

COMMITTEE ON CHURCH DOCTRINE

Interim Report, May 2020

As congregations and presbyteries within The Presbyterian Church in Canada continue to struggle with theologically crucial and urgent issues of today, the Committee on Church Doctrine is thankful for God's grace under which the committee members came together and were able to bring forth a report in the spirit of faith, hope and love. Our first meeting was held in Montreal in September of 2019. Like everyone in The Presbyterian Church in Canada, the members were feeling the weight of the decisions made at 2019 General Assembly. Like the church the committee had to wrestle with the divide. By the second meeting, however, the members were able to come together and work on the issues at hand. The theological differences were still present. The report that is before you is the result of the hard work of the committee that listened to each other and tried its best in discerning God's will in ways that those differences became strengths rather than liabilities. In this gentle spirit of continually searching for the unity in Christ within our diversities, we present this report.

LIVING IN GOD'S MISSION TODAY

Through our report to the 2019 General Assembly the committee presented "Living in God's Mission Today". The Assembly graciously accepted it as a faithful statement on mission and commended it to the wider church. In that report, the committee informed the Assembly that it would undertake the task to present a study guide as a resource to facilitate the learning and use of the document. We are happy to include in the report a study guide that we have prepared for the church to use. It is our intention to continually improve this study guide as we receive suggestions and changes from those who make use of it in congregations, presbyteries and agencies of the church. This study guide is meant as a resource open to continual advancement and a companion to "Living in God's Mission Today".

The study is divided into six sessions. In order to assist those who are using it, we have included the Bible passages and relevant sections of "Living in God's Mission Today" within the study itself.

STUDY 1: WHAT IS MISSION?

Opening Prayer (read responsively in the group)

O God of overflowing love

Teach us about your mission in the world.

O God who sends your people to transform your world

Teach us to join in your mission with love and care.

O God who is the light of the world

Open our hearts and minds to grasp the meaning of your mission.

Amen.

Scripture readings with questions for reflection (from the Good News Bible)

Read the following Bible texts:

John 20:19–23 It was late that Sunday evening and the disciples were gathered together behind locked doors, because they were afraid of the Jewish authorities. Then Jesus came and stood among them. "Peace be with you," he said. After saying this, he showed them his hands and his side. The disciples were filled with joy at seeing the Lord. Jesus said to them again, "Peace be with you. As the Father sent me, so I send you." Then he breathed on them and said, "Receive the Holy Spirit. If you forgive people's sins, they are forgiven; if you do not forgive them, they are not forgiven."

Matthew 28:18–20 Jesus drew near and said to them, "I have been given all authority in heaven and on earth. Go, then, to all peoples everywhere and make them my disciples: baptize them in the name of the Father, the Son and the Holy Spirit and teach them to obey everything I have commanded you. And I will be with you always, to the end of the age."

Acts 1:7–8 Jesus said to them, "The times and occasions are set by my Father's own authority and it is not for you to know when they will be. But when the Holy Spirit comes upon you, you will be filled with power and you will be witnesses for me in Jerusalem, in all of Judea and Samaria and to the ends of the earth."

Acts 15:1–20 Some men came from Judea to Antioch and started teaching the believers, “You cannot be saved unless you are circumcised as the Law of Moses requires.” Paul and Barnabas got into a fierce argument with them about this, so it was decided that Paul and Barnabas and some of the others in Antioch should go to Jerusalem and see the apostles and elders about this matter. They were sent on their way by the church; and as they went through Phoenicia and Samaria, they reported how the Gentiles had turned to God; this news brought great joy to all the believers. When they arrived in Jerusalem, they were welcomed by the church, the apostles and the elders, to whom they told all that God had done through them. But some of the believers who belonged to the party of the Pharisees stood up and said, “The Gentiles must be circumcised and told to obey the Law of Moses.” The apostles and the elders met together to consider this question. After a long debate Peter stood up and said, “My friends, you know that a long time ago God chose me from among you to preach the Good News to the Gentiles, so that they could hear and believe. And God, who knows the thoughts of everyone, showed his approval of the Gentiles by giving the Holy Spirit to them, just as he had to us. He made no difference between us and them; he forgave their sins because they believed. So then, why do you now want to put God to the test by laying a load on the backs of the believers which neither our ancestors nor we ourselves were able to carry? No! We believe and are saved by the grace of the Lord Jesus, just as they are.” The whole group was silent as they heard Barnabas and Paul report all the miracles and wonders that God had performed through them among the Gentiles. When they had finished speaking, James spoke up: “Listen to me, my friends! Simon has just explained how God first showed his care for the Gentiles by taking from among them a people to belong to him. The words of the prophets agree completely with this. As the scripture says, ‘After this I will return, says the Lord and restore the kingdom of David. I will rebuild its ruins and make it strong again. And so, all the rest of the human race will come to me, all the Gentiles whom I have called to be my own. So says the Lord, who made this known long ago.’ “It is my opinion”, James went on, “that we should not trouble the Gentiles who are turning to God. Instead, we should write a letter telling them not to eat any food that is ritually unclean because it has been offered to idols; to keep themselves from sexual immorality; and not to eat any animal that has been strangled, or any blood.”

Questions for Group Discussion:

1. Discuss the different nuances in the first three accounts of what Jesus told his disciples to do.
2. To what extent do you believe these three Bible texts are commands and to what extent are they promises to the disciples and the church?
3. The three Bible texts above are considered classic mission texts, what other texts in the Bible might you also consider to be commissioning mission texts?
4. Discuss and make a list of things that Jesus tells his disciples to do according to these three texts.
5. When the early church had to figure out how to respond in different cultural situations it did so in the way explained in Acts 15. What do you think we can learn from this text about sharing Christian faith in new and challenging cultural situations where some people challenge the Gospel?

Living in God’s Mission Today Sections 1–2

Here are a set of questions that may help the group access the relevant section of the study as they continue to read through each part of the study. You may discuss this briefly or let the group quietly think about these questions as they read the next section.

1. What does the word “mission” mean?
2. If you were asked to explain what Christian mission is, what would you say?
3. Is mission something that is done overseas by missionaries, or something done by a congregation in its local situation, or both?
4. How would you explain what a missionary is?
5. Do you consider yourself to be a kind of missionary?

Now read the relevant section of “Living in God’s Mission Today” to be read in the group study.

1. Introduction

The last time the Committee on Church Doctrine commented on a Theology of Mission was in the Acts and Proceedings of the 117th General Assembly p. 245–47. That particular report, which was adopted by the Assembly was in response to a much larger report brought by the Board of World Mission. Since 1991 our world has undergone many changes and we are finding ourselves in a fresh and challenging context for mission. In the midst of many other creative efforts within The Presbyterian Church in Canada to respond in new ways to our task of mission, the Committee on Church Doctrine offers the following report as a statement

on our Theology of Mission. In preparing this document the Committee on Church Doctrine also listened to our Ecumenical partners and engaged the latest document prepared for the World Council of Churches (WCC) meeting in Busan, Korea. That document is titled “Together Towards Life: Mission and Evangelism in Changing Landscapes” and was written by a widely representative group of churches including Pentecostal and Evangelical Churches who are not members of the WCC. Citations from this document reflect the deep and growing consensus around the whole global church on God’s profound loving mission to creation and our place and role in it as the church.

2. Mission?

2.1 In our time and context in the West today, the word “mission” is used in many different contexts and for a number of different purposes. For example, businesses have mission statements that articulate their organizational philosophy as well as their marketing or sales ambitions. Governments have diplomatic missions in other countries that enable or facilitate relations between the two countries. Individuals will sometimes speak of their personal mission, thereby giving some sense of their particular identity and goals. And, of course, congregations and other church bodies write mission statements in order to define and orient their local activities. Given this variety of uses of the word “mission” in the contemporary context, some theological work is required in order to achieve clarity about what the word should or might mean for the church today. As always in any theological work it is appropriate to begin with a dose of humility, acknowledging that the church has often made mistakes and failed to adequately witness to God’s love in relation to our neighbours. As Presbyterians in Canada we have been confronted with past failures and abuses in our mission to First Nation people. We are now deeply aware, through the process of confession and repentance, that we need to constantly examine ourselves in the light of God’s call.

2.2 On the way to this end of a theology of mission, it will be helpful to provide a brief historical sketch of the ways the church has spoken on and understood “mission”. Through much of the 18th through 20th centuries, the church spoke about mission in terms of activities or programs pursued at some distance from the local congregation – mission was something done in other lands and in cultural contexts that differed from our own. In line with this, “missionaries” were people sent off to serve in these far-away places. Through the course of the 20th century, churches also began to associate this word with more local outreach activities. Thus, diaconal ministers, who taught and worked in new and alternative contexts within Canada, were often referred to as missionaries. Also, local churches started to speak of their activities in social care and justice as mission activities. As a result, when we use these words “mission” and “missionary” or speak of a “mission statement”, we refer to a wide variety of activities by which congregations and other church bodies reach beyond the boundaries of their own life.

2.3 Turning to the specifically linguistic, or etymological aspect of the question, we note that the word mission comes from the Latin word *missio*, which is itself a translation of the Greek word *apostello*. *Apostello* is a word we will recognize for its New Testament provenance and meaning: “to send”. In this sense we recognize that the word Apostle simply means “missionary”. Turning also to the earliest creedal formulations of the church, we can further note that “apostolicity” is one of the marks of the church, as in the Nicene Creed where we read: “we believe in one holy, catholic and apostolic church.” All of which leads us to a preliminary thought, that perhaps the church is most truly the church when it fulfills its missionary or apostolic identity. Or, to put it in simple English: The church is most truly the church – it is true to its apostolic and missionary identity – when it is engaged with the task of being sent. In fact, the best word we can use in English for the mission is “sending” or “to be sent”.

2.4 Therefore, speaking both descriptively and prescriptively, the church is a called and sent people – or a people that has been given a particular task. And faithfulness to this task implies dynamic engagement with the world around us. Since the beginning of the church’s history it has moved, crossed boundaries and extended into different cultural and linguistic contexts with the task of bringing the message of the gospel. It is this dynamic commitment, sacrifice and movement that Christians have associated with “mission”, with “apostolicity” and with the “sent-ness” of the church. This is clearly captured in the aptly titled Acts of the Apostles, which describes the actions of the earliest missionaries – of the ones sent by God into the world with the gospel.

2.5 The whole New Testament is a product of the sent-ness or mission of the church. What we mean by this is that the letters of Paul, other epistles and also the Gospels themselves, were written in response to the church engaging the world with the gospel. Paul, the missionary, wrote his letters in order to respond to the

needs of new and burgeoning congregations outside of Palestine. The four Gospels came into being as ways to communicate the gospel story in different situations where the message of the risen Jesus had set down roots – which is one of the reasons that each gospel-writer tells the story slightly differently. Each made an attempt to express the gospel in ways appropriate to a particular time and context. We can say that in a very basic way the New Testament is a record of the early mission of the church. It provides examples of how the Holy Spirit led the church to respond to new and different situations. Sometimes this is clearly spelled out, as we can read in the story of the first great Synod of the Church in Jerusalem where the church struggled with how to formulate and live its faith in the new and different Roman and Greek cultural contexts (Acts 15).

2.6 The word mission thus reminds us that the task of making the Gospel known in our situation and context is a task that requires the wisdom and guidance of the Holy Spirit. It is the Holy Spirit that inspires and guides us to find new paths that are without obvious precedent.

2.7 During the global missionary expansion of the church in the 18th and 19th centuries new challenges became apparent as missionaries had to discern ways to translate the Bible into different languages and to deal with cultural phenomena not previously encountered. We continue to face similar challenges in our fast-changing world. We have to find new words and even new deeds to show faithfulness to the Gospel message as missionaries encountered new and unknown situations. We draw on the history of what Christians have done in the past (captured in the New Testament and mission history) and also participate in the task of discerning together, under the guidance of the Spirit, how to be faithful in ever new situations. The words “inculturations” and or “contextualisation” of the Gospel came to be used to describe this process. Especially in Africa, Asia and South America, the understanding of mission within the minds of missionaries began evolving in ways that were more aware of these adaptations. Yet, in these centuries, mission was still one directional – from the North (the Western Europe and North America) to the South (Africa, Asia and South America). Mission was thought of as impacting those in the South while the North remained the same as before in its Christian practice.

Today, since the Gospel has spread around the whole planet, we also work with the idea of “inter-culturation” in which we learn how Christians from different cultures and experiences do things differently. Now, as we have become more aware of how things work in our situation, we can be mutually enriched and grow in our depth of insight into the meaning of the gospel. For example, we learn songs from other parts of the world, discover how other Christians have read the same Bible in different ways in their contexts and languages and learn how they see things we miss completely and vice versa. The learning and understanding of mission have become mutual as the Christians of North and South learn from each other.

2.8 During the 20th century, as Christians thought about their task to be sent into the world, they realized that there was a more fundamental truth in which the church’s mission was rooted. Namely, that God was on a mission and that this mission began at the moment of God’s creation of the universe and continues with God’s saving actions in the world. This idea of “The Mission of God” or, in Latin, *Missio Dei*, became a subject of both consensus and much discussion in the Ecumenical and Evangelical movements of the 20th century. Most recently, in the World Council of Churches meeting in Busan, Korea the Council spoke this way of mission:

Mission begins in the heart of the Triune God and the love which binds together the Holy Trinity overflows to all humanity and creation. (WCC Together Towards Life [TTL] – Busan, p. 4)

It is to this idea that we now turn.

Questions for discussion

Share in the group new insights and nuances on the meaning of mission that you have gained from the document and Bible texts so far.

1. To what extent do you think the Presbyterian church and its traditions are a result of Christianity becoming part of and adapting to (inculturating in) the Scottish culture and other cultures that are represented in the group? Can you name some culturally unique forms of Presbyterianism?
2. To what extent do you think your congregation might be experiencing an “inter-culturation” (different cultures of Christianity coming to terms with each other) within the congregation?

3. Do you believe that the change in the culture around you is impacting on your local congregation? How would you assess to what extent it is good, bad or indifferent? How do you come to your conclusion?
4. To what extent do you think the Gospels and the Book of Acts as well as the writings of Paul represents the message of Jesus being explained in terms of a particular cultural context?
5. Consider the statement, “If the New Testament is a record of how the church in its mission explained itself in a particular context, then looking at the process by which the New Testament demonstrates how the church treated culture might be helpful to us when we need to think about Christian faith and our cultures.”
6. Share and discuss the cultural challenges that your congregation and family face in relation to their faith.

A section to record notes on the implications of this particular study

1. What insights I have gained on mission from this study?
2. What practical steps I would like to take as a result of this study?
3. With whom in my family, session or congregation would I like to share some idea and practical steps on mission?

Closing Prayer

O Sending God

Help us to understand what you send us to do.

O Loving God

Help us to see how we might bring your love to others.

O God who comes to us in Jesus Christ

Help us to understand what it means to be sent like Jesus was sent into the world.

Amen.

Further resources for study and reflection

1. It is well worth reading the World Council of Churches Mission Statement, “Together Towards Life” (2013) that is cited in different parts of “Living in God’s Mission Today”. You can find it oikoumene.org/en/resources/publications/TogethertowardsLife_SAMPLE.pdf
2. If you are interested in the previous reports on theology of mission in The Presbyterian Church in Canada read a proposed document in the 1990 General Assembly A&P, p. 557–60 and the adopted report in the 1991 General Assembly A&P, p. 245–47. Both documents are available from presbyterian.ca/acts-and-proceedings. It is interesting that the report in 1990 already emphasized our responsibility to care for creation even though climate change was not yet strongly acknowledged.

STUDY 2: GOD’S MISSION

Opening Prayer (responsively)

God of the Universe

You are filled with so much love that you created all things.

O God of life

Out of nothing you brought forth life, love, beautiful relationships and all things that flourish.

O God of grace

When we rebelled and damaged your creatures and creation you came to us in Jesus.

You gave yourself and set us free.

You made us whole.

Now go with us

As we share your grace and love with others.

Amen.

Scripture readings with questions for reflection (from the Good News Bible)

Genesis 1:1–4 In the beginning, when God created the universe, the earth was formless and desolate. The raging ocean that covered everything was engulfed in total darkness and the Spirit of God was moving over the water. Then God commanded, “Let there be light” – and light appeared. God was pleased with what he saw.

Genesis 1:26–31 Then God said, “And now we will make human beings; they will be like us and resemble us. They will have power over the fish, the birds and all animals, domestic and wild, large and small.” So God created human beings, making them to be like himself. He created them male and female, blessed them and said, “Have many children, so that your descendants will live all over the earth and bring it under their control. I am putting you in charge of the fish, the birds and all the wild animals. I have provided all kinds of grain and all kinds of fruit for you to eat; but for all the wild animals and for all the birds I have provided grass and leafy plants for food” – and it was done. God looked at everything he had made and he was very pleased.

John 1:14 The Word became a human being and, full of grace and truth, lived among us. We saw his glory, the glory which he received as the Father’s only Son.

John 17:6–18 (Jesus’ Prayer for his People) “I have made you known to those you gave me out of the world. They belonged to you and you gave them to me. They have obeyed your word and now they know that everything you gave me comes from you. I gave them the message that you gave me and they received it; they know that it is true that I came from you and they believe that you sent me. I pray for them. I do not pray for the world but for those you gave me, for they belong to you. All I have is yours and all you have is mine; and my glory is shown through them. And now I am coming to you; I am no longer in the world but they are in the world. Holy Father! Keep them safe by the power of your name, the name you gave me, so that they may be one just as you and I are one. While I was with them, I kept them safe by the power of your name, the name you gave me. I protected them and not one of them was lost, except the man who was bound to be lost – so that the scripture might come true. And now I am coming to you and I say these things in the world so that they might have my joy in their hearts in all its fullness. I gave them your message and the world hated them, because they do not belong to the world, just as I do not belong to the world. I do not ask you to take them out of the world but I do ask you to keep them safe from the Evil One. Just as I do not belong to the world, they do not belong to the world. Dedicate them to yourself by means of the truth; your word is truth. I sent them into the world, just as you sent me into the world.”

1 Corinthians 15:28 But when all things have been placed under Christ’s rule, then he himself, the Son, will place himself under God, who placed all things under him; and God will rule completely over all.

Questions for Reflection

The texts above are associated with the idea that mission in the Christian understanding starts in the nature of God. We believe that God is complete in God-self. God does not need creation or human beings, yet God chooses to create the universe with people and to enjoy and love creation and humankind.

1. Discuss the two texts from Genesis 1 in your group. What do these texts say about God and God’s relationship with creation?
2. What do these texts from Genesis say about human beings, our relationship to God, to one another and our responsibility for God’s creation?
3. Now look at the two texts from the Gospel of John. What is the role of Jesus (the Word) in God’s love for creation?
4. What does Jesus’ prayer in John 17 tell us about our mission (see specifically the last sentence)?
5. Genesis tells us the story of the beginning of God’s mission in creating the universe, 1 Corinthians 15:28 tells us something about where all creation is heading in the end. Discuss in your group how you understand 1 Corinthians 15:28 and its claims in relation to people and all creation.

(A note for those interested in theological terms. In traditional Christian theology we often talk about the “immanent Trinity”. “Immanent” means “that which is within” and indicates what God is like within God-self. We also speak of the “economic Trinity”. The “economic” refers to what God does beyond God-self. God’s “economic” actions include creating the universe (Genesis 1–2), enjoying and loving it and ultimately coming to be part of it in Jesus Christ to save it (John 1). This “economic” action of God is where mission begins. Because God is God and we are creatures, we cannot really know what God is like inside God-self. However, because Jesus came to earth and shared our creaturely existence, he shows us the beauty of what God is like in human terms.

Living in God's Mission Today Section 3

Consider the following as you prepare to read the next section of the mission document.

The Bible study above will help explain some of what you will read in the next section of the “Living God's Mission Today” document. As your group reads through the next extract from the mission document, think about the Bible study and how these biblical insights are reflected in the description in the document.

Now read the following extract from “Living in God's Mission Today”.

3. The Great Mission of God

3.1 In 1932 the Reformed Theologian Karl Barth gave a lecture to the Brandenburg Missionary conference in Berlin. German Churches, particularly in the Rhine Valley, developed dynamic and very effective cross-cultural missionary efforts around the world. Barth was not always sympathetic to these movements since his experience of the rise of National Socialism in Germany created a concern that cultural needs, selfishness and arrogance could undermine the challenges and demands of the gospel. He felt that many in the mission movement were not critical enough of these developments in their own context. At that point, of course, Europe had gone through World War I in which people and nations who called themselves Christians killed each other in brutal ways. Many Christians realized there was something wrong with the basic assumption that European missionaries would travel to other places with the idea that their way and message were superior – particularly when their own behaviour and house were not in order.

3.2 Moreover, Barth was concerned that mission simply meant a focus on “saving souls” without looking at the gospel's demand for justice and love, thus creating a watered-down gospel. Dietrich Bonhoeffer would later call this “cheap grace”. In his lecture Barth challenged mission leaders not to be arrogant in presuming they were good people bringing the message to bad people but rather to recognize that they too were sinners in need of ongoing repentance and of God's grace. He also, by way of this argument, said that only God could be the true missionary. He was emphasizing that all our efforts as Christians are only possible and effective in as much as we recognize that all those actions arise out of God's first “mission” (grace) to us.

3.3 This idea of God's mission laid dormant for some time, until one of Barth's friends, a mission leader named Karl Hartenstein, picked it up and insisted that we think seriously about the mission of God before and as we speak of any kind of mission for the church. This idea became an important point of discussion in 1952 at the International Missionary Council in Willingen, Germany. This idea of the Mission of God as the primary source and inspiration of the mission of congregations and churches has become one of the most important developments in our understanding of mission. Today, as we in The Presbyterian Church in Canada think about God's great mission, there are several things of which we should take note.

3.4 First, we believe in God who is beyond our imagining, the very God who is sufficient in God-self – Father, Son and Spirit dwelling in mutuality and love. Yet, this wonderful God chooses to embrace humans and creation within God's love and delight. Therefore, we understand God as the One who chooses to pour this love and delight into a creation that is itself intended to become a friend and joy to God. It is as if God is so full of love that this love overflows into this thing we know as creation. The whole universe and all that we can imagine are part of the overflowing loving action of God. One of the themes of the three major creation stories in the Bible is that God declares the goodness of creation and takes delight in the creation. On the very first Sabbath, we learn in Genesis 2, God blesses and hallows time (the seventh day), which suggests the blessing and making holy of the whole creation. There is, here, a kind of cherishing and setting apart of creation on God's part. Then also from Proverbs 8, another creation account alongside those in Genesis 1 and 2, we learn more explicitly that God delights in creation and in humankind. In this divine altruism, in God's act of pouring out love in the creation, we witness the first and primary action of mission.

3.5 As the story of creation unfolds, humankind is given a mission or a task. This task includes the command to thrive and to practice creation care. In fact, the “dominion” task described in Genesis 1:27 is qualified by the serve and protect, or tend and care, task described in Genesis 2:15. Out of the overflowing love of God, creation comes into being, including human creatures. We – the human creatures – now have a love task of our own, to delight God and to do so by delighting in one another and caring for God's creation. We can describe this mutual mission of God and humankind as the first and primary mission of all things. We learn in Genesis 1:27 that humankind, man and woman together as a community of love, are also created to reflect this loving and creating quality of God. We can think of this relationship as an expression of God's

intention for wholesome, caring, respecting and mutually delighting human relationships. This is described as the image of God that we carry. To live as those who delight God and to tend and care for creation is our basic missional task. This is the task that we are sent into the world to do. This is how we live as ones who carry the image of God. Such conclusions as the above are also echoed in the recent World Council of Churches statement on Mission and Evangelism in the following way:

God did not send the Son for the salvation of humanity alone or give us a partial salvation. Rather the gospel is the good news for every part of creation and every aspect of our life and society. It is therefore vital to recognize God's mission in a cosmic sense and to affirm all life, the whole *oikoumene*, as being interconnected in God's web of life. As threats to the future of our planet are evident, what are their implications for our participation in God's mission? (WCC M&E Document – Busan, p. 5)

3.6 Our God, in this way, is a missionary God (Living Faith 9.1.1). We in turn are a missionary people. As we learn in the narrative of Genesis, however, while God's overflowing love knows no bounds, humankind fails in its mission by striving to transcend our limitations and become like God. We call this sin. Disobedience is defined by the arrogant and sinful human attempt to cross the limitation God has set for us. It is important to understand this disobedience against the backdrop of God's willingness to limit God-self in creating the universe. Before creation, God is complete in the mutual indwelling of Father, Son and Spirit, with no obligations to care or relate outside of this loving inter-subjectivity. Yet with creation God gains a kind of partner and a partnership that places a voluntary self-giving limitation on God. God's request for us to recognize our limitation thus reflects the self-limitation God placed on God-self. In the human failure to faithfully live out its first mission to delight God and to care for creation, God's own mission continues with God's grace extending and reaching towards all of us and the whole of creation in God's acts of redemption. The Old Testament scholar and theologian Walter Brueggemann neatly summarizes one of the key messages of the Book of Genesis thus:

[W]hen the facts warrant death, God demands life for his creatures.

This divine insistence on life represents a second aspect of God's mission to and for creation that must be recognized. God insists on the redemption of creation and promises that despite the sinful rebellion, murder and self-centeredness of humankind, God shall yet redeem creation.

3.7 This redemptive impulse of God, born out of God's love for creation, is demonstrated over and over again in the Old Testament. The echo of this redemptive impulse is revealed in God's staggering promise to Abraham that in him all families or nations of the earth will be blessed (Genesis 12:3). God's redemptive care is captured in the giving of the law and the message of the prophets that calls for a transformation of the world from one of violence and exploitation to justice and love. For us as Christians this redemptive promise becomes decisive as we see God taking on human form in Jesus Christ. This sin-shattering act of God in Jesus Christ fulfills and affirms the deepest movement towards redemptive justice and love represented in the ancient biblical texts of the Hebrew people. This journey of God – a movement from beyond creation to becoming part of creation in Jesus Christ – is the decisive act and moment of God's great mission for the redemption of creation. In this act the self-limitation of God takes on a scope that impacts every single thing in creation. In Jesus, God does not just engage in a mission to us – the Word became flesh and dwelt among us – but God takes on our image to demonstrate what it means to be carriers of the image of God. By doing this God shows us in Jesus Christ, through his humility, life, death and resurrection, what it is to be a creature that delights God and cares for God's creation.

3.8 God in Jesus Christ is the great redeeming missionary. Based on the early Christian reflection on this redemptive mission, as given to us in the New Testament, we learn that this redemption is for the salvation of our lives but also for the bringing together or reconciliation of all things. In Colossians 1:20 the author quotes an early Christian hymn which tells us that Christ did not only come to reconcile people – though that is certainly the central truth of the gospel – but that God came to reconcile or bring all things in creation together. This wide idea of God's mission of redemption is also reflected in John 3:16 when we are told that God so loved the world (cosmos) that God gave God's only son; also, in 1 Corinthians 15:28 we learn that God will become all in all. The ultimate end of God's mission is this bringing together of all things in a mutually delighting reconciled relationship with God. This is the good news that we bring!

Questions for discussion

The well-known Presbyterian missionary, Lesslie Newbigin, argued that we should use different language for God's mission and ours. He said that God's mission (creation and coming to earth in Jesus Christ) should be called "Mission" singular and our work, sent into the world like Christ to bring healing and redemption, should be called "missions." He felt that this distinction is important to keep us humble, acknowledging that our work simply joins God's amazing love for creation.

1. Discuss in your group why it might be important to understand that there is a difference between God's creative, loving, redeeming acts of "Mission" and the things Christ sends us into our world to do.
2. Discuss in the group, Karl Barth's argument that, even when we seek to do God's work in our congregations and communities, we should never forget that we are simply forgiven sinners rather than superior to others. Do you agree? What are the implications for your own actions as individuals and a congregation?
3. In 1932, Hitler was becoming very popular in Germany. Karl Barth became political in that same lecture referred to in the document. He criticized Hitler and his activities harshly and was vilified by many Christian leaders at the time for doing so. Under what circumstances do you believe we as Christians should speak up and take a stand politically? Are there any examples where you feel a Christian voice should speak up in your own political situation? Would this have anything to do with Jesus' words in John's Gospel, "I gave them your message and the world hated them, because they do not belong to the world"?
4. Discuss in your group what might "the world" mean in John's Gospel. How would one distinguish between "the world" in John's Gospel and the creation that delighted God as described in Genesis? Does 1 Cor 15:28 cast any light on the difference between God's good creation and "the world of sin"?

Notes on my insights from this study

1. What insights I have gained on mission from this study?
2. What practical steps I would like to take as a result of this study?
3. With whom in my family, Session, or congregation would I like to share some idea and practical steps on mission?

Closing Prayer

Gracious God,

Thank you for your Mission to create the universe.

Thank you for your love that created all creatures.

Thank you for making us and not leaving us to be alone.

Thank you for coming to us in Jesus Christ.

Thank you for embracing us and setting us free.

Thank you for sending us into your creation.

Help us in our smaller missions to be healers and grace-givers.

Amen.

Further resources for study and reflection

1. If you want to learn more about the influence of Karl Barth on The Presbyterian Church in Canada read Prof. John Vissers' book, *The Neo-Orthodox Theology of W.W. Bryden*, Cambridge: James Clarke and Company, 2011. You can find it by searching for it at books.google.ca.
2. If you want to read more by Lesslie Newbigin you can read his book *Foolishness to the Greeks*, you can find it by searching for it at books.google.ca.

You will notice that Lesslie Newbigin has the title "bishop" although he remained a life-long Presbyterian, he was made a bishop in the Church of South India when he was a missionary in India.
3. If you want to read more about mission theology you might enjoy David Bosch (also a Reformed Theologian). His book, *Witness to the World* can be found by searching for it at books.google.ca.
4. If you want to read a book about a vision for missional congregations and life in The Presbyterian Church in Canada you can read Prof. Charles Fensham's book, *To the Nations for the Earth* which you can order at amazon.ca/Nations-Earth-Missional-Spirituality/dp/1926798090 also see an interview on the book done by the Presbyterian Record at youtube.com/watch?v=SjVV1iPTwEE

STUDY 3: OUR TASK IN MISSION

Opening Prayer (responsively)

O God, you delight in your creation and dwell in the praise of your people.

We praise you for your love and grace.

O God, you gave us the task to cultivate and guard your creation.

Help us to do this in all our actions.

O God, your gracious wish for us is to flourish within the limits set for us.

Help us by your love to do justice, to love mercy and to walk humbly with you.

Amen.

Scripture readings with questions for reflection (from the Good News Bible)

The Original Mission of Humankind

Genesis 2:15–17 Then the LORD God placed the man in the Garden of Eden to cultivate it and guard it. He told him, “You may eat the fruit of any tree in the garden, except the tree that gives knowledge of what is good and what is bad. You must not eat the fruit of that tree; if you do, you will die the same day.”

The Mission of Jesus

Luke 4:16–21 Then Jesus went to Nazareth, where he had been brought up, and on the Sabbath, he went as usual to the synagogue. He stood up to read the Scriptures and was handed the book of the prophet Isaiah. He unrolled the scroll and found the place where it is written, “The Spirit of the Lord is upon me, because he has chosen me to bring good news to the poor. He has sent me to proclaim liberty to the captives and recovery of sight to the blind, to set free the oppressed and announce that the time has come when the Lord will save his people.” Jesus rolled up the scroll, gave it back to the attendant and sat down. All the people in the synagogue had their eyes fixed on him, as he said to them, “This passage of scripture has come true today, as you heard it being read.”

Jesus Fulfills His Mission

Matthew 27:45–46 At noon the whole country was covered with darkness, which lasted for three hours. At about three o'clock Jesus cried out with a loud shout, “Eli, Eli, lema sabachthani?” which means, “My God, my God, why did you abandon me?”

The Expanded Mission of Humankind

Acts 1:8 “But when the Holy Spirit comes upon you, you will be filled with power and you will be witnesses for me in Jerusalem, in all of Judea and Samaria and to the ends of the earth.”

The Final Judgment on the Mission of Humankind

Matthew 25:31–36 “When the Son of Man comes as King and all the angels with him, he will sit on his royal throne and the people of all the nations will be gathered before him. Then he will divide them into two groups, just as a shepherd separates the sheep from the goats. He will put the righteous people at his right and the others at his left. Then the King will say to the people on his right, ‘Come, you that are blessed by my Father! Come and possess the kingdom which has been prepared for you ever since the creation of the world. I was hungry and you fed me, thirsty and you gave me a drink; I was a stranger and you received me in your homes, naked and you clothed me; I was sick and you took care of me, in prison and you visited me.’ The righteous will then answer him, ‘When, Lord, did we ever see you hungry and feed you, or thirsty and give you a drink? When did we ever see you a stranger and welcome you in our homes, or naked and clothe you? When did we ever see you sick or in prison and visit you?’ The King will reply, ‘I tell you, whenever you did this for one of the least important of these followers of mine, you did it for me!’”

Questions for Group Discussion

1. In the reading from “Living in God’s Mission Today” below you will learn that Genesis 2:15 uses two Hebrew words translated in the above text with to “cultivate” and to “guard” the garden (which we can take as creation around us) that God gave humankind. Other translations use the phrase “to tend and to keep” and still others “to serve and to protect.” In these words, the beautiful poem in Genesis 2 describes what God intended for us as our task as human beings. As you read the texts above from Genesis, Luke, Acts and

Matthew, discuss what you think the relationship might be between the original mission given in Genesis 2:15 and the tasks described by Jesus and the Book of Acts?

2. In the light of your discussion above, how does Jesus' description of the final judgment in Matthew 25 relate to the tasks of mission?
3. The Reformed theologian Jürgen Moltmann has argued convincingly that when Jesus is crying out that he experienced being forsaken by God (Matthew 27:46), it provides one of the best descriptions of hell. Hell is to be completely forsaken by the life and love represented by the presence of God. In this moment Jesus – who is God – is torn away from God. God breaks God-self to save us. This agony is what is represented in the Apostle's Creed when we confess that "he descended to the dead." Jesus enters physical and spiritual death and thus hell on our behalf so that we do not need to do so. How may this dimension of the Christian gospel, that Jesus sets us free from God-forsakenness, connect with our mission as human beings?
4. In the text from Genesis 2, God forbids humans to eat from the tree of the knowledge of what is good and bad. God thus gives great freedom to care for, tend and enjoy one another and all creation. God also sets limits. As God is infinite and unlimited, do you think that in making the universe and taking responsibility for it, God set some limits for God-self?

Living in God's Mission Today Sections 4-5

Here are some thoughts to prepare you further for reading the next section of "Living in God's Mission Today".

1. As this week's study is focusing specifically on our task in mission and as we have already studied several Bible texts about this, review in your mind what you have learned so far as you read the next section of the document.
2. Think about ideas such as justice, salvation, heaven and hell and how these might be related to our task in mission.

Now read the next section of "Living in God's Mission Today" in your group study.

4. The First Human Mission

4.1 Now that we have explored the two great movements of God's mission – God's act of creation plus God's redemptive love towards creation in Jesus Christ – we can take a further step to think about our mission as human beings.

4.2 It is clear that the first mission given to humankind, as expressed in the stories of Genesis 1 and 2, still stands. We are called and equipped and sent by God to be God's delight in our care towards one another and for creation. In Genesis 2:15 this task is described with two words often translated as "to tend and to care" for the garden. Alternative translations have also emphasized the ideas of to serve and to protect. We can take "the garden" here as representing the good created order God has made. God made this to delight and rest in it (Genesis 2:3). We see also in this first mission that humans are created to be in community. It is not good that we are alone. We are not created to be solitary individualists striking out on our own. We are created to be together, with others. The first hint of this comes in Genesis 1:27, which has a double character. First it tells us that God created humankind in God's image, then it qualifies this by saying "man and woman God created them." The language moves from singular to plural. In the same spirit Genesis 2 tells us that while the first human delights in the other creatures, they do not provide sufficient companionship to the human. Companionship occurs when a community of two is created in sameness, "bone of my bone, flesh of my flesh," as well as difference. This insight shows how fundamentally important it is for humans to live in community with fellow human beings who are both the same and different. In this text the main theme is the creation of human community that reflects the loving companionship of God. In the first instance this community is described in terms of the love and wonder between the created human beings – a love and wonder that also may come to expression in the great variety of human relationships before God. To be together in a missional task of delighting God by serving and protecting God's beloved creation, while we fellowship with God in love, is our first call as human beings. Perhaps that is what the Westminster Shorter Catechism means with its famous claim that our chief end is to glorify God and to enjoy God forever?

4.3 It is important for us as Christians to remember that in our communities and in all our actions, budget decisions and relationships we are called to be such serving and protecting and delighting creatures before God. We are of the earth and of creation. In fact, the name Adam is a play on the Hebrew word *adama* which

means mud or earth. We are of the earth, for the earth, delighting in and with God. This is our primary mission as humankind. The bringing together or reconciling of all things sung in the hymn of Colossians 1, includes this human mission. Not just Christians but every human creature has this call. Part of redemption is to return to this call and to re-engage our primary mission. It is encouraging to see how these profound theological insights in mission are reflected in the latest ecumenical deliberations within the World Council of Churches in its statement:

The mission of God's Spirit encompasses us all in an ever-giving act of grace. We are therefore called to move beyond a narrowly human-centred approach and to embrace forms of mission which express our reconciled relationship with all created life. We hear the cry of the earth as we listen to the cries of the poor and we know that from its beginning the earth has cried out to God over humanity's injustice (Genesis 4:10). (WCC TTL Document – Busan, p. 9)

4.4 As we are in loving communion with God and one another, delighting God through our worship and through our actions to serve and protect creation, we return to our first redeeming mission on the earth. In profound hope we look forward to the time that God will be all in all!

5. The Human Mission of Redemption

5.1 We have mentioned that God has moved toward the creation in a second great missional movement, in Jesus Christ. We call the story of this mind-challenging, self-giving act “The gospel” or simply “The Good News”. To accept that the Divine Being, which made all things, is like this – so immensely loving and radically humble as to take human form and even submit to death at human hands – is truly shocking. It is worth noting, here, that there is a great contrast between the brash consumerism of the Christmas season and the profound message of the story of God coming in human form in Advent. This contrast is even more painful when we realize that Christmas consumerism in many cases represents the destruction and exploitation of creation, the very opposite of our first mission as human beings.

5.2 Nothing we can do compares to this supreme act of self-giving mission that God implements in Jesus Christ. In the event of the cross and the resurrection Christ reconciles humankind to God. Through the resurrection, God's loving grace flows to all of humankind. This gift has to be embraced, accepted and lived out by turning back to God – and we bear witness to the good news in our own embrace and acceptance of this loving grace. In thinking about the act of witness we also acknowledge the real possibility that God's grace may be rejected due to human sinfulness. Indeed, in this possibility of sinful resistance there is a kind of warning – a warning we ourselves must heed and which we share with others, that there is separation from God. This separation is represented by the words *sheol*, *gehenna*, or *hell* in the Bible. These words are metaphors for darkness, suffering and alienation. Perhaps the most powerful idea of hell in the Bible is represented in the God-forsakenness of Jesus himself (Matthew 27:46 and Mark 15:34). Jesus himself experiences this alienation from God with us and for us, that we might share in life with God.

Whatever mission we engage in can only be a tiny particle in relation to the great reality of God coming to us in Jesus Christ to shatter the power of sin and hell. Yet, even in this great act of redemption God seeks to delight in us once again as human creatures by inviting us into the task of reconciling all things. In John's Gospel Jesus is recorded as giving the following, surprising mission charge to the disciples: “As the Father sent me so I send you.” (John 20:21). Now it is true that in this scriptural passage two different Greek words for “sent” are used – Jesus is described with *apostello* (a strong word) while the sending of the disciples is described using *pempo* (a weaker word). Yet we should not make too much of this difference since in John 17:18 Jesus uses the same verb (*apostello*) for his own sending as well as that of the disciples. From this we can extrapolate that we as followers of Jesus have a part in God's redemptive mission to all people and creation. It may be a humble part as creatures of the earth but it is a part in which God delights. In Matthew 28:19 the Gospel writer reminds us that Jesus sends us to make disciples of all peoples.

Calling people to turn to God's reign in Christ (repentance), to embrace his reconciling work (faith) and to follow him as disciples is therefore central to our mission within the great loving mission of God. The redemption of the world, the healing of creation and the bringing of justice to all depends on people who urgently love God and work for God's reign.

5.3 How then do we participate in this second redemptive mission of God? To uncover this, we could and should focus on some of the key texts of commissioning in the Gospels, including the texts above from the

Gospel of John. However, it is also appropriate to begin by trying to discern the larger picture of the gospel. Discerning this larger context and logic entails our exploration, as far as is humanly possible, of God's great intention for creation. When we think of our mission, we need to return without fail to God's loving mission as our guide. In asking what creation is for and about, we begin to discern what our place and task is within this creation. We have already seen that our first mission is to delight God in a fellowship of love as we thrive in serving and protecting creation. We have concluded that this is an important aspect of glorifying and enjoying God. However, what the shorter Westminster Catechism does not say is that God delights in us first – thus we are speaking here of mutual delight. As painful and as brutal as our present reality may be – given our state of rebellion against God (sin) – God seeks life for us and desires that humans and everything in creation, should move toward loving, reconciled fellowship with God and one another. This is truly Good News!

5.4 The early Christians concluded that this reconciliation was accomplished and made possible through the death of Christ (often expressed in the phrase “through his blood”) and his resurrection. Something powerful, cosmic and universal happened in the death and resurrection of Jesus (Living Faith 3.4.3). Somehow in these events in time, God entered into the damaged creation itself so that everything that is without God may be brought back into fellowship with God (salvation). This event in time determines the ultimate outcome of all things. Yet this event in time is also one that unfolds temporally – we are welcomed into that unfolding process and to have a place within it. In the most basic sense, we participate in this reconciliation through the gift of faith, by which we re-enter our original mission to be God's delight. We bear witness to and participate in, God's great redemptive mission in Jesus Christ – we become missionaries, or missional – through our mutual delight with God and creation and by inviting others to join with us in it. By the Holy Spirit we become who we were intended to be and do the things we were created to do – thereby also becoming witnesses in the wider world.

5.5 In the Book of Acts 1:8 we learn that we are to be the witnesses of Christ locally and to the utter ends of the earth. That book tries to show how early Christians engaged in this mission and made surprising, adaptive changes as they reached beyond their situations and cultures – according to their faith in the risen Jesus and for the greater mission of God. The Gospel of Matthew in turn tells us that our task is not just to be and to witness but also to take those drawn to fellowship with God and help them live back into their original mission. It uses the phrases “make disciples of all nations” and “teaching them to obey all”, which are reminiscent of God's promise to Abraham that in him all nations will be blessed. Our task in this redemptive mission is therefore to participate in the blessing of other human beings.

As we find our life and joy and hope in Christ, we are to invite others into this reality by sharing the story of Jesus and by creatively establishing places and moments where the new life of Christ comes to expression.

Questions for discussion

1. In section 4.3 above, the document notes that we human beings are described by the Hebrew word for mud or earth (*adama*). In fact, the word used in the Good News Bible version of the text that uses the word “man” is not quite right because it gives the idea of gender where the original does not say that. “Earthy-human” would be a more accurate translation! Given that we are “of the earth,” according to this ancient poem in Genesis 2, what would your group consider to be the implication of this “earthly” status for our mission as human beings? What does it mean for our use of the earth and our industries such as mining and technology?
2. In 5.4 the document claims, “We bear witness to and participate in God's great redemptive mission in Jesus Christ – we become missionaries, or missional – through our mutual delight with God and creation and by inviting others to join with us in it.” Share with each other what that might look like in your personal lives and in your lives as a congregation? How can “mutual delight” inspire “inviting others to join”? How much “mutual delighting” is happening in your lives?
3. People are often afraid of the idea of “evangelism” because they think of high-pressure tactics to convince others to become Christians. However, evangelism, which will be part of the next study, is simply sharing out of the mutual delight in our own experience. The change that occurs in someone else's faith is outside our control, what we do have is the joy of our lives and the ability to share that. How can this insight be shared within your own congregation? How might understanding evangelism as sharing human and godly mutual delight inspire you as an evangelist-missionary?

4. Returning to the final measure of our mission explained by Jesus in Matthew 25, to what extent does the mission of your congregation focus on “those in prison” (and people generally bound by addictions, a lack of hope and faith and other troubles in life), clothing the naked and feeding the hungry (addressing poverty, hunger and deprivation)?
5. In the light of all you have learned so far in the studies, discuss what steps can be taken to respond to this statement in the document above, “Calling people to turn to God’s reign in Christ (repentance), to embrace his reconciling work (faith) and to follow him as disciples is therefore central to our mission within the great loving mission of God. The redemption of the world, the healing of creation and the bringing of justice to all depends on people who urgently love God and work for God’s reign.”

Notes on the implications of this particular study

1. What insights I have gained on mission from this study?
2. What practical steps I would like to take as a result of this study?
3. With whom in my family, session, or congregation would I like to share some idea and practical steps on mission?

Closing Prayer

Lord Jesus, you gave your life for the world.

We worship and thank you.

Your Spirit comforts and defends us.

We trust in your presence with us.

Your people inspire and delight us.

Fill us with love and forgiveness for one another that we might witness to your presence.

Amen.

Further resources for study and reflection

1. You can read more about flourishing Christian life in a book by Miroslav Volf and Matthew Croasmun, *For the Life of the World* which you can find by searching for it at books.google.ca.
2. You can read more about Jürgen Moltmann’s take on the death of Christ in his book, *The Crucified God* available by searching for it at books.google.ca.
3. If you wish to read more detailed commentaries on Genesis 1–2 you can consult Terence Fretheim’s *God and World in the Old Testament* which you can find by searching for it at books.google.ca.
4. You can also look at Walter Brueggemann’s *Interpretation: A Bible Commentary for Teaching and Preaching. Genesis* that you can find by searching for it at books.google.ca.

STUDY 4: THE SCOPE OF OUR MISSION

Opening Prayer (responsively)

O God who made your creation good

Teach us to live as good creatures who flourish according to your wish.

Open our hearts to enable us to love the unlovely.

Help us to reconcile with those who hurt us.

Teach us to forgive as we were forgiven.

Let your kingdom come.

Amen.

Scripture readings with questions for reflection (from the Good News Bible)

The End of All Things (Eschatology)

1 Corinthians 15:17–28 And if Christ has not been raised, then your faith is a delusion and you are still lost in your sins. It would also mean that the believers in Christ who have died are lost. If our hope in Christ is good for this life only and no more, then we deserve more pity than anyone else in all the world. But the truth is that Christ has been raised from death, as the guarantee that those who sleep in death will also be raised.

For just as death came by means of a man, in the same way the rising from death comes by means of a man. For just as all people die because of their union with Adam, in the same way all will be raised to life because of their union with Christ. But each one will be raised in proper order: Christ, first of all; then, at the time of his coming, those who belong to him. Then the end will come; Christ will overcome all spiritual rulers, authorities and powers and will hand over the Kingdom to God the Father. For Christ must rule until God defeats all enemies and puts them under his feet. The last enemy to be defeated will be death. For the scripture says, “God put all things under his feet.” It is clear, of course, that the words “all things” do not include God himself, who puts all things under Christ. But when all things have been placed under Christ’s rule, then he himself, the Son, will place himself under God, who placed all things under him; and God will rule completely over all.

Revelation 21:1–7 Then I saw a new heaven and a new earth. The first heaven and the first earth disappeared and the sea vanished. And I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared and ready, like a bride dressed to meet her husband. I heard a loud voice speaking from the throne: “Now God’s home is with people! He will live with them and they shall be his people. God himself will be with them and he will be their God. He will wipe away all tears from their eyes. There will be no more death, no more grief or crying or pain. The old things have disappeared.” Then the one who sits on the throne said, “And now I make all things new!” He also said to me, “Write this, because these words are true and can be trusted.” And he said, “It is done! I am the first and the last, the beginning and the end. To anyone who is thirsty I will give the right to drink from the spring of the water of life without paying for it. Those who win the victory will receive this from me: I will be their God and they will be my children.”

Living as Witnesses

James 2:1–7 My friends, as believers in our Lord Jesus Christ, the Lord of glory, you must never treat people in different ways according to their outward appearance. Suppose a rich man wearing a gold ring and fine clothes comes to your meeting and a poor man in ragged clothes also comes. If you show more respect to the well-dressed man and say to him, “Have this best seat here” but say to the poor man, “Stand over there, or sit here on the floor by my feet,” then you are guilty of creating distinctions among yourselves and of making judgments based on evil motives. Listen, my dear friends! God chose the poor people of this world to be rich in faith and to possess the kingdom which he promised to those who love him. But you dishonor the poor! Who are the ones who oppress you and drag you before the judges? The rich! They are the ones who speak evil of that good name which has been given to you.

Galatians 6:1–2 My friends, if someone is caught in any kind of wrongdoing, those of you who are spiritual should set him right; but you must do it in a gentle way. And keep an eye on yourselves, so that you will not be tempted, too. Help carry one another’s burdens and in this way, you will obey the law of Christ.

2 Corinthians 5:16–19 No longer, then, do we judge anyone by human standards. Even if at one time we judged Christ according to human standards, we no longer do so. Anyone who is joined to Christ is a new being; the old is gone, the new has come. All this is done by God, who through Christ changed us from enemies into his friends and gave us the task of making others his friends also. Our message is that God was making all human beings his friends through Christ. God did not keep an account of their sins and he has given us the message which tells how he makes them his friends.

Questions for Group Discussion

1. In theological language we use the word “eschatology” to describe the good end or outcome towards which all of God’s creation is on a journey. The readings from 1 Corinthians 15 and Revelation 21 describe two pictures of the “end” that God intends. The description in Revelation is a picture-like metaphor of the ideal towards which God is taking us. Discuss how you understand these two texts? Besides being saved from the consequences of our selfish sin, what outcome does God intend for all of us?
2. As we live towards the end that God intends, we are instructed to live in a certain way in our relationships in the world. Discuss what James, Galatians and 2 Corinthians 5 teach us about how we should behave together and what this means practically in our congregations and lives.
3. In their book *For the Life of the World* (suggested for further reading in the previous study) Volf and Croasmun argue that, in response to God’s gift of salvation, our task is to live out the good flourishing life God wishes for all of God’s creatures. They say that this involves “life lived well (or right)”, “life going

well”, and “life feeling as it should”. Discuss what we can learn from the scripture texts about “Life lived well or right”.

Living in God’s Mission Today Sections 6–8

A set of questions that may help the group access the relevant section of the study as they continue to read through each part of the study.

Today’s section of “Living in God’s Mission Today” discusses God’s ultimate intended end or outcome for all things and what that means for us as Christians in the present. Think about the Scripture readings you have just discussed as you read the document and see if you can spot how the document makes use of these scriptures.

Now read the next section of “Living in God’s Mission Today” in your group study.

6. Missioning Towards the End of all Things

6.1 When we live our mission, delight God and live in loving fellowship with God and one another, we are on a journey towards a hopeful future. When this section-heading speaks of the “end” of all things, it is not thinking of end as the death or ultimate ceasing of all things – rather, “the end” refers to an ultimate purpose or goal. When Jesus commissions the disciples and sends them out, promise and hope are at the heart of the task. We are only going into the “world” and into creation because we are filled with hope and vision for a new and better future. The Bible is full of promise. From the earliest stories in Genesis, through the giving of the Law and the Prophets, to the story of Jesus himself, we are promised a new future. This promise echoes through the history of creation. God will do a new thing. This new thing is not just bringing back the ideal garden of the past but a new and transformed reality where all things live with God in reconciled love. This future is often captured by the vision of the prophets – it is most graphically and metaphorically painted in the Book of Revelation when it speaks of the New Jerusalem and the New Heaven and the New Earth. To have a mission and to be on a mission and to be missional is about being grasped by the love and delight of God as we live for this new coming future, which is with us in part and is also coming towards us in full.

6.2 As Christians and as Presbyterians in Canada the heart of mission for us lies in this powerful and inspiring hope for the future that is a gift from God. Our action in mission is not so much an obligation as it is a joyful and thankful response to the loving mission of God. God creates our world and works toward and accomplishes its recreation by entering into the creation. We, in turn, grow in our relationship with God through loving fellowship and by witnessing to God’s love in working for justice and caring for creation. The Presbyterian mission theologian Lesslie Newbigin described our role as the church as a foretaste of the promise to come. In a moving series of lectures, he also talks about the church’s mission as being a sign of the coming of God amidst the rubble of the world. When we speak here of the church as being a sign or foretaste, we reflect the Gospel vision of mission as being salt and light in the world (Matthew 5:13–14; Mark 9:50; Luke 14:34). The big picture is that God’s mission to us in Jesus Christ is the ultimate great sign of God’s grace to us. Christ himself is the one true sacrament – a visible sign of God’s invisible grace – and we as the church are to be little signs and tastes, of the goodness of God’s grace in the world. There is therefore a sense in which we can say our mission is to be a sacrament for the world. The world around us needs to be able to see and taste hope in us. This might sound abstract but it has some very practical implications for us as Christians and as Presbyterians in Canada today. It is to the implications of this understanding of our mission that we now turn.

7. Discerning our Mission Today – The Whole Church Taking the Whole Gospel into the Whole World

7.1 Mission in the first place is Mission with a big capital “M”, which is God’s mission in creating all things and God’s redemptive mission of grace towards us clearly demonstrated in Jesus Christ. We in turn have our smaller missions as God’s people in the world. From the above we learn that our first mission is to fulfill God’s original intent for us. We are to be and return to be the people God created us to be. This means that we are to be people in reconciled and just community with one another and God. It means that we are to be people who serve and protect and respect the wonder of God’s creation. It means that we are to be God’s delight in our worship and praise of God in communion with God as we live out this mission in the world.

7.2 The implications of the first reconciliation or return to God – the thing we Christians call repentance – is that we cannot brook ongoing division, in-fighting and rejection of one another. Our task is to be constantly working towards reconciling with one another as we respect our mutual differences as creatures of God. At no time will we be perfectly together in community but, at all times it behooves us to work towards

reconciliation with one another in love. That is why getting along as the people of God is so important in most of the New Testament texts and the Pauline letters. Early Christians had trouble with getting along and so do we, yet, our primary mission as creatures is to do just that. It is a getting along not just in words but also in deeds of mutual justice as the Epistle of James points out so poignantly (James 2:15–16). To work at respecting and loving one another in community is not an optional extra for our congregations; it is part of our primary mission as creatures of God and image bearers of God. When we do this, the world around us will taste and see hope, we will be a sign of God's coming grace – we will be witnesses. In Presbyterian congregations in Canada we have often failed at this task, unable to agree to disagree in love, unable to look different from a world of injustice, envy and hatred.

7.3 Together with living in community with one another comes the mission of serving and protecting, indeed celebrating God's creation and creatures around us. Our choices as Christians matter. What we do with carbon emissions, what we do with litter, consumerism, global economic exploitation and what we do in relation to the ecology of God's earth matters. This is not an optional extra or a fad; this is at the heart of what it is to believe in God the Creator of heaven and earth. Our attempts at dealing with this cannot simply be motivated by how much money we will save but rather by how seriously we take the mission God gave us as creatures. Our mission is to be committed Christian creation carers, serving and protecting God's creation. When we live like that, when we speak and work prophetically for changing cultural and political systems for the good of the earth, we will be a foretaste and sign of hope in the world – we will be witnesses.

7.4 Together we are God's church, we are called together not just to enjoy the wonder of God's love and grace but also to carry such love and grace to the whole world. The church is in its very nature missionary. This is true for the global Christian church; it is to be true for The Presbyterian Church in Canada and it is fundamentally true for every local Christian community – congregation. As the Swiss Reformed theologian, Emil Brunner reminded us in his Gifford lectures offered in 1932, "where there is no mission there is no church". The challenge before us as Presbyterian Christians in Canada is to ask unceasingly about our missional task as community, to measure every effort and every session decision against this task and to examine even our budgetary decisions in its light. We are to ask ourselves if we are salt and light in the world around us? We are to ask if we are visible signs of God's grace.

8. Mission is Evangelism (Living Faith 9.1.2)

8.1 As concluded above, we also have a place as signs and foretastes in the world of God's redemptive mission. Simply living as described above will witness to God's love and creative intent but we also have the ministry of reconciliation as Paul puts it in 2 Corinthians 5. There we learn that we are to be proclaiming, telling and dare we add, singing that God makes all people and all things God's friends through Jesus Christ. In fact, the text in Corinthians reminds us that God was in Christ reconciling the cosmos (world) unto God-self. To preach this message we need to be engaged in working at our being reconciled with one another and God's creation. Our mission is to be witnesses to this.

At its core is to invite our fellow human beings to move from unbelief to a deep trust in God through Jesus Christ our Lord.

Such a journey from unbelief to faith is not simply a journey of heart and mind but also a journey of action in our following of Christ as disciples. This journey is individual for each person but never individualistic. The journey towards faith and discipleship is inextricably linked to the witness of the people of God (the church) living together with justice, integrity and love. Our evangelical proclamation is not to be arrogant implying superiority but rather a corporate witness of those who are beggars telling other beggars where to find food (Living Faith 9.2.1). We cannot change people and things around us. We cannot convert others or make them see the truth. That is God's work by the Spirit (John 16:8). We can, however, bear witness as a community of living witnesses – a people of love and a people of praise. This proclamation and this witness are called evangelism in our tradition. The World Council of Churches document on Mission and Evangelism puts this poignantly:

Evangelism is sharing one's faith and conviction with other people and inviting them to discipleship, whether or not they adhere to other religious traditions. Such sharing is to take place with both confidence and humility and as an expression of our professed love for our world. If we claim to love God and to love our fellow human beings but fail to share the good news with them urgently and consistently, we deceive ourselves as to the integrity of our love for either God or people. There is no greater gift we can offer to our fellow human beings

than to share and or introduce them to the love, grace and mercy of God in Christ. (WCC TTL Document, Busan, p. 30)

8.2 Furthermore, we have to remember, together with our friends in the wider ecumenical church that,

Evangelism is mission activity which makes explicit and unambiguous the centrality of the incarnation, suffering and resurrection of Jesus Christ without setting limits to the saving grace of God. (WCC TTL Document – Busan p.29)

The missional challenge before us as Presbyterians in Canada is to live like this in our communities and personal lives. We are to consider in how many ways we could more explicitly express this mission. For example, is our church supper only about raising money, or is it about celebrating God's love together and enjoying fellowship in community? Many of the things we already do express God's great mission including food banks, Out of the Cold programs and other forms of outreach. We need to understand the connection between these things and what we believe about God's great mission and intent for creation. The issue of our mission is not so much instrumental as in "how many people can we get to join our church and contribute to the budget", as it is about how to live authentically as the people God created us to be? Are we a foretaste and a sign, a sacramental pointer in our community to the love and grace of God? Can we imagine everything we do and every budgetary decision we make as a congregation in the light of our understanding of God's mission?

Nevertheless, in doing so, we should never shirk from boldly, urgently and lovingly sharing our faith experience and inviting others to follow Christ in community (Matthew 28:16–20).

Questions for discussion

1. Discuss evangelism as it is described in this document and what it might look like in your congregation and lives?
2. How much of life as God intends us to live it can you expect to experience in the present?
3. Why are things in this present life in your congregation and personal lives still imperfect including the presence of suffering, disease, conflict etc.?
4. What could your response be to these imperfections?

Notes on the implications of this particular study

1. What insights I have gained on mission from this study?
2. What practical steps I would like to take as a result of this study?
3. With whom in my family, Session, or congregation would I like to share some idea and practical steps on mission?

Closing Prayer

Lord Jesus, you promised that we would be your witnesses to the ends of the earth.

Help us to live so well that all people around us will recognize your love in our behaviour.

Lord Jesus, you demonstrated how to forgive and to love.

Help us to live as closely as possible to your example.

Lord Jesus Christ, you are the life of the world.

Fill us with your life.

Amen.

Further resources for study and reflection

It would be worthwhile to read through the World Council of Churches Document, "Together Towards Life" again and to think of how it reflects similar ideas to this section of the mission study. You can find it and download it as indicated in study one from oikoumene.org/en/resources/publications/TogethertowardsLife_SAMPLE.pdf.

STUDY 5: THE SPIRITUALITY OF MISSION

Opening Prayer (responsively)

O God you sent your Spirit to guide us in all that we do.

Breathe your Spirit on us again and again.

In the Holy Spirit use our weakness and foolishness to reveal your strength of love and wisdom as you gather your children unto yourself.

May your Spirit bear witness with our spirits as your work is done on earth.

Amen.

Scripture readings with questions for reflection (from the Good News Bible)

Genesis 1:1–2, 2:4b–7 In the beginning, when God created the universe, the earth was formless and desolate. The raging ocean that covered everything was engulfed in total darkness and the Spirit of God was moving over the water.

Genesis 2:4b–7 When the Lord God made the universe, there were no plants on the earth and no seeds had sprouted, because he had not sent any rain and there was no one to cultivate the land; but water would come up from beneath the surface and water the ground. Then the Lord God took some soil from the ground and formed a man out of it; he breathed life-giving breath into his nostrils and the man began to live.

John 20:19–23 It was late that Sunday evening and the disciples were gathered together behind locked doors, because they were afraid of the Jewish authorities. Then Jesus came and stood among them. “Peace be with you”, he said. After saying this, he showed them his hands and his side. The disciples were filled with joy at seeing the Lord. Jesus said to them again, “Peace be with you. As the Father sent me, so I send you.” Then he breathed on them and said, “Receive the Holy Spirit. If you forgive people’s sins, they are forgiven; if you do not forgive them, they are not forgiven.”

Acts 11:1–18 The apostles and the other believers throughout Judea heard that the Gentiles also had received the word of God. When Peter went to Jerusalem, those who were in favour of circumcising Gentiles criticized him, saying, “You were a guest in the home of uncircumcised Gentiles and you even ate with them!” So, Peter gave them a complete account of what had happened from the very beginning: “While I was praying in the city of Joppa, I had a vision. I saw something coming down that looked like a large sheet being lowered by its four corners from heaven and it stopped next to me. I looked closely inside and saw domesticated and wild animals, reptiles and wild birds. Then I heard a voice saying to me, ‘Get up, Peter; kill and eat!’ But I said, ‘Certainly not, Lord! No ritually unclean or defiled food has ever entered my mouth.’ The voice spoke again from heaven, ‘Do not consider anything unclean that God has declared clean.’ This happened three times and finally the whole thing was drawn back up into heaven. At that very moment three men who had been sent to me from Caesarea arrived at the house where I was staying. The Spirit told me to go with them without hesitation. These six fellow believers from Joppa accompanied me to Caesarea and we all went into the house of Cornelius. He told us how he had seen an angel standing in his house, who said to him, ‘Send someone to Joppa for a man whose full name is Simon Peter. He will speak words to you by which you and all your family will be saved.’ And when I began to speak, the Holy Spirit came down on them just as on us at the beginning. Then I remembered what the Lord had said: ‘John baptized with water but you will be baptized with the Holy Spirit.’ It is clear that God gave those Gentiles the same gift that he gave us when we believed in the Lord Jesus Christ; who was I, then, to try to stop God!” When they heard this, they stopped their criticism and praised God, saying, “Then God has given to the Gentiles also the opportunity to repent and live!”

1 Thessalonians 1:1–10 From Paul, Silas and Timothy – To the people of the church in Thessalonica, who belong to God the Father and the Lord Jesus Christ: May grace and peace be yours. We always thank God for you all and always mention you in our prayers. For we remember before our God and Father how you put your faith into practice, how your love made you work so hard and how your hope in our Lord Jesus Christ is firm. Our friends, we know that God loves you and has chosen you to be his own. For we brought the Good News to you, not with words only but also with power and the Holy Spirit and with complete conviction of its truth. You know how we lived when we were with you; it was for your own good. You imitated us and the Lord; and even though you suffered much, you received the message with the joy that comes from the Holy Spirit. So, you became an example to all believers in Macedonia and Achaia. For not only did the

message about the Lord go out from you throughout Macedonia and Achaia but the news about your faith in God has gone everywhere. There is nothing, then, that we need to say. All those people speak about how you received us when we visited you and how you turned away from idols to God, to serve the true and living God and to wait for his Son to come from heaven – his Son Jesus, whom he raised from death and who rescues us from God's anger that is coming.

Reflection and Question for Group Discussion

As Christians we think of our relationship to God in spiritual terms. The Genesis passage helps us to locate our very life in the breath of God. Passages from John and Acts as well as in Letters of Paul reveal to us how we participate in God's mission as we are sent into the world. Yet in rejecting the way we are gathered as worshipping communities and scattered into the world as ones sent out to participate in God's mission, many people around us describe themselves as spiritual but not religious. Think about and share with each other why the way we live in and participate in the work of the Spirit has become so unattractive and offensive to so many.

The three passages above highlight the way the triune God is related to our missional tasks. How does our understanding of the Trinity help in discerning our spiritual communion with God and our neighbours near and far? How do these Bible passages help us to imagine our way of being spiritual in today's mission fields where our presence is seen with suspicion and even as a threat?

Living in God's Mission Today Sections 9–10

Some questions to keep in mind as we read the section on The Spirit of Mission from "Living in God's Mission Today" document.

1. In many congregations, mission was understood as the work of individuals or tasks given to a committee. In today's section *The Spirit of Mission*, we are asked to see mission as the work of the Spirit happening in and through communities of the faithful people. Think of ways to help each other transform the understanding of mission from an individual task into a responsibility of an entire community.
2. It is no exaggeration to say that in every local community in Canada, even in remote villages and towns in Arctic, we are encountering people of diverse communities from around the world. In many people's experience, mission has turned into receiving strangers among us rather than going far away. Think of ways that we can learn from Christian brothers and sisters from other countries in order to live the life of Christian hospitality in the Spirit.

Now read the next section of "Living in God's Mission Today" in your group study.

9. The Spirit of Mission

9.1 Emil Brunner, mentioned above, coined the now famous phrase, "the church exists by mission as a fire exists by burning." We can observe in addition that the fire that animates the church in mission is the Spirit of God. As God, the Creator's Spirit moved over the chaos to call creation into being and as God breathed life into the first human creature, so all mission in the church exists only through the sustenance of and by the Spirit of God. The ecumenical consensus of Christian churches powerfully acknowledges this reality:

Life in the Holy Spirit is the essence of mission, the core of why we do what we do and how we live our lives. Spirituality gives the deepest meaning to our lives and motivates our actions. (WCC TTL – Busan, p. 4)

9.2 Authentic mission can only arise out of communities that live in a deep spiritual communion with God and with one another. This community is only made real by the Holy Spirit. Furthermore, this community is strengthened and sustained by listening to God's Word, worshipping together and participating in the sacraments. Our action in mission that flows from this is creatively called "The liturgy after the Liturgy" by our friends in the Orthodox churches. They maintain with good reason that authentic mission grows out of people transformed by their participation in the worship and praise of God. We as Presbyterians have much to learn from them and others who excel in enhancing and animating the worship of God. For, it is where our congregations can live in a vibrant creative worship of God as we gather, that the Spirit of God can come and empower us to engage the overwhelming challenges of people alienated from God, through selfishness, evil, hunger, ecological destruction and suffering of the world. A missional spirituality is a spirituality soaked in prayer and in the worship and praise of God in our local congregations.

10. Our Mission in a Global and Multi-Faith Community:

10.1 Given our reflection so far, we also have to reflect missionally beyond our own immediate context, on the reality of our global world. Today we live in a “global village” of interconnected relationships. Not only do we survive in the web of life of God’s biosphere, we also live in a web of cultures, religions, peoples and nations. Some of these en-webbed relationships are warped by the sinful reality of personal selfishness and global economic exploitation. Part of living out our creation-affirming mission that protects God’s created web of life, is to examine our own participation as congregations and individuals in economic practices that exploit and hurt God’s creation and our fellow human beings in other parts of the world. In response we need to work together for social and political change that will build just institutions in our local and global context. Today vibrant Christianity has also grown strongly in the poorer and marginalized countries of the world. We have much to learn by receiving wisdom and love from these fellow Christians around the world. As The Presbyterian Church in Canada we share in partnership with many Christian communities around the world through service, presence, development work and advocacy for justice (Living Faith 8.4). Our congregations in Canada often include people from diverse communities around the world. Through these connections and partnerships, we live and learn together in mission. We have much to learn from one another about the impact of our own choices and behaviours on the lives and well-being of those who have joined us. Mission in this global context calls us to a true partnership of listening and serving with respect in love as we examine global structures of economic exploitation. Many of these sisters and brothers are carrying out God’s mission in ways that can inspire and challenge us. In this reality our missional witness is also to be open to receive the loving ministry of all and to repent of our own ways that mar and hurt others in the world.

10.2 Our local and global context also places us in the midst of people who follow other faiths than our own or no faith at all. Following our subordinate standard, Living Faith we need to remind ourselves that relating to those of faiths different from ours requires deep respect for their human dignity as creatures of God and an openness to discern “truth and goodness in them”, which Living Faith describes as the work of God’s Spirit (Living Faith 9.2). As we do so we may also learn from them, co-operate for the good of God’s creation and discover God at work as the Spirit blows where it wishes. In love we bear witness as Christians in a Spirit of humility to the embrace, forgiveness and love we found in Christ. We do so, as cited from the WCC document above “without setting limits to the saving grace of God” (WCC TTL Document Busan, p. 29).

Questions for discussion

1. The statement from WCC quoted above – Life in the Holy Spirit is the essence of mission, the core of why we do what we do and how we live our lives – focuses on our lives in the Holy Spirit as the way through which God is revealed in the world and in our experience of others so that we may know the triune God. Does this statement ring true in your life? Should your life in the Holy Spirit be understood in this way or do you have a different perspective?
2. In 9.2 authentic mission is described as that which comes from the communities of Christ followers in deep communion with God. How often do you sense this communal underpinning as you participate in various forms of mission work such as justice advocacy, care of the poor and oppressed and being the voice of the voiceless? How often do you feel that your community is in it together and what you are doing is the extension of what your community believes and courageously acting on?
3. Section 10 discusses the sharing of the burdens as Christians participation in God’s mission around the world. It also speaks of how we are to re-imagine our part in mission as we encounter people of diverse communities around the world on our neighbourhoods. What have your experiences been in engaging with those who are strangers to you? In what way has your church community tried to learn from your sisters and brothers in other countries? What learnings gained from Christians of diverse cultural and social groups have you found useful in reaching out to those who have different religious and cultural backgrounds?

Notes on the implications of this particular study

- a) In what way do you (or your church) understand and expresses the spirituality of mission?
- b) What way you and your church are already doing mission locally in global context?
- c) What steps will you take to be informed from the global church in order to apply locally?

Closing Prayer

O Holy Spirit, form us as your people and be our guide.

In faith we give you thanks for your calling.

O Holy Spirit, open us to new possibilities.

In hope, we praise you for your testimony in and through us.

O Holy Spirit, complete your will in and through us.

In love, we commit our future in your hand.

Amen.

Further resources for study and reflection

1. Lesslie Newbigin, *The Gospel in a Pluralist Society*, Wm. B. Eerdmans Publishing Co. 2140 Oak Industrial Drive N.E., Grand Rapids, Michigan 49505, 1989.
2. A summary by Christopher B. James can be downloaded from academia.edu/4198511/Newbigins_Gospel_in_a_Pluralist_Society_Summary.
3. Hospitality resources downloadable from presbyterian.ca/canadian-ministries/hospitality-resources/.
4. Together Toward Life: Mission and Evangelism in Changing Landscape from WCC and downloadable from presbyterian.ca/downloads/34453/.

STUDY 6: PRACTICING MISSION IN OUR CONGREGATIONS**Opening Prayer** (responsively)

O God who was, is and ever shall be, you are our God

We praise and thank you for life.

In your love you call us in Christ in order that we may live new life.

We praise and thank you for Jesus your Son our Lord.

In your grace you invite us in your mission to complete your creation.

We praise and thank you for the Holy Spirit.

Fill and enlighten us with your wisdom.

In your mercy may our eyes and ears be opened and hearts be filled!

Amen.

Scripture readings with questions for reflection (from the Good News Bible)

Isaiah 12:1–6 A day is coming when people will sing, “I praise you, LORD! You were angry with me but now you comfort me and are angry no longer. God is my saviour; I will trust him and not be afraid. The LORD gives me power and strength; he is my saviour. As fresh water brings joy to the thirsty, so God’s people rejoice when he saves them.” A day is coming when people will sing, “Give thanks to the LORD! Call for him to help you! Tell all the nations what he has done! Tell them how great he is! Sing to the LORD because of the great things he has done. Let the whole world hear the news. Let everyone who lives in Zion shout and sing! Israel’s holy God is great and he lives among his people.”

John 21:15–18 After they had eaten, Jesus said to Simon Peter, “Simon son of John, do you love me more than these others do?” “Yes, Lord,” he answered, “you know that I love you.” Jesus said to him, “Take care of my lambs.” A second time Jesus said to him, “Simon son of John, do you love me?” “Yes, Lord,” he answered, “you know that I love you.” Jesus said to him, “Take care of my sheep.” A third time Jesus said, “Simon son of John, do you love me?” Peter became sad because Jesus asked him the third time, “Do you love me?” and so he said to him, “Lord, you know everything; you know that I love you!” Jesus said to him, “Take care of my sheep. I am telling you the truth: when you were young, you used to get ready and go anywhere you wanted to; but when you are old, you will stretch out your hands and someone else will tie you up and take you where you don’t want to go.”

Questions for Group Discussion:

1. Isaiah 11 is often read at Advent and Christmas time. Isaiah 12 is an anticipated song of thanksgiving when events spoken in chapter 11 come true. Verses 4 and 5 of chapter 12 offer foretaste of what will be said “on that day” mentioning that God’s actions will be made known. Christians are acutely aware that with the coming of Messiah that day has been with us since Jesus’ arrival. As we come to the end of this study in

God's Mission, ponder how, as Easter people, we joyfully rejoice by proclaiming what God has, is and will do.

2. Once again, so long after the time of Jesus and his disciples, the church in the West is going through difficulties. Facing major decline, we have been shy, reluctant and muted in ways we participate in God's mission. John's passage not only re-instills in us the command of Christ to care and tend his sheep but also to prepare to be led by him even into death. Think about how this encouragement Jesus gave to Peter can help us today.

Living in God's Mission Today Sections 11–16

A set of questions that may help the group access the relevant section of the study as they continue to read through each part of the study.

1. Reflecting on the whole document so far, what have stayed with you as something you need to continue to think about?
2. As you read try to keep three most helpful principles and ways to apply them in your church community.

Now read the next section of "Living in God's Mission Today" in your group study.

11. Theological Principles

11.1 The God of covenant and creation is made manifest by a mission of redemption and re-creation in our world – a mission that is embodied and fulfilled in Jesus Christ and realized through the moving of the Holy Spirit for the well-being of all of God's creation.

11.2 It is only on account of the triune God's loving mission to and in our world that human persons come to know God and enter into relationship with God. Those who love God also love the world God is redeeming and they are decisively located in that world.

11.3 The Holy Spirit, sent by the Father and Son, is alive in the world, sustaining all creation and bringing about the renewal and reconciliation of all things.

11.4 The Holy Spirit reconciles and renews individuals and communities, opening hearts and minds to the way of the risen Jesus Christ – a life of repentance, reconciliation, compassion, righteousness, justice and peace.

11.5 The Holy Spirit creates the church, drawing women, men and children together into the resurrection life of Christ, into the triune life of God and into meaningful relationships with one another and with the wider human family. The Holy Spirit equips the church for service in the mission of God.

11.6 The Holy Spirit brings the church to life in a global context as the gospel of Jesus Christ is 'translated' into various languages and cultures. Through conversations within the global church we learn more fully what it means for the good news of God to be inculturated and we discover dimensions of the gospel we would never otherwise have encountered.

11.7 The church's worship, language, structures and activities must embody and be responsive to the fact that it exists at the point of intersection between the triune God of love and the world (people, communities, cultures) that is the object of God's re-creative work.

11.8 By the power of the Spirit and in unity with Christ, the church is called to be a community that witnesses to the joyful and hopeful reign of Christ. The Spirit leads the church to celebrate and support manifestations of the reign of Christ where it discerns them in the world.

12. The Relationship between Church and Culture

12.1 The church is called to both appreciate culture as given by God and also to be a culture shaper – influencing culture in ways that enrich the shared life of humans in community.

12.2 The church endeavours to discern the ways in which it has become affected by negative dimensions of culture and betrayed the gracious rule of Christ in the world.

12.3 The church, through the moving of the Spirit is called to live in a vulnerability that is appropriate to its union with a crucified and risen Lord.

12.4 The church, through its life in the Spirit strives to become a community that manifests the truly human one, Jesus Christ. We are to be signs of God's reign within our cultural context.

12.5 The church is called to be open to learn from the wider culture. It seeks also to test, challenge and, change the culture's assertions in the light of the gospel under the guidance of the Holy Spirit.

12.6 The church seeks to demonstrate hospitality to the surrounding culture, whether within the church's walls or outside those walls. The church must also be prepared to accept hospitality from the surrounding culture and community and recognize God at work beyond its boundaries.

12.7 The church must have courage to take public and political action guided by the Holy Spirit according to the life-giving reign of God that sets people free for full, meaningful and eternal life.

13. Congregations and Neighbourhoods

13.1 As signs of God's reign, congregations are to give evidence of welcome, openness, celebration, love and deep faith in Christ and do so before the eyes of watching neighbours.

13.2 As those called to be in loving relationships with others, congregations are to become familiar with their neighbourhoods by living attentively, openly and prayerfully alongside the individuals, families, businesses and community organizations present there.

13.3 As those who love their neighbours, the people of congregations should make a habit of walking through their neighbourhood, praying for their neighbourhood, entering into conversation with those who live and work in the neighbourhood and should become aware of the struggles, concerns and joys of its neighbours.

13.4 As those who humbly work with one another and God, congregations should seek to partner with others in the local community to create "threshold spaces" of engagement – spaces where the church is neither the host nor in a position of power but where the church humbly gives and receives hospitality.

13.5 As those open to discover God's work in the world, congregations should work in careful partnership with organizations that manifest signs of the reign of Christ in their neighbourhood.

14. The Mission of the Church's Musical Worship

14.1 The church's musical worship is a gift from God that allows it to express the richness and depth of life in Christ – lament, hope, joy, service, justice, redemption, peace, reconciliation, resurrection and grace.

14.2 The church's musical worship (lyrics, rhythms and melodies) is to be a witness. Through it we can connect to the culture around us and speak in a language and rhythm familiar to our neighbours.

14.3 The church's musical worship provides congregations with a vehicle to be attentive to the context in which they live – this attentiveness could be expressed instrumentally, lyrically and musically.

14.4 The church's music should seek to link with the questions, aspirations and pains that are particular to the wider cultural context.

14.5 The church as a worshipping community should share musically with the community around it – listening compassionately for themes and struggles that provide an opportunity to witness to the reign of Christ.

14.6 The church should be in touch with and share in, the music of global Christianity – so that it can learn from and be shaped by the gospel's inculturation in other contexts.

15. Practices of Mission

In its life together in Christ and in the moving of the Holy Spirit in its midst, the church is shaped by particular practices of mission.

15.1 Christian practices of mission must be rooted in the life shared in the risen Christ. Through its pursuit of spiritual practices, the church becomes a missional sign of the reign of Christ and is drawn into the triune life of God.

15.2 The church invites the wider community into its practices that they might discover Christ in community and through the ministry of the Spirit.

15.3 The core practices of the church are proclaiming the Good News of Christ (by which it witnesses to the Living Lord Jesus Christ), baptism (by which we are engrafted into Christ and receive our missional vocation) and the Lord's Supper (by which we live in the hospitality of Christ and are nourished for our missional vocation).

15.4 The church lives in the practice of humble repentance, continually turning and returning to follow Christ more fully.

15.5 The church lives in the practice of ongoing praise and worship of God both as individuals working in the world and as a community when we gather.

15.6 The church lives in a continual practice of intercession for the world around us and particularly in seeking justice for those who suffer and are most vulnerable in our community and around the earth.

15.7 The practice of service and hospitality is expressed as we prayerfully open and share ourselves, our lives and our apartments/homes and our resources with each other, seeking to embody the hospitality of God in Christ. As individuals, families and congregations we must develop practices of hospitality and let our spaces be hospitable spaces. In these ways we live in love.

15.8 Through the practice of dying with hope in Christ, Christians witness to the reign of God.

15.9 Through the practice of supporting and accompanying those who are suffering and dying the church witnesses to the love of Christ.

15.10 Through the practice of prophetic dialogue the church brings hope for a renewed, reconciled and just world by working for justice in our local and global institutions.

15.11 Through the practice of protecting and caring for creation and by refusing an exploitative approach to it through consumerism we honour God.

15.12 By respecting human limitations and needs for sustenance and rest, we practice Sabbath keeping.

15.13 Under the inspiration and guidance of the Spirit we may also discover many additional practices through which we, together, embody the resurrection life of Christ.

16. Leadership in the Missional Context Means

16.1 teaching and proclaiming the gospel of God's love in Christ as this is set forth in scripture and as it has been lived and understood over time,

16.2 inviting women, men, children and families into spiritual practices that draw them deeply into the triune life of God: prayer, Sabbath keeping, hospitality, fasting and reconciliation,

16.3 prayerful discernment of ways the Holy Spirit is at work within the congregation and the wider community, manifesting the reign of Christ,

16.4 exercising self-care as a Sabbath discipline and receiving care from others,

- 16.5 exploring and identifying ways that a congregation's ethos or structure or self-understanding prevents it from faithfulness to its missional identity,
- 16.6 helping the church to discern its embrace of cultural elements that represent a refusal of Christ's reign,
- 16.7 inviting the people of God into ways of living, working, advocating and serving that manifest the reign of Christ in the world,
- 16.8 helping God's people to interpret the culture around them and to discern its beauty and truthfulness, or acknowledge its unfaithfulness,
- 16.9 exhibiting imagination and courage (risk-taking) as the church continues to move us from the nominal faith expressions of Christendom to the engaged embodied generosity and hospitality and integrity,
- 16.10 demonstrating the possibilities of imaginative risk taking – trusting that Christ is Lord of the church – and that the Spirit is alive bringing the reign of Christ to the world in every new way and in every context.
- 16.11 leadership is loving service of God's reign through relationships of integrity within the church and not about managing people or processes or structures or conflict – according to the 'managerial,' controlling spirit of modern culture.

Questions for Discussion

1. As you come to the end of the study share with one another the most delightful surprise you have discovered regarding your understanding of mission and how you now see mission (perhaps differently, have your understanding re-enforced, or have grown through this study together).
2. List and share three practical things you can do, now that you have completed the study, to encourage you and others to participate in God's mission.
3. Pick and discuss three principles that will help you being missional as you move forward in faith.

Closing Prayer (together)

Lord Jesus, we praise and thank you. You gave your life so that the world may come to know you and enjoy life fully. Through the Holy Spirit, empower us to continue the task of loving the world as God loved the world through you. Grant us grace and mercy in ways that we become your children who participate fully in God's mission. Hear our prayer as we say, with all those saints who have gone before us, "Lord Jesus, come. Come quickly." Amen.

Further resources for study and reflection

1. Karl Rahner, *The Shape of the Church to Come*, SPCK, 1974, p. 82–89
2. For an excellent overview of historical attempts to start a new church and on questions of mission, read first few chapters of Stefan Paas' *Church Planting in the Secular West: Learning from European Experience*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 2016.
3. Susan Hope, *Mission-shaped Spirituality: The Transforming Power of Mission*, Seabury Books, 2010.
4. Wonsuk Ma, Kenneth R. Ross, Editors, *Mission Spirituality and Authentic Discipleship*, Regnum Edinburgh, Centenary Series, Vol. 14, Wipf and Stock Publishers, 2014

OVERTURE NO. 8, 2018 (A&P 2018, p. 491–92)

Re: Recreational use of marijuana

On the account of legalization of marijuana, the overture asks the church "to prepare a short statement expressing the church's opposition to the recreational use of marijuana as harmful to individuals, society and inappropriate for Christians particularly regardless of its legalization, together with the affirmation of the medical use of marijuana for certain medical treatments." In preparing a response, the committee came to decide that it would be more helpful if we broadened the scope from marijuana to cannabis and cannabinoid products. This thought was based on an observation that Canadian society is being opened to many cannabinoid products that are produced from wider sources including marijuana.

Statement on the Christian Use of Cannabis

Concerning the use of cannabis, we believe it is more helpful to provide questions for Christian discipleship rather than moral proscriptions on behaviour.

With the legalization of cannabis in Canada it is important to note that because an act is legal does not necessarily mean it is beneficial for anyone. Especially for youth and young adults under the age of 25, there is strong clinical evidence that cannabis can harm brain development.

There are different reasons for using cannabis. If cannabis has been prescribed by a physician, a non-inhaled form should be sought since smoking is a proven health risk. When taken as a therapeutically dispensed drug, cannabis is the same as any other prescribed medicine and should be taken as prescribed, with the necessary precautions to minimize risks associated with its consumption.

The Bible does not speak about cannabis directly. Nonetheless, other scriptural and theological references can be used to guide Christian discernment. The use of alcohol is the nearest parallel to cannabis in the Bible. They are similar as both are mind-altering substances that can impact the way we engage with each other and society. The intoxicating effects they can have, however, differ. At this point, researchers are still in the process of determining how to measure cannabis-induced impairment.

Christians have held fluctuating opinions about alcohol and have found in scripture both endorsements for prohibition (Ephesians 5:18) and for moderate drinking (1 Timothy 5:23), while also denouncing drunkenness. In 1976, the Committee on Church Doctrine reaffirmed a statement on alcohol that rested on the formula of Liberty, License and Love:

Liberty: the Christian is free to receive alcoholic beverages as a good gift of God to be used temperately and with thanksgiving.

License: the Christian is not free to be immoderate or drunken in the use of alcoholic beverages.

Love: the Christian must recognize that he (sic) is required to love himself and his neighbour as himself and therefore his freedom to use alcohol is restricted by the necessity of exercising responsibility to enhance as much as possible his own life and that of his neighbour.

We believe that Liberty, License and Love can also be used to guide a Christian's use of cannabis. Christians have the free-will to receive cannabis as a good gift of God and use it temperately with thanksgiving. However, as Liberty, License and Love states, Christians are not free to be immoderate or negatively impaired. In his first letter to the church in Corinth, Paul twice quotes the Corinthian slogan "all things are lawful for me" but adds the caveats that not all things are beneficial and not all things build up (1 Corinthians 6:12, 10:23). Although an action or substance might be permissible – legally, morally, religiously – that does not mean it is helpful in our discipleship to Christ or in the building up of God's Kingdom.

Christians who consider using cannabis must first ask themselves:

- Do my actions in consuming cannabis cause myself or others harm or risk of harm?
- When consuming cannabis, am I able to act in ways that reflect the character of Christ?
- When under the effects of cannabis, will I be able to continue to fulfill my calling as a disciple of Jesus Christ?

There will be instances when the answer to these questions may be "yes," especially if cannabis has been prescribed for health reasons. While each situation must be discerned prayerfully, it may be harder to say "yes" in the case of casual, recreational use. We express our disapproval of cannabis use among young people under the age of 25 because cannabis causes harm to both their brain development and Christian discipleship. For all others, we would say, in accordance with the statement on alcohol: Christians must recognize that we are required to love God, ourselves and our neighbour as ourselves and therefore our freedom to use cannabis is restricted by the necessity of exercising responsibility to demonstrate that love in our choices and actions.

We recognize that, at this time, it is too soon to know the full impacts of the legalization of cannabis. Nonetheless, adhering to Christ's command to love will guide us through the moral ambiguities to come. And we remind the church to love one another, particularly those who will come to differing conclusions about cannabis. The gospel is preached,

not by pointing fingers but by lending a hand. We trust each Christian to make their decisions about cannabis prayerfully, guided by the Holy Spirit and with the aim of furthering God's mission.

Recommendation No. 1 (will be presented in final report to the General Assembly)

Recommendation No. 2 (will be presented in final report to the General Assembly)

OVERTURE NO. 30 2017 (A&P 2017, p. 602)

Re: Preamble to ordination and induction of ruling elders

OVERTURE NO. 11, 2019 (A&P 2019, p. 240)

Re: Preamble to ordination and induction of ministers

These two overtures address the need to update two edicts which are prior to the service and preambles that are read before the ordination and induction (admission in case of ruling elders) during the service. As the committee undertook the work of updating the ordination preambles, it became clear that making its language current and accessible required updating some theological expressions in order to maintain theological integrity in the light of the addition of Living Faith as a subordinate standard. Making the language clear and contemporary inevitably involves some paraphrasing which increases the word count. Because Living Faith became a subordinate standard after the present preamble was written some updating of the content also seems appropriate. Note for example that the Christological focus of the original preamble was maintained but it has been placed in the context of a Trinitarian understanding. We have referenced Living Faith in endnotes where necessary. Because the Committee on Church Doctrine undertook a major task of clarifying the meaning of subscriptions to the subordinate standards during the early 2000s, this proposed preamble is also guided by the document "Confessing the Faith Today: The Nature and Function of Subordinate Standards". (A&P 2003, p. 247–72) For the sake of understanding the rationale behind some of the changed language we provide for the sake of understanding the rationale behind some of the changed language we provide endnotes, referring to scripture, Living Faith and Confessing the Faith Today, to explain the mind of the committee. The committee encourages everyone to pay attention to these notes as they study this draft.

As we prepared the preamble for the ordination to the ministry of Word and Sacrament, it became clear that its length might be a challenge to hold the interest of many. After some reflection, the committee has chosen to present the preamble for minister's ordination and induction in two different forms: one as a regular preamble to be read out and another in a litany form to encourage congregational participation. It is the committee's view that both forms ought to be made available.

During the discussion, a corresponding member shared a concern about a possibility of the wordings – though acceptable to the committee – causing some distress since the General Assembly will be preoccupied with the question of unity. The committee took note of that concern but felt that presenting the work was in good order based on the previous year's report that indicated the work would be forth coming to 2020 Assembly.

Edict for the Ordination or Induction of Minister of Word and Sacrament

The Presbytery of (name) gives notice of the upcoming service of ordination (and/or induction) of (name(s)) into the Holy ministry of Word and Sacrament. Since the necessary steps have been taken, the Presbytery of (name) has arranged for a service of ordination to take place (and/or induction into the pastoral charge of (name)) on (date) at (time) within (place). Please note that if there is any valid objection to the life and teaching of (name) that such objection should be brought to the attention of the Presbytery before or at the time of the meeting of the Presbytery for the service of ordination. Any objections should be based on proper grounds and should be brought to the Presbytery in a spirit of respect for the dignity of the person called to be ordained. When the Presbytery has assured itself that no valid objection is raised it will proceed with the service of ordination.

Signature: Clerk of the Presbytery

Preamble – Ministry of Word and Sacrament

All ministries of the church have their source in God – Father, Son and Holy Spirit. The Creator so loved all of creation¹ that God came to us in the Redeemer, Jesus Christ, God's son, our Saviour and Lord and now sustains us by the Holy Spirit.²

The risen Lord Jesus Christ said to his disciples, "As the Father sent me so I send you" and he promised to be with them to the end of the age.³ This commission and promise to the disciples is an example, promise and command that

sustains all the ministries of the church. In response we submit ourselves to Jesus Christ who is our Prophet – the One who is truth – our Priest – the One who stands in our place and saves us – and our Sovereign – the One for whom we live our lives.

Through Jesus Christ, God's Word made flesh and by the Spirit of God, the church is called into being. It is given strength to do its work and is sent into the world to witness to abundant life, brought by the Spirit, through God's Good News of love, grace, forgiveness, reconciliation, healing and justice. All Christians are ministers of this Good News and called to witness to it in God's creation.⁴ In response to God's loving gift of salvation, with the help of God's Spirit, we joyfully worship and praise God. In thankfulness and joy, we cannot but help to serve and glorify God in love through Christ our Mediator and the Spirit our Helper.

So that the church may live and witness effectively and constantly be renewed and strengthened, God calls and gifts people for different ministries. These include those who make solemn promises⁵ to serve by preaching God's Word, administering the sacraments, giving leadership to the church, teaching and acting in various forms of mission that serve God's reign⁶ in the world.

From the earliest times God has led the church to set aside and ordain people for the special ministry of Word and Sacrament. As a church we prayerfully discern and confirm gifts for ministry and God's call to that task in the lives of those who offer themselves for this ministry.

The profound responsibility of those called to the ministry of Word and Sacrament is to guide the church by prayerfully and respectfully engaging with the historic confessions⁷ of the church in the light of the person and teaching of Jesus Christ – the Living Word. They know Jesus Christ through the scriptures that bear witness to him as they are guided by the Holy Spirit.

The Presbyterian Church in Canada is bound to God who is Father, Son and Holy Spirit and known to us through Jesus Christ – God's Resurrected and Living Word.⁸ As Christians our deepest allegiance is to Jesus Christ. The whole of his history, from his birth, to his life, teaching, example and ministry and to his death, resurrection, ascension and reign, reveals God to us. Everything that we do, believe and teach are measured against his revelation. The scriptures of the Old and New Testament are the written word of God, revealing Jesus Christ. They are the measure, the canon, of all our teaching and discernment of truth.⁹ We accept they are historical documents, conditioned by the language, thought and setting of their time. As we read them in their historical context, the Living Word of God is revealed. They are the means through which Jesus Christ leads and guides the church.

As The Presbyterian Church in Canada we confess that there is one, holy, catholic and apostolic church of which we are part. We honour and respect the historically shaped tradition of the Christian church contained in its ecumenical creeds and the confessions of the Reformation.

Within The Presbyterian Church in Canada we confess our own subordinate standards, which are fruits of the faith of our forebears as they sought to be faithful to God in their own place and time.¹⁰ We respectfully acknowledge and refer to these standards as we read and interpret the Scriptures, wrestling to speak God's Good News into our own present situation. Ministers of Word and Sacrament are bound to the subordinate standards in a thoughtful and evaluative role. Ministers continually test their relationship with the subordinate standards against their primary responsibility to the living Christ as revealed in the scriptures, their continuing study of the scriptures within the church and their responsibility to the church catholic through the ecumenical creeds.¹¹

Our subordinate standards are the Westminster Confession of Faith as adopted in 1875 and 1889, the Declaration of Faith concerning Church and Nation of 1954, Living Faith, Foi Vivante, adopted in 1998, 산 믿음¹² (sahn meed'm) as adopted in 2010 and such doctrine as the church, in obedience to Scripture and under the promised guidance of the Holy Spirit, may yet confess in the church's continuing function of reformulating the faith.

We, the Presbytery of <name of the Presbytery>¹³ having prayerfully discerned your gifts and call and recognizing your faith in Christ and your love for people, are now ready to ordain you to the ministry of Word and Sacrament. You have indicated that you are willing to make a solemn promise of commitment to uphold the life and confession we have articulated above. Through the laying on of hands our loving prayer is that God's grace might sustain and hold you in a special way through the joys and challenges of ministry. To publicly witness to your faith and commitment to this ministry we ask you to answer the following questions based in the preamble just read in your presence:

Preamble – Litany for Ministry of Word and Sacrament

One: How can the church minister in the world?

Many: All ministries of the church have their source in God – Father, Son and Holy Spirit. The Creator so loved all of creation¹⁴ that God came to us in the Redeemer, Jesus Christ, God's son, our Saviour and Lord and now sustains us by the Holy Spirit.¹⁵

Where will our strength come from?

The risen Lord Jesus Christ said to his disciples, "As the Father sent me so I send you" and he promised to be with them to the end of the age.¹⁶ This commission and promise to the disciples is an example, promise and command that sustains all the ministries of the church.

What should our response be?

In response we submit ourselves to Jesus Christ who is our Prophet – the One who is truth; our Priest – the One who stands in our place and saves us, and our Sovereign – the One for whom we live our lives.

Who has called us to minister?

Through Jesus Christ, God's Word made flesh and by the Spirit of God, the church is called into being. It is given strength to do its work and sent into the world to witness to abundant life, brought by the Spirit, through God's Good News of love, grace, forgiveness, reconciliation, healing and justice. All Christians are ministers of this Good News and called to witness to it in God's creation.¹⁷

What is our ministry?

In response to God's loving gift of salvation, with the help of God's Spirit, we joyfully worship and praise God. In thankfulness and joy we cannot but help to serve and glorify God in love through Christ our Mediator and the Spirit our Helper.

How are we equipped for this ministry?

So that the church may live and witness effectively and constantly be renewed and strengthened, God calls and gifts people for different ministries. These include those who make solemn promises¹⁸ to serve by preaching God's Word, administering the sacraments, giving leadership to the church, teaching and acting in various forms of mission that serve God's reign¹⁹ in the world.

How do we know who these ones will be?

From the earliest times God has led the church to set aside and ordain people for the special ministry of Word and Sacrament. As a church we prayerfully discern and confirm gifts for ministry and God's call to that task in the lives of those who offer themselves for this ministry.

How do they equip us?

The profound responsibility of those called to the ministry of Word and Sacrament is to guide the church by prayerfully and respectfully engaging with the historic confessions²⁰ of the church in the light of the person and teaching of Jesus Christ – the Living Word. They know Jesus Christ through the Scriptures that bear witness to him as they are guided by the Holy Spirit.

To whom is our allegiance?

The Presbyterian Church in Canada is bound to God who is Father, Son and Holy Spirit and known to us through Jesus Christ – God's Resurrected and Living Word.²¹

How will we know God?

As Christians our deepest allegiance is to Jesus Christ. The whole of his history, from his birth, to his life, teaching, example and ministry and to his death, resurrection, ascension and reign, reveals God to us. Everything that we do, believe and teach are measured against his revelation. The scriptures of the Old and New Testament are the written word of God, revealing Jesus Christ. They are the measure, the canon, of all our teaching and discernment of truth.²² We accept they are historical documents, conditioned by the language,

thought and setting of their time. As we read them in their historical context, the Living Word of God is revealed. They are the means through which Jesus Christ leads and guides the church.

What helps us discern the way of Jesus Christ?

As The Presbyterian Church in Canada we confess that there is one, holy, catholic and apostolic church of which we are part. We honour and respect the historically shaped tradition of the Christian church contained in its ecumenical creeds and the confessions of the Reformation.

Within The Presbyterian Church in Canada we confess our own subordinate standards, which are fruits of the faith of our forebears as they sought to be faithful to God in their own place and time.²³ We respectfully acknowledge and refer to these standards as we read and interpret the Scriptures, wrestling to speak God's Good News into our own present situation.

How should the equipping ones use these subordinate standards?

Ministers of Word and Sacrament are bound to the subordinate standards in a thoughtful and evaluative role. Ministers continually test their relationship with the subordinate standards against their primary responsibility to the living Christ as revealed in the scriptures, their continuing study of the scriptures within the church and their responsibility to the church catholic through the ecumenical creeds.²⁴

What are these subordinate standards?

Our subordinate standards are the Westminster Confession of Faith as adopted in 1875 and 1889, the Declaration of Faith concerning Church and Nation of 1954, *Living Faith, Foi Vivante*, adopted in 1998, 산믿음²⁵ (sahn meed'm) as adopted in 2010 and such doctrine as the church, in obedience to scripture and under the promised guidance of the Holy Spirit, may yet confess in the church's continuing function of reformulating the faith.

We, the Presbytery of <name of the Presbytery>²⁶ having prayerfully discerned your gifts and call and recognizing your faith in Christ and your love for people, are now ready to ordain you to the ministry of Word and Sacrament. You have indicated that you are willing to make a solemn promise of commitment to uphold the life and confession we have articulated above. Through the laying on of hands our loving prayer is that God's grace might sustain and hold you in a special way through the joys and challenges of ministry. To publicly witness to your faith and commitment to this ministry we ask you to answer the following questions based in the preamble just spoken in your presence:

Edict to be read before the ordination/admission of Ruling Elders or Deacons

The following people, (names) members of this church, have been elected to the ministry of ruling elder (or deacon) by this congregation. The session has prayerfully discerned the call of those elected. This is a notice that the session will ordain them (and/or "admit them" for previously ordained elders) to this ministry on (date) at (time), unless a valid objection to the suitability of the candidate has been given to the moderator/minister before then.

Preamble for the Ordination/admission of Ruling Elders

All ministries of the church have their source in God – Father, Son and Holy Spirit. The Creator so loved all of creation that God came to us in the Redeemer, Jesus Christ, God's son, our Saviour and Lord and now sustains us by the Holy Spirit.

The risen Lord Jesus Christ said to his disciples, "As the Father sent me so I send you" and he promised to be with them to the end of the age. This commission and promise to the disciples are an example, promise and command that sustains all the ministries of the church. In response we submit ourselves to Jesus Christ who is our Prophet – the One who is truth – our Priest – the One who stands in our place and saves us – and our Sovereign – the One for whom we live our lives.

Through Jesus Christ, God's Word made flesh and by the Spirit of God, the church is called into being. It is given strength to do its work and sent into the world to witness to abundant life, brought by the Spirit, through God's Good News of love, grace, forgiveness, reconciliation, healing and justice. All Christians are ministers of this Good News and called to witness to it in God's creation. In response to God's loving gift of salvation, with the help of God's

Spirit, we joyfully worship and praise God. In thankfulness and joy we cannot but help to serve and glorify God in love through Christ our Mediator and the Spirit our Helper.

In the Presbyterian tradition we recognize that some people are gifted, called and set aside to be ministers of Word and Sacrament and others are gifted, called and set aside to exercise leadership and governance, together with ordained Ministers, within congregations and the courts of the church. Within Reformed churches we name such people “ruling elders.”

As The Presbyterian Church in Canada we confess that there is one, holy, catholic and apostolic church of which we are part. We honour and respect the historically shaped tradition of the Christian church contained in its ecumenical creeds and the confessions of the Reformation.

Within The Presbyterian Church in Canada we confess our own subordinate standards, which are fruits of the faith of our forebears as they sought to be faithful to God in their own place and time. We respectfully acknowledge and refer to these standards as we read and interpret the scriptures, wrestling to speak God’s Good News into our own present situation.

Our subordinate standards are The Westminster Confession of Faith as adopted in 1875 and 1889, the Declaration of Faith concerning Church and Nation of 1954, *Living Faith, Foi Vivante*, adopted in 1998 *산 믿음*¹² (sahn meed’m) as adopted in 2010 and such doctrine as the church, in obedience to scripture and under the promised guidance of the Holy Spirit, may yet confess in the church’s continuing function of reformulating the faith.

The congregation of (name) has prayerfully discerned your gifts and call and is now ready to ordain you as ruling elder. You have indicated that you are willing to make a solemn promise of commitment to God and to the wider Church, to uphold the life and confession just articulated. Through the laying on of hands our loving prayer is that God’s grace might sustain and hold you in a special way through the joys and challenges of your ministry as elder. To publicly witness to your faith and commitment to this ministry we ask you to answer the following questions based on this preamble:

Recommendation No. 3 (will be presented in final report to the General Assembly)

¹Rooted in the cosmic claims in the Pauline literature e.g. Colossians 1:20 (ta panta) or John 3:16 (kosmos).

²This formulation moves from a Christomonic approach to a Trinitarian approach while clearly delineating the key role of Christ.

³This paragraph references scripture to show the Trinitarian basis of ministry, “The Father Sends the Son and so the Son sends the disciples in the power of the Spirit.” It also tries to clarify the Reformation concept of Jesus Christ as Prophet, Priest and King, as it can sometimes sound foreign.

⁴This emphasizes the priesthood of all believers, signaling a Reformation principle.

⁵The choice to use “solemn promise” rather than vow: this is in part a scriptural concern (Jesus questioning vows) and in another part, the lack of the common use of the word vow today.

⁶Although the text refers to Jesus as Lord, this draft also used “God’s reign” to further explain this concept now somewhat foreign in democratic society. Later the supreme allegiance to Jesus Christ is also mentioned to make this more understandable. New Canadians are familiar with the concept of allegiance as they swear allegiance when they take the oath of citizenship.

⁷The document “Confessing the Faith Today” 2003, explains at length The Presbyterian Church in Canada decision not to alter confessions but to accept them as documents of their place and time. This reference reflects that theology. The 2003 document exact wording is “In promising to uphold the church’s doctrine, these church officers make a commitment to be engaged in a thoughtful and evaluative dialogue with the subordinate standards, continually testing their own and the church’s adherence to the subordinate standards against their primary responsibility to the living Christ and through continuing study and teaching of the scriptures within the church under the guidance of the Holy Spirit.”

⁸Again, this is a move to a Trinitarian formulation while also signifying the central and key place of Jesus Christ.

⁹Living Faith 5.1, 5.4

¹⁰This first sentence explains what subordinate standards are and where they come from as some may not be familiar with them.

¹¹Adapted and taken from the Committee on Church Doctrine document “Confessing the Faith Today”, A&P 2003, p. 260.

¹²We will request a transliteration to be placed in brackets for those who read the preamble in English.

¹³This last paragraph tries to recall the rationale of the process of recognizing a call and the responsibilities and promises contained in our theology of ministry.

¹⁴Rooted in the cosmic claims in the Pauline literature e.g. Colossians 1:20 (*ta panta*) or John 3:16 (*kosmos*).

¹⁵This formulation moves from a Christomonic approach to a Trinitarian approach while clearly delineating the key role of Christ.

¹⁶This paragraph references scripture to show the Trinitarian basis of ministry, “The Father Sends the Son and So the Son Sends the Disciples in the Power of the Spirit.” It also tries to clarify the Reformation concept of Jesus Christ as Prophet, Priest and King, as it can sometimes sound foreign.

¹⁷This emphasizes the priesthood of all believers, signaling a Reformation principle.

¹⁸The choice to use “solemn promise” rather than vow: this is in part a scriptural concern (Jesus questioning vows) and in another part, the lack of the common use of the word vow today.

¹⁹Although the text refers to Jesus as Lord, this draft also used “God’s reign” to further explain this concept now somewhat foreign in democratic society. Later the supreme allegiance to Jesus Christ is also mentioned to make this more understandable. New Canadians are familiar with the concept of allegiance as they swear allegiance when they take the oath of citizenship.

²⁰The document “Confessing the Faith Today” 2003, explains at length The Presbyterian Church in Canada decision not to alter confessions but to accept them as documents of their place and time. This reference reflects that theology. The 2003 document exact wording is “In promising to uphold the church’s doctrine, these church officers make a commitment to be engaged in a thoughtful and evaluative dialogue with the subordinate standards, continually testing their own and the church’s adherence to the subordinate standards against their primary responsibility to the living Christ and through continuing study and teaching of the scriptures within the church under the guidance of the Holy Spirit.”

²¹Again, this is a move to a Trinitarian formulation while also signifying the central and key place of Jesus Christ.

²²Living Faith 5.1, 5.4.

²³This first sentence explains what subordinate standards are and where they come from as some may not be familiar with them.

²⁴Adapted and taken from the Committee on Church Doctrine document “Confessing the Faith Today” A&P 2003, p. 260.

²⁵We will request a transliteration to be placed in brackets for those who read the preamble in English.

²⁶This last paragraph tries to recall the rationale of the process of recognizing a call and the responsibilities and promises contained in our theology of ministry.

REPORT ON PHYSICIAN ASSISTED SUICIDE (A&P 2017, p. 241–73)

When the General Assembly received the report on Physician Assisted Suicide, the committee mentioned that it will study the feedback from the wider church, make adjustments as necessary and report to the Assembly. The committee’s discussions about physician assisted suicide included concerns about the way the practice has shifted after the door was first opened in other jurisdictions. The practice is typically first accepted with very strict guidelines that are then softened as court cases and various action groups bring pressure to bear. This has already begun to happen in Canada. In the months since our report was first drafted, two individuals from Quebec brought a successful legal challenge against the requirement that death needed to be imminent for physician assisted suicide to be granted. There is little doubt that just as in other jurisdiction, the guidelines will continue to shift here in Canada. The committee felt it would be difficult to rewrite and adjust their report after each development as it comes. We therefore entrust our initial report to the church, such as it is, with confidence in our commitment to the sanctity of life, our ability to hold it in tandem with the need for passionate pastoral care in situations that seem to have no obvious response and our considered reflections on further developments as our society increasingly approves of a practice that is of concern to many.

Also, in our discussion it became very clear that for this document to be used widely we had to address the issue of acceptance. The committee did not desire to change the title of the report. However, the committee felt that it was important to add a subtitle in ways that the wider Canadian Public may have no hesitation in making use of the report. The discussion centred on the stigma surrounding the word, suicide and how it may deter many from taking a look at otherwise a very useful Christian viewpoint. The committee suggests that the new title be “Physician Assisted Suicide: Medical Assistance in Dying”.

Recommendation No. 4 (will be presented in final report to the General Assembly)

OVERTURE NO. 9, 2019 (A&P 2019, p. 239)

Re: Ordination to and funding for non-traditional ministries

The committee was consulted by the Ministry and Church Vocations of the Life and Mission Agency and gave its opinion. During the discussion of this overture, the committee began exploring possibilities of serving Christ and the church by being ordained to positions that are unusual or less traditional and less than half time when all qualifications are met. The committee will study this matter in greater depth and if the wider church may benefit from our studies, we will bring them forward to a future Assembly.

APPRECIATION TO RETIRING MEMBERS

The committee extends its sincere thanks to those who have resigned: Ms. Lisa Baker (resigned), the Rev. Dr. Robert N. Faris (resigned). We thank the Rev. Dr. Blair Bertrand, the Rev. Dwight Nelson, Dr. Margaret (Peggie) Tysdal and the Rev. Dr. Heather J. Vais whose terms come to an end as members and the Rev. Dr. Nick Athanasiadis and the Rev. Dr. Kevin Livingston who end their terms as corresponding members. It should be noted that due to the change proposed by this committee and accepted by the 2020 Assembly, total membership of the committee will be reduced and the category of corresponding members will eventually disappear through attrition.

Wally Hong
Convener

Helen Smith
Secretary