ELCIC
In Mission for Others

Global Mission
COMPANION HANDBOOK

September 2016

Global Mission Companion Handbook

Table of Contents

Evangelical Lutheran Church in Canada (ELCIC)
Global Mission Companion Program

Purpose of a Global Mission Companion relationship

The purpose of a companion relationship is to partner an ELCIC synod with a member church of the Lutheran World Federation so that, together, they can nurture and strengthen each other for life and mission together within the body of Christ based on a model of accompaniment. These relationships are intended to lie out the Principles for Global Mission in the ELCIC. The companion relationship is an avenue for sharing understandings, faith, worship, prayer, visits, people exchanges and other activities and resources. Global Mission Companion (GMC) relationships are a way for us to live out our relationship within the Lutheran World Federation by strengthening relationships with another member church. Global Mission Companions help to remind us that we are part of a Global Church.

Establishing a Global Mission Companion relationship

Global Mission Companion relationships are arranged through the National Church in consultation with ELCA Global Mission using the following process:

1. A synod begins the process by contacting the National Office. The designated staff person contacts ELCA Global Mission who will provide two or three options, ensuring that no one LWF member church is overloaded with companion relationships.
2. The companions offered for consideration will have already been consulted by the National Office and will have confirmed their interest in becoming a companion with an ELCIC synod.
3. The synod considers the possible companions, enters into dialogue and selects the partner church that it would like to be linked to in a companion relationship and informs the National Office of the selection. The synod shares the Global Mission Companion Handbook with the partner church.
4. The ELCIC synod and their companion work together to develop an understanding of the purpose, expectations and time frame of the companion relationship and to create a covenant agreement consistent with the Principles for Global Mission in the ELCIC. The covenant specifies the term of the agreement, the provision for a mid-term evaluation and the option for renewal by mutual agreement of the ELCIC synod and its companion. It also outlines the process for terminating the covenant agreement. (see sample Covenant Agreement in Attachment A).
5. When the covenant agreement is signed, a copy is provided to the National Office.

Mechanisms for On-going Global Mission Companion Programs

AGREEMENTS

The ELCIC synod and their companion work together to develop an understanding of the purpose, expectations and time frame of the companion relationship and to create a covenant agreement consistent with the Principles for Global Mission in the ELCIC. The covenant specifies the term of the agreement, the process for a mid-term evaluation and the option for renewal by mutual agreement of the ELCIC synod and its companion. It also outlines the process for terminating the covenant agreement.

MONITORING AND EVALUATION

Each synod, in consultation with its Global Mission Companion, is responsible for carrying out ongoing monitoring of the GMC relationship. It is also responsible for conducting mid-term evaluation, and renewal or termination of the relationship based on the terms outlined in its covenant agreement. Annual Reporting Guidelines are attached as Attachment B. An evaluation process and tool for Global Mission Companion relationships is included as Attachments C and D to this handbook.

FINANCES

All funds generated in an ELCIC synod for its companion and its companion's ministries, programs and projects are sent directly to the partner by the synod. Each synod takes responsibility for developing agreements for the transfer of funds that are in compliance with CRA Regulation Compliance of Charitable Resources for Foreign Activities. A guideline for maintaining compliance is included as Attachment E to this handbook. If the ELCIC synod and its companion agree to work together on a project which requires financial support, the project must be approved by the ELCIC synod bishop and its companion's bishop or president. If the project relates to relief or development work, it is encouraged that the synod be in consultation with Canadian Lutheran World Relief.

DELEGATIONS

Within the context of the GMC Program, we recommend that synods determine and manage delegations in consultation with their Global Mission Companions. Delegations should be arranged in consultation with the National Church where the National Church has a partnership agreement. We encourage seminaries, schools of the church, and CLWR to consult with the appropriate s ynod when considering a delegation to an area where the synod has a GMC partnership agreement.

COMPANION CONGREGATIONS

The Synod, in consultation with its GMC partner, may establish companion congregation relationships with its companion. The ELCIC synod and its companion determine the policies and procedures that apply to these relationships.

SHORT-TERM MISSION PLACEMENTS

Synods, in consultation with their Global Mission Companion, are responsible for arranging any Short-term Mission Placements.

NATIONAL CHURCH AND SYNODICAL GLOBAL MISSION NETWORKING

Synods are expected to participate in any GMC consultations at their own expense. Such consultations should be mutually negotiated between the synod and the national church.

Synods are encouraged to participate in regional consultations arranged through Evangelical Lutheran Church in America (ELCA) Global Mission where feasible.

Synods shall appoint a representative to consult with the GMC representatives of other synods and the National Office for maintaining annual contact to share stories, legislative changes (CRA, etc.), learnings, etc., amongst those involved in Global Mission across the country.

Each synod is requested to share an annual activity report with the other synods and with the National Office. Guidelines for annual activity reporting are attached as Attachment B to this handbook.

Attachment A
Covenant Agreement Template

Evangelical Lutheran Church in Canada (ELCIC)

Statement of Covenant

between

[***Companion Name]***

and

[***synod name***] of the Evangelical Lutheran Church in Canada

INTRODUCTION With joy and thanksgiving to God, this covenant relationship was established between [partner name] and [synod name] of the Evangelical Lutheran Church in Canada on [date]. As companions in Christ, we participate in each other's life and mission through communication, learning and prayer. The relationship is an avenue for sharing understandings, faith, worship, prayer, visits, people exchanges and other activities and resources.

[Companion Name] [history, size, other relevant information]

[Synod Name] [history, size, other relevant information]

PURPOSE The [companion name] and the [synod name] of the Evangelical Lutheran Church in Canada are both part of the universal church of Jesus Christ, and share a common Evangelical-Lutheran heritage as well as ecumenical vision. The purpose of our partnership is:

- To strengthen Christian unity, and deepen the communion between the two churches,
- To strengthen the identity of the local church as part of the universal Church, and
- To promote the mission of our churches in their respective societies.

EXPRESSION OF OUR COVENANT RELATIONSHIP

As companions in Christ, we will do the following:

1. Pray at worship services for our companion and its mission and ministry, and encourage congregations and individuals to include such prayers in their worship life.

2. Learn about the other's history, geography, culture and current affairs. Such information shall be shared widely throughout our respective churches through preaching, teaching, written materials, personal conversations, and other appropriate methods.
3. Encourage exchange visits, including both clergy and lay members of our churches. These visits may be brief or extended for training and/or service in mission, education, medical work, and other areas.
4. Support projects as mutually agreed upon by the [companion name] and the [synod name].
5. Be open to the call of the Spirit revealing creative ways to grow in our companionship.
6. Agree to evaluate this covenant every three years.

This covenant is signed in agreement by:

____

____

[Name] [Title] [Companion Name]	[Bishop Name] Bishop, [synod name] Evangelical Lutheran Church in Canada
Date ____________________________	Date

Attachment B
Annual Reporting Guidelines

Purpose

The purpose of this reporting is to communicate global mission activities that are being undertaken across the ELCIC so that this information can be used:

1. To share learnings that can be applied, as appropriate (e.g. what's working well, what's not working well)
2. To provide a source of stories, etc. that can be communicated more broadly across the ELCIC (e.g. *Canada Lutheran*) or within synods, as appropriate
3. To provide a source of ideas for agenda items for various networking events (e.g. ELCIC Celebration, annual Skype check-ins, ELCA regional gatherings, etc.)
4. To help maintain a shared vision for global mission across the ELCIC, consistent with *Principles for Global Mission in the ELCIC*.

Responsibility

This report is to be prepared and submitted by each synodical Global Mission contact and the national church staff person responsible for Global Mission.

Frequency and Timing

This report is to be prepared annually and distributed no later than March 31st of the following year.

Distribution

Reports should be distributed to the following: ELCIC National Bishop, ELCIC Assistant to the Bishop for Communication and Resource Generation, Synod Bishops, Global Mission contact from each synod.

Each synod contact is encouraged to share reports from other synods within their synod as appropriate.

Content (to be completed as applicable)

- Identification information:
    - Name of Synod:
    - Name and email address of Synod Global Mission contact:
    - Name of Companion Church:
    - Year Companion Relationship was established:
    - Year Companion Relationship was most recently evaluated:
    - Year Companion Relationship will be evaluated in future (if determined):

- Summary of activities undertaken between the synod and its Global Mission Companion(s) in the previous year (listed in point form)
- Approximate estimates of resources involved in previous year (for both partners,if possible)
  - # people involved (staff and volunteer):
  - Number of days spent (staff and volunteer):
  - Number of dollars expended:
- Significant changes in direction and/or commitment of resources that is anticipated for the upcoming year (if any)
- Stories suitable for publication (e.g. in *Canada Lutheran,* etc.) that tell how the companion relationship is being lived out
- Pictures, links to video clips or links to global mission articles on synod web site
- Learnings (e.g. what's working well, what isn't working well, other comments from any evaluation carried out since the last report)
- Challenges currently being experienced where input from other synods would be appreciated
- Methods used to communicate global mission across the synod
- Description of involvement, if any, with partners (e.g. ELCA regional gatherings, ACC partnerships, etc.)
- Learnings from any interactions with CRA (e.g. re foreign activities)
- Feedback on ELCIC's *Global Mission Companion Handbook* and tools referenced in the handbook (e.g. *Best Practices for Official Delegations, Guidelines for Congregations Engaged in Global Mission, ELCIC Global Mission Companion Program Evaluation*)

Attachment C

Global Mission Companion Program Evaluation Process

Notes:

a) This process should be conducted approximately one year prior to the review date specified in the Global Mission Companion Agreement.

b) This assessment tool is to be completed by the ELCIC synod involved in the partnership. The global partner church, perhaps in consultation with the ELCIC partner synod, is responsible for determining how to conduct its own assessment.

1. Identify the most appropriate individuals from the synod (ELCIC) to complete this assessment.

2. Complete the questions in the Assessment Tool, referring to the document "Principles for Global Mission in the ELCIC" and discuss the results. Taking into account any cultural considerations, determine the best ways of engaging your partner in honest, open dialogue.

3. Provide your partner church with time to reflect on the topics you have identified for discussion (refer to question #C2 in the Assessment Tool) and to identify other topics that they would like to include in the discussion.

4. Jointly agree with your partner church on the participants and the best method for an initial discussion. Face to face discussion is ideal if circumstances permit; Skype or a telephone conference call are also viable options. This initial discussion with your partner should address those topics identified in #3 above and include planning for the next steps of the process (refer to #5 and #6 below).

5. Taking into account the completed assessment and the outcome of the previous discussion (refer to #4 above), hold separate discussions (synod and partner church individually) to discuss whether the terms of this partnership agreement should be extended:

- If so, for how long? Should any changes be made to the existing agreement?
- If not, how will you convey this information to your partner honestly and compassionately?

Decisions resulting from this discussion, along with supporting rationale, should be documented and retained in a file at the synod office.

6. Schedule a follow-up discussion with your partner church to communicate results of the previous discussion (refer to #5 above), ensuring that the partner agrees with a decision to continue the partnership or understands the reasons why an existing partnership will not be continued. In cases where the Global Mission Companion relationship is extended, the covenant should be reviewed and may need to be revised based on the results of the discussion. Jointly agree on how the decision will be communicated and if it is appropriate to celebrate the extension or termination of the partnership in some way.

The results and key issues arising from this discussion should be documented and retained in a synod office file.

7. Identify information from the assessment that would be valuable to share with other synods through vehicles such as the annual "ELCIC Global Mission Activity Report", *Canada Lutheran*, National/Synodical Networking Forums, ELCA Regional Global gatherings and the ELCIC Celebration Event. Question B 13 (learnings) is especially important.

Attachment D

ELCIC Global Mission Companion Program Assessment Tool

Background Information

1. This form was completed by:

   ____

2. Partners involved in the companion relationship:

   ____and

   ____

3. Partnership originally established in _______ (year)

4. Describe the goal(s) of this companion relationship, including how they have evolved:

5. ____

   ____

   ____

   ____

   ____

   ____

6. Describe visits and activities that have taken place recently, i.e. within the last two years, with the goal of strengthening this partnership:

   ____

   ____

   ____

   ____

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   ____

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7. Describe visits and activities that have taken place within the last five years with the goal of strengthening this partnership:

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____
____
____
____
____
____

8. Identify and quantify resources that have been used in the last two years to nurture this partnership:

People:
____
Time:
____
Financial:
____
Other:
____

Companionship Assessment Questions

Numerical ratings are defined as follows:
- 0 – not applicable
- 1 – Strongly Disagree
- 2 – Disagree
- 3 – Neutral
- 4 – Agree
- 5 – Strongly Agree

1. The vision for this companion relationship is shared in common by the ELCIC, our synod and congregations in our synod.

Rating: 0 1 2 3 4 5

Comments:
____
____
____
____
____

2. This relationship embodies the concept of accompaniment, i.e. walking together in a solidarity that practices interdependence and mutuality.

Rating: 0 1 2 3 4 5

Comments and Examples:

____
____
____
____
____

3. This partnership is enabling us to establish and nurture deep, meaningful relationships with each other and increase our “intercultural competence”.

Rating: 0 1 2 3 4 5

Comments and Examples:

____
____
____
____
____

4. This partnership provides an equal voice to both partners in any decisions that are made that affect our relationship.

Rating: 0 1 2 3 4 5

Comments:

____
____
____
____
____

5. We are able to identify varied gifts that both we and our partners bring to this relationship and that we are able to share with the global church.

Rating: 0 1 2 3 4 5

Comments and Examples:

____
____
____
____
____

6. We intend that this partnership represent a long term commitment and believe that we have the resources that will be required to sustain it.

Rating: 0 1 2 3 4 5

Comments:

____

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____

7. The level of resources (e.g. people, time, financial, etc.) that is required to develop and nurture this relationship is appropriate given the mutual benefits that are being achieved.

Rating: 0 1 2 3 4 5

Comments:

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____

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____

8. The activities supporting the goals and expectations for this partnership are monitored and assessed on an ongoing informal basis as well as periodically through more formal methods.

Rating: 0 1 2 3 4 5

Comments:

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____

9. To the extent that "northern privilege" is exercised, it is used appropriately to promote fairness and justice in an appropriate context.

Rating: 0 1 2 3 4 5

Comments:

____

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____

____

10. We use and share resources developed by others wherever possible, rather than inventing our own.

Rating: 0 1 2 3 4 5

Comments and Examples:

____
____
____
____
____

11. Identify other aspects of the partnership that are going well:

____
____
____
____
____

12. Identify other challenges or aspects of this partnership that could be improved:

____
____
____
____
____

13. Learnings or words of advice that should be shared with others:

____
____
____
____
____

Overall Assessment

1. Considering responses to the previous questions and any other considerations, we rate the current effectiveness of this partnership as:

- **a.** Outstanding ___
- **b.** Strong ___
- **c.** Good ___
- **d.** Fair ___
- **e.** Poor ___

2. Based on responses to the previous questions and any other considerations, list the points of dialogue that need to be included in a discussion with your partner.

Attachment E
CRA FOREIGN ACTIVITIES SUMMARY

This document provides an overview and selected extracts from CRA's Guidance document CG-002 - Canadian Registered Charities Carrying Out Activities Outside Canada.

Because each situation can be unique, it is strongly recommended that congregations supporting foreign mission projects directly through their personnel and/or financial resources review relevant sections of the CRA document identified above after reviewing this summary.

CRA sanctions for non-compliance could include fines, suspension of receipting privileges and/or revocation of registered charity status.

Following is a summary of CRA's document:

Use of Charitable Resources

The Income Tax Act restricts a registered charity to use its resources (for example, funds, personnel, and property) in one of two ways, whether inside or outside Canada:

- **A.** on its own activities (those which are directly under the charity's control and supervision, and for which it can account for any funds expended); and
- **B.** on gifts to qualified donees.

In both cases, these activities must be reported on the appropriate areas of the annual Registered Charity Information Return (form T3010).

Following is further detail concerning each of these two approaches:

A. Own Activities

A charity usually carries on its activities using its own staff (including volunteers, directors, or employees) or through an intermediary. However, it is not always practical for a charity to send its employees abroad to complete certain activities on their own. As such, a charity may engage an intermediary to help with the activity. Intermediaries are individuals or organizations that are separate from the charity itself, capable of carrying out the charity's activities successfully. The most common examples of intermediaries include:

- ***Agents*** - an individual or organization that agrees to carry out specific activities on a charity's behalf. A charity often uses an agent when the charity is unable to send its staff to a region.

- ***Joint Venture Participants*** – one or more organizations that a charity works with to carry out a charitable activity. The charity and joint venture participants pool their resources in order to accomplish a commonly-agreed upon goal under the terms of a joint venture agreement.
- ***Co-operative Participants*** – one or more organizations that work side-by-side with a registered charity to complete a charitable activity. Rather than pooling their resources and sharing responsibility for the project as a whole, as in a joint venture, instead the charity and other organization(s) each take on responsibility for parts of the project.
- ***Contractors*** – individuals or organizations that a charity hires to provide goods and/or services. For example, a charity might hire a for-profit company to dig a well in a foreign country for people lacking clean drinking water.

A charity cannot merely be a conduit to funnel money to an organization that is not a qualified donee. Even when an intermediary is used, the charity must still direct and control the use of its resources, although it may generally delegate authority to make day-to-day operating decisions.

To demonstrate direction and control of an intermediary, the following steps are strongly recommended:

1. Create a written agreement with the intermediary, and implement its terms (there are limited situations where a formal agreement is too onerous for the situation, for example, where the money spent on a one time activity is $1,000 or less. In these circumstances, other forms of communication might be used provided that they demonstrate how the charity directs and controls the use of its resources by intermediaries).
2. Communicate a clear, complete, and detailed description of the activity to the intermediary.
3. Monitor and supervise the activity.
4. Provide clear, complete, and detailed instructions to the intermediary on an ongoing basis.
5. Arrange for the intermediary to keep the charity's funds separate from its own, and to keep separate books and records.
6. Make periodic transfers of resources, based on demonstrated performance.

Among other considerations, agreements with intermediaries should include: the intended purpose of the funding and how it furthers the charity's purposes; funding amounts; responsibilities and activities of both parties; location; time frames and deadlines; conditions governing the release of funding installments; how funding and projects will be monitored, audited and evaluated; reporting requirements; and signatures of all parties along with the date.

A charity must maintain a record of steps taken to direct and control the use of its resources, as part of its books and records, to allow the CRA to verify that all of the charity's resources have been used for its own activities.

Exception

In very limited circumstances, CRA may consider a charity to be carrying out its own activities by transferring certain resources to a non-qualified donee without directing and controlling the resources. CRA will take into account all relevant circumstances when determining this, but at a minimum, the following three conditions must all apply:

- **a.** The nature of the property being transferred is such that it can reasonably be used only for charitable purposes (for example, medical supplies like antibiotics and instruments, which will likely only be used to treat the sick, or school supplies like textbooks, which will likely only be used to advance education). Transfers of money are not acceptable, and always require ongoing direction and control.
- **b.** Both parties understand and agree the property is to be used only for the specified charitable activities.
- **c.** Based on an investigation into the status and activities of the non-qualified donee receiving the property (including the outcome of any previous transfers by the charity), it is reasonable for the charity to have a strong expectation that the organization will use the property only for the intended charitable activities.

B. Gifts to qualified donees

CRA permits congregations to transfer funds to other qualified donees that have capabilities (including any required CRA agreements) in place to carry out specific projects (e.g. foreign mission projects). In the case of congregations, qualified donees consist of other Canadian registered charities whose objects/purpose closely align with those of the congregation and who will be responsible for carrying out and/or overseeing work. These could include the synod, the national church or other registered charities.

Attachment F
Guidelines for Official and Unofficial Delegations

In any given year there may be any number of visits from Canadian Lutherans to foreign countries. These trips may range from official delegations to congregational “mission trips” to clergy led tours to visits from related Lutheran agencies or groups. These trips may be to Global Mission Companions, for service projects in other countries, for the purposes of disaster relief, or even to attend church meetings or conferences.

It is important to remember that regardless of the official or unofficial status of a delegation, the partner being visited and other agencies and media outlets will generally not be sensitive to the internal workings of a denomination. As such, if there were to be an incident, such as an accident, it is very likely to be reported as a delegation from the ELCIC (or at least the Canadian Lutheran Church). Domestic media rarely distinguishes between the Lutheran denominations in Canada (for example recent reporting of the LCC’s challenges with one of their investment funds was usually reported as simply the Lutheran Church), and foreign media are even less likely to make these more subtle distinctions. The reality is that despite the fact that we find these distinctions important, the rest of the world is less likely to notice, or even for that matter, care.

Given this reality, it behooves any Lutheran delegation and its leadership to act is a responsible manner and in a way that reflects the values and spirit of the ELCIC. Regardless of official status or a lack thereof, any delegation from Canada with a link to the ELCIC must act in a way that builds up the larger church and upholds our reputation. Acts, both positive and negative, may have far reaching effects well beyond the scope of the delegation itself; our goal is that these overall results would be positive.

General guidelines for these types of trips can be found elsewhere in this handbook, however there are a few specific areas of particular interest for consideration here.

Consultation
Whenever a travel group or delegation visits a site in which there is a Global Mission partner relationship established it is important for the travelling group to consult and coordinate with the Canadian partner. Trips should be arranged in such a manner that the receiving mission partner is not overwhelmed with visitors in any one particular time period. It is important to remember that our Global partners have limited capacity and resources (as do we) and that they not be overwhelmed or stressed in trying to accommodate our plans.

Communication
Because statements made by leaders (or members) of a delegation are generally perceived to be statements made by the sending denomination, it is important that such statements be in keeping with ELCIC policy and procedures. If there is to be a deviation from this policy, it must be made clear that the opinions expressed by the individual are personal and may not reflect the policy of the wider church.

Official Greetings
It is appropriate to bring greetings and messages to/from our Global Mission Companions. Communication prior to these trips will better allow for these greetings to be appropriate and timely. In addition there may be particular items that one partner wishes to share with the other that can be facilitated with these visits.

Gifts
It is generally appropriate to bring a gift for the hosting agency/partner. These gifts need not be of great economic value, but should, when possible, reflect something of the relationship or have some relevance to the visiting delegation's country of origin. Furthermore, these gifts may recognize and celebrate certain aspects of the relationship, such as an anniversary or other milestone.

Reporting/Sharing
When the delegation returns home it is desirable that a report be given to the related Global Mission Companion on relevant aspects of the trip. This could include an update on the Global Mission Partner, opportunities for further work, relevant activities and so forth. The report does not necessarily need to be a formal written report, but should reflect the nature of the trip and the learnings from it.

It is also important that delegations (of whatever size or status) remember to tell the story of their trips when they return home. It is these stories and pictures that make the relationship come alive for those who were not able to experience them, but who have an interest in Global Mission. Outcomes, stories, pictures, etc. from these trips should also be included as part of the synod's annual Global Mission report.

Opportunities
Despite the perhaps cautious tone of this article, delegations and trips present a tremendous opportunity to build relationships and share in ministry opportunities. Past experience tell us that these trips can be very important to maintaining and strengthening relationships between both churches and individuals members of them. The coordination and communication need not be onerous or difficult, but can certainly have a beneficial impact on the wider church ommunity if attended to in an appropriate manner.

Attachment G

Global Mission Companions Congregational Guide

All of the synods in the ELCIC are engaged in Global Mission Companion (GMC) relationships (formerly known as Companion Synods). The purpose of these relationships is to nurture and strengthen each other for life and mission together within the body of Christ based on a model of accompaniment. These relationships are intended to live out the ELCIC's Principles for Global Mission. (Appendix 1)

The companion relationship is an avenue for sharing understandings, faith, worship, prayer, visits, people exchanges and other activities and resources. Global Mission Companion relationships are a way for us to live out our relationship within the Lutheran World Federation by strengthening relationships with another member church. Global Mission Companions help to remind us that we are part of a Global Church.

If your congregations would like to establish a partnership with a congregation outside Canada, you are encouraged to find a partner congregation within your synod's Global Mission Companion program.

Beginning

Each partnership should begin through the synod office. Your synod can provide contact information for their global mission contact person / committee. They can contact the Global Mission Companion to find out if there's a congregation interested in a companion relationship. You will receive a copy of the *Global Mission Companion Handbook* to gain an understanding on how the ELCIC establishes and maintains these partnerships.

When considering the possibility of having a companion congregation, it's important to remember that often our companion church have fewer resources and less congregations than we do. Sometimes partnerships are not feasible, and sometimes all the congregations in the companion church already have a partner! This doesn't mean you can't get involved, it's just going to look a bit different. You can find out more from your synod office.

Each synod and their companion have worked together to develop an understanding of the purpose, expectations and time frame of the companion relationship and to create a covenant agreement. The covenant specifies the term of the agreement, the process for a mid-term evaluation and the option for renewal by mutual agreement of the ELCIC synod and its companion. It also outlines the process for terminating the covenant agreement. It is important that each congregation is familiar with this agreement, and follows its guidelines in their partnership as well.

What to do now?

Once your congregation has established a companion relationship with another congregation, you might be looking for ways to bring this partnership to life. Here are some ideas to consider:

- Add your companion congregation to your Sunday service prayers.
- Start correspondence with your companion. Make sure to send at least Christmas and Easter greetings! Send copies of newsletters or annual reports. Take pictures and write stories of church events, and send them. If language is an issue, either try to find someone who can translate your letters, or send them in English after confirming with your companion that they will be useful and welcomed.
- Post any correspondence you receive to your congregation's noticeboard, newsletter, website and other channels of communication so the whole congregation can read it.
- Try contacting your companion through Skype. Record your service, and post it on YouTube, then send them the link.
- Host a special Sunday each year, dedicated to your companion congregation, their country and culture. Incorporate music, decorations and food into your celebration.
- Other special events could be concerts, dinners, dances, etc.
- Get your Sunday School involved! Find out more about the country of your companion. Send children's drawings and letters, record a song, create a book.
- Consider hosting a visitor from your companion congregation. This is a bigger project – contact the synod office for information and help.

Delegations and Visits
One of the best ways to get to know your companions is through personal connections. Maybe you decide to arrange a visit to your companion! If you do, contact the synod office about your plans. Maybe another congregation is planning a visit as well, and youcould join forces, or someone from the synod office would like to come along.

Delegations should be arranged in consultation with the National Church where the National Church has a partnership agreement. It's important to remember that whenever someone from the ELCIC visits a companion church, that person is seen as a representative of not only the congregation or the synod but the whole of the ELCIC!

Finances
All funds generated in an ELCIC synod for its companion and its companion's ministries, programs and projects are to be sent directly to the partner by the synod. Each synod takes responsibility for developing agreements for the transfer of funds that are in compliance with CRA Regulation Compliance of Charitable Resources for Foreign

Activities.
If your congregation wants to raise funds for your companion congregation, please consult with the synod office to ensure that the CRA regulations are being followed, and that there is an agreement in place for transferring the funds. As noted before, these funds must be sent to the synod for transfer to the partner church / congregation.

Monitoring and Evaluation
Each synod, in consultation with its Global Mission Companion (GMC), is responsible for carrying out ongoing monitoring of the GMC relationship. It is also responsible for conducting mid-term evaluation, and renewal or termination of the relationship based on the terms outlines in its covenant agreement. Each synod has been provided with an evaluation tool for this process.

If the synod and its companion decide to end their covenant, each congregation's companionships will come to an end as well.

In the same way, the congregational partnerships should be evaluated periodically as well. The same evaluation tool will be useful – contact your synod office to get a copy.

If your congregation feels like the companionship is not what you had expected, or you feel like you may be a burden to your companion, discuss this with your synod's global mission person or the synod office. It is important for the overall GMC relationship that any actions taken to modify or terminate a congregational partnership be done in consultation with the partner churches.

Attachment H
Guidelines for Short Term Mission Placements

Purpose
Within the context of long term relationships with our synod global mission companions, from time to time, the need for personnel with particular giftedness may be identified, which might best be accommodated through a short term mission placement (up to 3 months).

Pre-placement
- All partners need to be aware of the duty of care, potential for civil liability, and legal responsibility for care of mission placement workers, regardless of the length of the mission.

- Assure that there are clear, realistic aims and objectives for the placement in writing. Add details like "the benefits to and the responsibilities of" each of the three parties involved (the global mission partner church, the Canadian partner church and the person(s) placed), as well as lines of communication, accountability and funding.

- If the request does not involve a specific person who is already known to the global mission partner church, the Canadian partner church needs to establish a suitable application and selection process.

- Due to the challenge of establishing something long-lasting in a short time period, consideration may be given to sending a team of 2 or 3 people which provides for mutual encouragement, problem solving, and different and complementary skill sets for the project. Care needs to be taken within the selection process that skills and personalities complement each other.

- If the chosen personnel are new to the global mission companion relationship, a thorough orientation shall be provided by the Canadian partner church. This should include general information about the country and culture, with a primary focus on how any cultural differences may affect life and project work while abroad; specific information about the current state of the companion relationship; key contacts in the global mission partner church as well as resource people in the Canadian partner church; travel health and visa information.

- Knowing the language is important; some basic language training before the chosen personnel leaves will be important. Learning key phrases would be the minimum requirement, but more extensive language training may be key for the success of the project, and can even continue while in country.

- Establish clarity around how (e.g. email, blogs, Facebook, Twitter, etc.) and with what frequency communication updates will happen with the Canadian partner church during the placement, so that the stories are shared in a timely way and ongoing prayer support is present for the placement worker(s).

For Personnel during the Placement

- Take a couple of weeks to get oriented. Listen more than talk, find opportunities to experience the local culture, take language lessons from a local, learn how to navigate the markets and other necessary things for daily life, ask around about who may have local knowledge or expertise with the identified project, and identify mentors or allies who will help assess what may/may not be culturally appropriate within the project work.

- Document learnings along the way – privately and through the agreed methods of communication with the Canadian partner church.

- Pass on as much expertise as possible, bringing others in to learn so that the work can continue after the placement is complete.

- In the last couple weeks, take the time to end relationships well. Write personalized thank you notes and exchange contact information so that follow-up can continue.

- Debriefing is key. Personal reflection is best done while still in country, as there is often little time for such reflection upon return.

Upon Return

- The Canadian partner church will need to provide some cultural readjustment support and care for the placement personnel upon return.

- Placement personnel will provide a comprehensive report to the global mission partner and Canadian partner churches. This might include plans and timelinesof follow up work still needing to be done or ongoing supports still needed. It should also include learnings and recommendations for future short term mission placements.

- Personnel and Canadian partner may establish ongoing opportunities for the story of the placement to be shared.

Legal Considerations for the Canadian Partner Church

- Obtain out-of-country Travel Emergency Medical insurance. Note that many travel insurance plans contain restrictions for certain destinations and for preexisting medical conditions. A lack of proper emergency medical coverage can result in financial hardship both for the short term mission personnel as well as for the sending church.

- Confirm with your insurance provider your General Liability policy contains a full Worldwide Policy Territory. Many liability insurance policies contain exclusions or limitations for bodily injury and sickness during sponsored operations carried on outside of Canada and the United States.

- Obtain documentation that all travel shots recommended for the country of placement are up to date and that there are no pre-existing medical conditions which would disqualify coverage of the Medical Insurance Plan.

- Only recruit participants who are considered adults in your province, or territory if applicable. A waiver signed by or on behalf of a child by his or her parent or guardian is generally considered legally unenforceable! One party cannot sign away the rights of another.

- Abide by the information on the Government of Canada's "Country Travel Advice and Advisories" webpage. This webpage provides Canadians travelling and living abroad with "official" Government of Canada information and advice on situations that may affect their safety and well-being.

- Require all placements to sign an Informed Consent and Release form. The form should clearly disclose the specific medical, climate, political, security, and personal safety risks associated with the country in which they will be placed. It should also contain waiver language releasing the sponsoring organization and its directors, employees, volunteer leaders, and any other legal representatives from any legal liability for personal injury or property damage associated with risks that are beyond the control of the sending church (both synod and national). The Informed Consent and Release Form that is being used should be cleared by your legal counsel.

Attachment I

Things to consider when planning Mission Trips and Delegations

If you have ever talked to someone who has been on a mission trip or a delegation to a foreign country (or even a domestic trip to new location), you will very often find that it will be described as a life-changing experience. These trips can be powerful motivators for change and can serve as a healthy basis for faith formation. As great and powerful as these trips can be, there are potential pitfalls and there can be some significant downsides to these trips, either for the participating group or the receiving community. In an effort to minimize the downsides and build on the possibilities here are some things to consider when planning these types of trips.

This document is not intended to be a detailed event planning document, there are many good ones available (see resource section for more information). It does however, contain some information not necessarily covered in these other documents and some information particularly relevant for trips with an ELCIC connection.

What's in a Name?

One of the first considerations is what to call the trip – is it a mission trip, a reverse mission trip (recognizing the impact these trips have on the participants), a delegation, or some other thing? In reality, the question is less about nomenclature and more about the nature of your trip and what your goals for the trip are. Is your plan simply to drop into a location, build something and scoot out again or are you considering establishing or maintaining more of a long-term relationship? Do you already have some connections with the destination or is this a completely new place? Who will gain the most from the trip, which is not to say it is a competition, but rather that those attending often gain more than those they expect to serve. Maybe we need some more information before we decide, there are lots of things to consider.

Where and When to Go?

Many factors come into play when considering the possibility of a mission trip or delegation. The Accompaniment model, when applied to this question, suggests that consideration should be given to places with the possibility of developing long-term relationships. The programs that often have the best outcomes are ones in which there is an emphasis on building and maintaining relationships. While there is no restriction on travel destinations by the church, there is a strong recommendation to consider travel to a Global Mission Partner church. Particular attention should be given to the partner of the synod in which the trip originates, but if that is not desirable, then consideration should be given to one of the other synod or national partners. The intent of this recommendation is not to prohibit other travel, but rather to work together to strengthen ties with our Global Mission Companions as these trips can certainly be a significant part of that effort.

When contemplating any travel destination there are many things to consider, including when to actually take the trip. Trips are sometimes planned in conjunction with commemorations, anniversaries or other celebrations. When these are not significant factors, then one can make allowances for things like the most conducive season and weather, relative cost and availability of flights and accommodations (e.g. high or low tourist season), health and wellness factors (e.g. some disease factors can change with the seasons) and so forth. Timing will also be impacted by the availability of participants (e.g. is it planned for a school break) and the availability of the hosts. Plans must always consider not only the needs of the participants from the visiting delegation, but also the needs and realities of those hosting.

Along with timing, safety and security are primary considerations. An excellent place to begin is the government of Canada website travel.gc.ca which has information on travel advisories, health concerns, visa requirements and other pertinent information. The existence of a travel advisory does not necessarily negate the possibility of travel to a particular region, but should be a consideration when planning. There are often ways to mitigate some of the risks by heeding the advice, exercising caution, and implementing the various safety protocols recommended or indicated by the situation.

Another primary consideration is the age of the participants. Any trips which might include minors require additional safety considerations. Trips that include minors should avoid any areas of moderate or higher risk factors. As well, these trips must attend to factors of ratio of leaders/ supervisors or participants and so forth. The ratios will vary depending on the variables of the trip, but adequate supervision must be provided.

An alternative experience to foreign travel for minors can be found in domestic programs that simulate conditions in developing countries. These programs can give the participants some experience in how challenging daily life can be for most of the world. These kinds of experiences can be used as stand-alone programs, or as preparation for travel to a foreign country. In either case, the experience can be a powerful teacher.

Regardless of the factors mentioned above, it is always important for there to be pre-trip education concerning safety, cultural differences, risk mitigation, along with some history and information about the destination country and customs. Many of the participants may not be aware that activities most would consider relatively safe at home, like walking alone at night, may not be safe in the travel destination. Or in fact, people may engage in activities while travelling that they wouldn't do at home. Many people will believe they are smart or tough enough to handle themselves in these situations, when the reality is that they are entirely unprepared for the situation in the destination country. Education and strict protocols are extremely helpful in reducing these risks.

To Build or Not to Build?

One of the most common, and controversial, activities of "mission trips" is the building or renovation of structures in the destination country by foreign individuals. Sometimes groups will bring all the supplies they need, others will source them locally still others will simply sign up for an "all-inclusive" trip arranged by a third party. While on one level these trips seem like a very good thing, in reality they can be quite the opposite, sometimes they may do as much harm as they do good.

Problems can vary from building items the community doesn't want, need, or can't support, to problems which may divide communities over who gets access to these buildings, to building with materials or technology not appropriate to the local conditions. Another common problem is that this can take away local jobs and employment possibilities. Instead of hiring locals and providing some stimulus to the local economy, groups will come in, bring the materials, do a build, and leave with little benefit to the community. Other times builds will not be completed and the buildings will be left unusable, with no funds for completion, and a monument to the failure of proper planning.

To be fair, it must be noted that not all building projects are bad, and not all experiences are negative. In an attempt to have a positive experience for both the travelers and receiving group, there are a few things to consider before beginning.

It is vital to be in conversation with the receiving group about what they actually need and how might this be achieved. This can include some discussion of how both groups might participate (these might be very different depending on the situation), and the capacity of the receiving group to operate the facility. How are decisions to be made about who can make use of the facility (who lives in the house, who uses the school), how will this potentially benefit or harm the community (e.g. division over who gets to use the facility)?

The Accompaniment Model is very helpful in this area as it helps to establish a framework of mutuality in which to have the conversation. The outcome may not be what was originally intended, but will hopefully better serve the needs of both parties. The side benefit of this process is that it should deepen the relationship and provide a basis for a more enduring partnership.

Things to Consider Before You Go

In addition to all the usual things that need to be considered (what to bring, medical needs, out of country medical insurance, travel arrangements, etc.), it is important to consider how you are going to share your experience when you return home. As such, preparations should be made in advance to ensure that the story can be effectively communicated to those who supported the trip, might be considering a future trip or are simply interested in the experience.

It is advisable to bring the group together for some pre-travel gatherings. These gatherings can be useful on a number of levels; including some initial group bonding, development of a behavioral/expectations covenant, and providing background information and history on the destination. These meetings are also important to establish/outline expectations of both individuals and the group, making sure everyone is prepared for the trip (e.g. have a vaccinations, understand the packing list, etc.), and answering any questions that may arise.

One of the things you might want to consider is appointing a designated photographer/videographer. Determining what kinds of photos you will need and how you will make sure they are taken and are in an acceptable format. How will stories be recorded and used? Who will collect and assemble these when you get back and in what kind of format? Advance preparation will help assure you have the raw materials to finish the presentation when you are back.

Many groups also use social media sites to document parts of their trip while they are away. Advance preparation will help assure you have access to the internet when you are away (for a reasonable price), that you have the appropriate technology (including chargers and adapters if necessary), and that someone is responsible for the content uploads. Finally, people need to know where and how they can access the information. It does little good, for example, to write a blog that no one knows exists or can't access.

There may be privacy issues/concerns (particularly with minors) that need to addressed. Doing this in advance will be far more helpful than trying to make these arrangements on the trip or after. There are many different ways of doing these things, however, attending to it before you leave should make for a better experience.

Things to Consider While You are Away

Along with all the usual day-to-day items of schedules and travel and so forth, it is important to allow space and time for a group to be able to process the events of the day. For many, this may be their first experience in a developing nation and dealing with the realities of life there can be quite overwhelming. Even for seasoned veterans of such trips the exercise of a daily devotional time and debriefing exercises can be quite helpful. There are a variety of ways to facilitate this, including journaling, discussion of "highs and lows," open ended questions about experiences or learnings are places to start.

Daily meeting times are also a good place for leaders to receive feedback about how the experience in going, what might need to be adjusted and other challenges being faced by group members. Additionally, these experiences may assist in bonding the group in ways not available without them.

It is also important to take some time to see the sights and discover something about the country you are visiting. Generally hosting groups are proud of their country and are happy when visitors come to see the beauty they offer. If appropriate it can be a very rewarding experience to take some of the hosting group with you on these trips as it may be something they rarely get to do, and so sharing this opportunity can be a good bonding experience. If you plan this, make sure it is done sensitively and in a culturally appropriate way.

Things to Consider When You Get Home

After returning home there are a few things that one may need to attend to, depending on the particulars of the trip. If there is to be a presentation of the trip, work should begin soon, while memories are fresh. Generally, the longer it takes to start, the harder it becomes to finish. A time should be scheduled to make the presentation and, if required, a method of distributing the presentation to members of the group can be arranged.

Another consideration will be a group check-in and follow-up. There may be the need to debrief the trip and to deal with some of the issues that may have surfaced. It is important to identify any members of the group who may need additional follow-up, given that these trips can be traumatic experiences for some people.

This might also be an opportune time to complete an evaluation of the trip and maybe even planning the next one.

Resource Articles List:

Here is a partial list of resources you may find helpful as you plan a trip. As of June 2016 all were available online or through the ATLA Religion Database as PDF files. If you do not have access to this database you should check with a university student you might know or a local library who may have access to the articles through another database. As well, some of them may be available from the original publisher.

An excellent source for training and planning resources can be found from *Canadian Churches' Forum*, website: http://ccforum.ca.

Other Resources:

Alcorn, P. (2005). "A call of service for peace: youth and young adult mission work trips." Church & Society 95(3): 46-51.

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Beyerlein, K., et al. (2011). "The effect of religious short-term mission trips on youth civic engagement." Journal for the Scientific Study of Religion 50(4): 780-795.

Green, A. (2008). "Missions boot camp: as these teens prepare for short-term trips, they learn more than how to talk about Jesus." Christianity Today 52(2): 60-63.

Elliot, Dorinda (2013). "Giving Back: A Special Report on Volunteer Vacations." http://www.cntraveler.com/stories/2013-01-15/volunteer-vacations-rewards-risks (accessed June 10, 2016).

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Probasco, L. (2013). "Giving time, not money: long-term impacts of short-term mission trips." Missiology 41(2): 202-224.

Radecke, M. W. (2010). "Misguided missions: ten worst practices." The Christian Century 127(10): 22.

Root, A. (2008). "The youth ministry mission trip as global tourism: are we OK with this?" Dialog 47(4): 314-319.

Samuelson, D. v. F. (2013). "Mission trips: participate in the family reunion." Word & World 33(3): 285.

Sánchez, L. A. (2008). "Pedagogy for working among the poor: something to talk about before going on your next short-term mission trip." Missio apostolica 16(1): 81-84.

Van Engen, J. A. (2000). "The Cost of Short-term Missions." The Other Side 36(1): 20-23.

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