing the capacity to give birth, to nurture, to heal and to grow into maturity. Thus, exhibiting the convergence of economic justice, ecological justice and the oneness of the whole of life.

We recognize the need to unearth similar concepts to *Ubuntu* and *Sangsaeng* which highlight the centrality of justice, diversity and interconnectedness. This will facilitate the deepening and understanding of these in ways that they can embrace diversity and promote reconciliation and wholeness.”

Christendom Shifts Southward

- Today, according to a trajectory mapped by the Center for the Study of Global Christianity, based in South Hamilton, Mass., the demographic heart of the Christian world has shifted to Timbuktu, in the mostly Muslim African nation of Mali.
- It won't be there for long. As the numbers of African Christians multiplies, and as Europe's churches continue to empty, by 2100, the center of gravity will have pushed deeper south, to Sokoto, Nigeria. By then, experts estimate, there will be three times more Christians in the global South than in the North.
- By contrast, in Europe, the only part of the world where Christianity is on the decline, the number of Christians (including Russians) is set to drop by 18 million by 2025. There are officially 531 million Christians in Europe, making them still the largest single group in the world. But only 10 percent of them go to church on a regular basis.

Data used with permission from Center for the Study of Global Christianity, Gordon-Conwell Theological Seminary". Map by Global Mapping International. Originally published in *International Review of Mission* (2004).

¹ In this context social justice embraces economic and ecological justice.

*This is an excerpt of a statement released following the August 2007 dialogue of theologians in Changseong, Korea. It is included here with permission.

2007 MISSION PERSONNEL PROGRAMS

January Mission Orientation Conference

Anglican Church of Canada

Bruce & Gerry Melville
Gerry Melville
Tanzania

William (Bill) Mous
Grenada

Janice Lowell
Belize

Nicholas Hatt
Belize

Mark Whittall
Seychelles, Indian Ocean



January Mission Orientation Conference Participants

Canadian Lutheran World Relief Evangelical Lutheran Church in Canada

Monica Denk
Staff Development

Presbyterian Church in Canada

Mary Helen Garvin
Malawi

Presbyterian Church - USA

Jacob Goad
Peru

William Blake Richter
Mexico

Chris McReynolds
Mexico/USA Border

Vicki Cooper Smith
Jamaica

David, Susan and Mary Hudson
India

United Church of Canada

Tiina K. Cote
Barbados



Mary Helen Garvin in Malawi enjoying time with a newly formed a-go-go's (grand-mothers) group

Spring Mission Trip Leaders' Seminar

Naramata, British Columbia
Vancouver, British Columbia

29 mission trip leaders from the United Church of Canada, the Anglican Church of Canada, and the Evangelical Lutheran Church in Canada.

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.

Ecumenical Accompaniment Programme in Palestine and Israel

Five participants in orientation and debriefing from the United Church of Canada and the Presbyterian Church in Canada.

July Re-Entry



July Re-Entry participants walk the labyrinth at Holy Trinity Church in Toronto

United Church of Canada

Joel Ast
South Korea: September 2005 – December 2006

Georgina Baisley
China: July 1998 - June 2004, June 2005 - July 2006

Evangelical Lutheran Church in Canada

Katharine Bergbusch
Peru: April 1994 - March 2007

Anglican Church of Canada

Stanley Isherwood
Belize: September 2005 – December 2006

Shirley Newell
China: August 1991 - July 1995

Sri Lanka: January 2006 – December 2006

July Mission Orientation Conference

The following Canadians participated in the U.S. Ecumenical Mission Personnel Orientation in Chicago. They joined 59 participants from the Evangelical Lutheran Church of America, the Reformed Church of America, the Presbyterian Church – USA, and Volunteer Missionary Movement.



Six Canadians joined the U.S. Ecumenical Mission Personnel Orientation in Chicago

United Church of Canada

Mary Fraser
China

Kathleen Stephenson
Brazil

Douglas Varey
Lynne Brennan
Zambia

Evangelical Lutheran Church in Canada
Margaret F. Sadler
Marcus D. Busch
Cambodia

Fall Mission Trip Leaders Seminar

Toronto, Ontario

13 mission trip leaders from United Church of Canada, Primate's World Relief & Development Fund of the Anglican Church of Canada, and Intercordia Canada.

Theological Student Debriefing

Anglican Church of Canada

William (Bill) Mous
Grenada

Janice Lowell
Belize

Nicholas Hatt
Belize

Mark Whittall
Seychelles, Indian Ocean

United Church of Canada

Tiina K. Cote
Barbados

Debra McGill
Botswana

Mission Discernment Event

November 16 – 17, 2007

Canadian Churches Forum for Global Ministries

Estimated 2007 Revenue

Partner Churches	\$ 69,000
Donations/Bequests	\$ 5,000
K.Hockin	\$ 2,330
Program Fees	\$ 50,430
Mortgage	\$ 24,930
Investment	\$ 3,700
Publication Sales	\$ 7,142

TOTAL REVENUE \$ 162,532

Estimated 2007 Expenses

Staff	\$ 92,870
Programs	\$ 36,672
K.Hockin	\$ 2,318
Publications	\$ 9,970
Rent & Insurance	\$ 17,220
Administrative & Office	\$ 12,020

TOTAL EXPENSES \$ 171,070

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 much more access to the world either through travel 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 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 issues, 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 Scarboro Missions, 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
Orientation for Overseas Personnel
Furlough Retreat
Re-entry for Overseas Personnel
International Interns Debriefing
Orientation to Canada
Mission Trip Leaders Seminar
Workshop Facilitation and Cross-Cultural Development

Publications and Resources

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

In addition, the Forum sells a number of other resources and maintains an extensive library with books, journals, and other resources.

Events

Mission Executives Roundtable (Ecumenical and Evangelical)
Meetings of Denominational Mission Agencies from US and Canada
CCFGM International Visitor
Canadian Theological Students Conference
Katherine Hockin Award and Dinner



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