



# GEMN

Global Episcopal Mission Network  
The GEMN Handbook  
2010

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# Why This Handbook?

This Handbook is for key persons in a member diocese of the Global Episcopal Mission Network (GEMN). It is designed to help focus and integrate the work of the diocese as it engages in ministry beyond its borders. This handbook consists of four sections, each of which addresses a “how to” aspect of diocesan world mission.

- How can a diocese organize for its mission outreach?
- How does a diocese become involved in sending mission workers?
- How can a diocese benefit for the witness and ministry of Christians from another culture -- receiving missionaries?
- How can a diocese send short-term work groups or mission teams overseas?

The context for this handbook is a network of dioceses of The Episcopal Church in the United States of America (ECUSA) which share a desire and commitment to be responsibly involved in the Divine Commission, commonly understood as “Go into all the world and preach the Gospel.” This is a Church that has primarily fulfilled this mandate through the Domestic and Foreign Missionary Society (DFMS) which represents every baptized member of The Episcopal Church. In recent years, the rapid growth of the Anglican Communion around the world has created opportunities for outreach and growth which far exceed the resources of the DFMS. Parishes and individuals have auspices because their own Church has limited resources, and all the time new opportunities for ministry and witness within the Anglican family are increasing.

## **The Diocese: Primary Instrument of Evangelism and Mission**

In Episcopal ecclesiology, the diocese is the primary instrument of evangelism and mission. Mission is being carried out by Episcopalians in many ways. Each diocese has its own form of missionary outreach to others and diocesan organizations facilitate the work that is done in evangelism, advocacy, and service. Until quite recently, diocesan “Mission” has been limited to the missionary work of the diocese within its borders dimension of mission as well - seeing it as integral to their vision of faithfulness to the instruments of world mission already at work. Each has its own special contribution. But the diocese needs a structure to help dioceses in this Calling.

## **A Global Vision for Our Church - Sending and Receiving**

A Vision for what our Church can become on a global scale was expressed in a document produced out of the 1963 Anglican Congress with the title **Mutual Responsibility and Interdependence in the Body of Christ**. Using the Pauline image of the Church as a body made up of many members - different, necessary to each other, and interrelated - the MRI document, as it was called, showed how all of us have something to share with others, and all of us, no matter how affluent, need something from the other. “Missionary work,” which had traditionally been understood as the sending of clergy and lay missionaries to other, less civilized areas, was transformed into “Partners in Mission.” It is the work of the whole church to Send and Receive.

When Christians move from one part of the world to another they cross several boundaries:

- Political
- Ecclesiastical
- Cultural

All three need to be respected. This handbook is especially devoted to the last two. The church that receives a

mission partner is the host church. This handbook is based on the assumption that there will be a diocesan bishop in the host diocese who has invited, a bishop in the sending diocese, and the assumption that these two bishops are in accord. A particular concern in today's Church is cultural sensitivity and this handbook will attempt to help mission partners respect the culture to which they go and, in the process of crossing cultural boundaries, understand more of their own culture.

### **The Global Episcopal Mission Network**

The Global Episcopal Mission Network was born at the General Convention of 1994 when it appeared that cuts in the budget of the Domestic and Foreign Missionary Society were going to eliminate the global mission budget. Two bishops, Richard Grein of New York and Herbert Thompson of Southern Ohio, took the initiative to call together a group of other bishops in Indianapolis to begin the GEMN network. Their purpose was to raise the awareness in the Church about the importance of its global outreach and to get the diocese involved. In no way is GEMN in competition with the Domestic and Foreign Missionary Society (DFMS) nor with any of the voluntary missionary societies that send mission workers. Rather, it serves as a catalyst to facilitate the relationship between bishops, missionary candidates and sending agencies, and others who want to be responsibly involved in cross-cultural Christian witness and service.

### **Who Receives This Handbook?**

This book is available to all who visit this web site. Originally, three people in each Member Diocese received copies of this handbook - the Diocesan and the two official representatives to GEM. This book was intentionally produced in a loose-leaf format. Individual pages could be copied and shared with others who may benefit from them. Those who will find this Handbook useful may include, among others:

- Persons involved in recruiting or screening candidates
  - Companion Diocese committees
  - Leaders of mission work projects or short-term mission visits
  - Persons involved in cross-cultural ministries within the diocese
  - Support committees for mission visitors to the diocese
- Leaders of parish mission projects

### **Anglicans: A Missionary Church**

#### **The Anglican Communion - 38 Self-Governing Churches**

- **70,000,000 members**
- **Over 500 dioceses**
- **34 Autonomous Anglican Provinces**
- **4 United Churches**

#### **The Episcopal Church - one of autonomous provinces**

- **2,400,000 baptized members**
- **99 Domestic Dioceses**
- **10 overseas and extraprovincial jurisdictions**

**Today's Church - heirs of a missionary tradition that began with the apostles and continues to this day.**

# Organizing

## Organizing a Diocese for Global Mission

In the ecclesiology of The Episcopal Church, the diocese is the basic missionary unit. The Bishop is the symbol of the Apostolic Church that spread the Gospel to every nation. Parishes are the front line of mission within the diocese and, in recent years have become increasingly involved in the support of mission projects and workers outside the diocese. Traditionally, however, dioceses of the Episcopal Church have fulfilled their outward missionary responsibility by empowering the Domestic and Foreign Missionary Society (DFMS) in its support of domestic and overseas missionary dioceses and in the last 30 years Anglican and ecumenical partners. Today, the needs and opportunities around the world so far exceed the resources of the DFMS and the uneven responses of individual mission. This section of the GEM Handbook is designed to help bishops and diocesan leaders with organization, communication, and where necessary, the coordination of resources within the diocese.

### The World Mission Committee

It is important for the Bishop and the Diocesan Council to have one organization through which they can relate to the variety of programs that exist at diocesan and congregational levels. Whether or not it is important in a given diocese for some kind of coordination of the energies and resources expended in this missionary outreach, it is always helpful to have a single information source where one can turn to find out who is doing what and where there are needs to be met. Normally such a body, or at least its Chair, is appointed by and is accountable to the Bishop. It needs to have enough members to keep in touch with every activity within the diocese that involves a global outreach, as well as to be aware of the national and international missionary program. This organization needs to know and be responsive to the Bishop's missionary vision for the diocese.

### The Name

What the diocesan mission committee is called is not nearly as important as what it does. Every diocese will have its own experience with missionary outreach and that will probably determine what this body is called. In some cases an existing Companion Diocese Committee will simply be expanded to give a more comprehensive view of what the diocese is doing. **Note: Massachusetts calls its committee the Commission on World Mission; Southern Ohio, the National and World Mission Commission; New York, the GEMN Committee; Los Angeles, the World Mission Group.** It probably should not have a name that would be confused with the organization responsible for the internal mission of the diocese to persons within its own borders. This should now preclude, however, a linkage between this committee and aspects of cross-cultural ministry within the diocese. Since every diocese will determine what to call this organization, this Handbook will simply hereafter refer to it as "the World Mission Committee."

### The Mission Statement

Whether it is a diocesan requirement or not, it is a good idea for the group that oversees the global mission of a diocese to work within a **Mission Statement**. The vastness and complexity of mission on the international scene is such that a group can be pulled in too many different directions if it does not have a clear focus. Before writing such a Mission Statement, it would be well for those involved to study the dimensions of the task, in terms of the activities suggested in the following pages.

**Whether the World Mission Committee is appointed first and then writes its Mission Statement, or whether a group is called together first to make preparation for the Committee, it is a good idea to include people who are already interested in global mission who can brainstorm about where energy exists in the diocese. It is well to include representatives or coordinators for ER&D, UTO, ECW, CPC, refugee resettlement, ethnic ministries, SAMS or other sending agencies. There may also be people in the Brotherhood of St. Andrew, Daughters of the King, or a local university who would also be interested in participating.**

### **Congregations Organizing for Mission**

One of the tasks that a World Mission Committee may well be called to perform is to help a congregation organize its own committee for global mission. Obviously, the more linkages there are like this within a diocese the better communication will be. A representative of the World Mission Committee meeting with interested persons in the congregation will need to sense the unique character of that congregation and not try to take a "cookie cutter" approach that says all congregations must organize the same way

Important considerations will be:

- Existing programs and contacts
- Resources known at the diocesan level that will be helpful
- Communications within the congregation
- Prayer

People in the congregation with missionary, short-term or international experience.

### **Membership**

Membership in the World Mission Committee needs to be determined by the scope of the work contemplated. Sub-committees can carry out much of the work, but all should be represented on the World Mission Committee. The usual consideration of age, gender and ethnic balance would obviously apply, but there may be some special consideration because of the importance of cross-cultural sensitivities involved in overseas relations. Persons who have lived in another country (and especially returned missionaries) can be useful in the membership of the Committee. Communication skills are important since much of the work of the Committee involves interpreting to the diocese needs and events quite outside the experience of the average parishioner. The two representatives appointed by the Bishop of the Global Episcopal Mission Network should also be on this body.

### **The Role of the Bishop**

How much of the work of a diocesan organization that brings together various aspects of global mission needs to involve the Bishop - or bishops, if there are more than one? While this is a diocesan activity and, as such, is an expression of the Bishop's vision and ministry, it should not be one more time burden on the Bishop's schedule. There are a few areas, however, where the Bishop of the diocese should be involved. In particular, the recruitment and sending of a mission partner going forth from the diocese should be done with the Bishop's involvement and blessing. Similarly, those who are understood to be missionaries received into the diocese from another Province of the Anglican Communion need to feel that they have been personally welcomed by the Bishop who is supportive of their ministry in the diocese. Whenever it is possible for the Bishop to personally meet with groups that go from the diocese on work projects or short-term mission visits, even though they are parish-based, the sense of a diocesan missionary committee is always enhanced. Small as it may seem, the Bishop's encouragement in the use of the Anglican Cycle of Prayer throughout the diocese makes a real contribution to the work of this committee.

### **Funding Support**

The funding support needed for the World Mission Committee will obviously depend on many factors including the size of the diocese and the activities to be covered by the work of the group. The following items are some that might be included in the budget request to the diocese:

- Committee maintenance expenses - postage, travel, telephone, etc.
- Subsidies to participants in short-term mission visits
- Annual contribution to GEM
- Support of a missionary to the diocese
- Printed matter for distribution to the parishes
- Companion Diocese personnel exchange
- Two representatives to the annual GEM Educational Institute
- Interpretive and educational material on a Companion Diocese
- An annual planning retreat

- A diocesan mission directory
- Clergy subsidies for first-time mission travel
- Support of missionary speakers

### **Ways to formalize the Mission Structure**

The commitment of a diocese to global mission is not a fad - it is Mission. It should not be subject to the changing moods or different personalities within the diocese. Therefore, part of the organizing of the World Mission Committee should be ways to formalize it within the life, thinking, structure and prayer life of the diocese. There are several ways to do this, but here are four suggestions:

1. Where does it fit into the organization life of the diocese? To whom is it accountable? The Bishop or Diocesan Council will determine these, but it is important to the committee that it be recognized as having a place in the structure of the diocese.

2. A powerful symbol of the commitment of the diocese is established by an item in the annual budget. Maybe the Bishop could handle GEM membership out of his/her Discretionary Fund. But, when it is an item in the budget, everyone knows about it and it is voted on each year. The same goes for all the other expenses - keep them visible.

3. Many diocese have a prayer calendar by which clergy, congregations, institutions and other elements in diocesan life are lifted up periodically. It doesn't have to be the World Mission Committee that gets on that list. Perhaps some of the people in overseas service who are supported within the diocese could be supported, along with the country or diocese where they serve. Or, it could be a Companion Diocese. Somehow, weaving global mission into the prayer life of the diocese makes it real.

4. Related to number one above would be passing of diocesan canon or by-law that would define the mission of the World Mission Committee and reflect the diocesan intention to be involved in world mission. Again, as in the case of the budget and the prayer calendar, doing this makes a public statement to all who vote on it and all who read about it later on. This is not essential, of course, but helps to establish this dimension of diocesan life.

The following page is filled with a collage of interests that might fall within the purview of this World Mission Committee. These are developed more fully in the pages that follow in this handbook.

## **POSSIBLE INTERESTS FOR A DIOCESAN COMMITTEE**

Publicizing Opportunities for Service  
Companion Diocese  
Anglican Prayer Calendar  
Parish Work Project Overseas  
Refugee Resettlement  
Missionary Speakers  
Hospitality to Christians From Abroad  
Prayer Support  
Congregations Organizing for Mission  
Parish Contact Persons  
Support Group For Invited Missionary to the Diocese  
Short-Term Mission Visits  
Volunteers For Mission Sub-Committee  
GEMN-Educational Institute  
Tracking Parish Mission Projects  
Sending Diocesan Mission Partners  
Communication Telling the Story  
Episcopalians Serving with Non-Episcopal Agencies  
Missionary Deputation  
Diocese Data Bank on World Mission

**Possible Interests of the World Mission Committee  
(In Addition to **SENDING** and **RECEIVING**)  
which are dealt with in separate sections.**

**Anglican Cycle of Prayer**

This publication of the Anglican Communion Council is published in the United States by Forward Movement Publications. It suggests prayer intentions for every day of the year and is an excellent means for involving parishes in global mission. Consistent use in Sunday morning worship within a parish is a excellent teaching tool.

**Communication**

The World Mission Committee has access to a wealth of information coming from parish programs, the Companion Diocese, the Episcopal Church Center, workers in the field, and members of the diocese. The ability to feed this information to the diocese interestingly and on a regular basis will be a major function of an effective Committee. The diocesan publication, occasional newsletters, videotapes, and missionary speakers are all useful tools in this process. One person on the Committee could well assume this as a responsibility.

**Companion Diocese**

This program within the Anglican Communion is probably the most effective way to involve an entire diocese meaningfully in global mission. These relationships are appropriately set up for a designated period of time and submitted to the Executive Council for its blessing, giving them an official status. Renewable after three years, Companion Diocese relationships often get into a period of diminishing returns if they extend beyond six years and then reach a point where no one knows how to terminate them gracefully. However, while in their most effective stages, Companion Diocese relationships provide a window to the Church that enables people to see beyond their own culture into the realities of mission in another. A good Companion Diocese program takes a lot of work and absorbs major diocesan resources. It may involve both the **Sending** and **Receiving** of missionaries and certainly short-term mission visits are integral to its success. Organizationally, the Companion Diocese Committee and the World Mission Committee need to be closely linked but neither should restrict the vision and scope of the other.

**Diocesan Data Bank on World Mission**

There is generally more missionary involvement going on within a diocese than anyone realizes. A primary function of the World Mission Committee is to keep track of who is doing what within the diocese. One parish may be supporting a clinic in Haiti while another is contributing to the support of a missionary in Cyprus. A diocesan Youth World Project goes to the Dominican Republic or South Dakota while an ophthalmologist gives a month to Christian Eye Ministry in Ghana. A parish with no outreach of its own may somehow be on the mailing list for Prayer Letters from a missionary in Chile. The nature of the Church is such that there is no coordination of all these disparate and important activities, and yet it is important that they be known and, in a sense, monitored by someone at the diocesan level. Together they represent a greater experience of world mission than anyone realizes and, therefore, are a resource to the diocese.

**Episcopalians Serving with Non-Episcopal Agencies**

For a variety of reasons, members of our Church who feel a missionary vocation sometimes find that the door to service opens through an agency outside The Episcopal Church. Frequently, these people find themselves cut off from their spiritual roots and even occasionally encounter a hostile reception when they come home - as though they have somehow betrayed their Church. The more their parish and their diocese can keep in touch with the young person who goes out with Youth With a Mission (YWAM) or the Episcopal doctor who is sent by the Presbyterian Church, the stronger the fabric of mission for the whole Church becomes. These persons should be known to the World Mission Committee and, whenever possible, should feel spiritually supported by their Church.

### **GEMN Educational Institute**

Once a year, GEMN sponsors an Educational Institute which brings together representatives of all the member dioceses to share their experiences and learning with each other. This can be a great source of inspiration and new ideas for a World Mission Committee. It is important that there be an opportunity for the two Representatives from the diocese to report back to the Committee. Also, prior to this annual event every diocese is asked to submit a written report telling of its activities. These can then be available to the entire Committee.

### **Missionary Deputation**

Most Episcopalians do not even know what this is but, with the necessity for more and more of those who go overseas to raise their support, it is absolutely essential that they spend much of their furlough time back in the country reporting back to the parishes that have supported them. This is part of the **Sending** process for missionaries who go forth from a diocese, but frequently the missionary of deputation is from another diocese. The better the Committee is able to keep track of those who come into the diocese on deputation work, the more that its members can be of help to that person or couple, and the more they will learn of the missionary work of the whole Church.

### **Missionary Speakers**

There was a time when the missionary spirit of The Episcopal Church was largely sustained by the speakers who came back and told stories of what it was like "on the mission field." Television (which brings all those exotic places closer to us), the decrease in the numbers of mission workers, shorter furloughs and other factors have changed that picture. However, today we often have representatives of other Anglican diocese for speaking engagements when they are home. There are also lay people connected in some way with the Church in another country while working abroad, who can bring first-hand reports into congregations. These people can still feed the missionary vision of the Church and should not be ignored. This is a specialized part of communication to the diocese but one that should not be overlooked.

### **Parish Contact Persons**

It seems that every activity at the diocesan level wants a parish counterpart to work with. This approach would be ideal for the World Mission Committee on global mission as well. But, unless the World Mission Committee can feed the parish contacts regularly with information and ideas, such a structure is not likely to last. However, those congregations that already have some missionary outreach are likely to already have one or more persons directly involved, and it is important that the World Mission Committee know who they are and find ways to keep in touch with them. This nourishes bottom-up organization and not top-down.

### **Parish Work Projects**

These will be dealt with more completely in the section on **Short-Term Mission Visits** but they need to be closely observed and reported on by the World Mission Committee. The people who come back into the diocese after a well-prepared and led work project in an overseas jurisdiction frequently have an infectious new vision and spirit about them that energizes both parish and diocese. The World Mission Committee can learn from people with this kind of first hand involvement and can also provide a real service to them by helping reflect on their experiences.

### **Prayer Support**

This is important! Too often, we pay lip service to prayer for others and then don't do it. The more the global mission of the Church can be lifted up by the prayers of people all over the diocese, the stronger it will be. Individual mission partners are greatly supported in their isolation and unusual challenges by undergirding prayer. Those who serve overseas refer to what we call "Newsletters" as their "prayer Letters." They are an expression of the prayers of those who write them and they are invitations to prayer by others who care about them in the Church. The inclusion of the names of persons from the diocese serving the Church elsewhere in a

diocesan prayer calendar opens up a powerful ministry in itself. A longer list of concerns can be prepared and distributed to Daughters of the King, the Brotherhood of Saint Andrew, parish prayer groups and other prayers for people, concerns and events sets the tone for the meeting and grounds the proceedings in the reality of missionary outreach.

### **Publicizing Opportunities for Service**

To remind members of a diocese of the needs that exist and where a bishop in another country is calling for help is like sowing seeds. Scatter these seeds widely and, every now and then, a seed takes root and a sense of vocation develops. Lists of opportunities are available from the Anglican and Global Relations Office and the Episcopal Church Center and from all of the agencies that send mission partners for the Episcopal Church. A Companion Diocese Bishop will often produce his own list of needs. These need to be shared periodically around the diocese where they may be posted on parish bulletin boards or made available in other ways. The constant reminder that there are needs which one could fill if called eventually seeps through to people who had never seriously considered a missionary vocation. God does the calling. All the Committee can do is scatter the seeds. This is another task that someone on the World Mission Committee assigned to communication will want to take seriously.

### **Refugee Resettlement and Sponsorship**

This activity is normally handled by another group in the parish or diocese and is not thought of in terms of global mission. However, it invariably involves cross-cultural communication and understanding similar to that which confronts a person going to another country in the service of the gospel. There are two ways this might touch the World Mission Committee. Through contacts known to the Committee, it may be possible for someone in the diocese who is familiar with the country, language or culture from which the refugee comes to be available in the transition process. Secondly, these people are often Christians who come out of a religious experience very different than that of the host diocese. To the extent that they are able to articulate their own religious journey they can serve as windows into the wider Christian world, much as missionaries **Received** by a diocese from another Anglican jurisdiction do.

### **Tracking Parish Mission Projects**

In some ways, this is similar to what has been said about a database on world mission. But, in addition to general information about who is doing what, there will be some parish-based programs with a lot of activity and excitement. The World Mission Committee will want to learn from these and keep sharing the story. More of this will happen, perhaps, in larger diocese, but also as diocese of any size get more and more conscious of what they can do in support of the world mission of the Church. Responses to a natural disaster overseas, to the carrying out of a mission visit or work project, are examples of special activities that the Committee will want to follow. As in so many other instances cited, the sharing of this kind of information within a diocese stimulates the interest and the imagination of others.

### **Volunteers for Mission**

This is the official name of a very successful program of the Domestic and Foreign Missionary Society that helps prepare and place short-term mission workers in overseas assignments. Short-term may mean one or two years. Because of the success of this program, some diocese have a Subcommittee just to work with Volunteers for Mission.

# Theology

## THEOLOGICAL CONTEXT

### THE NEW FACE OF MISSION

Historically, the Episcopal Church has been a missionary church. Indeed, the spread of Anglicanism began with the missionary journeys of Augustine, at the request of Pope Gregory. The history speaks of sending missionaries out to plant churches, reach the “unreached,” build schools, teach the “unreached,” operate orphanages, etc. Missionaries in the early 1800’s, were most often clergy and clergy wives and a smaller number of other selected individuals.

In recent years there has been much activity within the Anglican/Episcopal committees that study, debate, and encourage new mission structures in an effort to assist the entire Anglican Communion in matters of mission. At Lambeth 1938, several resolutions reflected a need to make a change in the mission strategy, (i.e. recommended the Provinces and dioceses encourage, train, equip and send lay persona for evangelism and ministry, called for a dynamic missionary emphasis that goes beyond care and nurturing to proclamation and service). The Church has begun to embrace the contemporary view of mission as the “Ministry of All the People of God.” actually, since 1968, not only in Lambeth Conferences, but also in the Reports of the Consultative Council, there is new talk of mission in ministry - indicating that we cannot talk about mission isolated from ministry. IN the documents of the Church today, mission is not what “we” (Christians) do for “them” (the poor and non-Christians). Mission is God-in-action within every person, every community, every culture, every diocese and every nation, in a witness:

- incarnated (immersed in the reality)
- pastoral (revealing God’s love and care through action)
- and sacramental (touching and being touched through sharing in the lives of others).

The new face of mission not only involves revealing of God’s presence, but sharing with and learning from those we seek to minister to, healing and reconciliation with the responsibility of trying to transform the social order. The new face of mission calls us all to:

- Proclaim the Good News
- Respond to the needs of our brothers and sisters with loving service
- Allow ourselves to see Christ in others
- Open our hearts to receive ministry from others
- Advocate to change the unjust structures of society
- Safeguard the integrity of creation.

The new face of mission stresses the inclusivity of ministry, and calls us to a ready response to work in God’s Great Commission.

-- Canon Shirley M. Watts

### A BIBLICAL AND THEOLOGICAL IMPERATIVE

The concept of Mission and Missionary Planners is a very old idea. Some will argue that it precedes the beginning of the existence of the Jewish religion. The concept, in its broad sense, could involve the whole issue of emissaries, ambassadors, liberators, etc., from Kings, Queens, government and other high officials. It could also include the aspect of prisoners of wars, refugees, and even slaves. Hence, it is not a surprise that the concept is also picked up and used within the Jewish and Christian faiths.

In the Judeo - Christian tradition the concept of a “Missionary Partner” is theologically based. That is, it has deep roots in the scriptures and even in church history. Needless to say, the Bible is full of numerous exam-

ples of Missionary Partners.

Here are a few examples from the Bible:

- Abraham and the three visitors (Genesis 18:1-33)
- Elisha and the Shunammite Woman (2 Kings)
- Visit of Jacob to Laban (Genesis 29:9-28)
- Joseph in the Pharaoh's household (Genesis 39)
- Visit of the Blessed Virgin Mary to Elizabeth (Luke 1:39-66)
- Two disciples on the way to Emmaus (Luke 24:13-35)
- Onesimus (Philemon 1)
- Peter and Cornelius (Acts 10:1-48)
- The Samaritan Woman and her townspeople (Acts 4:74-79)
- Joseph and the Blessed Virgin Mary (Luke 2:4-52)
- Mary and Martha (John 11:1-45a)
- Paul, Silas, and the slave girl (Acts 16:1-40)

\*Note: We have not mentioned the numerous scriptures where our Lord Jesus Christ is the example of the missionary partner.

### **What is Mission? What Is a Missionary Partner?**

What is mission? GEMN is offering an additional fundamental meaning of the concept of mission. This is a different look than we are used to but it should further our understanding. The most popular concept of mission is "sending out" i.e. sending someone away from their home or country to go and preach the good news, to go convert non-believers, etc. However, this definition is fraught with many negative implications and connotations.

This is not to say that it is devoid of its values and therefore usefulness, hence the achievements of early missionary efforts all over the world, including the Christianization of our country, the United States of America. Despite all of the positive achievements, this old definition of mission does an injustice to the full potential of what mission is, and could be.

The additional fundamental meaning GEMN is offering in terms of the concept of mission, is that mission has primarily three main interlocking components and/or attributes to it. For mission to reach its full potential and impact, these three components have to be meaningfully engaged. These three attributes are:

1. That mission is primarily the act of sharing our faith, belief, fears, hopes about Jesus Christ with one another, especially with the person closest to us. Therefore, successful and powerful mission starts at home, church communities, state, countries, before it can be effective outside of our immediate community and/or abroad.
2. That the point above makes all of us, i.e. anyone who professes to accept Our Lord Jesus Christ as Lord and Saviour, a missionary. Yet, we are aware that there are those who are given the additional gifts and talents and, therefore, the call to go out of their immediate surrounding to share the good news with others. Such "sending" according to GEMN's new interpretation, should never be limited to overseas. Rather, it should be seen as sending away to wherever such gifts and talents are much needed. That could range from sending to the next city, village, town, state, or to places abroad.
3. That theology of mission - of sharing and "sending" - must be theologically rooted for it to be effective. As the first two components of mission are essential to an effective and authentic mission,

so also is the third component: that of the “receiving” of missionaries. The art of “receiving” has a great deal to do with our aspect of openness. Being open and accepting are crucial ingredients for meaningful growth in one’s faith. As “sending out” should never be limited to a particular area, nor should receiving be limited to an area we wish to include for personal reasons. The gift of openness will enable us to see and, therefore, receive many missionaries that attend our churches and communities each week, month and year. Yes, like “sending out,” “receiving from” should concentrate more on the gifts, talents, and blessings such people are bringing into our midst.

### **Who Then is a Missionary Partner?**

In essence, every missionary is a missionary partner. According to the new definition of mission, each of us is a missionary. Therefore, one can say that every Christian has the potential of being a missionary partner to someone. This partnership can be to someone in a church, a diocese, or a country. Based on that theology:

- (a) A missionary partner can be the person next to you - someone who strengthens you or a person who journeys with you in your spiritual growth and discipleship. It might even be one who inspires you because of their exemplary lifestyle.
- (b) Further, this person might be someone within your community, someone you are familiar with and know well. But, it could also be someone from your culture, someone you can easily accept and be open to his or her gifts, or someone with special talents and ministry that they are sharing with you.
- (c) Missionary Partners could also be those who are different from you politically, culturally, ethnically, educationally, sexually, and nationally. Therefore, the importance of openness and acceptability becomes paramount for us as Christians, to learn and receive from others.

By The Rev. Canon Gordon Okunsanya

## Basic Principles of the GLOBAL EPISCOPAL MISSION NETWORK

### **PURPOSE STATEMENT:**

The primary purpose of the GEMN Network is to enable dioceses to increase: a) awareness and understanding of global mission activities among congregations through education and communication and; b) participation in the sending and receiving of missionaries to and from other dioceses.

- GEMN will work in close collaboration with the Anglican and Global Relations Cluster of the Domestic and Foreign Missionary Society to involve and extend participation in the mission sending and receiving activities to congregations throughout the Episcopal Church.
- GEMN will work collaboratively with the various voluntary mission sending agencies who are members of the Episcopal Partnership for Global Mission (EPGM) to increase support of jointly appointed missionaries.
- GEMN will seek to support mutual responsibility and accountability within the Anglican Communion and will work in partnership in all of its activities.
- GEMN will endorse the covenant agreements of the Episcopal Partnership for Global Mission (EPGM) and participate as a member of this Council.

Those covenants are:

**Theology** - Recognizing that God is truth and that we discern truth through dialogue in community, and desiring to avoid untested assumptions about one another, we seek to understand out various mission theologies by committing time and resources to listen and talk together with honesty and mutual respect, in order to live together within the tension and work together in the mission of Christ

**Partnership in Mission** - In a spirit of respect and cooperation within the Body of Christ, we covenant to accept as a norm the receiving of appropriate invitation/permission from the relevant local Anglican ecclesiastical authority, before engaging in a program or sending persons into an area where an Anglican body exists.

**Information Sharing** - We covenant to share mission information on projects and procedures relative to recruiting, screening, selecting, training and placing missionaries. We further covenant to explore ways of coordinating our activities in order to encourage cooperation and discourage unhealthy competitive attitudes in the world mission field.

**Unreached Peoples** - We want to promote a vision throughout the Anglican Communion to work for the extension of the Church among groups where the Gospel of Christ is not known, both within Anglican dioceses and beyond Anglican dioceses.

- GEMN will work collaboratively to clearly define and mutually negotiate the roles of all groups involved in Global mission to promote a spirit of mutual respect and cooperation within the Body of Christ.
- GEMN interprets the term “global” to include all areas of the world and mission work in the United States within its area of concern.

GEMN recognizes that the term mission is open to many different interpretations and definitions. We describe mission as always including an element of the sharing the “Good News” of Jesus Christ in our lives.

## GLOBAL EPISCOPAL NETWORK

### VISION & THEOLOGY

By The Ven. Michael S. Kendall

Archdeacon for Mission, Diocese of New York

*(Delivered at the First Annual Meeting of GEM, Nashville, TN, 1995)*

As Bishop Grein and I began to talk about the development of the network of dioceses that would help to focus the attention of the Episcopal Church on global mission issues, I had a picture in my head of a whole group of active people and parishes throughout the Episcopal Church partaking in a whole series of activities that made them conscious of their role as citizens of this planet and as missionaries of this church:

- Young people off to spend their summer vacations as missionaries partners in Latin America or other parts of our own country;
- Retirees offering their time and talents to teach in Honduras or Kenya;
- Medical personnel spending vacation time to treat illness in villages and towns of India, Asia or Africa;
- College graduates willing to broaden their horizons serving in development work in Africa or the South Pacific;
- Seminarians exchanging experiences cross-culturally between Russia and the US;
- Missionary families going out with the support, encouragement and daily prayers of several congregations in their diocese;
- Other families planning vacations so that they come to know and share their faith journeys with Episcopalians on Indian reservations, in the West Indies, or in an inner-city;
- Every congregation in the Episcopal Church able to describe itself as an active mission partner with some group, congregation, or program beyond their immediate community and diocese;
- Young people growing up in our church knowing that they are a part of a much larger church that spans the globe - that embraces all colors, cultures and classes and are proud of the riches of that diversity;
- Congregations and individuals throughout this church praying regularly for those elsewhere in the communion using the Anglican Cycle of Prayer.

I guess my vision was for a church that is alive, vital, open to the great variety and diversity that I myself have been privileged to experience. My dream, my hope for this new network is that we will, by working together, so stir people's hearts and minds and open them to the possibility of understanding that each and every one of us, created in God's image and empowered by the Holy Spirit, is a missionary, both in our local communities but also to the ends of the earth. And, who knows, perhaps one of these days even beyond.

I know that this is happening to some people and in some parishes in the church. I know that there are some people who are saving and giving and doing and that they feel supported by their immediate parish family. I also know however, that there are missionaries of this church who feel they have no real contact with anyone here in the US or in their diocese. I know there are people in this church who would like to serve outside their local community and who have no idea how or where to learn about possible places that need mission workers. I know there are hundreds of Episcopalians serving through other churches and through secular organizations because they did not know that there were mission opportunities in their own church.

I was both thankful and saddened when I read a letter to the editor in [Episcopal Life](#) thanking the Editor for including the "Letter from a Missionary" column in each issue. I quote: "Before seeing that series, I was totally unaware or what our church is doing in this area of ministry."

I fear that there are thousands of people like this across our great church and we must do much more than we

have thus far to engage them in the great mission task before us. I look to each and every one of you to join us in transforming our church into a powerful mission task group willing and able to take the “Good News” of Jesus Christ to the millions right next door and around the globe who have not yet claimed him as their Saviour.

## Christian Mission Is Forever

### *The Christian mission is one*

It is not faith or works, but both.

It is not home mission or overseas mission, but both.

It is not giving or receiving, but both.

It is not growing in personal piety or empowering the powerless, but both.

The Christian is sent to all others, at all times and in all places, to declare by word and action the life-giving Good News of the Risen Christ.

### *The Christian is eternal*

Our Lord’s Command to go into all the world overarches all of time, reaches from the days of the Roman Empire to the Space Age, and to all the tomorrows to come.

Yesterday’s missionary barrel, today’s self-determination of people, tomorrow’s as yet unformed designs - all are Christian mission, expressions of God’s love for each of his children.

### *The Christian Mission is unique*

Many people offer food to the hungry.

Many agencies offer economic, medical and educational help.

Many faiths offer partial remedies for life’s incurable ills.

Many creeds offer a measure of understanding of the mysteries of life and death.

### *But only the Gospel of Christ offers all of these:*

- Steadfastness in the face of tragedy or oppression.
- Humility stronger than any earthly power.
- A loving person-to-person bond that transcends time and space.
- The freedom to celebrate life, whatever one’s condition.
- The inexhaustible joy which grows in those who share it.
- Never-failing forgiveness of sins.

God. intends that each Christian shall offer his brother or sister more than an ecclesiastical pattern; he or she must offer a personal Savior.

If the Christian, the committed person, does not offer all of these, no one else will -- because no one else can.

--Adapted from a declaration of the Overseas Bishops of the Episcopal Church. 1971

# Sending Mission Workers From A Diocese

"The desire to serve is holy.

The call to serve is a call of the Church;  
it is the call to be a missionary."

As the method of engaging in global mission changes, requiring more responsibility at the diocesan level, it will be important for each diocese to develop a sensitive and effective **SENDING PROCESS**. This section is intended to offer guidelines for use in responding to persons who have sensed a call to mission service.

## DISCERNMENT

### At The Parish Level . . .

Persons who experience a desire to enter mission service usually first express that desire to the rector of their congregation. The rector, having some knowledge of the person, can informally assist in the early stages of discernment. The next step should include the aspirant, the rector, and selected members of the parish to form a discernment/support group. Areas to be considered might be:

- How can the aspirant' desire be honored?
- How can the desire be tested?
- How can the aspirant be assisted in exploring what the mission desire means and what it requires?

What skills/talents can he/she offer?

After several meetings, and perhaps having the aspirant engage in some type of parish outreach activity, the rector and parish should be able to perform an evaluation and offer validation of the person's call to mission service. It is at this point that application and/or referral should be made to the World Mission Committee.

### The Work of the World Mission Committee . . .

Each World Mission Committee will most likely have developed its own method of moving the aspirant through a more formal and extensive discernment process (perhaps similar to the Commission on Ministry format for prospective Deacons). The diocesan Bishop should be a part of the Committee's process. It is suggested that a series of meetings be scheduled with the aspirant, with their rector and a representative of the parish discernment/support group being included in at least one of the meetings.

The initial World Mission Committee interview should be an opportunity for all present to get to know one another. The Committee's purpose should be explained to the aspirant, and the aspirant should be invited to describe their sense of the call to mission service. This may also be a opportunity to hear about the aspirant's personal life, educational history, professional and volunteer experiences, and home parish involvement. Subsequent meetings might explore the following questions and issues:

Knowledge of Episcopal Church

Spiritual and Emotional Maturity

Prayer Life

Cross-Cultural Experiences

Other Languages Spoken

Health/Medical and Psychological Assessments

Review of Required References

Willingness To Learn From or Be Supervised By Others From Different Ethnic/Cultural/Social/

Educational Background

Ability To Live At Poorer Standard Of Living

Sensitivity To Social Mores of Other Ethnic/Cultural Groups

Desired Service Location

Willingness To Represent The Episcopal Church, Home Diocese and Home Parish

World Mission Committees are not limited to the suggested examples of interview questions, but it is important to explore questions which will enable the Committee to ascertain the aspirant's appropriateness for the

service in the mission field.

Upon endorsement of the aspirant, the Committee should make written referral to mission agencies that are seeking persons with their skills to serve in areas that may have been identified during the Committee interview. The referrals should include specific requests for mission opportunity lists, service applications, brochures, acceptance policy, and names of former volunteers (who may have served in areas and jobs that the aspirant is interested in). Each mission agency will advise the diocese of its policies regarding acceptance, required orientation and training, language study, health/medical requirements, health/life insurance, approximate financial costs, and other important information.

### THE SENDING PROCESS

After completion of what is required by Parish Group, World Mission Committee, and chosen mission agencies, the applicant for mission service is ready to begin the SENDING PROCESS. First, notice will be received of an applicant's acceptance by the mission agencies. This is usually followed by an invitation to serve, from an overseas Bishop, along with a summary of the mission job. The World Mission Committee and Parish Group should work as a team to assist the applicant to comply with all required physical and/or psychological examinations. The diocesan bishop and the Committee should be in contact with the Bishop of the diocese where the applicant is to serve.

A "Letter Of Agreement" should be developed and signed by both Bishops. The letter will outline the applicant's work description, housing and board accommodations (whether they will be supplied by the receiving diocese, or expected to be financially supported by the sending diocese), starting date, length of service, average monthly support need (based on standards of the host country), days of work/vacation time/R&R time off, and other specifics as may be deemed necessary. The applicant's diocesan Bishop is the one to authorize fund-raising for the applicant throughout the diocese. Spearheading the fund-raising activities should be the applicant's home parish, under the leadership of the rector and the parish discernment/support group. The amount to be raised before departure will have been specified by the mission agencies. The mission agencies may also be the best resource to advise how to transfer funds safely to the mission worker in the field. It is recommended that fund-raising continue during the mission worker's assignment, so as to spread out support needed for the entire length of service. This is also wise in order to cover any emergency situations.

The mission agencies will advise the applicant when and where mission orientation/cross cultural training and language study is to take place. Many mission agencies provide for required training and study. They will also help to identify an acceptable time frame for travel to mission assignment, and arrange for the mission worker to be met at the mission destination. It is suggested the World Mission Committee and Parish Group assist the mission worker with travel arrangements and try to be among those seeing him/her off at departure. The mission worker will appreciate the presence of familiar and supportive people, as he/she takes this leap of faith to serve the church in mission.

It is important to maintain contact with the mission worker while he/she is in the field, so plans should be in place for the exchange of letters and dissemination of a monthly newsletter throughout the diocese (containing news form and about the mission worker). A sub-committee from the parish could be responsible for getting the newsletter out each month. All parishes in the home diocese should be encouraged to pray for the mission worker on a regular basis, and to send cards on special days (i.e. birthday, holidays, etc.).

#### **Commissioning . . .**

To further validate the mission call, honor the affirmative response before the Church, proclaim support of the mission worker, and commit to a partnership with the mission service, it is recommended that the diocesan Bishop conduct a Commissioning Service before the mission worker depart for the field. This service may be held at the mission worker's parish.

The Commissioning may be simple or elaborate according to the desires of the Bishop, and mission worker, the parish rector, and significant others. There are two forms in the *Book of Common Prayer* which might be suitable as is, or modified to suit the occasion. One is a "A Form Of Commitment To Christian Service," (pages. 420 - 421), or a "Celebration Of A New Ministry," (pages. 559 - 565), with alterations to fit the circumstances. Another option would be to design an appropriate Commissioning Service. Whatever is de-

cided should always be with the consultation of the Bishop and parish rector.

Some mission agencies arrange for a Commissioning Service after a group of mission workers complete their training, but this should now be in place of the diocesan event.

### **RE-ENTRY PROCESS FOR RETURNED MISSIONERS**

The process of re-entry for missionaries into their own homeland is not easy. It takes time and effort to integrate, within the North American context, the values, insights, and skills gained in another country - another culture - another environment.

A well planned re-entry process offers returned missionaries the opportunity to come together with others who are going through a similar transitional journey in their lives. While the exercises and group activities listed below cannot solve all the issues or problems, they can help participants understand themselves more fully and enable them to continue on with their lives in a productive manner. The skilled facilitator helps participants search their own journeys - from "Letting Go" to "Letting Blessing" to "Letting Be and Giving Thanks" to "Letting New Beginnings."

The recommended re-entry process should contain the following components:

**Telling The Story** - A format which allows participants to tell their mission story, sort out feelings, and acknowledge experiences resulting from the return to the home culture and church.

**Integrating Mission Experience** - A time for participants to share models of theological reflection, with the understanding that the mission experience will influence their future.

**Skills Assessment and Goal Setting** - Reviewing individual skills, and assisting participants in setting short-term goals that may utilize elements of skills acquired during their mission experience.

**Networking** - Learning the value of networking and methods of maintaining contact with other returned missionaries.

**Support Systems** - Methods of identifying and establishing connections with persons or groups who can function as a mutual support network.

### **Additional Materials on Sending:**

#### **Missionary Recruits: Qualities That Might Make A Difference**

##### **A. Spiritual Maturity**

Persons with a deep personal commitment to and experience of Jesus Christ as Savior and Lord.

Person who have a love and concern for others in body, mind, and spirit (and who have made a contribution to their present faith community: "If you won't be missed where you are, maybe you aren't' the right person to become a missionary elsewhere.").

Persons who have a deep personal humility.

Persons who can live and talk convincingly about their faith in Christ in their local situations.

Persons who are willing to place every facet of their lives into the hands of God, not clinging to security, status, rights, or other worldly trappings.

Persons who are certain of their calling and dedication to missionary service.

Persons who understand the Anglican concept of tradition, Holy Scripture, and reason as the bases of authority and action in all matters of faith and practice.

Persons who have Biblical knowledge and persist in regular Bible study.

##### **B. Personal Maturity**

Persons who have accepted the responsibilities of adult life and been able to fulfill them. This includes financial, employment, and family responsibilities to the extent experienced.

Persons who are able to cope emotionally with the stresses and hardships of the missionary vocation, especially the adjustments to new and radically different cultures.

Persons who are mature in their relationships; who can cope humbly with strong differences of opinion and the associated clash of personalities.

Persons who are not prejudiced; who are free from cultural, class, color, and religious bias.

**C. Willingness**

Willing to serve how, when, and where Christ and His Church desire.

Willing to serve alongside others, especially missionaries from other countries and national Christians.

Willing to serve in loving Christian fellowship on a team, not remaining aloof from others.

Willing to yield to sacrifice, scarcity, and suffering which are still in demand in this calling.

Willing to maintain relationship with the sending Parish and other supporters.

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**A Message for Married Couples:**

What should be the approach of a couple when the partners do not see eye to eye on the subject of missionary service? In fact, very few couples are equally convinced that they should become missionaries, especially at the earliest stages of considering a call. It is quite normal to see one spouse pushing the issue forward while the other is at least cool or even hostile to the idea. But it is not normal or right for a couple to embark on missionary service when one partner feels they are not called.

If you are a couple considering missionary service and do not agree on the matter, here is a simple covenant that you can make with each other. The terms are both faithful and practical. If you are the one against it, agree to explore the issue fully with your partner; and if you are the one for it, agree to drop the issue if, having explored it, your partner does not want to move forward. It is vital that such an agreement be made when the issue of missionary service first comes up, before either spouse begins to feel their point of view is not being respected.

Beyond the personal covenant, trust the judgment of experienced people and the missionary agency on such a matter. Remember it is not in the interest of the mission agency to send out people who are not called. The issue of agreement between spouses is likely one of the first items that a mission agency will examine when considering a couple for service.

(taken from the Diocese of Southern Ohio)  
MISSIONARY CANDIDATE APPLICATION FORM

A separate Application Form should be completed for each candidate.

Please note that the submission and/or acceptance of an Application Form does not constitute a contract of any sort. The Application Form is one of many tools utilized to ascertain suitability for overseas service. Either the Diocesan GEM Committee or the Candidate may withdraw from the application process at any time.

Please write legibly or use a typewriter.

PERSONAL INFORMATION

Name \_\_\_\_\_

Other names by which you may be known \_\_\_\_\_

Address \_\_\_\_\_

Telephone \_\_\_\_\_

Date of Birth \_\_\_\_\_

Marital Status:

single  separated (date \_\_\_\_\_)

married (date \_\_\_\_\_)  divorced (date \_\_\_\_\_)

widowed (date \_\_\_\_\_) # of any previous divorce \_\_\_\_\_

Spouse's name: \_\_\_\_\_ Date of Birth \_\_\_\_\_

Children:

Name/Date of Birth/Highest Grade Attained

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

School/University Years Attended, Degree/Certificate Received

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

PROFESSIONAL EXPERIENCE

Company Position Held/Primary Dates/Reason for or Organization Responsibilities Leaving

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

SPECIAL SKILLS AND EXPERIENCE

Please list skills or experiences you have which might be helpful in a cross cultural setting:

\_\_\_\_\_  
\_\_\_\_\_

What Bible training have you had?

\_\_\_\_\_  
\_\_\_\_\_

Have you had any cross cultural experience? If so, please describe: \_\_\_\_\_

\_\_\_\_\_

Was there a language barrier? If so, please describe how you overcame the barrier or otherwise handled the situation:

\_\_\_\_\_  
\_\_\_\_\_

Describe your relationship with those of the other culture: \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

PERSONALITY/PERSONAL RELATIONS

Please describe you personality:

\_\_\_\_\_

How do you respond to those subordinate to you? \_\_\_\_\_

How do you respond to those in authority over you? \_\_\_\_\_

How do you relate to members of the opposite sex? \_\_\_\_\_

If married, describe you marriage relationship: \_\_\_\_\_

Does your spouse have the same call to serve cross culturally as you? \_\_\_\_\_

If you have children, how do they feel about serving cross culturally? \_\_\_\_\_

What concerns do you have about raising them in a cross cultural setting?  
\_\_\_\_\_

What have you considered as options for the education of the children?  
\_\_\_\_\_  
\_\_\_\_\_

If single, do you enjoy being single? \_\_\_\_\_

If single, how have you dealt with the possibility of remaining single for life? \_\_\_\_\_

How do you react in stressful situations? \_\_\_\_\_

How do you handle conflict? \_\_\_\_\_

How do you handle loneliness? \_\_\_\_\_

How do you react in new situations? \_\_\_\_\_

How do you handle anger and frustration? \_\_\_\_\_

What are your greatest strengths? \_\_\_\_\_  
\_\_\_\_\_

What are your greatest weaknesses? \_\_\_\_\_

Have you experienced living a simple lifestyle? \_\_\_\_\_

FINANCIAL

Do you currently have any debts? \_\_\_\_\_

If so, do you plan to dispense with them prior to leaving? \_\_\_\_\_

If so, how? \_\_\_\_\_

PERSONAL HISTORY

On a separate sheet of paper, please give details of you personal history.

SPIRITUAL AUTOBIOGRAPHY

On a separate sheet of paper, please give your spiritual autobiography. Include your first awareness of God working in your life, your subsequent growth (or lack of growth), and your current relationship with God.

INTEREST IN MISSION

On a separate sheet of paper, please give details of your interest in mission work. How and when did you first sense a call to mission? What has led to your pursuit of missionary service at this point in your life? Explain your understanding of the biblical basis for mission.

Please describe any reading or other preparation you have done for cross-cultural service.

PERSONAL REFERENCES

Please give names and address of those we could contact for a personal reference:

Rector:

Name: \_\_\_\_\_ Telephone: \_\_\_\_\_

Address \_\_\_\_\_

Employer (present or former):

Name: \_\_\_\_\_ Telephone: \_\_\_\_\_

Address \_\_\_\_\_

Co-Worker (present or former):

Name: \_\_\_\_\_ Telephone: \_\_\_\_\_

Address \_\_\_\_\_

Friend (male):

Name: \_\_\_\_\_ Telephone: \_\_\_\_\_

Address \_\_\_\_\_

Friend (female):

Name: \_\_\_\_\_ Telephone: \_\_\_\_\_

Address \_\_\_\_\_

**REFERENCE FORM**

(The same form might be used for the Spouse)

The following individual has applied for missionary service. Please answer the following questions as completely as you can.

If you have any questions, please do not hesitate to contact \_\_\_\_\_.

I hereby \_\_\_ authorize/ \_\_\_ do not authorize my responses to this reference form to be shared with the Candidate named below. Signed

Candidate: \_\_\_\_\_

How long have you known the Candidate? \_\_\_\_\_

In what capacity have you known him/her? \_\_\_\_\_

Please describe his/her personality: \_\_\_\_\_

How does he/she interact with those in authority? \_\_\_\_\_

How does he/she relate to members of the opposite sex? \_\_\_\_\_

In what ways do you see his/her faith lived out on a daily basis? \_\_\_\_\_

How does he/she react in stressful situations? \_\_\_\_\_

What particular gifts do you see that the Candidate would bring to a cross cultural ministry position?

\_\_\_\_\_

Please describe the Candidate's greatest strengths: \_\_\_\_\_

Please describe the Candidate's greatest weaknesses: \_\_\_\_\_

Any other comments you wish to make: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Thank you for your time in completing this reference form.

Please send the completed form to: Name

Address

City, State Zip

**DIOCESAN GEMN COMMITTEE  
INTERVIEW GUIDELINES**

Candidate: \_\_\_\_\_

I. INTRODUCTION

- Open with prayer
- Introduce committee members
- Explain that this is a time for the committee and the candidate to get to know each other better in order to determine if indeed God is directing them to serve cross-culturally
- Seek to put the candidate at ease

II. CHRISTIAN FAITH AND DEVOTIONAL LIFE

- Tell about your spiritual journey
- How has God led you thus far?
- What are your Bible Study and prayer habits?
- What has God been teaching you over the last six months?
- Concerns noted:

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III. EVANGELISM, DISCIPLESHIP, AND MINISTRY

- What is their approach to evangelism?
- How do they share their faith?
- How have they been and how are they currently involved in helping others grow in their faith?
- What other ministries have they been involved in?
- Concerns noted:

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IV. CHURCH INVOLVEMENT AND DOCTRINE

- Describe their involvement in the local church
- What do they see as their relationship to their home church as a missionary?
- Are they giving financially to the local church?
- How do they live out their baptismal covenant?
- Concerns noted:

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V. FAMILY LIFE

If married:

- How would they describe their marriage and interaction with children?
- How do they resolve conflicts in their marriage?

If single:

- What is their attitude towards being single?
- How do they handle their emotional needs?
- Has anyone ever questioned their sexuality and how did they handle it?
- Do they have any long term financial commitments? If so, how do they plan to handle those during period of cross-cultural service?
- Concerns noted:

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VI. PSYCHOLOGICAL AND EMOTIONAL MATURITY AND PHYSICAL HEALTH

- How do they handle stress?
- How do they deal with change; are they flexible?
- How do they handle conflict with others?
- How do they deal with authority?
- Do they experience depression, moodiness, loneliness, anxiety, etc.?
- Do they have any on-going health problems?
- Concerns noted:

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VII. CALL TO MISSION

- Why do they think that God wants them to serve cross-culturally at this time?
- What role do they see themselves filling in the field?
- How are they involved in missions now: prayer, giving, promoting, etc.?
- If married, do both partners sense the same calling?
- Have they talked with anyone who has served or is serving cross-culturally?
- How much reading have they done about missions?
- Concerns noted:

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VIII. EXPLANATION OF NEXT STEPS IN PROCESS

The timeline for the process may take much longer than the Candidate anticipates. It is helpful to give the Candidate a realistic estimate of the time each step of the process will take, noting that there could be any number of delays along the way. (Always keep the Candidate informed of the reason for any delays.)

Concerns noted:

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IX. CONCLUSION

- What are their expectations of the Diocese if they are accepted?
- Do they have any questions?
- They will be advised of the Committee's decision
- Close in Prayer
- Concerns noted:

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# SHORT-TERM MISSION VISITS

## Short-Term Mission Visits

Certainly the most exciting development in the American Church with regard to World Mission in the last twenty years has been the number of groups that have traveled from parishes and dioceses to visit a mission or diocese in another country. These experiences have forged the bonds between Christian brothers and sisters separated by culture, geography, language, and race but who discover in their Oneness with Christ a whole new spiritual dimension to their religious experience. Despite the costs, which at first seem to be prohibitively high, jet travel and a friendly reception at the other end have made such trips relatively easy. In the process of many experiences, lessons have been learned about the problems, pitfalls and dangers which can help those planning future mission trips. Also, there is no need for those doing this for the first time to have to "reinvent the wheel." Therefore, this section of the GEMN Handbook is intended to maximize the benefits of such an experience, which are many, and minimize the problems.

No two trips are going to be the same and it is difficult to prepare a handbook that will take every situation into consideration. What follows are some general observations that have grown out of many experiences and, hopefully, will be of help to those planning a short-term mission visit. This material includes:

- Important Factors, Seen From Two Perspectives
- Types of Short-Term Visits
- Preparing a Team
- On-Site Considerations
- Handling the Experience Back Home Again
- Sustaining Relationships

### **Important Factors, Seen From Two Perspectives**

Most people, in this or any country, only know the immediate world about them. Television has given us visual images and told us about other peoples. But, the opportunity to enter into the lives of people in another culture, and especially to be received into homes as brothers and sisters in Christ, is to enter into an entirely new world view. Those who travel to this country, as well as many people who go to visit a mission field abroad, experience what is known as "culture shock." This can be disconcerting and frustrating when other people do not respond, as we are accustomed to expecting and where the rhythm of life is different. Preparation for this experience and reflection about what is going on during a mission visit can make all the difference in the world between a true learning experience and anger at "those stupid people."

The host Church may or may not be familiar with the customs, habits and expectation of North Americans when a group of visitors first arrive to their country or region. They are living their regular lives, trying to make room in it for their visitor, and should not be expected to do things differently for the benefit of those who come to visit. As a matter of fact, host churches will normally go overboard to make the visitor welcome. However, it is important to remember that it is their country and mission visitors are always guests in another's house.

So much preparation is required before a successful mission visit and so much money is involved that there is inevitably a feeling on the part of the visitors that they are doing a great thing for the mission field that they visit. This is especially true when the group is going on a work project or to run a Vacation Bible School or even to go as witnesses to the Lord. Frequently, the gratitude expressed is not commensurate with what the visitors feel that they have put into the trip. In fact, most people come back from such an experience feeling that they got more out of it than they gave and it should be with that awareness that the trip is planned. These are remarkable opportunities to see Jesus Christ through the eyes of people in a different culture, and that is the greatest benefit for all the cross cultural visits.

There is always a certain amount of anticipation and excitement in the host country and Church when the group arrives. They look forward to the visit and generally enjoy the experience, as well. They, too, learn from it. However, it can be a real burden as well. It is inevitably an interruption in the regular rhythm of their lives, and when language interpretation is involved one or more people pretty much have to drop everything in order

to take care of the visitors. Hospitality is a natural trait of many cultures and can be lavishly bestowed, But it is good for the visitors to realize how costly this is in terms of a normal day's wage.

It is difficult for many North Americans to realize but the USA is not universally liked. Whether it is our national foreign policy, or the rude behavior of tourists in the past, or the effects of economic policies on an American multinational corporation, visitors should be prepared for some reserve on the part of individuals in the host country. There is no better way to break down these barriers than in the one-on-one relationships that a mission visit afford. Nor is there any context for meeting better than that of brothers and sisters in the Lord who get to know each other, work together and break bread together.

### **Types of Short-Term Visits**

At one time or another a diocese may be involved in any one of five different kinds of short-term visits to a mission field. Every one of these has a contribution to make, both to those who go and to those who receive. In using this Handbook, the Mission Committee should consider, from time to time, a different type of visit and not get into only one pattern.

#### **Youth Groups**

In a sense, this is one of the easiest and most rewarding of mission visits. The enthusiasm of the youth and their ability to make new friends contribute greatly to the success of the trip. However, they get impatient with the time adequate preparation takes and it is very difficult to get the commitments far enough in advance to form a group and plan a trip. Parish and diocesan youth communities are generally a given and leadership already exists. Funding generally requires their own fund-raising, personal contributions, and parish or diocesan support.

#### **Medical Professionals and Other Specialists**

Unquestionably, the greatest contribution an American church, parish or diocese, can make is in providing trained professionals where there is a need overseas. In most cases, this will involve both doing and teaching. And, there are, medical professionals and specialists throughout the Church who are willing and able to contribute their services, often paying their own way. The problem of matching resources to needs can be made easier through contacting the various sending agencies or, when it exists, a Companion Diocese link. Professional expertise does not eliminate the need for preparation and cross-cultural sensitivity and a World Mission Committee needs to address both the preparation and the debriefing aspects of such a trip.

#### **Evangelistic and Teaching Missions**

The agency with the greatest experience in these is SOMA (Sharing Of Ministries Abroad), but there are different patterns for this including Faith Alive, Cursillo, and Vacation Bible School teams. There is a great hunger in so many churches for this experience of sharing in Good News. It works both ways as people come to a USA diocese, as well as those who go out. Evangelistic zeal and the desire to communicate can easily overcome one's cultural sensitivity. It is especially important, in the preparation stage, for those who go out to know in what ways they might offend or be in violation of the mores of the society to which they go. Listening is the first stage of communicating in another country.

#### **Construction Projects**

This is a popular focus around which to build a rich, spiritual, cross-cultural experience, especially when visitors and hosts work side by side on a project. A special case is presented, however, when a natural disaster creates many needs and our first instinct is to go and help out. A major disaster traumatizes a church and makes it less able to cope with outsiders. It is essential that there is a clear invitation! Do not make such a trip unless there are people to work with you, appropriate and safe accommodations. There is not time for a lengthy preparation in these case, but it is especially important that as much preparation be done as possible. Debriefing on the field and upon returning are both important, maybe even more so as the participants have themselves been involved in the trauma of the disaster.

But, more frequently, work project trips, for both youth and adults, are planned around some expressed need for a mission partner which can be planned well in advance and often involve some financial contribution towards materials to be used. As much as possible, these programs should be done on a cooperative basis in which participants from the host church work side-by-side with those from the USA. Very meaningful friendships can be forged during these visits. It is humbling for the American team to take note of the fact that, for the cost of their airfare, local laborers could probably be hired to do the work even faster. What is being built is really a manifestation of Christian solidarity and communion.

### **Fraternal Visits and Ecclesiastical Tourism**

There is a certain amount of this in every short-term mission trip but some are built entirely around getting acquainted with another country and its people, particularly the local church community. In one sense this is the easiest trip to "throw together" and there are always travel agencies that are glad to get the business and will do a lot of the arrangements. This is a particularly valuable way for a World Mission Committee or a Companion Diocese Committee to embark on a new relationship - but it does need to be done carefully. It is almost too easy to put together such a trip so that the advance preparation is not done and adequate consideration is not taken of the burden this will put on the host parish or diocese. Where E-mail or FAX communication is possible, the planning time can be shortened somewhat. But, in many countries, it will take the hosts far more time to get ready and the necessary communication may be very slow. There is nothing wrong with taking advantage of beaches or sightseeing as long as the focus is clearly on the church-to-church relationship. Building joint Bible study into the program can be especially meaningful.

### **Preparing a "Team"**

While in some ways this might seem to work against the real goal of one-to-one relationships in the host country, it is important that a group of people traveling together with a common purpose know each other well enough that they can move as a team. Mission trips are not opportunities for "lone rangers" to go off and do their own things. There needs to be a good rapport between the leaders and the rest of the team.

### **Leadership**

It is important to have one clearly-designated leader. This individual keeps the group focused and together, helps with arrangements, and makes official contacts with immigration, customs, hotels, etc. in the case where the obvious leader of the group is unfamiliar with the mission field, it is important that there be a colleague who knows the country or the language or - at the very least - has had sufficient cross-cultural experiences to be sensitive to underlying currents in the host church. When this is not possible, there may well be a mission worker in the field who can bridge the cultural gap. That might well be a missionary of another denomination.

### **Recruiting, Screening, and Selection**

This is a very difficult part of organizing a short-term mission visit, because there often is not much leeway in the process. Those that have the time, or the expertise, or the money to go may almost be forced upon the leadership. It is still very worth while to search out mature persons who have something to give, who would benefit from the experience, and who may never have thought of offering themselves. There may be some people who simply should not be included, either for personality reasons or for circumstances in their current life. Responsible persons should enlist the rector, Bishop, or whoever is able to keep such people from going into a situation where they could be hurt or damage relationships on the scene. Highly-desirable members of a mission visit would be strong Church members who are stable and mature and who relate well with all kinds of people. Persons with experience in group Bible study and prayer will add to any group.

### **Organizational Time Line**

A year in advance is not too long to begin planning your mission trip. Three months will not be enough time. It is a good idea to lay out a schedule that shows early preparations, getting ready, and last-minute activities. Communication with the host church and leadership selection comes early. Sufficient time needs to be allowed for forming the group, arranging the financing, travel arrangements and documentation, and pre-trip orientation. When all of the participants are from a single parish, it is relatively easy to prepare the group. However, if they come from all over the diocese, there needs to be a very intentional program of meeting together to both form the team and make certain everyone has the same basic preparation.

The further in advance that travel arrangements can be made, the more advantageous it can be. Airline space, in the less expensive categories, is hard to get at the last minute. Tickets have to be purchased well in advance of travel which puts a real pressure on the funding for each individual. Trip insurance can be purchased and is probably a good idea to protect against forfeiting the price in case of illness or extreme emergency. Overseas medical insurance is a must, in addition to trip insurance. Most USA medical benefits will not cover an individual outside of the USA. While it may seem like an added expense, it is inexpensive compared to potential unreimbursed medical expenses. Visas for the country or countries to be visited can not be obtained until the passports have been issued.

The final item on a time line should be some form of Commissioning Service, in which the home community gathers to pray for the success of the mission and makes this truly a church-to-church experience for everyone. Somehow, this should include all of those who were a part of the preparation team, even though not all will be going on the mission.

### **Purpose and Expectations**

Early in the process, it is desirable to have the group agree on a written statement setting forth the purpose of the trip and listing some of their expectations. This statement should be shared with the Host church, which in turn might share some of the expectations from that end. No one is going to change the world in two weeks. Expectations need to be realistic. Seeds may be planted, but no lasting changes will result from a short visit. It is important for the participants to think about what they might learn from this experience - about the other country, about the Gospel, and about themselves. This written statement is useful again in the final de-briefing. When the group involves young people, it can be very helpful for the parents to participate in at least one of the preparatory sessions. They will be better able to reinforce positive leanings afterwards and to deal with any negative experiences.

### **Helpful Elements in Preparation**

So much of this will depend upon the nature of the group and its purpose, but some basic elements to consider would be:

- The history, geography and political situation in the host country
- The history of Christianity there, through Anglican and other denominations
- Basic Knowledge of other religions to be encountered
- Hygiene, health precautions and what to expect in water, foods and toilets
- Language - mastering a few phrases is always helpful
- Cultural differences regarding time, relationships, work ethics and courtesy (often, someone from an anthropology department can be called in to provide this type of information)
- Clothing - what is appropriate and what is inappropriate

Conflict resolution, reaching an understanding of how any conflicts will be resolved within the team and with the hosts.

### **Practicalities**

- The local Public Health Department can advise on immunizations needed in the area to be visited. Immunizations and Malaria pills are needed in most of the developing world, as are salt tablets and water purification tablets.

- A flashlight is always good to have and in some places it is advisable to take facial tissues, toilet paper, toiletries, and regular medications.
- Each person traveling needs to complete an Emergency Contact Information Form, which is left with a key person back home.
- Gifts are an important part of a visit to another country. Depending on the nature of the trip these might include a group gift to a host pastor and family, individual gifts for a family where participants are staying, symbolic gifts for co-workers there, or small handouts for the hordes of children that always seem to follow foreigners.
- Everyone needs to take some money to spend, if only for souvenirs and post cards. In most countries the host church can arrange for the exchange of money, but that should be determined before leaving. (It is amazing how many ATM machines there are around the world where all you need is a credit card.)
- Shopping in many countries is different than in the United States. There may indeed be a supermarket, but the open public market is where most people want to go. Bargaining is expected. Major purchases to be taken home can nearly always be bought more economically if a member of the host parish does the buying.

### **Prayer Support**

Prayer is an essential part of a mission trip and should be built into everyone's expectations. Parish participation should include prayers for those who are going forth. Members of the team should pray for their leaders and each other. As soon as the names of significant persons in the host country are known, they too, should be prayed for. None of this is worth doing in the name of the Church if it is not God's business!

### **On-Site Considerations**

Practically everything that was said in preparation for the trip needs to be said again after arriving in the host country - particularly with young people. An additional orientation session in context should come within 24 hours and might well involve the host bishop or pastor.

In all of the above opportunities for mission visits, there is a group dynamic that needs to be taken into consideration. Groups of Americans tend to talk louder and relate more to each other when they get into a different and possibly uncomfortable cultural setting. The more the group is broken up, and the more individual relationships that can be established, the greater the spiritual benefit and value of the experience.

Daily de-briefing sessions are very important for the group. That is the only way to find out what cultural issues are arising and how people are dealing with them. This is a good time to emphasize the servant ministry of the Church, and to be on guard for attitudes or behavior that could interfere with good relations with people in the host church. The more group rules and standards can be discussed and agreed upon, the better the spirit of cooperation. People need to express how they are feeling each day and articulate what they think they are learning. Special attention needs to be paid to the quiet person who says nothing. Adults may have more difficulty with cultural differences than young people and need the opportunity to talk them out. Once again, these daily gatherings need to include prayer. Prayers become more intentional as offered in support of individuals in the host church.

Everyone on a mission visit should be encouraged to keep some kind of diary or journal. First impressions are so quickly replaced by later experiences that only that which has been recorded will be available when the individual gets back home. A factual listing of the day's activities will be useful in itself, but the more impressions, feelings, and observations are written down as they happen, the more useful the journal will be later. Some people may find a small recording device easier than a written journal. It is easier on the spot, but not as useful back home.

The final de-briefing of the group might well include the host pastor or bishop, and/or members of families that took care of members of the group. It is a time for reflection on what this has meant, what was accomplished, and what was learned. It is again a time for prayer.

**Handling the Experience Back Home Again**

One of the hardest things about a significant mission trip is coming home. Within the span of ten days or two weeks, an individual has encountered so many sights, sounds, experiences, relationships and problems that there is generally a great need to talk about them, only to find that others quickly lose interest. Only the members of the group will really understand.

Once again, it is appropriate that there be some kind of welcoming service or moment during Sunday morning worship to receive back into the community those that were sent. A brief report by a more articulate member of the group is in order, but it may take a while before everyone has sufficiently assimilated the experience to be able to speak efficiently.

To help with the re-entry process, a final de-briefing session needs to be held within two weeks if possible. This will begin with telling stories but should end with reflection on what it all has meant. The initial statement of purpose and expectations is looked at again and each person comments on how fully these were realized. Some attention needs to be paid to how this experience is reported back to the home church, to business associates, classmates, family, etc.

By the time pictures are developed, slides organized, videos edited, and scrapbooks are made, there is another phase of telling the story. By the time it is hopefully less an autobiographical account of "what I did" and more a story about the Church in the host country and what God is doing here. People returning from a mission visit need to remember all of those individuals who made it possible, both financially and with their prayers. A short report of their mission experience is very appropriate.

**Sustaining Relationships**

It is difficult to maintain contact with the people visited on a mission trip, particularly as more time passes. Thank you notes should be sent right away. Letters, e-mail when possible, copies of pictures taken, and eventually Christmas cards are natural ways to keep in touch. But their lives move on just as the lives of the mission team will move on. Second visits, when possible, frequently reinforce friendships in a lasting way. But, unfortunately, not many people are able to do that. There comes a time when the most appropriate way to maintain the value of a short-term mission visit is to turn all of the new friends over to God. Once again, prayer is the instrument for sustaining life within the Church.

Additional materials on Short Term Visits: Various Sources:  
 Short Term Visits N.J. Guidelines  
 YOUTH MISSION TRIPS  
 Suggestions for a Spiritually and Personally Rewarding Experience

## THE PURPOSE

Give a brief history of mission in the Episcopal church and other denominations in order to provide perspective on the purpose of the trip. Maybe people have impressions of missionary work that are based erroneously on television depictions. Young people and their parents should have a clear understanding of what mission means and what will be accomplished by the trip.

Establish a clear purpose from the trip and repeat the purpose in all of your literature and discussions. The students on our trip considered it a work/release program, little work, a lot of vacation. When the fun did not occur as rapidly as they had expected, they were very disappointed.

Provide the itinerary as soon as possible and then revise it as needed.

Inform parents about their contribution to the success of the mission trip. They can answer the young person's questions, discuss concerns, and guide and reinforce their experience.

## PREPARATION FOR THE TRIP

### *Spiritual Preparation*

Review mission as reflected in the Bible and the teachings of Jesus.

Use biblical stories to help the young people understand their role on this trip.

### *Cross-cultural Preparation*

Study the region to be visited. Ask each participant to contribute information about the country or region to be visited, i.e., the flag, regional/national products, languages spoke, indigenous animals, the geography, lifestyle, national/regional famous personalities, type of government, economy, etc. This activity can be made into a true or false game or contest which might encourage the young people to read beyond their assignment.

Discuss how television has portrayed the host country and discuss how the young people might be influenced by these perceptions.

Participate in the church service of another Episcopal Church that has a different ethnic population to learn about their traditions and customs.

In an initial group meeting, have the young people share their names and explain why their parents gave them their names. Names reflect traditions, customs, hopes and expectations.

In a group, have the participants share their family customs at Christmas or Easter.

Go to a Spanish, Indian, Chinese, African-American, Hungarian, Vietnamese, Thai, German and/or French restaurant or market. Explain to the owner that the purpose is to provide the young people with a cross-cultural experience. The owner may be a good source of information. Discuss the similarities and differences in the food. Discuss what it felt like to be in a different environment.

During Black History Month, discuss our national diversity. This can be an occasion for an ethnic pot-luck meal and discussion.

Have a Paschal Seder lead by a Rabbi. This occasion will increase the participant's understanding of our religious heritage and how it grew out of tremendous diversity.

Our students maintained a journal during the trip which was later used in an article on the trip. Writing helps the students to organize their thoughts and impressions.

### *Selection of Participants*

Consider the age range of the young people who will participate. Students ages 13 to 15 will bring different experiences than students in the 16 to 18 year old range. For instance, a trip abroad for older students becomes apart of their preparation for adulthood and their career explorations. A narrower age range will contribute to a more homogeneous intellectual discussion and thereby broaden the student's learning experience. A large age range means that discussions will inform some and may be boring to others.

*Manners*

As old fashioned as it might sound, help the young people to brush up on their manners. Discuss habits that might be eliminated or avoided, i.e., proper greetings, shaking hands, or slouching, putting feet on furniture, etc.

Learn about the role of young people in the host country, what adult expectations of children are and the relationship between parents and children. Depending upon the country, the period of adolescence may be longer or shorter than in the United States. On our trip, one young lady from the host country accompanied us on a trip to the beach. Though she brought her bathing suit on the twenty mile, very hot bus trip, she did not go into the water. Her mother told her not to go in and she didn't even stick her toes in the surf. The American youth encouraged her to go swimming, telling her that her parents were far enough away and would probably never find out. How many American youth would obey their parents beyond the borders of home.

*Your Gift*

What will the youth mission participants give as a gift to their hosts. When the children from Cost Rica visited the Diocese of New Jersey, they performed their national dances, sang popular songs in their native language and performed skills to help us understand their religious commitment.

*Packing*

*Clothing:* Make a list of essential clothing and inappropriate clothing. Provocative clothing should be left at home. Teenagers, particularly older teens, dress for style not convenience and practicality. For church, girls should include a dress or skirt, and boys should bring long pants. It is important to emphasize to young people that the trip should not be marred by inappropriate clothing which draws unnecessary attention.

*Climate:* Check the temperature of the host country through travel books and online website weather reports.

*Medicine:* Bring weather-related pharmacy items such as sun blocks, powder with baking soda, moisturizing lotion, antiseptics, aspirin, anti-diarrhea medicine, etc. Time should not be taken away searching for pharmacies in a foreign country. Provide the parents with a list of pharmacy items. Have parents provide a list of the medicines that the student is bringing in advance so as to avoid substances that may be inappropriate in the host country. The students' medical needs should be thoroughly discussed in advance also.

## THE LEADERS

The leaders of the trip should establish ongoing communication with the host parish.

The leaders should be thoroughly appraised of the country and its customs, and the location of the American Consulate.

The leader has to anticipate all of the medical and personal needs of the young people including nurturing and disciplining.

The leader should know the exchange rate and how to exchange money. The banks in Costa Rica refused to honor American money with marks or that were old. Also, the bank refused to cash travelers checks that were not signed exactly within the confines of the signature line.

*Drugs and Alcohol:* Regardless of the laws of the state in which the trip originates and the host country, the issue of drugs and alcohol should be addressed, and its use discouraged. This point should be emphasized with the parents. The leader may wish to develop an agreement of conduct for both the young person and the parents to sign.

*Discipline:* Decide how discipline will be carried out and under what circumstances before the trip. The leader may have success with one form of discipline with his or her own children, but the same technique may not work with other children.

*Child Abuse Training:* The diocese may require that the leader undergo child abuse training. The responsibilities of the leader are tremendous, but being prepared should reduce associated stresses.

## DURING THE TRIP

Have daily spiritual activities for 15 to 30 minutes perhaps before or at breakfast.

## THE CONCLUSION OF THE TRIP

Before ending the mission trip have a very brief discussion of impressions. Help the young people to understand any negative impressions they may have formed.

Within several weeks after the trip, have another discussion about what was learned and how the young person was affected. This might be a social occasion.

Decide how future communication will occur with the host parish. There may be some young people who will maintain an ongoing contact with their host. However, realistically, given the hectic live of American young people, communication may end abruptly. Perhaps sending a gift and letter at Christmas to the host parish can be a part of the discussion about the trip and a means of maintaining contact. The group may wish to discuss future fundraising, student or gift exchanges.

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## Example of the Actual Planning Outline for a 1997 Youth Mission Trip

Written by Ruth Jones

Corrected Copy as of July 2000

### MISSION TRIP TO WINDWARD ISLANDS

#### Summer 1997

Commission of National and World Mission, Diocese of Southern Ohio

#### Proposed Committee

Bill Bales, Brenda Taylor, Bill and Bev Poinsette, Jason Leo, Ruth Jones, Pam Gaylor, plus two youth

#### First Steps

#### DETERMINE PURPOSE (MISSION) OF TRIP

What contact and arrangements have been made with the Bishop of the Windward Islands?

Why do we want youth to go?

What should they do there?

How will they interact with another culture?

#### Next Step

Depending on answers to first step questions.

What age should be recruited?

Set dates - Suggestion: Later in the summer, the better. Youth could work part of the summer for some of the necessary funds, plus training could be done after school is out. Negotiate a WRITTEN agreement with the Windward Islands as to the program, the number of participants, the cost to our youth while there, where they will stay, what the basic program will be, etc. etc. so that both sides play with the same rules and restrictions. Once agreement has been reached on program, etc. set up a proposed budget. Do not build in a subsidy at this point - just budget what the trip will cost per person.

#### Budget Items

Air transport round trip - get actual quotes

\*Bus transport to and from airport in Windward Islands

\*Board and lodging there

Gifts to Bishop and/or hosts

\*Other projected expenses there

\*Perhaps the local people will take care of these expenses

Mailing, postage, meeting expenses before trip.

If to be subsidized, request a set amount from the National and World Mission Budget in time for Procter Fund request to be finalized in May/June 1996. Recognize that this figure cannot be permanent until after December 1996.

Plan for 14-16 (suggest an even number to use a buddy system to keep track of each other) plus NO MORE THAN 3 ADULTS. If more want to go on a "cheap fare," they could be diverted to other activities such as women's work, etc. Number of adults will depend on the age range determined above.

Determine amount to be paid by each youth. Suggestion: Don't give a blanket subsidy - suggest that each pay what he or she is able, some may be able to pay most of expense.

Remember, the number of adults runs the cost per youth up also. With 3 adults and 16 youth, each youth will be paying about 1/5 of an adult expense. Let the young people apply for scholarship help on a need basis, you may find someone who should go who can't afford much at all, while others can pay most of the expense. The 3 adults should be subsidized, they will work for their trip; if 7 go, the extra four adults should pay their own expenses. Seven are TOO many. Adults should be used to give training to the youth (these need not be the trip leaders.)

I think the trip will cost more than \$450 per person, and also think that youth can pay more than \$250, when athletic shoes cost over \$100!

#### Next Step

By this time, you have the purpose, the budget, the ages, the proposed cost, the time and other items set, now you get the adult leaders recruited.

The committee should think carefully about these adults. They should not just be people who want to go. They should be able to relate to young people, be friendly, but exert authority when needed. Strongly suggest that one of these adults could be a medical person, also at least one male and one female - third person could be either. One adult should be designated to return youth home in case of illness or misbehavior.

Recruit youth with all the pieces and requirements set.

Make up a brochure with all above information and use it for recruitment. Suggest that minimum requirements for participation be listed such as active participation in the parish, endorsement of the rector/priest, reference from someone who has worked closely with the youth. work experience helpful, willingness to participate in pre-trip planning and training, parents' permission.

Suggest all of the above be completed before the summer camp session starts so recruitment could be started then.

Publicize through convention/parish mailings/direct youth contact/however. Ask for an indication of interest by a definite date, then ask for a deposit by December 1/January 1.

Each youth could pay his/her own deposit - maybe \$50-\$100.

Work with Diocesan Finance Office to handle deposits - maybe this could be done through the Youth Officer.

#### Next Step

By January 31, group should be crystallizing. Set a deadline (depending on date of trip) and make selections by this date. A waiting list would be great, this would keep the youth alerted that others want to go. Set raining dates, probably at Procter, with homework for the youth between sessions

Set up payment dates for complete payment; publicize scholarship help (application date, etc.) Remember that airline seats need to be reserved early and that the airline will want Payment.

Number of training sessions depends on the make-up of the group, age, experience in traveling, maturity, etc., makes a difference in how basic the training needs to be.

Culture of the area, particularly the youth culture.

Organization of the church compared with ours.

A little bit of geography and history of the area.

Many details on logistics - passport, medical, shots, water, food, dress (check on short-shorts and bra tops,) bugs and bug spray, allergies.

Discuss smoking, drinking, behavior enroute, possible health problems and how to handle.

Might suggest money-making ideas for the youth, such as lawn mowing, window washing, etc., with their parents helping them also. They should be endorsed by their parishes and supported like we hope missionaries might be.

Have someone who has been there talk with them about customs, climate, dress, etc.

Parents should be included in at least the first training session; their permission must be given to the Diocese and a waiver of responsibility signed and put on file. Discussions with them should include medical information, medications, perhaps a release to be carried if surgery is needed. You might want to ask an MD to advise you on how much to do with taking youth out of the country. That's why it is helpful to have a medical person along. Parents will feel better about it.

Talk about stuff to take along - limit guitars, let the youth vote on this, but you sure don't want 15 of them!

Picture-taker, journal writer, correspondent for Interchange, follow-up thank-you notes. Organize in groups of 5 with a mature youth as leader of the "squad." This will keep the kids behaving. Adult leaders can meet with the 3 youth leaders to plan and inform the group, collect passports, check health problems, etc.

It is important that everyone have an assignment - music, letter-writing, journal, photographer, song leader, chaplain, whatever you want them to do. The three group leaders could be part of the planning with the local youth and convey information back and forth.

#### Timing

I have not attempted to place dates on many of these steps. Much depends on when the trip will happen, then you work backward. The first step should happen NOW, and the agreement with the Bishop of the Windward Island should be done first.

**Short Term Visits Examples of Data Gathering Outline for Youth Groups****BASIC FACTUAL INFORMATION ABOUT THE HOST COUNTRY**

Symbols Fine Arts and Cultural Achievements  
 Symbolism of Flag Painting Dance  
 National Anthem Sculpture Drama  
 National Flower, etc. Crafts Literature  
 Myths and Legends of Ethnic Group(s) Folk Arts Poetry  
 National Holidays Architecture Cinema  
 Traditional Costumes Music  
 Human and Natural Resources Economics and Industry  
 Geography and topography Principle Industries  
 Regional Characteristics Exports/Imports  
 Major Cities Foreign Investment  
 National Resources (flora, fauna, minerals)  
 Cottage Industries (if any)  
 Industrial Development  
 Climate Modernization (if applicable)  
 Demographic Information Urban and Rural Conditions  
 Transportation Agriculture (crops and animal husbandry)  
 Communication Systems Fishing (if it is a major activity)  
 Mass Communication Media Marketing Systems  
 Family and Social Structure Politics and Government  
 Family Structure and Family Life System of Government - family Roles  
 Political Parties  
 Social Classes Government Organization (national and  
 Social Organizations local)  
 Social Welfare Current Political Figures  
 Customs (re: Birth, marriage, death, etc.) Police System  
 and Courtesies Military  
 Religion and Philosophy Science  
 Religious Beliefs (indigenous and Inventions and Achievements (through  
 borrowed) history)  
 Philosophy Science  
 Proverbs Medicine  
 Superstitions  
 Sports and Games  
 Education Native sports (unique to the country)  
 General Approach (e.g., Modern World Sports  
 Rote memorization vs. Problem-solving  
 Traditional Children's games approach)  
 School System National Foods  
 College and Universities  
 Vocational Training National Language  
 Local Dialects/Language

# Receiving

The approach to Receiving Missionaries in this handbook will be different from the "How To Do It" style of the other sections. The concept of **Receiving** is so radically different from the stereotypical understanding of mission that the diocese interested in this important dimension of life within the undivided Church must prepare in a special way. Basic to **Receiving** is the understanding that God comes to us through others, even those we have traditionally thought of as needing us - western Christians - to teach them the Gospel.

The materials that follow were prepared for workshops at GEM Educational Institutes. They can be adapted or used as a diocese chooses. They will help prepare for the experience of welcoming the witness of persons from another culture who come into a parish and a diocese. This will include those invited for a formal role in the diocese, those who have been sent by their bishop for education or special ministry, professionals who move from one country to another, refugees, and yes, even undocumented immigrants. Can Christ speak to you through others?

## Receiving and Supporting

### Mission Partner

The task and process of inviting and receiving a mission partner from anywhere is not as easy as it sounds. On one hand, there is that part of us that really understands (or seems to understand) the essence of receiving a stranger, the hospitality that is needed, the mindset that whoever we are receiving could have new innovations, experience and sometimes expertise to bring and share with us. On the other hand there is that aspect of us, deep within, that looks forward to the art of receiving with anxiety and fear. We are not really sure what we are getting into, how well such a person will fit into our lifestyle, and thus, understand to do things the way we do them, and/or how we want the person to do them.

Here we'll examine:

- The art of receiving a mission partner, looking at many aspects of receiving - the theological, cultural, political, and physical, and the implications.
- General suggestions on areas that must be dealt with and clarified to enable a meaningful reception of mission partners.

The possible educational components that must be addressed to foster meaningful receiving, namely: - Theology of Mission - Spirituality - Christ and Culture

The essence of this section is not to give solutions, but rather to act as a catalyst to enable faithful and constructive discussion. Hopefully, this will lead to meaningful procedures for both the receiver and the received, thus creating the right atmosphere for furthering God's Kingdom on earth.

### The big questions are - "Who are mission partners?" and "What do we mean by mission partner?"

It might be helpful to try to ask the question in another way, that is, what is mission and why partners? Most of us, if not all, have come to know and accept that the whole concept and ethos of mission is to send. That is, when we talk of mission, we are thinking in terms of someone who is called to be a missionary, which is to carry the message of the gospel to foreign lands. Therefore, to talk of receiving missionaries is a cause of anxiety. For, behind the whole idea of sending is also the concept that we know the Gospel; that where the missionaries are going or being sent, the people do not know the Gospel. The concept of sending, even though widened, sees somehow limited to certain professional areas i.e. priests, doctors, nurses, teachers, and sometimes administrators (to distribute aid, manage finances). Hence, when we hear about receiving missionaries, questions pop up - What have they got to offer us? The implication being we have it all.

What makes the issues more complex is not just the concept of receiving missionaries, but receiving them as partners in mission. Partners as a word obviously denotes equals, hence anxieties are up. Can someone who comes from an area we feel needs help, come instead as partners to help us? What do they know and have to share? How do we treat someone who is a partner in mission...someone, who might claim and/or seems to have a different approach and handle on the Gospel?

As if these complex issues are not enough, there are other areas to be considered when receiving mission partners, such as how many types of visitations are we talking about? There is a whole gamut here. The art of receiving does not simply imply that we only receive such persons we invite and/or call but widens to include any Christians who might have an occasion to be amongst us either by choice or force. To be open to the whole ethos of receiving mission partners is to be open to receiving any Christian brother or sister who might be worshipping with us, or might be in our area, neighborhood, community for any period of time for any reason at all. Such types of visits could be:

- A short holiday
- A visit for a conference, work or study
- A specified term - a year or two or three
- A long-term or permanent residence
- A visit for sabbatical study

Asylum or resettlement for those who are here by force - i.e. who had no choice but to flee for their lives as refugees.

Each of these types of visitations has unique implications and complexities. Even though the common denominator is the fact that they are visits by Christians who are interested in sharing their Christian beliefs and mission with others, the issues are how do we welcome them, harness and make use of their expertise and experiences? How do we authenticate their stories, their background and experiences? How do we know what they want? What should we offer them and how? How do we share their gifts with others at large?

To be able to answer those questions meaningfully and objectively, we have to look at other implications involved in the whole area of receiving partners. There are four issues:

- Theological
- Cultural
- Governmental and Official
- Other Factors

### **Theological**

There is a sense in which our theological view and sense of mission is still based and attached to the colonial era. That is, the sense in which we are the only ones with the depository of the truth of the Gospel, hence we are the ones who can convert others. All nations, people who are not part of us, must be taught to accept Christ, but also they must accept such Christian teachings on our terms, and in our own way. SO the art of mission for most of us is not confined to just preaching and teaching the Gospel, not just sharing, but also involves taking our culture, habits and economic standards to these areas and peoples. If this is the common concept of the theology of mission, then to talk of receiving mission partners raises anxiety and complexity about the theology of missions that will serve us well for receiving mission partners.

### **Cultural**

Every country and people has its own culture. Hence, most of us tend to see our religion within the context of our culture. For some of us, the line between culture and our religion is very fuzzy. Most of us, therefore, expect that whoever shares our religion and/or faith also have to accept our culture and the way we do things. Is there anything wrong with this concept? Not totally, except that it creates anxieties and implications when we send missionaries out to other places. The implication is that the only way to see Christ is through our culture and not the culture of the recipient. It also connotes the idea that our culture is better than the other is. When we think of receiving a mission partner, the implications are the same and even more intensified. Must they change their culture so as to be able to impact their mission to us, or could there be a way of being authentic to their culture and still be able to share their mission within the culture here? This could open the door to learning from each other's cultures. Reality, however, still expects certain cultural expectations from those that we receive. How do we get beyond this? Or do we?

## **Governmental and Official**

Any political aspect of an issue is complex, hence the political complexities of receiving a mission partner are not exempt. It is a known fact that the USA offers one of the best opportunities for human beings, therefore making the desire to come and live in the USA a wish of many people all over the world. What any reasonable government should do is have an adequate and objective immigration policy that deals justly with the wishes of those with immigrating intentions. The just question is what are the political implications for receiving a mission partner? How does one convince the Department of Immigration and Naturalization that such a person has the necessary skills, qualifications and experience that we need? Sometimes, it is easy to do that, but other times the process becomes cumbersome. How does one satisfy the conditions and requirements of the Department of Immigration and Naturalization without allowing them to frustrate the whole ethos of mission - sharing the Gospel as sharing gifts God has given each of us? How does one overcome the genuine concerns of immigration law i.e. protecting jobs in the country for citizens? How does one deal with the fact that it is easier for a white missionary to be allowed in and welcomed, than a black one - especially from Africa? How does one deal with restrictions that are put on some of the black ones when they do allow them in?

## **Other Factors**

### **-- Logistical**

The physical aspect seems to be the least problematic, in one sense. But, on the other hand, it has its own implications, too. Physical aspects of receiving a mission partner have to do with the nitty-gritty of handling the person. What kind of accommodations are required, what kind of transportation, food, hospitality, schedules, and remuneration, etc.?

### **-- Guest or Family?**

In what capacity does one receive the mission partner - is it as a guest while they are with us, and/or as part of us? There is a difference. Guests are really not expected to be on their feet. yet, if they are a part of us, there is a sense in which we allow them - once given the welcome - to steer their own course of life as they wish. As guest, there is the sense in which we try to please them, whereas a part of us wants to be helpful when such help is asked for. The whole question of what constitutes comfort for one person may not be for the other, hence who decodes the level of comfort for a mission partner?

### **-- Sent? Invited? Called? Or Welcomed?**

Frequently there is no advance arrangement but a fellow Anglican simply arrives in a congregation one morning having moved to the community. This may be a professional who has found employment, a refugee, or an undocumented alien. Whenever possible the witness and ministry of that person within the congregation and the diocese will be enhanced if some form of communication is established with the home church. When a bishop in India commends a medical doctor to a bishop in the United States, even though the move was motivated for professional reasons there is a rich opportunity to see this person as a missionary sent and received.

## **PREPARATION AND ORIENTATION**

A meaningful process of receiving mission partners has to redefine and clarify the theological, cultural, political and physical aspects of the endeavor. The better clarification and understanding, regarding these aspects, the better the results the process will achieve.

The issue of orientation is twofold:

- (1) for the person coming, before they get here; and
- (2) for those receiving, before they receive.

Orientation for the person coming affords the opportunity of knowing what to expect in the place one is going to. It should include an overview of the culture and its differences, what may be acceptable and what may not, the perceptions of the hosting community, and a clarification of what Missionary Partnership is all about and what it involves. The question is, who does this orientation, and how feasible is it to expect that everyone coming will have the opportunity to have such an orientation?

Orientation for people receiving is also very important, to have clarification of what Missionary Partnership is all about, what to expect, and understanding of some of the cultural differences, and a clear understanding of

the parameters of the partnership and what it entails - how long, any specific agenda, housing, remuneration, etc., our understanding of what hospitality means here and where the person is coming from. The questions are, therefore. Who is going to do this? IS there a sense in which this should be centralized and customized so that one is sure there are equal standards for all? Or, is this going to be seen as another exercise to be done and, therefore, not important?

### **Orientation for the Host Community**

There should be time/opportunity in the beginning to expose persons to the wide meaning of mission, and also enable to impart such meanings to others. Mission in relation to relationships is essential. Some considerable time should be spent on spirituality - how spirituality is essential to living like Christ. In other words, for mission to be effective and meaningful, spirituality is essential. A strong look at the relationship between Christ and culture is critical. Inviting dioceses in who have had experience in receiving people, from either near or far, to come and share their procedure is helpful. Negative and positive experiences are both essential.

### **Sent? Invited? Called? Or Welcomed?**

Mission partners from another culture may become part of our diocesan or congregational life for a variety of reasons. An American bishop may actually work out a permanent Call for a priest from another country to come and serve. Courtesy dictates that his is done in collaboration with the priest's bishop who has every reason to consider this as Sending a missionary abroad.

Sometimes it is a matter of inviting a lay or clergy person from a Companion Diocese to com and share life and witness with a diocese in the States. This may be in relationship with a study program or as a special missionary within the diocese once again the Sending Bishop is involved in the agreement covenant or contract.

### **Receiving: Additional Materials 1997 GEMN Workshop on Receiving**

Divide into a minimum of 6, maximum of 8. See yourself as a group put together by your church to plan to receive one of the following families into your midst.

#### Exercises

Discuss how you will prepare to receive the family in such a way that they will feel a part of your church family.

Be Detailed if need be

Be ready to report your actions to Vestry, Search Committee and Congregation

Describe your line of action and plan, step by step, to welcome the family.

#### Scenario 1

The Bishop has received a cleric, Ted, who is a native of England, and his wife, Mary, who is from Spain. Their two children, John, who is 8 and Rebecca, who is 6 1/2, are bilingual. Mary is a qualified teacher of languages. The family has never left Europe, not even to pay a visit to Spain, Mary's native country.

#### Scenario 2

After a long search, your Search Committee finally located and called a brilliant priest who was trained in the U.S., even though he and his wife are Nigerians. Joseph and Agnes were born and raised in Nigeria. Joseph was actually ordained in Nigeria before coming to the U.S. Agnes only has a Secondary Education, equivalent to college, but without a college degree. They have six children, ranging in age from 8 to 18.

Joseph and Agnes, even though they have been in the U.S. for a long time, still have heavy accents, especially Agnes who has not been to school since she came to the states. Agnes is a full time homemaker, and does not work outside of the home. Joseph and Agnes have traveled throughout the U.S.A., Europe and Nigeria.

#### Scenario 3

There is a family from Lebanon who is coming to do an internship in one of your major hospitals. Both are medical doctors. They are Christians who would like to become members of your church. The Bishop in Lebanon has recommended them to your Bishop, who has asked your church to be the host parish. They have no children.

# APPENDIX: Mission Minded Ideas and Resources

## 50 ways to Encourage Global Mission

*(from the Mission Interpretation Office, DFMS)*

Design a "word find" puzzle sheet with words such as mission, give, serve, stewardship, go, partnership, Anglican, global, pray

Give students three minutes to complete this sentence: "Mission is \_\_\_\_\_."

Create a quiz about the Anglican Communion, pulling facts from *The Episcopal Church Annual* (Morehouse Publishing) or *Who Are the Anglicans?* (Forward Movement Publications).

Place a large mirror in the parish hall with missionary printed at the top.

At pot luck suppers, encourage international food, especially from countries that some parishioners call home

Look for stories about mission projects, and post or distribute them.

Invite an international student, seminarian, or visitor to talk with a group; encourage dialogue and learning on both sides.

Get names and addresses of missionaries who have gone out for your diocese, or who are serving in countries that interest you, and write to them.

Make sure your parish has a budget line for mission.

Have a commissioning ceremony for those about to embark on a special mission project. (See "A Form of Commitment to Christian Service" in *The Book of Common Prayer*, page 42.)

Prepare for the annual in gathering for the United Thank Offering by leading a review of the UTO Grants List.

Display photos and letters of missionaries your congregations and/or diocese is supporting.

Use wall calendars that have a global theme. Church World Service, UNICEF, Habitat for Humanity, Amnesty International are good sources.

Create a small display on a parish hall bulletin board called "Did You Know?" Using a map of the Anglican Communion, highlight different provinces as they are lifted up in the *Anglican Cycle of Prayer*.

Sing a hymn or anthem in a language other than English. Tell a story about the church's work in the world where that language is spoken.

Organize learning centers representing provinces of the Anglican Communion; use flags, pictures, a map, prayers, articles from *Anglican World* and other sources, names of church leaders and others, songs, art, jewelry, crafts.

Arrange a telephone call with a missionary in the field, or with a local church leader in a link parish or diocese, during a congregational meeting.

Display a large Peters Projection map of the world, or a globe, in a prominent location; draw attention to areas where Christians are few, or the Good News of Jesus Christ has yet to be shared. Consult David Barrett's *World Christian Encyclopedia* or Patrick Johnstone's *Operation World*.

Use bookmarks offered by mission-related organizations in hymnals and Prayer Books in the pews -- or design your own.

Learn folk dances from other countries.

Plan several mission offerings yearly, especially on World Mission Sunday (Last Epiphany). or around days with a mission focus such as Pentecost, St. Paul's feast day, All Saints Day. Be sure the congregation is involved in choosing the mission personnel or projects to be supported.

Ask every family to subscribe to *Anglican World*, as well as national Episcopal newspapers and magazines, so they will learn about mission happening throughout our church.

Write to Episcopal Parish Services and get copies of the Friendship Press catalog of mission education materials; use these resources for adults, children and youth.

Reprint missionary letters in your parish newsletter; ask for regular column in your diocesan newspaper, too.

Use pottery and baskets from other countries in place of your usual chalice, paten, and offering plates.

Use UTO or Presiding Bishop's Fund placemats at all congregational meals; UTO blue boxes, and the Fund's red LOVE boxes, can go on every table, as well.

Use a variety of breads from around the world for the Eucharist.

Host "Mission Evenings" and invite missionaries on furlough, or those who have returned or retired, to tell their story.

Ask everyone in the congregation to place money in a medicine bottle, and bring it to worship as an offering for a medical mission project.

When you read of a disaster in any part of the world, pray for those who are suffering, and find out how you can help. The Episcopal Church and Church World Service are organized to send money, food, blankets, medicines, and many other sources of relief.

Have a "Minute for Mission" during worship weekly. Plan ahead; have a committee of volunteers gathering stories and prayer requests so that this time is focused and effective.

Prepare or participate in ecumenical worship services for World Communion Sunday, World Day of Prayer, One Great Hour of Sharing. Local or regional councils of churches, Church Women United, and Church World Service can help you with materials.

Organize a study of missionary saints, using the *Book of Lesser Feasts and Fasts*, and bring this teaching into the worship on the appropriate days (for example, Uganda Martyrs on June 3).

Write to churches in other countries and exchange information, pictures, worship bulletins, etc.

Look for links that will make this interesting to all (personal connections, companion diocese relationship, study program).

Use poems or prayers from all around the world in worship.

Regularly include missionaries, as well as the churched highlighted in the Anglican Cycle of Prayer, in the "Prayers of the People" on Sunday.

Order a set of flags from the United Nations, hand them out, and ask people to find out enough about that country (and its church, if there is one), so that the rest of the congregation can pray effectively.

Have a prayer service of lighting candles, one from each country in the world. Note how the world, like the room, is made brighter by our care for each other.

Bake a cake for a congregational gathering. Make a rule that no one can eat any but must feed it to another person.

Use the mission hymns frequently (#528-544 in *The Hymnal*).

Distribute prayer baskets with names of dioceses in the Anglican Communion (a complete list may be found in *The Episcopal Church Annual*). Ask each worshipper to take one name and pray for that diocese during the coming week.

Compare artistic depictions of Jesus from around the world.

Survey your congregation to find out members' country of origin, or other links. Invite them to share pictures, memories, customs, foods, hymns, prayers.

Support the Episcopal Church in Jerusalem and the Middle East by participating annually in the Good Friday Offering.

Have a "Stone Soup" supper or "Loaves and Fishes" meal where everyone contributes an item to a plain broth or brings a loaf of bread to share. Ask for donations that will be sent to Episcopal Relief and Development, to relieve hunger in the world.

Promote international pen pal experiences for children and youth in the congregation.  
Observe Anglican Communion Sunday (mid-January), and send a special offering to the Anglican Communion Personal Emergencies Fund (for lay workers and clergy throughout the world).  
Look at all your books, and then decide how to participate in the Church Periodical Club, the Society for Promoting Christian Knowledge, and other mission organizations dedicated to sending books to churches and seminaries and children's libraries that need them.  
Communicate electronically with Anglicans and other Christians around the world.

*Please feel free to duplicate and distribute this resource.*

## Mission Minded Ideas

Selected Resources (*compiled by Klara Tammany*)

### FROM EPISCOPAL PARISH SERVICES:

#### Global Education for Mission

A leader's guide to designing education events and discussions for adults or youth. Use your own content with this process guide to lead a group in analyzing global issues and events, reflecting theologically, and planning for action.

Mission Matters A three session outline to introduce global mission awareness. The 1 1/2 hour sessions can be used in individual classes, or as a one or two day retreat. Intended for groups who are just beginning a mission focus, or those who want to think more deeply about it. Topics include: The way of mission, our place as Episcopalians in the Anglican Communion and the world, and some basic guided analysis of current mission awareness with steps toward action. Optional activities are suggested to extend the study.

### FROM FORWARD MOVEMENT

412 Sycamore St. , Cincinnati, OH 45202, 1-800-543-1813.

#### Anglican Consultative Council, Anglican Cycle of Prayer

A daily guide for praying together for persons and places in the Anglican Communion around the world, with maps, demographic information, prayer needs, addresses. Publishes yearly.

Lane, Stewart. Learning from Africa.

Flinton, Heather. Generous Living: The Joys and Heartaches of Ministry Overseas

McFerran L. M. Native American Prayers

Ijiri, Toshiyuki Paul Rusch: The story of KEEP and What a Man With a Vision Can Do.

Allen, Hubert J B Roland Allen Pioneer Priest and Prophet

Anglican Communion Office: Transforming Vision

Ryan, Thomas: CSP What does It Mean To Be Ecumenical

Carey, George Begin with the Kingdom

Maraschin, Jaci. Growing In Communion

Allen, Roland. Missionary Methods

Anglican Consultative Council, Mission in a Broken World.

Horine, Robert. Partners in Mission USA - II: A Popular Report.

Nazir-Ali, Michael Thinking Globally Acting Locally: Mission and Unity.

Motter, Alton M. Ecumenism 101 A Handbook About the Ecumenical Movement.

Hubbel, William K. Saint Augustine and the See of Canterbury.

Renew Our Vision in Evangelism A Study Guide for the Decade of Evangelism.

### MISCELLANEOUS REFERENCE BOOKS AND MANUALS

Douglas. Ian T. Fling Out the Banner. NY: Church Publishing Inc., 1996.

(A history of and reflection on the foreign work of the Episcopal Church.)

Harris, Mark, The Challenge of Change, The Anglican Communion in the Post Modern Era., N.Y.

Church Publishing Inc., 1998.

Presler, Titus, Horizons of Mission, Cowley Press, Cambridge, MA, 2002

Roberts, W. Dayton and Siewert, John ed. Mission Handbook. Monrovia, CA: Mission Advanced Research

Center (MARC), 1989. (Faithfully traces the progress & dimension of North American Protestant missionary activity. Everything you might want to know about mission work - associations, agencies, distribution of personnel, funding, etc.)

The Episcopal Church Annual, Morehouse Publishing, Harrisburg, PA

Anglicanism, A Global Communion, Mowbray, 125 Strand, London WC2R 0BB

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FROM FRIENDSHIP PRESS: Can be obtained through Episcopal Parish Services, P.O. Box 1321, Harrisburg, PA 17101, phone 1-800-903-5544. Also available from Friendship Press are a wide variety of country studies with leader's guide, videos, and other resources. Request a complete catalogue.

Hampson, Tom & Whalen, Loretta, Tales of the Heart - Affective Approaches to Global Education. 1991. For educators engaged in peace, justice and mission advocacy. A unique manual for learning about the world that presents methods where participants are invited to be present to their own stories and hearts, attending to their personal wholeness and holiness and their ultimate effect on global healing. Sets out a clear seminar style plan.

Kitahata Stacy ed. Having an Excellent Adventure: A Hand book for Responsible Travel. 1992

The handbook tells how travel can be an opportunity for human discovery and faith growth. Planners of travel study seminars, work camps, and other mission trips will find it particularly useful. Region specific supplements available.

A 20 min. video (with leaders guide) "Planning and Excellent Adventure based on this handbook guides a group through the planning process. It can be obtained for the Worldwide Ministries Division, Presbyterian Church (USA) 100 Witherspoon St. Louisville, KY 40202-1396, 1-800-524-2612

Peters, Arno. World Map: Peters Projection

A new world map that dramatically improves the accuracy of how we see the Earth. It helps us see the many peo-

ples and countries of the earth in a fairer and more balanced way.

Kaiser, Ward L. *A New View of the World*.

A handout that explains that background philosophy and message of the Peters Projection. Includes a history of the map, comparisons with other projections, and suggestions for classroom use.

FROM THE EVANGELICAL LUTHERAN CHURCH IN AMERICA (ELCA):

Division for Global Mission, 8765 West Higgins Rd., Chicago, IL 60631

Embracing God's World Global Mission Education in the Congregation. 1994.

The guides approach emphasizes receiving the witness of our sisters and brothers around the world and engaging in multisensory learning that connects our everyday life with the world. Very user friendly and adaptable. Include an extensive of resources.

Radatz, Martha Sicora, My Family The Global Family' 50 Ideas for Global Education

An 10 page collection of simple, thematically grouped suggestions for learning about the world as member of the global family. Good for use with children and in families. Includes a basic list of resources.

FROM THE MENNONITE CENTRAL COMMITTEE:

21 South 12th St., P.O. Box 500, Akron, PA 17501-0500, 717-859-1151

Trek: A Venture Into a World of Enough It is a wonderful collection of daily meditations! \$5.

PUBLISHERS AND ORGANIZATIONAL SOURCES:

World Council of Churches Publications

150 route de Ferney, 21211 Geneva 2, Switzerland

Gospel and Culture (a series of country portraits and studies),

With All God's People (and ecumenical prayer cycle), and other resources

Church World Service, P.O. Box 968, Elkhart, IN 46315

Facts Have Faces and other resources for youth and adults for learning about global issues.

For the Healing of the Nations 30 daily devotions celebrating a half century of CWS

National Geographic and National Geographic World PO Box 2895, Washington, DC 20013

Orbis Books, Maryknoll, New York 10545. Publisher of the Catholic Foreign Mission Society of America

Maryknoll) which recruits and trains people for overseas missionary service. Aims to foster the international dialogue that is essential to mission. On QUEST see the meeting "Maryknoll Newsnotes". (Catalogue Available)

World Vision Inc., P.O. Box 0171, Tacoma, WA 98481-0171, 1-800-426-5753

A non-profit Christian humanitarian agency dedicated to serving God by helping people care for those in need.

United Nations Publications, Sales Section2, United Nations Plaza, Room DC2-853, Dept. 007C, New York, NY 10017, 1-800-253-9646.

Habitat for Humanity International, 1221 Habitat St. Americus, GA 31709-3498

Two periodicals: "Habitat Global Adventure" (by the Global Village Dept.) and "Habitat World"

Amnesty International USA, 322 Eighth Ave., New York, NY 10001, 800-266-3789 News and press releases on available on

QUEST meeting: "AMNESTY L"

COOKBOOKS:

Schlabach, Joetta Hendrich, Extending the Table A World Community Cookbook. Scottsdale, PA:

Herald Press, 1991.

Commissioned by the Mennonite Central Committee to promote global understanding and celebrate the variety of world cultures. Includes recipes from 80 countries and stories of hospitality.

Also Loaves and Fishes: A Love Your Neighbor Cookbook (1980) and More With Less Cookbook (1976)

AUDIOVISUALS:

Church World Service/CROP - A cooperative agency of Protestant, Orthodox and Anglican churches of the National Council of the Churches of Christ in the USA. PO Box 968, Elkhart, IN 46515; 219-264-3102. (free loan)

Friendship Press, 475 Riverside Drive, NY

Ecufilm - 810 Twelfth Ave. S., Nashville, TN 37203; 800-521-4097. (small rental fees)

"To Walk Love: Strangers and Neighbors" An 8 minute slide presentation for pondering Christian mission calling.

From the Mission Interpretation Office of the Presbyterian Church (USA) 100 Witherspoon St., Louisville, KY 40202-1396, phone: 1-800-524-2612.

ART, CRAFTS, GIFTS:

"Villages: Celebration of Craft and Culture" catalogue from Self-Help Crafts for the World, PO Box 500, Arkon, PA 17501; 800-592-7238.

"Mt Shopping List for the World" catalogue from Alternative Gifts, 800-842-2243.

"Helping Hand World Crafts" and their Newsletter "Together We Can" 301 N. First St., Dixon, CA 95620

"SERRV International" PO Box 365, New Windsor. MD 21776-0365.

CALENDARS:

Church World Service Global Calendar - Lives and work of people around the world. (address above) \$20

Amnesty International "Thoughts on Human Dignity and Freedom" - Photographs with quotes. (address above) \$10

UNICEF - Featuring children and their art from around the world (800-553-1200) 2 wall and i desk calendars available \$1.95/\$8.50/\$14.75

## ANGLICAN OFFICES:

Anglican Communion Office, 157 Waterloo Rd., London SE1 8UT, [hnp://www.aco.org](http://www.aco.org).

Anglican World - Bi-monthly fill color magazine

Anglican World Calendar - Photographs from around the Anglican Communion. UK \$4

Many Faces of Anglicanism - 2 part video presentation of the mission and ministry of Anglicans and Episcopalians worldwide.

Anglican Communion Office at the United Nations, 815 Second Ave., New York, NY 01107, 212-922

-5268. Study papers on issues such as Disarmament and Landmines, Poverty and the Global economy, Women/Children and Development, Environment and Food Security, Human Rights, Habitat Concerns.

WORLD DAYS TO NOTE: Episcopal World Mission Sunday (last Sunday in Epiphany), World Communion Sunday (1st Sunday in October), Week of Prayer for Children Unity (Mid4uanary, Garymoor Ecumenical & Interreligious Institute, Route 9, PO Box 300, Garrison, NY 103244)300), Anglican Communion Sunday (Mid-January), World Food Day (Mid-October), UN Day (end of October), World Day of Prayer.

## Mission Minded Ideas for Children

### Selected Bibliography (*Compiled by Klara Tammany*)

#### FROM THE EPISCOPAL CHURCH CENTER:

Treasure Magazine A yearly resource of the "Church School Mission Offering" on particular countries, usually coinciding with Friendship Press geographic theme. Indonesia and Brazil, most recently. In magazine format in full color with teacher guide and poster for home use.

#### TEACHER/LEADER RESOURCES:

Elder, Pamela, and Mary Ann Carr. World Ways - Bringing the World into the Classroom.

Reading, MA: Addison Wesley Lonman, 1987.

Johnstone, Jill. You Can Change the World. Grand Rapids, MI; Zondervan Publishing House

1993. (A children's version of Operation World. With a focus on primary evangelism, it contains information on 26 countries with suggestions for praying for people around the world.)

Milford, Susan. Hands Around the World: 365 Ways to Build Cultural Awareness & Global Respect. Charlotte, VT: Williamson Publishing, 1992.\

Wilson-Beech, Faye ed. Great Mission Ideas for Workers With Children. Cincinnati, OH:

General Board of Global Ministries, 1991. (A resource for adults who work with children in mission. Offers ideas, resources and plans that assist the teacher.)

The Children's World Series. NY; Friendship Press, 1993. (This set 3 vol. brings together the best songs, stories, and games from more than 60 countries. For ages 5-12.)

Duckertt, Mary. A World of Children's Games; Walker, Mary Lu, A World of Children's Songs;

Pellowski, Ann A World of Children's Stories, These 3 are the Children's World Series

Also available for children from Friendship Press - a wide variety of country studies with leader's guides, videos, story books, and other resources. Request a complete catalogue from Episcopal Parish Services, PO Box 269, William Perin Annex, Philadelphia, PA 19105-0269, phone: 1-800-903-5544

Messenger's of God's Love - Involving Children in Mission. Louisville, KY: Presbyterian Church (U.S.A.), 1992. (A leader's guide giving a wealth of mission ideas, stories, and activities for planning and carrying out mission events in churches. Includes materials for a wide age span.)

#### CHILDREN'S BOOKS:

Banyai, Istvan. Zoom NY Penguin Books, 1995. (A delightful zooming look at the world from up close to far away where nothing is as it seems. A picture book.)

Batchelor, Mary'. Children's Prayers from Around the World. Minneapolis, MN: Augsburg Fortress Publishers, 1995,

Cooney, Barbara Miss Rumphius. NY: Puffin Books, 1982. (A delightful, beautifully illustrated book about making the world a better place.)

Kindersly, Barnabas and Anabel. Children Just Like Me. NY: DK Publishing, 1995. (A unique celebration of children around the world. Photographs and stories bring to life the lives of children around the world. Produced in association with UNICEF for it's 50th anniversary.)

Knight, Margy Burns. Talking Walls. Gardiner, ME: Tilbury House, Publishers, 1992. (Introduces young readers to different cultures by exploring walls around the world.)

Milford, Susan. Hands Around the World. Charlotte, VT: Williamson Pub., 1992, (365 Ways to build cultural awareness and global respect.)

Speir, Peter. People. NY: Doubleday & Company Inc., 1980 (A picture book for young children about the variety of peoples in the world, their similarities and differences. It beautifully demonstrates the wonder of diversity and the uniqueness of all who share this world.)

Rocha, Ruth and Otavio Roth. The Universal Declaration of Human Rights. NY: United States Publications, 1989. (An adaptation for children.)

Wood, Douglas. Old Turtle. Duluth MN: Pfeifer-Hamilton, 1992. (A fable that promotes a deep understanding of the earth and our relationship with all beings.)

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#### SOME HELPFUL READING RESOURCES

"A CONTEMPORARY SOCIAL SPIRITUALITY", Meehan, Francis X. Orbis Books, Maryknoll, NY 1983.

"BEYOND CULTURE", Hall, Edward. Anchor Press, Garden City, NY.

"DEVELOPING INTERCULTURAL AWARENESS", Kohls, Robert L. Society of Intercultural Education, Training, Research (SIETAR), Wash., DC.

"DOING THEOLOGY IN A DIVIDED WORLD", Fabella & Torres (Editors). Orbis Books, Maryknoll, NY 1985.

"FINDING OUR WAY: American Christians In Search Of The City Of God Lessons From Panama", Kater, John L., Cowley Pub., Cambridge, Mass. 1991.

"FLING OUT THE BANNER? The National Church Ideal and the Foreign Mission of the Episcopal Church", Douglas, Ian T., Church Hymnal Corp., NY, NY 1996.

"FROM THE OTHER'S POINT OF VIEW", Hess, Daniel, J., Herald Press, 1980.

"INTERCULTURAL COMMUNICATION: A Perceptual Approach", Singer and Marshall, Prentice Hall, Englewood Cliffs, NJ 1987.

"LIVING YOUR RELIGION IN THE REAL WORLD", Daniels, Madeline M., Prentice Hall, Englewood Cliffs, NJ 1985.

"POOR, YET MAKING MANY RICH", Dickinson, Richard, World Council of Churches 1983.

"WE DRANK FROM OUR OWN WELLS", Gutierrez, Gustavo, Orbis Books, Maryknoll, NY 1984

"REACHING OUT TO YOU: An Orientation Guide for Visitors to the United State" Prepared by the Ecumenical Working Group for Mission to the USA, affiliated with the NCCCUSA, 475 Riverside Drive, NY, NY, Published in 1993

"PEOPLE, PLACES AND PARTNERSHIPS: A Workbook for you Mission Trip Abroad", Sally, Campbell-Evans, Produced by the Ecumenical Working Group for Mission to the USA, affiliated with the NCCCUSA,

"Welcoming Friends from Abroad" - A Guidebook for Hospitality

"Come Home Changed" - A Guide for Youth Traveling for Transformation

- Order from: Evangelical Lutheran Church in America

Division for Global Mission

8765 W. Higgins Road

Chicago, IL 60631

Telephone: 1-800-638-3522

"People, Places and Partnerships" - A Workbook For Your Mission Trip Abroad

"Reaching Out to You" - An Orientation Guide for Visitors to the USA

- Order from: Presbyterian Church (USA)

Worldwide Ministries Division

100 Witherspoon Street

Louisville, KY 40202

Telephone: 1-800-524-2612

Living Overseas - A Book of Preparations, Ted Ward

The Free Press, A Division of Macmillan, Inc., New York

Make a World of Difference: Creative Activities for Global Learning

Friendship Press, New York

Creative learning activities to teach about global interdependence and international development issues.

Cross-Cultural Reentry: A Book of Readings, Clyde N. Austin, Ph.D.

Abilene Christian University Press, Abilene, Texas

## Global Mission Websites The Episcopal Church

Every second, an Episcopalian is engaged in global mission. He might be teaching a theological course at Uganda Christian University. She might be preparing for her two-year commitment to teach English in Taiwan. Whatever the ministry, whatever the project, world mission is happening. In order to keep abreast of the general and specific issues that impact one's commitment to ministry in a global context, below are some of the hundreds of websites that seek to support that endeavor. They are designed to provide that information and resources, to inspire and encourage women and men in their personal and corporate ministry projects. Explore and enjoy!

Anglican Africa <http://www.saia.org/AnglicanAfricas.html>

Anglican and Global Relations <http://www.ecusa.anglican.org/agr/>

Anglican Communion Office <http://www.anglicancommunion.org/>

*Anglican Communion News Service* <http://www.anglicancommunion.org/acns/>

Archives of the Episcopal Church <http://www.episcopalarchives.org/>

Ecumenical and Interfaith Relations <http://www.ecusa.anglican.org/ecumenism/>

Episcopal/Anglican Women's Network <http://www.dfms.org/women/>

*Episcopal Life* <http://ecusa.anglican.org/episcopal-life/>

Episcopal Migration Ministries <http://ecusa.anglican.org/emm/>

*Episcopal News Service* <http://www.dfms.org/ens/>

Episcopal Partnership for Global Mission <http://www.ecusa.anglican.org/epgm/>

Global Episcopal Mission Network <http://gemn.org>

Historical Society of the Episcopal Church <http://ecusa.anglican.org/whsociety/>

*The Episcopal Church Annual* <http://theredbook.org/>

Peace and Justice Ministries <http://ecusa.anglican.org/peace-justice/>

Presiding Bishop's Fund for World Relief <http://www.pbfwr.org/>

United Thank Offering <http://www.ecusa.anglican.org/uto/>

For more information, contact:

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