

Mission as Formation **STUDY GUIDE**

Windows on Mission



“We are all missionaries, or we are nothing.”
■ *Archbishop Desmond Tutu*

A 12-part documentary film series
Produced by The Episcopal Church

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Episcopal Books and Resources Item #74-0701

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Mission as Formation Study Guide: Windows on Mission

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Acknowledgement:

Archbishop Desmond Tutu

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James and Lorine Williams

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Introduction

The Episcopal Church has a long and distinguished history of mission engagement. From the 1830s onward, women and men not only headed west toward the Pacific but also went to Africa, Asia and Latin America under the banner of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the USA. Lay and ordained, sustained by the Bible and God's love, they sought to bring education and medicine along with the healing message of the Gospel. In every place they found people whose hearts and minds were touched by the Holy Spirit, and together they worked to make the world a better place.

The stories are remarkable. Individuals overcame adversity with bravery and patience. "Where two or three are gathered together" seemed enough of a mandate to start a church, school, or hospital. Many of these efforts flourished, thanks to the generosity and skills of the indigenous people as well as the infusion of funds, prayer support, and new workers from home. Mission stations grew, dioceses and ultimately new provinces in the Anglican Communion were formed, undergirded by steady and substantial support from the budget and staff voted by the Episcopal Church's General Convention. Thank offerings, bequests, and contributions for relief and development supplemented this support in astonishing ways.

Despite many setbacks, and undoubtedly some false steps along the way, the missionaries and the faith communities that supported them wove threads of love back and forth across the world. That fabric of love continues to shelter the hearts of people on every continent from the storms of war and political upheaval, the suffering brought by poverty and disease. The love of Christ, and the presence of people who witness to it, sustains the local Church in its struggle to make real Christ's message of hope in the midst of despair. Women and men continue to hear the resounding "Yes!" of God's love. For some, responding to that call means serving the Church and God's people in distant lands.

Windows on Mission offers a dozen stories about American Episcopalians who have ventured far from the places they called home, seeking to bring some measure of hope and love with them. Being missionaries has given them a chance to sing a new song, which is a great joy as I know from personal experience.

Desmond Tutu, in the opening segment entitled "The Gospel of Grace," says "We are all missionaries or we are nothing." Does that mean we all must serve in distant lands? Not necessarily, although I heartily recommend it! We *are* all called, though, to share in God's mission by seeking to understand and fulfill the mandate outlined in the Catechism:

- Q. What is the mission of the Church?
- A. The mission of the Church is to restore all people to unity with God and each other in Christ.

- Q. How does the Church pursue its mission?
- A. The Church pursues its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace, and love.

- Q. Through whom does the Church carry out its mission?
A. The Church carries out its mission through the ministry of all its members.
(The Book of Common Prayer, p. 855)

We live in a very big world, complicated and dangerous. The problems seem overwhelming. Yet the simple truth is, love prevails.

As you watch these DVDs through these windows of ordinary lives transformed by God's love, think about how your life might be transformed by sharing in the global mission of our church.

A resolution of our General Convention in 1835 proclaimed that every baptized Episcopalian is a member of The Domestic and Foreign Missionary Society. I am sure you have worked hard in your local community to witness to Christ's love. Think about the beautiful words in the post-Communion prayer, though:

Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

(The Book of Common Prayer, p. 365)

Have these words ever spoken to you about the wider mission of the Church? Have you given of your time, talent, or treasure on behalf of any of the overseas dioceses of the Episcopal Church, or partner churches throughout the Anglican Communion? Does your parish have a mission project, or your diocese a companion diocese? Are *you* involved? There are many ways to be supportive. Prayer, advocacy, and money are invaluable gifts, vitally needed for the mission enterprise. Ultimately, though, I pray that you may experience the joy of the personal encounter.

As you watch and reflect on this set of DVDs, I am sure you will experience delight, hope and pride. You will be amazed, and amused. As you enjoy the unique stories of your fellow Episcopalians, however, remember that they are part of a continuum – a long ribbon of love winding through every generation, serving God's mission in which you also share. As you read this study guide and reflect on the transformative possibilities of engaging in God's mission, reach out to learn more.

Canon Margaret S. Larom
Director, Anglican & Global Relations
The Episcopal Church

Navigating the Study Guide

Welcome to the *Windows on Mission* DVD series. Designed for individual or group study, the guide's purpose is to encourage further discussion and a deeper understanding of the missionary stories featured.

[structure of series/guide]

Windows on Mission themes may be viewed as a complete series or in selected segments for study of a specific geographic region. "The Gospel of Grace," featuring Archbishop Desmond Tutu, provides an overview of the series and lays the groundwork for more in-depth inquiry.

To get the most from *Windows on Mission* and the study guide:

- Read and reflect on the scripture selection and background introduction before viewing each segment.
- Become familiar with the map provided for each segment, noting the missionary location, as well as surrounding countries and geographic features.
- Review the resources listed at the end of each study guide chapter. Determine which, if any, to access *before* viewing specific story segments. A range of non-fiction and fiction sources from print, internet, and film/video are provided.
- Watch each segment, keeping the scripture and background information in mind. Jot down questions or observations for later discussion.
- Use the "Personal Reflection" part of the study guide to help process and respond to the content. Be sure to add any questions and observations noted during the DVD viewing to the reflection time.
- Encourage further study by using the resources suggested.

The Gospel of Grace

But I do not count my life of any value to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the good news of God's grace.

Acts 20:24

“We are all missionaries or we are nothing,” says Archbishop Desmond Tutu. Reaching out to be in relationship with others in the name of Jesus Christ is how we live out our baptismal covenant. As God came to us in the person of Jesus, so the church’s mission lifts up sending and receiving people in ministry.

Although the work missionaries do is extraordinary, they are ordinary people. Their gifts and challenges are those that many share. They serve as missioners because they are willing to step outside their comfort zone to answer the call to reach beyond themselves and embark on journeys of discovery.

The call to relationship is given to all Christians. Those who are sent, those who receive, and those who do the sending are all woven together by Jesus, all woven together by the Gospel of Grace.



Personal Reflection

- What is your historical perspective of mission work?
- Summarize your present understanding of global mission work taking place in The Episcopal Church.
- Do you believe mission work is only for people who are willing to leave home? Why? Why not?
- Why have you decided to view *Windows on Mission*? What do you expect to learn? How might a renewed understanding of mission impact your spiritual life?
- Archbishop Tutu says, “We are all missionaries or we are nothing, we are witnessing either positively or negatively to our faith.” How do you, wherever you are, live into your baptismal covenant?

Will you strive for justice and peace among all people, and respect the dignity of every human being?

I will, with God’s help.

The Baptismal Covenant, Book of Common Prayer

Additional Resources:

- Anglican Communion Official Website, www.anglicancommunion.org
- The Office of Anglican and Global Relations, The Episcopal Church. www.episcopalchurch.org/agr.
- *Fling Out The Banner: The National Church Ideal and the Foreign Mission of The Episcopal Church*, by Ian T. Douglas. The Church Hymnal Corporation, 1996.
- *Horizons of Mission*, by Titus L. Presler. Cowley Publications, 2001.
- *Listening Hearts: Discerning Call in Community*, by Suzanne G. Farnham, Joseph P. Gill, R. Taylor McLean, Susan M. Ward. Morehouse Publishing, 1991.
- *Companions in Transformation: The Episcopal Church’s World Mission in a New Century*, The Standing Commission on World Mission. Morehouse Publishing, 2004.
- *Living Water: Baptism As A Way of Life*, by Klara Tammany. Church Publishing, 2002.

Baptism

Love

Serving Jesus' Little Ones: Gerry and Nan Hardison in Kenya

And the king will answer them, "Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me."

Matthew 25:40

Dr. Gerry and Mrs. Nan Hardison PhD, a retired couple from San Diego, have served in the Diocese of Maseno North near Kisumu in western Kenya since 2002. They are working to breathe life into a severely under-funded former mission hospital that is struggling to cope in the midst of a disease epidemic. The film documents the couple in their daily struggle, as Gerry works to revive the hospital and Nan bears witness to the terrible scourge of AIDS, which has produced 700 orphans in just one parish of nine churches.



Personal Reflection

- Gerry followed Nan because of his love for her and discovered he also had a call to mission. How has your love for another revealed the presence of God to you?
- The Hardisons recognized Christ's presence in the suffering people with whom they lived. Who are the least of these in your own community and life, and have you experienced Christ's presence in them?
- When and how has the love of God that you have experienced moved you to express God's love more fully in the world? Who do you imagine God's ambassadors of love might be for you?

The place God calls you to is the place where your deep gladness and the world's hunger meet.

Frederick Buechner

Additional Resources

- The Anglican Church of Kenya, <http://www.ackenya.org/>
- African Studies Center, University of Pennsylvania, Kenya Page http://www.africa.upenn.edu/Country_Specific/Kenya.html
- *Survival Kit for Overseas Living*, by Robert L. Kohls. Nicholas Brealey Publishing, 2001.
- *Africa in History*, by Basil Davidson. Simon & Schuster, 1995.
- *Facing Mt. Kenya*, by Jomo Kenyatta. Vintage Books, 1962.
- *The Constant Gardener*, by John LeCarre. Scribner, 2000.

Ambassadors

Vision

Streams in the Desert: Paul-Gordon and Lynn Chandler in Egypt

I will stand at my watchpost, and station myself on the rampart; I will keep watch to see what he will say to me, and what he will answer concerning my complaint. Then the Lord answered me and said: Write the vision; make it plain on tablets, so that a runner may read it. For there is still a vision for the appointed time; it speaks of the end, and does not lie. If it seems to tarry, wait for it; it will surely come, it will not delay.

Habakkuk 2:1-3

Christianity has been in Egypt for 2,000 years. Today, up to ten million Christians, most of them belonging to the ancient Coptic Orthodox Church, live among a majority Muslim population of about 77 million people. Since August 2003, Paul-Gordon Chandler, his wife Lynn, and their two children have been serving in Cairo, Egypt. Paul-Gordon is minister to the international inter-denominational congregation at St. John's, Maadi, which hosts the variety of different congregations.



Personal Reflection

- Paul-Gordon says, “Visionaries are often fighting conventional wisdom, because they see the world ahead of what it could be if we are just willing to look at things just a little differently. Those with spiritual wisdom reframe the way we look at reality.” As we strive for communities of peace at home and in the homes of Christians living in other parts of the world, what new vision do you see? How can you help make that vision become a new reality?

- Most Muslims see Christians as segregated by denomination. Lynn says “in Cairo the environment is one in which Christians of all denominations need each other. A sense of community is a major part of life, making the church a very important place. It is the central point for a lot of people in Cairo.” Since many Christian congregations can not get permission to build, St. John’s is host to ten different congregations. Although they have different cultures, languages and traditions, at the core of all is the essence of Christ. This serves as an example to the Muslim community.
- What can we learn from the example of St. John’s, Maadi, about our relationship with other Christian communities where we live? How might a committed ecumenical community at home help the work of missionaries abroad?
- Paul-Gordon asks, “How can Christ be naturalized in an Islamic context? How does Christ walk the Muslim road?” Can someone from a Muslim background follow Christ and follow him uniquely without leaving their Islamic context and culture?
- What barriers of culture or religion exist in your community? How do you embrace the differences of the people in your community? What can we learn about our own practices of faith from the Muslim commitment of “Call to Prayer.”
- There was a time when there was great respect for Christ in the Muslim world; in fact, Muslims considered him the second greatest prophet next to Mohammad. However, the Crusades made the Islamic world apprehensive about what Christ represents. How do we help others discover and embrace a new vision of Christianity?
- Paul-Gordon says that to sustain Christianity in the Middle East we must wage peace. How might you help wage peace in the Middle East from home?

I sought my soul
 And the soul I could not see.
 I sought my God
 And God eluded me.
 I sought my brother
 And I found all three.

Anonymous

Additional Resources

- Diocese of Egypt, <http://www.dioceseofegypt.net/>
- *Christians Versus Muslims in Modern Egypt: The Century-Long Struggle for Coptic Equality*, by SS. Hasan. Oxford University Press, 2003.
- *Who are the Christians of the Middle East?* By Betty Jane and J. Martin Bailey. Wm B. Eerdmans Publishing Company, 2003.
- Churches for Middle East Peace, www.cmep.org .

Community

Hope

The Coming of the Rain: Caleb and Louise King in Rwanda

Then he said to me, "Prophesy to the breath, prophesy, mortal, and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live." I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude.

Ezekiel 37: 9-10

Rwanda is a nation that has struggled to find peace since the genocide of 1994, which left over 800,000 people dead. As physicians, Caleb and Louise King, DFMS missionaries from 2003-2006, are at the heart of the effort to heal this society. Through their work at the hospital, they help to provide medical care for over half a million people. In so doing, they breathe new life into the scarred communities surrounding the hilltop settlement at Diocese of Shyira in Ruhengeri. This inspiring film shows how Caleb, Louise, and their four young children work to heal hearts as well as bodies in Rwanda.



Personal Reflection

- The people of Rwanda experienced the presence of profound evil through the violence of genocide in their land. Caleb King says of this genocide, “When people see evil and what it brings, they see things others of us don’t see. They see that Jesus is the answer where there is no answer.” How do you comprehend this statement?
- The heart of Africa is seen in the landscape through mountains and flowing rivers, and in a little girl finding a heart for Africa. Where is there room in your heart for the suffering of others who fall victim to violence?
- Caleb speaks of great warmth in the people he serves and asks in wonder, “Where does it come from?” What do you think?
- The Kings are nurturing a young boy with a terminal heart condition, yet they trust in the promise of everlasting life for all children of God. Their confidence in this hope gives comfort to the suffering people they serve. Is your trust in God strong enough to sustain such hope?

God give me work
Till my life shall end
And life
Till my work is done.

Epitaph,
Winifred Holthy

Additional Resources

- The Province of the Episcopal Church of Rwanda, <http://www.peer-hq.org.rw/>
- PBS Frontline: “Ghosts of Rwanda” www.pbs.org/wgbh/pages/frontline/shows/ghosts
- The Episcopal Church Office of Peace and Justice: Rwanda. www.episcopalchurch.org/1866_9956_ENG_HTM.htm.
- “Leave None to Tell the Story: Genocide in Rwanda.” Human Rights Watch publication (updated 2004). www.hrw.org/reports/1999/rwanda
- “Hotel Rwanda.” (film, 2004) www.hotelrwanda.com/intro.html

Servant

Companionship

Crossing the River: Valeska Daley in Honduras

She considers a field and buys it; with the fruit of her hands she plants a vineyard. She girds herself with strength, and makes her arms strong. She perceives that her merchandise is profitable. Her lamp does not go out at night.

Proverbs 31:16-18

In October 1998, the most devastating storm in two centuries hit Central America. Hurricane Mitch killed over 5,000 people in Honduras and all but destroyed the country's economy. To this day, Hondurans are struggling to overcome Mitch's legacy. Valeska, from the Diocese of Massachusetts, served as a teacher in Honduras from 1999-2000. She has lived there since 2002, applying her MBA and business skills to helping the people of Honduras improve their situation.



Personal Reflection

- Betsy Hake says a one-winged bird cannot fly. The presence that Valeska and the women brought to each other gave each the ability to sustain flight.
- Valeska becomes a companion by bringing her ideas to these women of great faith. Have you ever helped empower another person in such a way and if so how?
- The women also empowered Valeska in sharing with her their deep trust in God. Have you ever felt empowered by another's gift of faith to you?
- In the film a woman says "Having a lot is no good to me if I don't have God." Hearing her relationship between money and God, what does that reveal about your relationship between money and God?
- How do you imagine the personal and professional gifts God has given you might empower others?

Lord, help me to hold in my heart
The sun and the rain
The kernel of thought
To grow my own sweet corn.

Lucy Germany

Additional Resources

- Portals to the World, Library of Congress, Honduras
<http://www.loc.gov/rr/international/hispanic/honduras/honduras.html>
- Honduras and United Thank Offering [http://www.The Episcopal Church.anglican.org/3577_71509_ENG_HTML.htm](http://www.TheEpiscopalChurch.anglican.org/3577_71509_ENG_HTML.htm)

Empowerment

Sacrifice

God Undivided: Mano and Benita Rumalshah in Pakistan

He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?

Micah 6:8

Bishop Mano Rumalshah and his wife Benita chose to return to the Diocese of Peshawar in the North West Frontier Province of the Islamic Republic of Pakistan in 2003. Here they minister to the minority 100,000 Christians in an area which has approximately 17 million Muslims, the majority of whom are Pashtun, a warrior tribe of conservative Muslims. The Pakistani government has placed security at all Christian locations after a recent series of fatal attacks by Muslim fundamentalists.



Personal Reflection

- Christians die for their faith in Pakistan. Even so Benita Rumalshah says faith means so much to Christians they want to be a witness among Muslims. Does the witness of these Christians contribute to your understanding of Christianity's value for you? How aware are you of the freedoms afforded Christians here in America? Would you have the strength to suffer for your faith?
- Bishop Mano says "We deem it a privilege that God allows us to serve the people in these ways...to reenact God's sacrifice to his people in our service." What kind of sacrifice is there in your service to God?

- Bishop Mano quotes St. Francis of Assisi’s statement “Go and preach; use words if necessary.” If you don’t preach in words how do you preach?
- “Is it a bargain that if we invest we will get people?” Mano asks. “Absolutely not! It is an investment in God’s people and all people are part of God’s kingdom. These are not institutions but places of love and care.” How do you see the presence of God’s kingdom now? Where are the places of love and care in your world?
- Mano says “God belongs to us all equally and when we split God we split ourselves.” Does your God hear the prayers of your non-Christian neighbor? Do you have the strength to pray for your enemy?
- If the task before us is to be reconciled people, what frontiers must we cross, and how do we embrace the other despite differences? How does an embrace of the differences make us more whole?

The Christian life is nothing less than a daily baptism. Just as in any committed relationship, our relationship with God as marked in baptism, has profound and practical implications that must be lived and worked out every day.

Martin Luther

Additional Resources

- *Conviction and Conflict: Islam, Christianity, and World Order*, by Bishop Michael Nazir-Ali. Continuum, 2006.
- *A People Betrayed: The Impact of Islamization on the Christian Community in Pakistan*, by Dr. Patrick Sookhdeo. Christian Focus Publications, Scotland, 2002.
- *Understanding Islam: The First Ten Steps*, by Dr. C.T.R. Hewer. SCM Press, 2006.

Witness

Reconciliation

The Scroll of Thanksgiving: James and Lorine Williams in South Africa

So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation.

2 Corinthians 5:17-18

Since the advent of democracy in 1994, South Africans have been struggling to recover from the social trauma of 46 years of institutionalized racial discrimination under the system known as “apartheid,” implemented by the previous white supremacist government. James and Lorine have been serving in Klerksdorp, South Africa (approximately 100 miles southwest of Johannesburg) since 1999. They are an African-American couple at the heart of the effort to heal the racial division of the apartheid era at the grassroots level as they minister to a multi-racial “rainbow” congregation of black, white, Indian and colored parishioners in a church where no black South African was allowed to worship ten years earlier.



Personal Reflection

- When the Williams answered the call and went to South Africa, Lorine said she felt they were coming home. Can you imagine feeling home in a foreign place? Why or why not? Have you ever felt like a foreigner in your own land? Why or why not?
- In the film, Bishop Nkwe said, “Some people say ‘apartheid’ means you live apart and you hate other people.” Have you ever experienced the pain of a separation like apartheid? Were you sustained by your faith, if so how? If not, what do you need for reconciliation?
- James and Lorine know the names of their companions in faith at St. Peter’s. Why is it important to be called by name?
- James and Lorine are hosts of reconciliation. How in specific ways are you a reconciler in a broken and wounded world?
- A woman said that the door of the Church is open to all nations because that’s what Jesus said. When all are invited to “the table,” how do the dimensions of difference present reveal God’s vision for the world? How do you embrace the dimensions of difference you encounter in your life? Who do you invite to the table; and who invites you? What might come of this?

A Native American grandfather was talking to his grandson about how he felt about the tragedy on September 11th.

He said, “I feel as if I have two wolves fighting in my heart. One wolf is the vengeful, angry, violent one. The other is the loving compassionate one.”

The grandson asked him, “Which wolf will win the fight in your heart?”

The grandfather answered. “The one I feed.”

Anonymous

Additional Resources

- Anglican Church of Southern Africa, <http://www.anglicanchurchsa.org/>
- The Acts of the Apostles (focusing on Paul’s three missionary journeys)
- *The Fate of Africa: A History of 50 Years*, by Martin Meredith. Public Affairs Publisher, 2005.
- *Understanding the Faith of the Church*, by Richard A. Norris (from the Church’s Teaching Series). Seabury Press, 1979.

Host

Conveying the Message

The Blood of the Bull: Ross Kane in the Sudan

I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all. But each of us was given grace according to the measure of Christ's gift. Therefore it is said, 'When he ascended on high he made captivity itself a captive; he gave gifts to his people.' (When it says, 'He ascended', what does it mean but that he had also descended into the lower parts of the earth? He who descended is the same one who ascended far above all the heavens, so that he might fill all things.) The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.

Ephesians 4:1-13

Over 2,000,000 people have died in Sudan's 20 year civil war between the government in the largely Arab north and the Sudan People's Liberation Army in the black African south. While this conflict raged, thousands more died in a "south-south" war between the Dinka and Nuer, the two main Christian tribes within the SPLA. In 1990, the Christian denominations in southern Sudan formed the New Sudan Council of Churches, which brokered a peace agreement between the Dinka and Nuer in 1999. The work of reconciliation between the southern Christian tribes is ongoing, while they all anxiously await the outcome of peace talks between the SPLA and the government in Khartoum. Ross Kane, a 24-year-old graduate of the University of Virginia, has been serving with the New Sudan Council of Churches.



Personal Reflection

- In Sudan, people are bitter because of long years of war and suffering. Dr. Ruun says that the church is the only functioning organ that has remained with the people; it is the people. It is within this context that Ross is called to craft a message that will be faithful to the realities of the culture. Can we honestly understand the other without going there or receiving a messenger from them? What boundaries of culture exist within our own society and how can we learn about the differences that exist at home? Why is that important?
- Ross quotes St. Paul saying “one must be all things to all people” as he joins in the ways of their daily life. The church has adopted many of the traditional Sudanese signs and symbols of the people. What do you think St. Paul means? How do you relate this to the church’s call to serve your community and the world at large? How does the foreigner help us understand what we are lacking in our own communities and what we might change?
- The ritual of the bull sacrifice was the sacrament offered for peace between the two tribes. The Dinka and Nuer give up what is essential their most prized possession, a white bull—to seal a covenant of peace. What were your feelings when you saw the image of the blood of the bull spilling upon the ground? How does this Sudanese ritual speak to you as a Christian? Of what is essential to you, what would you be willing to offer to help secure peace and reconciliation? How?
- How does the fun that Ross speaks of in experiencing the people in the land nourish him in his relationship with God and God’s people in Sudan? In your life, how do the things that bring you joy bring you closer to God and to others?
- Ross says, “God has called each of us to use our gifts to advance the cause of humanity” and asked himself “do I really fit into this missionary role?” The tension of Ross’ statement and question reveals traditional assumptions about who the missionary is. Today missionary work is found in sending and going, in giving and the receiving. If God calls each of us, how might you be called to advance the cause of humanity and who might receive your gifts? Are you able to understand how receiving from others is part of God’s sacrament of mission?

Christ has no body but yours,
no hands but yours,
no feet but yours.
Yours are the eyes through which Christ’s
compassion looks out on the world.
Yours are the feet with which he is to go
about doing good.
And yours are the hands with which he is
to bless us now.

St. Teresa of Avila

Additional Resources

- The Province of Sudan, <http://sudan.anglican.org/>
- American Friends of the Episcopal Church in Sudan (AFRECS), <http://www.afreecs.org/>
- The Anglican Communion Provincial Pages/The Episcopal Church of Sudan, <http://www.anglicancommunion.org/tour/province.cfm?ID=S6>.
- *The Lost Boys of Sudan* (film, 2003)
- *Peace Under Fire: Sudan’s Darfur Crisis* (film, 2004, UN Office for the Coordination of Human Affairs)

Sacrament

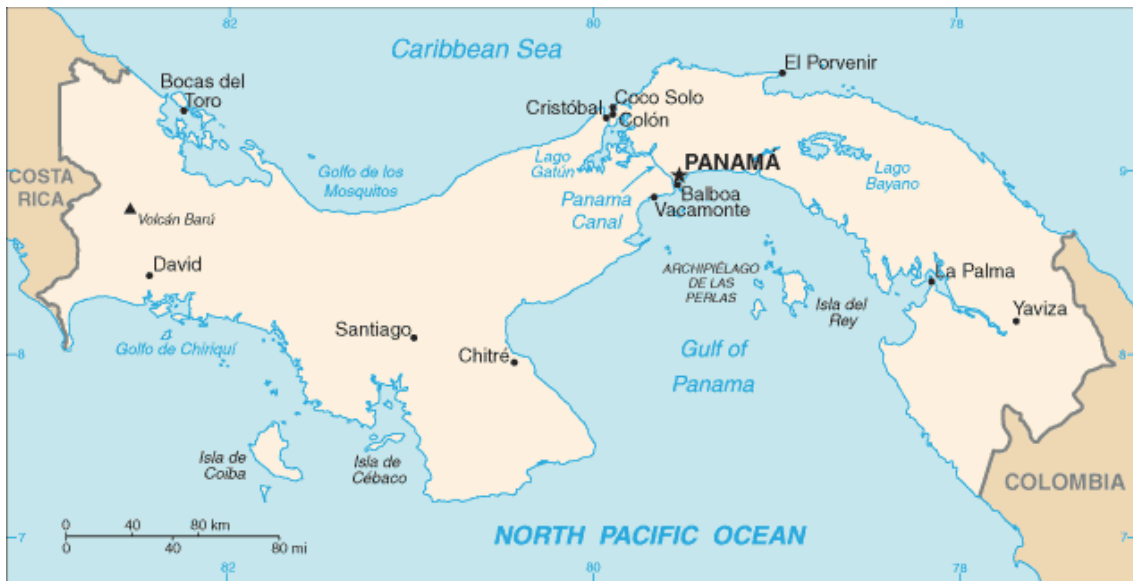
Generations/Resurrection

The Good Shepherd: Michael and Mona Dresbach in Panama

Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.

Luke 18:17

Since 2000, Michael and Mona have been living in Panama City, where Michael serves as Pastor of St. Christopher's Church. This church is going through a period of transition from the old to the new. The Dresbachs minister to the spiritual needs of the older and more traditional Afro-Caribbean members of the congregation, while working to encourage the younger members who have a more Latino identity.



Personal Reflection

- As a people of faith, we are a people of stories, passing our faith down generation to generation. The man who dug the canal shared how he brought the spirituality of the islands to Panama. What stories have been handed down to you from your ancestors and the parts of the world they grew up in?

- The transition between generations is made possible by respecting where the other is. Whether it's a priest with an earring who helps the youth claim their Anglican identity with the help of their elders or an elder recognizing the good in teaching a little child, how do you honor the faith traditions while respecting new ways young people practice their faith? Do you allow yourself to be ministered to by those younger than yourself?
- As a rock star turned priest, Michael says it's important to listen to where God is calling us, given our specific gifts. What skills do you have that can speak specifically to other generations, and how might you apply them?

Give me my scallop-shell of quiet
 My staff of faith to walk upon,
 My scrip of joy, immortal diet,
 My bottle of salvation,
 My gown of glory' hope's true
 gage;
 And thus I'll take my pilgrimage.

Sir Walter Raleigh

Additional Resources

- Episcopal Church of Panama, <http://www.episcopalpanama.org/english/index.html>
- BBC News Country Profile: Panama, http://news.bbc.co.uk/1/hi/world/americas/country_profiles/1229332.stm
- *The Tailor of Panama*, by John le Carre. Random House, 2000. (Also a film, 2001)

Pilgrim

Joy

Lift Up Your Voice: Randy Giles in India

*My heart is firmly fixed, O God, my heart is fixed; I will sing and make melody.
Wake up, my spirit; awake, lute and harp; I myself will waken the dawn.*

Psalm 108:1-2

In India there exists an ancient form of social division known as the caste system, which enforces social and economic discrimination. A person is born into a caste and cannot escape from it. Although constitutionally outlawed, the system is ingrained in Indian culture, and it is the so-called “untouchables,” or Dalits, at the bottom of this fixed hierarchy, who suffer most.

Randy uses his Ph.D in music composition and history to improve the quality of music in worship. He is also looking to find a form of Christian music that will integrate well with the folk music style already present in rural Indian society. While engaged on this musical quest, he comes across a sinister practice of female sexual exploitation linked to some of the local belief systems.



Personal Reflection

- Randy identifies music as an invitation to spread the joy of the gospel. The spirit of the music is the storyteller. How do you hear the invitation of faith when you listen to music? What invitation do you hear in unfamiliar music?
- St. Augustine said “he who sings prays twice.” Randy sees this as a way of equipping the saints through music. Do you recognize singing as a part of your prayer life, if so how? Have you ever found yourself singing spontaneously and recognized it as prayer?
- Through Randy as a stranger people are able to see the value of their own music as a gift to them. There is a continuous search for music that will transcend boundaries in faith, caste, and social strata. Randy says he does not believe blood is thicker than the waters of baptism. If this is true, what music do you think would transcend boundaries between faiths and castes/social strata?
- Randy is an outsider whose musical work helps insiders better appreciate their own gifts. How does God use the outsider in prophetic ways that we can hear? Do you listen to these prophets? Who are outsiders who have been prophets for you? What do you think Randy has learned from the music of India?

The music flows within me like pure spirit
What a wonderful conversation within the flow of universal energy!
Eloquence needs no words-
I know this from my intimacy with the divine.
O Great One, I give thanks for this and for all music-
A power line fed into my heart from the universal grid.

Anonymous

Additional Resources

- The Church of South India International Resource Center, <http://www.csichurch.com/>
- *Worship and Culture in Dialogue*, ed. Anita Stauffer, LWF Studies, Geneva, 1994.
- *The Indigenization of Tamil Christian Music: Folk Music as a Liberative Transmission System*, by Zoe Carey Sherinian, PhD Dissertation, Wesleyan University, 1998.
- *Holy People: A Liturgical Ecclesiology*, by Gordon Lathrop, Augsburg Fortress, 1999.

Prophet

Vocation/Call

The Forgotten Church: Kitty Babson in Myanmar

May you be made strong with all the strength that comes from his glorious power, and may you be prepared to endure everything with patience, while joyfully giving thanks to the Father, who has enabled you to share in the inheritance of the saints in the light. He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins..

Colossians 1:11-14

Myanmar is a mostly Buddhist country of 50 million people and over 100 ethnic groups. The church was established there in the 19th century during colonial times. Today, there are two million Christians, most belonging to minority ethnic groups. Myanmar is governed by a military dictatorship.

Kitty Babson has carried out more than 18 mission trips to Myanmar in the last decade. As Kitty says, “Mission isn’t just about going out there and giving our all, it’s also about coming home, coming a complete circle.” She and her husband Brad live in Maine, where she is a supply priest.

Filmed in the USA, this documentary reveals Kitty’s work with the “Forgotten Church” in Myanmar through the use of photographs, while exploring the powerful impact of the mission story when it is brought home.



Personal Reflection

- Kitty says, “Mission is a complete circle, not just about going out there, it is also about coming home. We come home refreshed and renewed.” St. Mary’s is being revitalized by Kitty’s mission experience, how might your church be revitalized by a new perspective of mission? How might you?
- Kitty tells the story of a church overseas, forgotten, closeted away, hidden and unknown because the state has effectively shut the country down. In contrast to the Christians in Myanmar, we go to church and participate in beautiful ceremonies in beautiful spaces. Yet, the people of Myanmar fill their little churches of bamboo walls and leaky roofs and, have a joy in their community which is missing in some of our communities in the United States. Are you participating with a full heart in our Christian traditions? What brings true joy into your life?

- It is in their stories about what it means to be Christian that we can be refreshed. To understand the struggles of Myanmar Christians and how they sustain their faith in adverse conditions that can cause one to reflect on what is truly valuable in life. What does liberty and freedom mean to us as Christians living in a democracy? Do you fully appreciate the value of the separation of church and state?
- Kitty stresses the importance of making the connection between what the Christians of Myanmar offer others as well as what others can offer them. When an entire church community can find in the differences of others more about who they are as Christians, then mission has touched everyone; her mission work promotes a community of friendship. By opening the eyes of seminary students the hope is to enrich the kind of ministers they will become. How might understanding the church in Myanmar impact church leadership at home? How does knowing about the church in Myanmar influence your own call to lay or ordained ministry?
- A form of welcome and invitation in Myanmar is to be greeted with a cup of cold water. Water serves as symbol of baptism. Part of our Baptismal Covenant is “to seek and serve all people.” Our call whether we go far or near is to recreate God’s mission in the world. A small miracle happened when 92 year old A.R. Ragby sent a \$5.00 donation for mission work in Myanmar. What small miracles are just waiting for you to make them become a reality?

Do not go where the path may lead,
Go instead where there is no path
And leave a trail.

Ralph Waldo Emerson

Additional Resources

- The Church of the Province of Myanmar, <http://myanmar.anglican.org/>
- *Freedom from Fear and Other Writings*, by Suu Kyi Aung San, Penguin, London 1991.
- *Burma: The State of Myanmar*, by David I. Steinberg, Georgetown University, 2001.
- *The Glass Palace*, by Amitav Ghosh, Random House, New York, 2002.
- *The Piano Tuner*, by David Mason, Vintage Press, 2003
- “Beyond Rangoon” (film), 1995.

Journey

Compassion / Mercy

Gospel Seed: Elyn MacInnis in China

Do not, therefore, abandon confidence of yours; it brings a great reward. For you need endurance, so that when you have done the will of God, you may receive what was promised.

Hebrews 10:35-36

With the end of the Cultural Revolution in 1976, Chinese society slowly normalized. The churches reopened in 1981. Elyn and her husband Peter, along with their two young daughters, moved to China in 1988. She is a pastor to the international congregation of the Good Shepherd in Beijing. Elyn's work is a unique witness to the growth of the church in China. Beginning at the Da Qin temple, China's oldest Christian site, this film offers a rare insight into the growth of the church in China as viewers follow Elyn on a spiritual journey there.



Personal Reflection

- When Peter Shu lost his sight, his wife, and his job it was his understanding of God's compassion that caused him to relate his condition to those who had less. It was this understanding which led him to found Golden Key. He became a practitioner of Christ's way. What struggles have you experienced that give you a unique understanding of someone else's struggle? How can this experience lead you to take compassionate action to help others?

- Granny Hahn explains to the children that “Mercy and loving kindness are not something a person can do by themselves; you need more than one person. We all have to do it: you help me, I help you. You see I have difficulties, you help me, I see you have difficulties, I help you, and it’s helping from the bottom of your heart that is what we call mercy, this is what we call loving kindness.” Following her explanation one disabled little boy helps another write the symbol for mercy on the chalk board. How do you show loving kindness to others? Are you responding to their need? Or your need to help or both? Why? Are you open and willing to receive loving kindness from others? Why or why not?
- When Elyn is speaking with the women of the Church of Thanksgiving, they speak of how she is a bridge. There are times when differences in cultures, economic status and religion are obstacles to unity. How are you a bridge? How do you encourage new relationships with others? How are you a practitioner of “The Way of Christ?” How does this impact your relationship with God?

The central issue of the Christian life is not about believing in God or believing in Christian tradition. Rather, the Christian life is about entering into a relationship with that to which the Christian tradition points, which may be spoken of as God, the risen Christ or the Spirit...My own journey has led beyond belief ...to a relationship that involves one in a journey of transformation.

Marcus J. Borg

Additional Resources

- *Oracle Bones: A Journey Between China’s Past and Present*, by Peter Hessler. HarperCollins, 2006.
- *Power Shift: China and Asia’s New Dynamics*, by David Shambaugh. University of California Press, 2006.
- “A Lamp to My Feet, A Light to my Path,” DVD, www.ecfinternational.org

Relationship with God

