



FORUM FOCUS

FOR GLOBAL MINISTRIES
POUR LES MINISTÈRES MONDIAUX

A WINDOW ON THE GLOBAL CHURCH

Annual Issue 2011 - Number 34

CANADIAN CHURCHES FORUM FOR GLOBAL MINISTRIES TURNS

90



In 2011, The Canadian Churches' Forum for Global Ministries (CCFGM) celebrates its 90th year. Read more of the history of the Canadian Churches Forum for Global Ministries at: www.ccforum.ca/about/history

The 1921 Founding of the Canadian School of Missions

The idea that would evolve into what is now the Canadian Churches' Forum for Global Ministries took shape during discussions on mission and mission training following the Edinburgh Missionary Conference of 1910. This was a seminal event in the history of twentieth century Christian mission and ecumenism. In 1917 representatives from several protestant mission boards and several theological colleges which were part of the University of Toronto began an extended conversation which resulted in the founding of the Canadian School of Missions. The founding denominations were Anglican, Baptist, Congregational, Methodist and Presbyterian. After a great deal of planning, it opened with a gala celebration at Knox College in 1921.

The school's first director was Dr. J. Lowell Murray, a former missionary and participant in the Student Volunteer Movement. The school's first home

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CCFGM IN THE 21ST CENTURY

The one constant in the past 90 years has been change. Recreating itself out of its history and in response to new realities has become a Canadian Churches' Forum for Global Ministries (CCFGM) tradition.

It's happening again.

In response to a variety of changing contexts, the national churches connected with the Forum have decreased or shifted budget and staff dedicated to global missions. In some denominations the work of the national churches has ended or moved to more local expressions of the church.

In December of 2011 CCFGM calls together representatives of its member denominations and agencies to map its future. There are exciting possibilities for deepening ecumenical collaboration and mutual support. There also is the challenging question of how the Forum can function effectively in the context of dwindling resources and changing needs.

Perhaps inspiration can be taken from our past. In 1973 the report "Affection for Diversity" called us to be a centre helping to "end ethnocentric pride and narcissism, racial bigotry and mono-cultural blindness". Our global partners today also offer similar challenges to "break down walls, some of which are included in Dr. Reinerio Arce Valentín's reflections in this newsletter.

In the early 21st century, the Canadian Churches Forum for Global Ministries is shaped by some of the same trends and events that led to the Edinburgh 1910 World Mission Conference that gave birth to the Canadian School of Missions. Many Majority World (global south) churches that were a product of European and Canada/US mission activity in 1910 are no longer dependent on "mother" churches in the "north". In fact Christians in North America and Europe represent a small percentage of the global Christian church.

At the end of the 20th century several of the Canadian churches began processes of apology and reconciliation with Canada's First Nation's people following decades of abuse and damage to culture done by the

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THE WORD OF GOD IS VERB RATHER THAN A NOUN

Dr. Reinerio Arce Valentín is the Rector of the Seminario Evangélico de Teología (SET) at Matanzas, Cuba. The following is an excerpt of his 2011 convocation address to Knox College in Toronto.

There is a tendency, in our times, towards introspection, gazing inward; this tendency raises walls that can isolate us from the World and the World from us. There is like a fear of contamination; there is fear of churches being destroyed or disappearing. It's like having a lack of confidence in God, that this is his Church. In many places the reaction to having less members in the churches causes actions that in the end alienate the Church from the reality around us. Probably, we have a greater concern for the size of the congregation than for the content of the mission. Sometimes it looks like, we don't have enough Faith. Our call is to proclaim the Gospel, the Lord our God, "adds to the church daily such as should be saved" (Act 2:47).

Unfortunately that leads to the promotion and development of a theology and a vision of mission that has to do with the enclosed space of the buildings, with our denominations, and in some cases with very limited geographical areas.

These are theological and missiological walls. These walls together with the physical walls often prevent us from announcing the Good News of the Gospel. They can paralyze and withhold us from the Word of God that according to a popular song in our milieu is a verb rather than noun. This means that the Word of God is transforming action rather than passive stagnation.

Dear graduating sisters and brothers, this evening I come to you humbly, but with a firm conviction, to make an invitation. Just as the disciples of Jesus did not stay within the Walls of Jerusalem but went out to Emmaus without any certainty of what they would find on the way, without knowing that they would see the risen Lord. I am now inviting you on your graduation day; let us break out of the walls that prevent us from having that encounter with Jesus.

This is for you and for us, for all of us: Let us set off on our journey to meet Jesus. Let us be the disciples of the Way. Let us break out of the walls that we have built throughout history and that unfortunately we continue building today. Walls that isolate us and stop us from being faithful disciples in a world where Jesus is always present. A diverse world, it is true, and unquestionably a complex world full of all sort of conflicts and dangers, but the same world that can be the recipient of God's love, that belongs to him and where he has placed us with the task of collaborating in its reconstruction, in all the things that we have sinfully twisted and diverted from its original purpose. I am calling you this evening to get out of the walls that stop us from meeting Jesus on the way.



There are many walls, but tonight I will mention only three. Let us first get out of the walls that make us believe that we are the owners of absolute truth, owners of God and Christ. It is not a question of taking him where we want to go. Walls that make us think we can judge and say the last word as well as decide what is right and what is what is wrong. Walls that make us forget that God and only God is the sole owner of

everything and he has called us to serve. Let us get out of that higher wall that makes us look at the world and judge it from the balcony of history, rather than going down and walking together with the God of history, collaborating in its reconstruction through serving others.

Everything denying Life, everything going against Life, is also a denial of God. God's church should also be there denouncing it and doing everything possible to help God transform it into a space for reproducing Life, full Life, life with justice. We can always find God wherever people work for justice; all kinds of justice: economic, political, social, and racial; we find God where there is work for equality of gender; where there is work for ecological justice. In these places we will always find God.

Many times we say that is doing politics and the Church should not be political. Oh, my friend, to be non political is another, very bad way of being political. It is the theology of the Ostrich. We cannot avoid the World. We are part of the World. We could do like Jonas, and we all remember what happen to him. But my friends, the Church cannot turn its back to God's world. We should follow the way to Jesus by unconditionally loving and engaging with God's work in his World. I would say that the work of God's communities is chiefly to give without asking for anything. Because the Church is often enclosed within the walls of the "status Quo" and forgets that its true commitment is with Jesus Christ and his salvific project.

Sometimes we as church hide behind these walls for fear of losing its place in society, for fear of losing privileges, for fear of losing donors and members. Or simply, for avoiding the consequences of this act. To be Church is to be in constant risk, in the same way Jesus was. And Jesus is constantly asking us again and again: "Why are you fearful, O ye of little faith" (Mathew 8: 26). Because he has promised to be with us always. We can never, never forget that, God is with us always. What shall we then say to these things? If God be for us, who against us? (Rom. 8:31).

I am also inviting you graduating sisters and brothers, to go beyond a second wall that separate us, that is the Wall of prejudice, that separates us as human beings for reasons of race, culture, religion, gender and sexual identity. Let us overcome the differences among us as we are convinced that we have been created in God's image, that we are all brothers and sisters, sons and daughters of the same Mother and Father of all, and we all have that elder Brother who is Jesus, the Christ. To emphasise what unites us and to accept our differences. Our differences should be the motivation for dialog and not reason for conflict.

**"...to be
nonpolitical
is another,
very bad way
of being
political..."**

Let us overcome the divisions separating us from other Christians and other religions that are also trying to live their faith in obedience to God. We may forget that when we receive the apostolic blessings and we speak about the “communion of the Holy Spirit” we are precisely referring to unity, to the bonds among us, to the communion that can only be achieved through the Spirit. The Holy Spirit is the source of unity among the human beings and between us and the rest of Creation.

Unfortunately there is an ever-growing trend of stressing denominational differences and the walls are getting higher and higher. We as churches many times are enclosed within ourselves, just as the disciples before the experience with the risen Jesus, without even attempting to look beyond our physical walls. My dear friends, we are called to live in the Spirit. This not only means to live in happiness, and to work with our own gifts for the reign of God but also to live in unity, to live in communion.

And one more wall to cross, the last but not the least. I am inviting you, graduating class to break through the walls that conceive the human being as the centre of Creation. The walls that have made us forget that the human being is not the goal of Creation, but the Sabbath, the celebration of God the creator. The moment when the Creator looks at all the good things he has created. The walls that have made us forget his purpose and our commission, which is being the stewards and caretakers of his work. Our indifference and indolence before the constant deterioration of Nature is undoubtedly an impediment for us to go to the encounter of God in his Creation.

Dr. Reinerio Arce Valentin's full address and an audio version can be found at: www.knox.utoronto.ca/167th-convocation-address-dr-reinerio-arce-valentin

A REDESIGNED WEB PRESENCE www.ccforum.ca

If you visit our redesigned web pages you'll notice we chose a tapestry as the banner head to represent our weaving together of 90 years of experience, the accumulated wisdom of the many Canadians and global partners who have been part us, and our current programs. We also hope you notice the new pages are easier to read and navigate.



Canadian School of Missions: an Historic Building

If you stroll along St. George Street on the University of Toronto campus you might notice a piece of our history. On one of the buildings of the Rotman School of Management you will notice a beautifully carved inscription reading “Canadian School of Missions”. You’ll also notice that the building is being preserved as the Rotman School constructs a number of new buildings around it.

97 St. George was designated a Heritage building in 2010. In 1890 the original house was occupied by John Downey a well-known Toronto solicitor. It was later owned by Albert Nordheimer the president of the Nordheimer Piano and Music Company. The building was purchased in 1929 by the Canadian School of Missions. A two-storey southeast wing was designed and built in the Neo-Gothic style to distinguish the addition from the original house and to reflect the building’s religious affiliation. The original house is a representative and well-crafted example of the Queen Anne Revival style, which was popular for residential architecture at the close of the 19th century.



The Canadian School of Missions building in the centre of the Rotman School of Management

The presence of the school on St. George Street was followed by other Christian training institutions, particularly the Chinese Inland Mission and the Presbyterian Deaconess and Missionary Training Home. The Canadian School of Missions retained the property until 1969, when it was acquired by the University of Toronto.

CANADIAN CHURCHES FORUM FOR GLOBAL MINISTRIES TURNS **90** *continued*

was a desk in the corner of the office of the Rev. H.C. Priest, Secretary of the Missionary Education Movement, in the old Confederation Life Building. In 1929 a campaign committee raised \$55,000 which was matched by the Rockefeller Foundation to purchase its first property at 97 St. George Street. The building still bears the stone inscription, "Canadian School of Mission".

A Hub of Studies in Missions in the 1930 s

In the early days of the School, the Student Volunteer Movement and student mission study groups of the arts and medical colleges made time for courses in mission. In the 1930s, the first of many lecture series, the N.A. Powell Lectures, began which attracted prominent international church personalities. Interest in mission amongst the laity was high and the lectures were well attended and reported on in each of Toronto's daily papers.

In the 1930 s, the pursuit of higher degrees to satisfy the requirements of educational and medical instruction resulted in the development of elective courses for theological and training college students and the establishment of the Missionary Orientation Courses. The school also functioned in those early days as a sort of club and activity centre for returned missionaries.

The 1940s and the Founding of the Toronto School of Linguistics

In 1947, Dr. Murray retired and was succeeded by Canon T.W. Isherwood and a year later by Dr. L.S. Albright. One of Dr. Albright's first projects was the co-founding of the Toronto Institute of Linguistics with Dr. Eugene Nida of the American Bible Society. The Institute's courses would be so popular that it would later become a separate institution.

The School Becoming a Centre of Canadian Ecumenism in the 1950s

During the 1950s, the Canadian School of Missions' building was a very busy place. It served as a meeting hall and a home for the missionary groups of its participating churches as well as numerous other bodies.

By the late 1950s, the Canadian School of Missions was running several programs: courses on Christian mission for university students; courses for missionaries on furlough; the Toronto Institute of Linguistics; an expanded version of the Missionary Orientation Conference, memorial lectures; customized tutoring programs; not to mention maintaining a very specialized missions library. A lecture series was inaugurated which over the years would attract eminent international personalities.

The 1960s: The Ecumenical Institute

By 1960, the global ecumenical scene was changing and a special conference was held to try to decide what the school's focus should be in the future. One of the conference's recommendations was that the Canadian School of Missions should join the Canadian Council of Churches (CCC) in creating an ecumenical centre. In 1962, the School was reborn as the Canadian School of Missions and Ecumenical Institute. The reorganized school continued to carry on the programs of the Canadian School of Missions but added to its mandate other study interests and concerns of the ecumenical effort.

Upon Dr. Albright's retirement in 1963, Canon H.L. James Puxley was appointed the School's new director. Mrs. H.C. Priest was also hired as the first full-time librarian. The following year Dr. Katharine Hockin was appointed the first Dean of Studies. She organized several courses in Ecumenics which attracted both Protestant and Catholic students and was to become one of Canada's leading missiologists and ecumenists. Shaped by engaging the Global Church, the work of the School in this and the decades that followed would be increasingly focused on issues of justice in both global engagement and in encounters between cultures.

At roughly the same time, the Canadian Theological Students' Conference, which had been run by the Student Christian Movement for ten years, was transferred to the School at the request of the students. A visiting scholarship, the Kaufman Fellowship, for students in mid-career with proven competence in missiology and ecumenics was funded. A nationally acclaimed ecumenical bible study program sponsored by the School was also undertaken.

In 1965, the Canadian School of Mission and Ecumenical Institute underwent another major reorganization. The phoenix arising from the ashes was renamed the Ecumenical Institute of Canada and offered programs under four major headings: Academic, Consultative, Research and Reference. A visiting professor program was established to bring world scholars to the Institute.

The 1970s: The Ecumenical Forum

In 1969, the University of Toronto succeeded in expropriating the Institute's building at 97 St. George Street and it moved to 11 Madison Avenue. That same year the new Toronto School of Theology (TST) was born and the new graduate faculty made arrangements to take over all courses previously taught by the Canadian School of Missions with the exception of those in the area of missiology.

Shortly after this move, confusion between the Ecumenical Institute and the Ecumenical Institute of Chicago, located at 17 Madison Avenue, necessitated a name change. It became the Ecumenical Forum of Canada but continued to focus on missionary training programs and lecture series.

In 1973, it was decided to stop and take stock of the churches' present ecumenical needs. A report, "An Affection for Diversity", was published with the recommendation that the Forum should focus on its heritage as a school of mission. It should become a centre for understanding world mission, for teaching missiology and helping to end ethnocentric pride and narcissism, racial bigotry and mono-cultural blindness. Finally, it should be a centre for inter-faith encounter, study and reflection. Also part of the recommendations was that once again the Forum's name should be changed to reflect its intercultural and Christian focus.

The 1980s: a Shift to Cross-Cultural Education

It would take six years and the interim staff team of Sister Veronica O'Reilly and Arturo Chacon to shepherd the Forum through the massive changes suggested by the "Affection for Diversity" report. At the end of this challenging period, Lois Wilson and Michael Cooke came on board as Co-Directors of the Forum. The new Forum was a streamlined entity with a smaller Board of Management and a narrower focus of activities. The Forum's program emphasis began to shift in the 1980 s from academic courses on mission to cross-cultural mission education.

In October 1989, after another extensive re-visioning and restructuring process, the name was changed to the Canadian Churches' Forum for Global Ministries. The system of Co-Directors continued with Patricia Talbot and Tim Ryan until 1994 when a new staff configuration of three coordinators was put in place.

The 1990s and Changes in Canadian Christianity

Programs continued to shift and change to meet the needs of member churches and other participants and to respond to the challenges of living in a global church. A number of Missionary Personnel Programs were offered. A number of resources were published that continue to be used by churches around North America. The Forum continued to sponsor and staff the Canadian Theological Student's Conference and the International Visitor Program.

The 1990 s saw increased networking with other ecumenical organizations and participation in shared projects. The 1990s also brought changes at the Forum's member denominations which resulted in decreasing financial resources. Where once there were several staff, now the agency had one full time coordinator, the Rev. Dr. Bob Faris, and occasional contract staff for programs. With decreasing resources, the Forum sold its building at 11 Madison

2000 and Beyond

In 2005 CCFGM found a new permanent home in the Toronto School of Theology building. A new coordinator, Carlos Parra, guided the agency through responding to shrinking resources to bring about a period of financial stability. After Carlos Parra, Jonathan Schmidt and Alice Schuda were hired to 'job share' the role of Director. Under their guidance CCFGM responded to the rapidly changing landscape of Canadian and Global Christianity with a variety of new program initiatives.

Recommended Resources

A critical skill for global ministry is cultural identity, awareness and literacy that is rooted in knowledge of historical contexts. Here are a few resources that we recommend on these subjects.

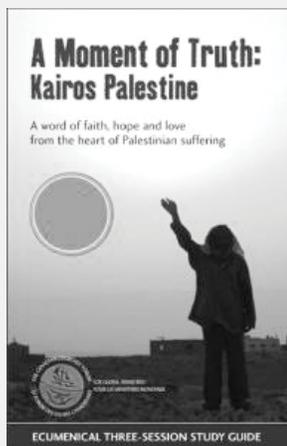
The Black Bearded Barbarian of Taiwan (dvd)

The unique saga of Presbyterian Canadian missionary, George Leslie MacKay on the island of Taiwan, an uninvited intruder who overcame isolation and prejudice to become a beloved son. This 60-minute film is a sensitive and compelling portrait of a man and of an era of Canadian mission history. It aired on Omni Television in September 2011 and is available from Postmodern Productions – www.postmod.ca

A Moment of Truth: A Word of Faith Hope and Love from the heart of Palestinian Suffering

Leaders of the Christian Palestinian churches produced “Kairos Palestine: A Moment of Truth” as a word to the world about what is happening in Palestine as they experience it and gives their prophetic Christian response and challenge.

Published this fall by the Canadian Churches Forum for Global Ministries, this ecumenical study guide for Canadian faith communities includes the full text of the Kairos Palestine document, background of the document and why should we study it, the reality on the ground—maps and background information, and a three-session study guide. It can be ordered through www.ccfm.ca or a number of our member denominations’ bookstores.



Schooling the World: The White Man’s Last Burden (DVD, 104 minutes)

www.schoolingtheworld.org

Explores the inseparable nature of culture and learning through a conversation among four prominent global thinkers, Canadian anthropologist, Wade David, National Geographic Explorer in Residence, Helena Norberg Hodge, Founder of Nivdanya International and physicist, Dr. Vandana Shiva, and educator Manish Jain. “Schooling the Worlds calls for deeper dialogue among cultures, suggesting that we have at least as much to learn as we have to teach.”

Unsettling the Settler Within: Indian Residential Schools, Truth Telling, and Reconciliation in Canada

In 2008, the Canadian government apologized to victims of the Indian Residential Schools, many which were operated by the Presbyterian Church in Canada, the Anglican Church of Canada, the United Church of Canada and the Roman Catholic Church. It also established a Truth and Reconciliation Commission (www.trc.ca) aimed at mending the deep rifts between Aboriginal peoples and the settler society that engineered the residential school system.

This book argues that in order to truly participate in the transformative possibilities of reconciliation, Non-Aboriginal Canadians must undergo their own processes of decolonization. *Unsettling the Settler* offers all Canadians a new way of approaching the critical task of healing the wounds left by the residential school system.

CCFGM IN THE 21ST CENTURY *continued*

residential school system. This led to changes in how the churches viewed all of their mission activities. Where once the Canadian denominations sent hundreds of long term missionaries, now they send only a handful and are ever more focused on responding to the requests of global partners.

Canada has been changed by massive movements of people who were forced or chose to migrate. Canadian cities have become increasingly diverse. At the beginning of the 21st century, CCFGM, located in Toronto, finds itself in a city where the majority of its citizens are either first or second generation Canadians. The Global Church is right here among us, in our congregations.

Canadians continue to engage in global mission though not in the same ways as before. Increased affluence and access to travel means that thousands of Canadians travel short term as tourists, to work as volunteers, on mission trips, as part of their regular work, or to visit family.

It is an important, sometimes difficult, exciting time in the history of the churches in Canada. The Canadian Churches’ Forum for Global Ministries has identified a number of ways it can play an important role. It is a small, well run, agency with stable finances. It has a long experience and commitment to ecumenism. CCFGM can continue to be a much needed ‘forum’, a space where the churches come together. We are trusted and have a good reputation for quality programs. The legacy of the CCFGM’s work and programs means we are the ‘holder’ of a great deal of wisdom and experience.

Today the culture and the churches are called to look at the ongoing impact of colonialism, racism, globalization, justice, and culture in a new context. For 90 years this has been the work of CCFGM. We have helped people prepare and reflect on work and life with and in other cultures. No other agency can say the same in a Canadian society in which cultures regularly come into contact.

In evaluating her participation in a CCFGM Orientation for Global Ministries program, one of the participants excitedly recommended that every Canadian church member should be required to take this course as a way to prepare for ministry in Canada. We agree with her!

NEW GLOBAL MINISTRY PROGRAMS IN 2011!

New Canada/US Combined Ecumenical Orientation for Global Ministry

In July 2011, the Canadian Churches' Forum hosted a combined ecumenical Orientation for Global Ministry for all personnel from both Canadian and US denominations. The program followed many years of conversation and planning in response to changes in approaches and staffing for global ministry and mission in all of the denominations involved. 2011 marked the first year that the Forum was home to the combined ecumenical orientation.

Over many decades, the Canadian churches have enjoyed collaborative relationships with partner denominations in the United States. Through the Forum on International Personnel which meets twice each year, global ministry program staff share in continuing education, compare programs and policies, share print and other resources, and participate in one another's global ministry and mission programs.

In 2012, the Forum welcomes orientation participants from Canada and the United States January 4 – 17 and July 8 – 21 in Toronto. For full program information, please visit www.ccforum.ca

Seminars in Cuba

In 2011 CCFGM staff nurtured relationships with our member churches' partners in Cuba. This included visits to Evangelical Theological Seminary (SET) in Matanzas and the Christian Centre for Reflection and Dialogue (CCRD) in Cárdenas. In February we



accompanied students and staff of Knox Theological College on their annual intercultural encounter hosted by SET. In the fall we facilitated a unique mission trip leaders' seminar with Canadian leaders in mission engagement and hosts from a number of global partners. The seminar was held at CCRD this year, with plans to work with other Cuban agencies in future years.

Support for Intercultural Ministry and Anti-Racism Awareness

Growing naturally out of 90 years of preparing personnel for global ministry engagement, Forum involvement in intercultural ministry in Canada continues to develop. Staff participates in and facilitates seminars with its member denominations focused on supporting healthy, intercultural churches in Canada while strengthening the connections in all of its programs between global ministry done internationally and global ministry right here at home.

The Canadian Churches' Forum has been a part of the Canadian Ecumenical Anti-Racism Network for the past six years and has been invited through that network to support the denominations in their efforts at educating about racism and deconstructing racism within the churches. Forum staff facilitates anti-racism awareness seminars and contributes to the development of faith-based resources for anti-racism work.

2011 GLOBAL MINISTRY PERSONNEL PROGRAMS



October Re-Entry

This 4-day residential program provides a critical space for returning global ministry personnel to reflect upon their experiences and contemplate how they integrate those experiences into their lives in Canada.

Presbyterian Church in Canada

Ed and Jackie Hoekstra
Jacob & Nico
Malawi 2008-2011

Salvation Army

Ron and Donna Millar
Bermuda 1984-1987, Australia
1996-1999, Jamaica 2008-2011

United Church of Canada

Dianne Baker
Palestine/Israel: June-Sept 2011

Sherry Ann Chapman
Palestine/Israel: Dec 2010-
March 2011

Lauren Hodgson
Kenya: Jan - April 2011

Ron and Linda Locke
Tanzania: May 2010 - May 2011

Gary MacDonald
People's Republic of China:
1992-2011

Pat Mercer
Israel/Palestine: Feb-July 2011

Lenora Yarkie
Israel/Palestine: Feb-May 2011

For more information about Forum activities and a listing of 2012 programs, please visit www.ccforum.ca

Canadian Churches' Forum for Global Ministries

Revenue	Actual 2010	Estimated 2011
Partner Churches	79,000.00	78,700.00
Donations/Bequests	5,760.00	4,000.00
Program Fees	81,558.00	135,167.00
Mortgage	21,350.00	14,331.00
Investment	6,060.00	3,500.00
Publication Sales	6,712.00	3,751.00
Total Revenue	200,440.00	239,449.00
Expenses	Actual 2010	Estimated 2011
Staff	136,773.00	140,513.00
Programs	58,618.00	75,241.00
Publications	6,080.00	6,620.00
Rent & Insurance	18,230.00	18,700.00
Administrative & Office	14,984.00	15,300.00
Total Expenses	234,685.00	256,374.00

2011 GLOBAL MINISTRY PERSONNEL PROGRAMS



January Orientation for Global Ministry

This 12-day program held at Scarboro Mission Centre prepares individuals to live in cross-cultural settings and to participate in God's mission in a global context. In January, we welcomed 19 participants from 4 Canadian and US denominations.

Presbyterian Church in Canada

Todd Statham and Annika Voltz
Malawi

Mike & Debbie Burns
Malawi

Presbyterian Church USA

Derek Forbes
Zimbabwe

Josh & Kim Vis
Brazil

Andrew Berg and Margarita Valbuena
Guatemala

Ruth Brown
Democratic Republic of the Congo

Miriam Maldonado
Mexico/US

Sharon Bryant
Thailand

United Church of Canada

Lynn Macaulay
El Salvador

Lauren Hodgson
Kenya

Lenora Yarkie
Palestine/Israel

Dianne Baker
Palestine/Israel

Matthew Heesing
Colombia

Patricia Mercer
Palestine/Israel

Evangelical Lutheran Church of America

Mary Borgman
South Africa

Program Staff
Rev. Sonia Hinds,
Chaplain

Alice Schuda,
Facilitator,
CCFGM



June Orientation for Global Ministry Participants

June Orientation for Global Ministry

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

United Church of Canada

Jan McIntyre
Israel/Palestine

Thom Davies
Israel/Palestine

The Episcopal Church

An Ngo
Mexico

Karen Langley
South Africa

Erika Almquist
El Salvador

Kathleen Clark
Hong Kong

Lynn Griebing
India

Matt Engleby
Honduras

Stephen Smith
South Africa

Pam Strobel
Dem. Republic of the Congo

Katie Young
Japan

Nicole Groome
Japan

Larry Duffee
Sudan



July Orientation for Global Ministry

The Canadian Churches' Forum was pleased to host its first Canadian/US ecumenical Orientation for Global Ministries July 10-23 in Toronto. Previous programs have included participants from both Canada and the US, but 2011 was the first year that the Forum program was the exclusive home for the ecumenical orientation.

Presbyterian Church USA

Ken White and Carline St. Victor White
Haiti

Shelvis and Nancy Smith-Mather
Sudan

Sharon Curry
Haiti

Rebecca Jones
Zambia

Evangelical Lutheran Church of America

Tom and Susan MacPherson
Tanzania

Annie Bunio
Tanzania

Peter Harrits
Malaysia

José David Rodríguez and Kathy Baker
Argentina

Kara Propts
Slovakia

The Episcopal Church

Kim Litsey
Malawi

The United Church of Canada

Tiina Cote
Tanzania

The Reformed Church of America

Jeremiah Willems
Japan

Anna Petrie
Niger

Program Staff

Rev. Sonia Hinds,
Chaplain
Alice Schuda,
Facilitator, CCFG
Del Braaksma
(Presbyterian Church USA)

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.

September 24-25, 2011
Toronto, Ontario

Tae Hong Kim and Samuel Lee, Korean Presbyterian Church, Vancouver, BC; Gary and Diane Price, Peter and Paula Case, Riverside United Church, London, ON; Stephen Evans and David Kai, Pickering Village United Church, Whitby, ON; Mervyn and Patricia Russell, United Church of Canada, Oakville, ON; Adam Hanley, Kelvin United Church, Scotland, ON. A variety of learning, travel and global ministry experiences are being planned to Nicaragua, Cuba, Palestine/Israel, Peru, Tanzania, China and North Korea.

Mission Discernment Event

Four participants from the United Church of Canada participated in this 3-day program held at Toronto School of Theology and focused on discernment of their interest in and suitability for global ministry. The candidates were considering ministry placements in Palestine/Israel, Tanzania, and elsewhere given global partner requests.

Why Support The Canadian Churches' Forum for Global Ministries?

Our work weaves together a history of over 90 years of ecumenical intercultural ministry and global engagement.

Founded in 1921 The Canadian Churches Forum for Global Ministries is celebrating 90 years of responding to the changing context of Mission. Today's context is shaped in part by the many Canadians who encounter the world either through travel abroad or through increasingly diverse communities and congregations.

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

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

Who We Are

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

What We Do

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

Discernment

Orientation for Overseas Personnel

Re-entry for Overseas Personnel

Theological Student Debriefing

Orientation to Canada

Mission Trip Leaders Seminar

Workshop Facilitation including Inter-Cultural Development and Anti-Racism Training

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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