



Baptismal Mission Forum



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BAPTISMAL MISSION FORUM The Newsletter for Episcopalians on Baptismal Mission

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FROM THE EDITOR

When I talk with people about Baptismal Mission, they frequently respond by saying, “I agree with you totally in principle. But how are you going to apply your principles in a ways that will change congregations’ planning for ministry?” That question hits the nail on the head. How do we change the outlook of congregations in ways that will motivate them to carry out their baptismal vows to live and plan their programs by the guidance of the baptismal covenant?

To respond to that concern, in this issue we have taken the third commitment of the baptismal covenant, “Will you proclaim by word and example the Good News of God in Christ?” and put it into context in six areas of daily life: workplace, community, wider world, leisure activities, spiritual formation, and congregational ministry. We hope you will be stimulated by the results to take action in your congregation and your own life – and then e-mail us about the results!

Speaking of communicating, we have now produced four issues of Baptismal Mission Forum. If you have any responses to share with us about our publication, we would be delighted to hear from you. As leaders of a revolution in church life and mission, we hope we have some followers!

BAPTISMAL MISSION IN THE WORKPLACE

By Fletcher Lowe



“That drafting up a contract fairly is applying my faith and the values rooted in my faith. That treating my fellow employees with respect, behaving in an ethical manner, and being able to help two parties work through issues and come up with a

problem-solving approach, rather than a conflict-based disagreement, is doing God’s work. That, in fact, doing what I have the skills to do, using whatever talents I may have is God’s work.” - so discerned a corporate lawyer with a large transportation company.

Her reflections came from one of the many visits I make to Christians in their workplaces. The conversations usually go: “What do you do here? What is your Faith connection with what you do here?” And if the answer implies an awareness of ministry, “Who/what has influenced you to come to that sense of ministry?”

Over the four decades that I have been visiting people, the results reflect a bell curve. Some people choose to have no connections; their lives are segregated into work, family, church, and community, with little or no connection between them. On the other side of the bell are those who really do have a sense of calling and ministry. The large part of the bell is the majority of folks for whom the question of connection is new, and the words *ministry*, *calling*, *vocation*, are more clergy-terms than business-terms. For me, this is an indictment of the Church- that at the heart of people’s lives where they spend most of their God-given time and talent, the connection question has rarely been raised. For some, as with this corporate lawyer, it becomes an “AHA.”

“It was a revelation to me! I tended (and still tend - it’s hard to re-train my brain after forty-eight years), to view “God’s work” as what the priests and choir directors and youth ministers and Mother Teresa's of the world do. I viewed the “work world” as separate from the “faith world.”

What is affirmed in these visits is that *proclaiming by word and example* has less to do with overt evangelism, raising the “Jesus” question as part of one’s daily office conversation/*word*, as it does with the witness through daily office living *by example* -e.g.

- ◆ the values that Christians express in their work,
- ◆ the ethical way they go about their decision-making,
- ◆ reaching out to coworkers as they experience personal or business difficulties,
- ◆ the respect they show for others,
- ◆ the quality of their work,
- ◆ the invitations offered to church events,
- ◆ the cross worn or placed in their cubicles,
- ◆ a willingness to clearly share their faith when asked.

These marketplace visits continue to be a two-way street, for I become privileged to enter into the lives of folks in their workplace joys and challenges. That becomes for me a source of renewed Faith as I experience the connection that so many make with their Sunday worship and their Monday work. “When the liturgy comes to life, the liturgy comes to life.”

After serving for 37 years in three dioceses and in Europe, **Fletcher Lowe** has served as Convener for Episcopalians on Baptismal Mission. Recently, he published an e-book: *Baptism: the Event and the Adventure, the Journey from the Font into the World*, and co-edited a National Church’s book, *Ministry in Daily Life: Living the Baptismal Covenant*.

Proclaim by word and example the Good News of God in Christ – in the community

"MISSION HAPPENS!"

By Edward Lee

A certain former Secretary of Defense once exclaimed at a press conference, when asked about some unfortunate military consequences in Iraq, "Stuff happens!" No details - just "Stuff happens!" For a while the phrase took on a generic life of its own as a glib explanation for life's unpredictabilities, sometimes including graphic, four-letter-word substitutes for "stuff." Currently we are more likely to hear "Whatever!" as an explanation for the inscrutable mysteries of life and living. Same thing –“stuff happens”.

There is an element of truth in this declaration. "Stuff" does happen, and in the gut phrase captures the experience of unexpected and unintended outcomes. Sometimes there is surprise and delight; at other times, disappointment and grief. For the moment "Stuff happens!" says it all. Explanations can wait until we first process the impact.

There is, however, another dimension to this that goes unnoticed; a lot of human and holy endeavors are happening all the time but they go unrecognized and unaffirmed by the communities where they unfold. In our church communities, this means the Monday through Saturday activities of service, compassion, care, support and leadership that a majority of church members exercise and provide with natural and often unnoticed spontaneity and generosity. If brought to their attention, a likely response is, "Really?" It's just what they do, or so it seems. But in church parlance it means mission and ministry happens, except no one ever pointed it out. By definition mission was/is primarily a Sunday and/or institutional-maintenance activity.

It is my contention that mission happens all the time in those non-Sunday times and places that fill the daily lives of parishioners. Yet the connection between their baptism and those activities as a seamless manifestation of mission and ministry is rarely forthcoming from their base church communities be they local, judicatory or national. What is called for is intentional recognition, public affirmation, and

mutual support whenever needed and requested. Mission happens and mission is happening, and congregations need to wake up and celebrate it. They don't need to invent it, but they do need to understand and promote it.

Once, when I was rector of a parish in the Diocese of Washington in the 1980s, it dawned on some of its leaders that we were demanding a lot of time and energy from our members to carry out major parochial functions and events, most of which had a serious fund raising component, often in competition with their personal daily lives and careers. When some had to beg off from volunteering, there was an initial sense of let down by otherwise dedicated and loyal parishioners. But this prompted us to think twice about what as a parish we were in fact asking and expecting of our members, persons who were actively engaged in many other services and endeavors in the larger Washington area. One leader wisely asked, "Why don't we find out what our people are actually doing?" This resulted in the development and distribution of a questionnaire that we titled, "Ministry Inventory." Little did we know that what we would discover is what I now identify as, "Mission Happens."

We asked people to identify all their non-Sunday and non-parish activities that filled their weekdays and weekends. The results became a rich, diverse and comprehensive compendium of volunteer or professional activities in a whole host of schools, service agencies and organizations, health care facilities, neighborhood development boards, cultural enterprises, government careers, social advocacy groups, and care-giving responsibilities to family members or neighbors.

The survey was a brilliant first-step idea and initiative. But the follow-up wasn't. All of the submissions - and there were around seventy-five - were tallied, collated, printed and distributed for the parish to peruse and admire. That was it. We commended ourselves for what was happening, both in

range. But we, including myself, didn't make the connection between baptism and ministry, between covenant and mission, between God so loving the world first and foremost and then the church as the sacramental agency for that reconciling compassion. The parish remained Sunday-centered in its mission-mindedness. Nevertheless, mission was happening. God knew it, but we didn't. How sad.

Today we know better, or at least we are starting to. We are making the above connections - or at least we should be. But how? I suggest the following:

1. Baptismal instruction and confirmation preparation that focuses on baptism as the first and basic order of ministry in the church, not ordination.
2. Liturgically, remember and affirm the non-Sunday professions and ministries of parishioners in the Prayers of the People either by individual name or service category or both. And some Sundays could be set aside to publically recognize, affirm, and thank members for their non-Sunday life-serving ministries.
3. Shape and conduct formational/study programs that explicitly address the Monday-through-

Saturday work-worlds and needs of church members.

4. Ask persons and listen for how the parish can be an empowering, supportive, and resourceful community and base for its members "in their daily life and work".

5. Don't compete for people's time and expertise when it comes to serving in the church. Honor, respect, and affirm their Monday-through-Saturday lives and commitments when asking them to undertake parochial tasks and duties. Mission is always "out there" and not just "in here" when it comes to baptismal discipleship.

So mission is happening and we should rejoice in that. I believe God does, Christ is, and the Holy Spirit shall always make that so. In short, by us, with us, and through us, "Mission Happens!" Thanks be to God.

Edward Lee is the retired bishop of the Diocese of Western Michigan (1989-2002). He now lives in Merion, PA and serves as an assisting bishop in the Diocese of Pennsylvania.

SHARING GOOD NEWS IN THE WIDER WORLD

By Davis L. Fisher

When I first gave serious thought to that question in the Baptismal Covenant, I thought about ways that I might do that – or that I already try to do that – in my home and in my workplace and in my local community. It certainly is a challenge, but I think I get it and really strive to incorporate it in my daily life. It's a way of thinking and a way of living – day in and day out.

But how in the world might I do that in today's "wider world?" How might I do that in those far-flung places where I don't have any meaningful contact with the people, where I don't speak the language, where I don't understand the culture, where my only contact might be as a tourist, or where our country might be in conflict?

Although I am now in the "senior" age category, when I was in my early 50s I discovered a way that helped me develop an understanding and approach to the "wider world." It's not profound, but it works for me. Let me explain.

I had long believed that each of us has certain gifts that we have been given by God and that it is our challenge to develop and share them during life. For a few years (my late 40s and early 50s, but NOT a mid-life crisis) a feeling welled up inside me that I should be doing something more with the gifts that I had been given. During that time, my brother contracted cancer and, after a long battle, died at the age of 56. In going through his effects, I found a handwritten list of "Things I wish I had done." Life is so fragile. What list would I compose?

Soon after, friends introduced me to a non-denominational Christian organization that helps people become more aware of, but not judge, the role that money plays in our personal lives and in society. Money is one of the most powerful forces in each of our lives and yet it is a paradox: It enslaves and it frees; it is intensely private and it is public; it measures worth and yet it is no measure

of worth; it destroys and it also creates. It is difficult to have a healthy perspective on money, let alone to understand and articulate a Christian perspective. As part of my exploration with this organization, I spent some time with a small group visiting Kenya, Ethiopia Tanzania (the Rwandan border), India and Thailand. There I worked alongside caregivers—those working with the poor, the diseased, the dying, and people fleeing from war-ravaged countries.

This pilgrimage of "reverse mission" pulled a lot together for me. What is a reverse mission? It is a sincere attempt to help others in desperate need with the inevitable outcome that they will minister to the caregiver in far more profound ways than the caregiver could ever minister to them. A typical day on this reverse mission included worship, work, reflection, journal writing and group discussion.

On that trip I had the opportunity to work with the residents inside several of Mother Teresa's facilities, run by her Order, the Missionaries of Charity. The residents were destitute, dying, and had been abandoned on the streets in whatever slum the facility was located. In one of these facilities, located in the heart of a slum in Addis Ababa in Ethiopia, I met Merritt, a young Ethiopian man who was gaunt, weak and clearly dying. I helped him bathe, clipped his fingernails and toenails, and shaved him. As I was about to move on to another resident, Merritt placed his one hand on my arm and with the other he pointed to himself and said in very broken English: "30 years old, no money, no family, TB, AIDS ... and God is good." Indeed, I encountered people of enormous economic poverty...and incredible spiritual wealth.

I met several other memorable individuals as well, including the Rev. Edward LeJoly. He was an 86-year old Jesuit priest who had served for over 40 years as Mother Teresa's spiritual director. (Even

Mother Teresa didn't try to go it alone!) Another remarkable individual was Mother Teresa herself. She thanked us for the little assistance we brought to her and her Missionaries of Charity for their work in Calcutta. "Please don't think of staying, though," she told us. "Go home to the most impoverished nation in the world: the United States. Your ministry is so needed there." I reflected on her mandate and realized that on this pilgrimage I often had been working with the materially poor ... but the spiritually rich. At home, it is often deceptively the opposite.

I learned so much about the wider world from the transformational experience I have described to you. Christ is clearly present there and has so much to teach us if we step out into it.

My pilgrimage experience challenged my traditional thinking and my faith. I began to work hard to explore the depths of my poverty and that work continues to evolve. Meanwhile, I strive to live out my Baptismal Covenant in its many dimensions – particularly the “wider world” where I have learned so much and which – with both concern and gratitude – I hold daily in prayer.

In the Baptismal Covenant, we promise to “Proclaim by Word and Example the Good News of God in Christ.” And that includes the challenge of extending Christ’s mission of love and justice in the wider world.



Davis Fisher has served as a priest of the Episcopal Church for more than 40 years. In retirement, he has recently moved to Oregon. His passion is to work to educate the church and congregations about Tent-maker, or bi-vocational, clergy and the opportunities and challenges that accompany that model. He also continues to work his other passion - the spirituality and theology of living with, using, and stewarding money.

PROCLAIMING GOOD NEWS THROUGH SAILING LESSONS

By Peyton Craighill



When I was eight years old, I was bit by the sailing bug, and I've never recovered since. My idea of heaven is being out in a small, high-performance sailboat on a beautiful mountain lake with a stiff breeze

blowing over it making the boat take off on a plane – sensational!

When I began my twenty-one years as a missionary in Taiwan, despite the fact that we were surrounded by lovely beaches and mountain lakes, there was no recreational sailing. For the first few years, I just settled for this condition as being my sacrifice as a missionary overseas.

But then a great thing happened. I was approached by scouting officials for the American Air Force community with a request. Would I begin a Scout sailing program for teen-age dependents in our city? You can imagine how much time it took me to reply! The hard part was building and rigging two sailboats for the program in a land where small sailboats had never existed. But with the help of American Air Force facilities, we got the sailboats built, and the sailing lessons begun.

But scarcely was the program under way when the Air Force ordered all dependents home to America! There I was with two sailboats - but no program. But once again, the Lord intervened, this time from the Taiwanese Scouting program. Someone in their organization had heard about the program for American Scouts and wondered about using the boats for Taiwanese Scouts. Next to the harbor of the city where I lived was a vocational school for training high school boys as mariners – a perfect fit for a Sea Scout program! To make a long story short, the boats were shipped out to the school, and I began the very first program ever for training Taiwanese young people how to sail recreational sailboats.

To say that the Scouts were enthusiastic about the program would be a gross understatement. I would

come down to the harbor on Saturday afternoons and find about twenty boys waiting for me. To begin with, we used one boat that they had wheeled down by hand on a trailer from their school, rigged and launched it by themselves, and were ready to go. I took them out three at a time for forty-five minutes, and then took out three more. This went on for three hours. The rest of them stood around looking longingly at the boys out on the only boat in action. After several lessons, some of the older boys had learned enough so that they could take the second boat out as well under the supervision of their Scout Master.

The program sparked so much interest in the authorities in our city that we were invited to two events – one, a Scout Jamboree, where we brought one of the sailboats for 6,000 other Scouts to see, and the other, a sail-by of the grandstand, occupied by all the big-wigs of the city, on dragon-boat racing day.

Why was this proclaiming Good News to the boys who participated? They all were on the lowest rung of the social pecking order. They were from poor families that had nothing to offer them but dead-end jobs on ships that meant hard work away from home for low pay. They were in the vocational school because they had not passed exams for the good high schools that would raise them out of poverty. In other words, their lives were all about bad news. I could not share with them by word any Good News about Christ because that act would lead to immediate termination of my participation in the program. But I could share with them by example Good News through my care for them, the victims of so much bad news. I'm sure that their sailing days, and the recognition that came with it, remain a high point in their lives that they will never forget. And I had such a good time sailing with them!

Peyton Craighill served as a missionary, primarily in theological education, in Taiwan for 21 years. After returning to the USA, he served in a number of different ministries in the Diocese of Pennsylvania. In retirement, he lives in Lexington, Virginia.

Proclaim by word and example the Good News of God in Christ- through spiritual formation

BEING FORMED AS A CHRISTIAN –

A review of *Christianity After Religion: The End of Church and the Birth of a New Spiritual Awakening*
By Demi Prentiss



Diana Butler Bass has made the territory of North American faith the focus of her sociological research and scholarly writing for nearly 20 years. She has dedicated entire books to discovering and celebrating practices of flourish-

ing mainline congregations, pointing the way for church communities to experience increased vitality.

In her rather apocalyptically-titled *Christianity After Religion: The End of Church and the Birth of a New Spiritual Awakening*, Bass has shifted focus. Addressing the increasing proportion of people who identify themselves as “spiritual but not religious,” Bass takes on the disconnect between “church people” – clergy, lay professionals, religion scholars, and many older-generation Christians – and those who see religion as the “purveyor of a sort of salvation that does not address their lived struggles.” To bridge that divide, she draws on the root meaning of *salvus* (Latin, “whole”) and maintains, “Salvation is not being saved from ourselves, escaping some dreadful fate of judgment, damnation, and hellfire at the hands of a wrathful God; rather, it is being saved to ourselves, finding what was lost and the joy of discovery in the hands of a loving creator.” (Ch. 6 “Belonging; Spiritual Question 2: Whose Am I?”)

Bass describes the traditional route for incorporation into a Christian community as “believing, behaving, belonging.” Assent to the propositions of faith was followed by a change in behavior, and then by acceptance into the community of believers, often marked by a religious ceremony. This route, she maintains, is experiencing a “great reversal,” as the practices of faithful living gain primacy. Comparing a journey into faith with

learning a craft like knitting, Bass describes seekers drawn to a Christian community being embraced into relationships, mentored in practices that enrich and deepen faith, and as a result coming to “belief,” which is less propositional and more experiential. The former order, which to Bass embodies institutional religion, is being replaced by “belonging, behaving, believing.” She names that sequence as pertaining to *religio*, a word Bass recovers from Latin (*religare*, to re-connect) to convey the longing for vital faith based on experiences of wonder and awe.

This shift, Bass maintains, is not a new invention. She describes the emerging trend as a return to pre-Enlightenment, pre-Reformation understandings of faith assimilation. And she terms the shift the “Fourth Great Awakening,” seeing it as a time of creative ferment in the same vein as the North American evangelical revivals of the eighteenth and nineteenth centuries, when “old patterns of religious life gave way to new ones and, eventually, spawned new forms of organizations and institutions that interwove with social, economic, and political change and revitalized national life.” (Ch. 1 “The End of the Beginning; Revivals and Awakenings”)

Noting strong notes of pragmatism and realism in the contemporary movement, Bass says, “The current awakening is marked by its insistence on connection, networks, relationship, imagination, and story instead of dualism, individualism, autonomy, techniques, and rule... Prayer must be twinned with a vigorous passion for doing good, and spirituality itself is increasingly defined as a life of contemplation and justice.” (Ch. 8 “Great Awakening; Awakening and Romantic Religion” Self, Practices, and Community”)

Bass declines to claim that this trend has impact comparable to the tectonic shifts described by Phyllis Tickle (*The Great Emergence*) or Harvey Cox (*The Future of Faith*). At the same time, she enlists fellow travelers “to find new paths of meaning, new ways to connect with God and neighbor, to form new communities, and to organize ways of making the world a better place. These are hard times, not the end times.”

Her call to “perform awakening” advocates spreading the good news of a new spiritual awakening: “Perform faith. Display the kingdom in all that you do. Anticipate the reign of God in spiritual practices. Act up and act out for God’s love.... Prepare, practice, play, participate.” (Ch. 9 “Performing Awakening; Prepare Practice, Play, Participate”) She continues, “God’s reign does not fall from heaven to those who wait. The people of God must live the kingdom by purposefully *doing* actions that rehearse love, charity, kindness, goodness, mercy, peace, forgiveness, and justice.” And for faith communities, she adds, “[Churches] must grasp – in a profound and authentic way – that they are sacred communities of performance where the faithful learn the script of God’s story, rehearse the reign of God, experience delight, surprise, and wonder, and participate fully in the play.”

In her final section, Bass concludes, “You may wish to mourn the loss of what was, but there is no need to fear what will be, for the future is here

only in part, and there is much work to be done. We can make a new way of faith.... This awakening will not be the last in human history, but it is our awakening. It is up to us to move with the Spirit instead of against it, to participate in making our world more humane, just, and loving.” (Ch. 9 “Performing Awakening; Great Awakening on Display”)

The conclusions that Bass reaches in her book link closely to the goals and practices of the mission in daily life movement. Episcopalians on Baptismal Mission (EBM), as one expression of that movement, are dedicated to sharing the gospel of God’s people exercising their faith in every aspect of their life, Monday through Saturday (as well as Sunday). Bass sees the traditional – some might say “religious” – practices of faith not as comprising the spiritual life, but as preparation and support – training, if you will – for actively living life in connection with God. Similarly, EBM invites you to daily, intentional practice of the faithful life – incarnational faith – so that our very lives proclaim, “We don’t (just) go to church – we *are* the church.”

Demi Prentiss serves as ministry developer/administrative officer for the Diocese of Fort Worth. For more than 25 years she has worked to support and equip laity and clergy in fully realizing their baptismal callings.

CONGREGATIONS AND THE DAILY MISSIONS OF THEIR MEMBERS

By A. Wayne Schwab



Climbers of Mt. Everest are careful to establish an adequate base camp. Here they find rest, protection from harsh weather, and resources to replenish their supplies for the next climb with its rigors and its rewards. Congregations are “base camps” where members find com-

fort, support, and recovery of strength for return to the world with its challenges and joys. As one of many who have been working from this “base camp” view of the church, I’m with a group that has taken practical steps to increase the adequacy of the “base camp” in preparing us for life in the world.

We of the Member Mission Network (www.membermission.org) believe ever more deeply that we church members, in our Monday-to-Saturday daily arenas, are the most effective missionaries of the Gospel. We seek to bring good news in deed and word to every area of our daily lives.

As we do so, we can achieve more than our church’s service projects and resolutions. As advocates for sufficient food stamps in the voting booth and our conversations at the coffee urn or the grocery store, we can help more people than our church’s food shelf can. As advocates for an adequate minimum wage in the voting booth and in our conversations at the coffee urn and in the grocery store, we can provide for more than our church’s discretionary funds can. As friends, spouses, partners, parents, youth, and children, we can focus on the specific needs in our relationships for love on some occasions and for justice on other occasions. Specific actions done singly, in pairs, or in groups work much better in applying the general principles and insights of sermons and classes.

To carry on church life through members as primary missionaries is a huge change - an immense paradigm shift. Such a change moves from building up the church to building up the world. The church finds its role as an indispensable base camp. Worship and various church groups do not wane in importance; they wax more crucial than ever. Church life and worship are sources for each member’s guidance and power for life in the world. We begin to see seven fairly distinct areas of daily life – home, work, the local community, the wider world, leisure, spiritual health, and church life.

Perhaps you are starting to see why some prefer the word “missions” over “ministries” for our life in the world. “Ministry” can be considered as limited to serving the needs of others. “Mission” suggests not only loving and righteous living; it embraces active engagement with the forces that are unloving and unjust in both private and public life. We begin to talk about the seven distinct areas of daily life as “mission fields.”

Do not underestimate the resistance that will arise to this paradigm shift. For leaders to meet and work in genuine dialog with this resistance, they need firm convictions in a theology of the church and its mission. Further, we have found that the demands for this kind of leadership to continue call for the support of mentors beyond the congregation.

Here are some of the convictions that can sustain leaders of the paradigm shift.

- ◆ God is on mission to make the world more loving and more just.
- ◆ For Christians, Jesus Christ is the center of God’s mission.

- ◆ In baptism, with the help of the Holy Spirit, we join Jesus' mission to make the world more loving and more just (John 20:21-22).
 - ◆ One of the central tasks of a congregation is to support each member in his or her daily living as an agent of Jesus' mission.
 - ◆ Each church member needs the specific experience of thinking through his or her current missions in each area of daily life. Sermons and classes do not provide a sufficient way to identify the specific dynamics at work in each area of one's daily life.
 - ◆ As noted above, at least seven areas of daily life can be identified – home, work, the community, the wider world, leisure, spiritual health, and church life.
- A leader or group of leaders needs to be living into these convictions.

Where do leaders begin?

Potential leaders do well to begin with discerning what God is doing in each area of their daily lives and about how to join what God is doing there. Some method of doing so is needed. One method is found in the worksheets of Member Mission's workbook, *Living the Gospel: For Individuals and Small Groups*. After working through such a method, it is well for leaders to advise the congregation's policy-making board that, without fanfare and in a low key, they will try a number of steps to see how this approach and the available resources function. They assure the board they will keep them posted on what is to be tried and about the learnings from the attempt.

Next, the leaders form an experimental group. Among recently baptized or confirmed adults or adult newcomers, find those who respond to the goal of discovering their specific missions in each area of daily life. Five who can meet regularly for up to 90 minutes for eight or so sessions are a workable number. This insures each of the five will have time to describe adequately the situation in the specific area chosen for the session. The experience of leading this trial group prepares the leaders for reactions that will occur and the level of achievement to expect in the next steps.

Now, the leaders begin to assess what next steps might work for a particular congregation. Here are some possible choices.

- ◆ Talk repeatedly about the need to get out of the church and into the world.
- ◆ Sermons, classes, and meetings of group leaders discuss how each of us has seven daily mission fields – not just one.
- ◆ Sermons and talks include at least one down-to-earth story of someone on mission in daily life.
- ◆ Prayers begin to ask for guidance and power in one of the seven mission fields each Sunday.
- ◆ As each weekly class, activity, or church supper ends, find some way to ask, "On the basis of what has happened here, how will each of us live this coming week?"
- ◆ Baptism and confirmation are taught as joining Jesus' mission; their preparation includes discerning their current missions in each daily-mission field.
- ◆ By now, the official board begins to draft a mission statement that points to supporting each member on mission in each area of daily life as one of the basic purposes of the congregation.
- ◆ Resources are provided for members to view or to read that broaden their awareness of issues in the various areas of daily life – e.g. parenting, the needs of the vulnerable, choices in social policy, etc.
- ◆ Signs, publications, and ads all carry the message of daily mission – e.g. "Join the mission through First Church;" the inside of the church door or the exit from the parking lot reads "You are entering the mission field;" suggest that coffee hour conversions include "Tell me about one of your missions this past week" or "What's ahead for you this week?"
- ◆ Members join in congregation-based actions and programs that relieve basic human needs and that address social issues.
- ◆ Budget planning is guided by the basic function of the congregation to support the daily missions of the members.

- ◆ Each organization, committee, or group includes in its purpose how it supports its members in their daily missions.
- ◆ Sunday adult forums include focus on public issues such as energy conservation, the scope of military budgets, and the social safety net.

The congregation expects to have conflicts over policies and between members. When they do, working with them is easier because all start from the same basic goal of making the world more loving and more just through the daily missions of each member and the activities of the various bodies of the congregation.

These options are but a few of the many that

will come to you and your leaders as they live with and practice the convictions listed in the seventh paragraph above.

May the peace and power of the Lord be with you!

A. Wayne Schwab, founder and coordinator of the Member Mission Network (www.membermission.org); consultant and trainer; Episcopal priest; and first Evangelism Officer for TEC.

Comments and questions about articles in this publication are indeed welcome. Contact information is on the first page.