About Lott Carey

The Lott Carey movement was founded in 1897 by African-American Baptists who were committed to a substantial foreign missions thrust – especially on the African continent. They believed that nothing should distract the church from executing its primary objective of advancing God’s mission throughout the world. Since the founding, Lott Carey Foreign Mission Convention has single-mindedly invested in Christian missions around the world.

We bear the name of the Rev. Lott Carey, who was one of the first American and Baptist missionaries to West Africa. Born enslaved in 1780 in Charles City County, Virginia, Lott Carey purchased his freedom in 1813. He led a pioneering missionary team to Liberia in 1821 that engaged in evangelism, education, and health care. Rev. Carey became a well-respected and gifted leader as well as missionary until his death in 1828. He was also the organizing pastor for the first Baptist church in Liberia – the Providence Baptist Church in Monrovia.
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LOOKING BACK . . . MOVING FORWARD

Lott Carey remembers natural disasters across the world and the uncommon courage of people who continue fighting to restore faith and hope.

Updates from New Jersey, Louisiana, Haiti, Nepal and Liberia
A CHURCH’S RESPONSE TO HUMAN TRAFFICKING

STRATEGIES TO HELP THE CHURCH RESPOND TO MODERN DAY SLAVERY
What is Human Trafficking?

According to the United States government’s Trafficking in Persons (TIP) report human trafficking is defined as the recruitment, transportation, transfer, harboring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation (U.S. Department of State, 2012).

Exploitation includes, but is not limited to prostitution and other forms of sexual exploitation, forced labor or services, slavery and servitude including the removal of body organs (United Nations Trafficking Protocol, 2000).

Globally, human trafficking is discussed within two main categories: Sexual Exploitation and Labor Trafficking. Both include the coercion, threat or use of force of a person into a life of servitude for the profit of a third party. In other terms, it is the forcable buying and selling of vulnerable populations, be it for sexual purposes or labor, for profit.

The United States Trafficking Victims Protection Act (TVPA) defines “severe trafficking” as follows:

a. sex trafficking in which a commercial sex act is induced by force, fraud, or coercion, or in which the person induced to perform such an act has not attained 18 years of age; or

b. the recruitment, harboring, transportation, provision, or obtaining of a person for labor or services, through the use of force, fraud, or coercion for the purpose of subjection to involuntary servitude, peonage, debt bondage, or slavery.

A victim need not be physically transported from one location to another in order for the crime to fall within these definitions (U.S. Department of State, 2012).

The Scope of Human Trafficking

The 2012 TIP report states that an estimated 27 million men, women, and children around the world are victims of what is now often described with the umbrella term “human trafficking” (U.S. Department of State, 2012). In 2005, Patrick Belser of the

Continued on Next Page
Response to Human Trafficking:

International Labour Organization, estimated a global annual profit of $31.6 billion from human trafficking (International Labour Organization, 2005)

While exact numbers vary, government and NGO’s estimate that human trafficking in the United Stated produces an annual revenue in the range of 5 billion to 10 billion dollars (Polaris Project, 2012).

What is included in Human Trafficking?

Human Trafficking may take many different forms. Some of the more prominent activities that exemplify trafficking are, but are not limited to:

Commercial Sexual Exploitation:
- Prostitution
- Fake Massage Parlors
- Strip Clubs
- Internet based sex sites
- Domestic Sex Trafficking of Minors/Children

Sex Trafficking:
- Under Age Marriages
- Hostess Clubs
- Escort Services
- Residential Brothels

Labor Trafficking:
- Forced Labor
- Bonded Labor
- Debt Bondage
- Forced Servitude
- Forced Child Labor
- Child Soldiers

Who is At Risk for Human Trafficking?

Simply put, everyone is at risk. There are no set parameters that succinctly define who is at risk for human trafficking. Research shows that the world’s most vulnerable populations (i.e. women, children, immigrants, impoverished communities and developing countries) have a higher rate of persons being trafficked, while more developed countries play a greater role in the import/buying of trafficking victims (Polaris, Project 2013).

That simply means that anyone is at risk for being a victim of human trafficking irrespective of race, gender, socioeconomic status, urban/suburban or rural living environments, educational level or age (Polaris Project, 2013).
What Can Churches Do?

Awareness

Churches are in a unique position to spread the awareness and message that human trafficking occurs and should be stopped. Churches have the ability to act as community builders and collaborators among the anti-human trafficking communities. Churches can bring together like-minded individuals to present and discuss topics regarding local domestic and international human trafficking issues that impact the church’s missions field. Many grassroots community impact task forces have begun out of the church.

- Contact local government officials, police, and school officials to better understand the impact of human trafficking in your community.
- Inform family and friends of the information — you learned about human trafficking.
- Host movie/informational sessions on human trafficking at church.

Advocacy

There are several ways that the church can advocate the ending of human trafficking. The following is a list of ways some churches have decided to advocate the ending of human trafficking.

- Financially support local or international anti-human trafficking organizations.
- Provide in-kind support to local anti-human trafficking organizations (i.e. meeting space, access to internet services, copiers, paper).
- Congregation members contact local and national governments to create stronger criminal penalties for traffickers.
- Support local and international victim service organizations.
- Have membership on the local human trafficking task forces.

Actions

Churches have the ability to be as active as they desire in the fight to end modern day slavery. Here are some ways that churches have been active in the anti-human trafficking movement:

- Collect supplies (toiletries and personal items) for victim service organizations.
- Mentor survivors of trafficking.
- Create street-team/trafficking ministries.
- Volunteer at local victim centered shelters.
- Mentor at-risk children.
- Adopt an anti-human trafficking agency.
- Hold Human Trafficking Roundtables.
- Conduct self-esteem and peer pressure presentations with youth.
- Pray for all victims of human trafficking.
- Open victims/survivor shelters.
- Report instances of human trafficking.

Some of the most helpful responses to communities addressing the social concern of human trafficking arrived from churches that have been willing to step in and serve in any capacity. Churches that are most effective when they embrace Matthew 25:35-36, (NIV): “For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.”

References


— By Elizabeth M. Goatley, MSSW, PhD
LOTT CAREY CALLING CONGREGATIONS

Noticing, Naming, and Nurturing Young People with an Inclination Toward Vocational Ministry

INSIDE . . .

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Page 5  Dr. Goatley reviews The Good Teen by Richard M. Lerner, Ph.D.

What are Lott Carey Calling Congregations?

Lott Carey Calling Congregations develop practices that both welcome and encourage adolescents to consider the call to ministry as a viable vocational possibility for their lives. The call to vocational ministry is a noble call, and churches should be safe and inviting places for youth to “try on the mantle of ministry.” Further, churches should seek intentionally to develop the capacity to discern when youth may have “an inclination toward ministry” and to nurture that inclination.

Lott Carey Calling Congregations resource each other to develop practices to help them “notice, name, and nurture” young people who may have an inclination toward vocational ministry and to create communities of youth from churches who can collaborate in ministry learning and leadership activities. We are not imposing practices, but exploring the development of practices appropriate to each congregation’s context. Additionally, participating youth are invited to exercise ministry leadership planning and implementation in their congregations and are invited to share leadership in Lott Carey’s International Youth Development Department. This gives them experience at congregational levels and beyond.

Instruction in youth is like engraving in stone.

—Libyan proverb

LottCarey.org  301.429.3300
What might a Calling Congregation look like?

Pastors serving the churches in this project have imagined some helpful characteristics that Calling Congregations might have. While these characteristics are not exhaustive, we think they are helpful to consider.

Calling Congregations are seeking to strengthen their work in up to six of the following 12 characteristics. We believe our Calling Congregations should:

1. Have adults who can discern God’s call on the lives of youth.
2. Have pastoral leadership that invests time and energy in mentoring prospective protégés.
3. Facilitate finding mentors for their charges when others can better nurture their gifts in particular areas or due to relocation on the part of the pastor or the protégé.
4. Make opportunities for youth to practice leadership in various aspects of ministry.
5. Enable intentional invitation to, and sometimes recruitment for, the exercising and developing of gifts.
6. Welcome competing voices for vocations that call for the energy and engagement of young minds, hearts, and bodies.
7. Find creative ways to enable young people who may feel inclined toward ministry to “test the waters.”
8. Enable young people to explore vocational ministry options.
9. Encourage people to seek fulfillment in vocational choices rather than prioritizing high income generating careers.
10. Affirm the mystery of call.
11. Affirm the dignity of call—to the Christian life generally, and to vocational ministry particularly.
12. Invest resources in the cultivation of youth in service, learning, and leadership development.

Each congregation in our cluster has evaluated their success in the above areas and has identified specific characteristics to strengthen. They used the following tool.
Assessment of Characteristics of a Calling Congregation

Rate how well your congregation demonstrates the following characteristics on a scale of 1 to 5.

1=Poor  
2=Fair  
3=So-So  
4=Good  
5=Very Good

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<thead>
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<th>CHARACTERISTIC</th>
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Questions that Calling Congregations May Want to Ask

Churches that work to develop practices that welcome and encourage adolescents to consider the call to ministry as a viable vocational possibility for their lives may do well to consider the following questions:

1. How do we know when a young person has an inclination toward ministry? What does that inclination look like? Churches may need a word of caution about privileging a “celebrity” style inclination toward ministry. Viable vocational ministry is not always public, performance, or center-staged. Essential ministry gifts also include gifts of encouragement, administration, etc. Churches need to avoid recognizing only the best and brightest and the most outgoing and outstanding as people who may have an inclination toward ministry.

2. What roles can families of origins or households in which adolescents live play in “noticing, naming, and nurturing” young people inclined toward ministry?

3. How can churches affirm adolescents who may have an inclination toward vocational ministry when they do not live in families that can affirm this call—either because of the lack of capacity or of visions of different vocational options?

4. What kinds of leaders are best suited to advance the foci of Calling Congregations? What kinds of leaders are most useful to facilitate “noticing, naming, and nurturing” in trying on the mantle of ministry?

5. How might Calling Congregations enrich their language when talking about “ministry”? The term has different connotations in different contexts. Sometimes “ministry” means preaching or music. Some level the language by asserting, “every disciple is called to ministry.” If this is so, how do Calling Congregations define ministry as vocation?

6. What activities can churches use to give opportunities for adolescents to demonstrate authentic gifts that are observable to Calling Congregations rather than mere imitations of traditional roles modeled by adults?

7. How might we secure congregational ownership to become Calling Congregations as opposed to congregational permission for a youth department to do this work compartmentally?

8. How do we help adults adjust to, affirm, and welcome the creativity and originality of youth as we give more opportunities for leadership and participation (e.g., clothing styles, worship styles, youth oriented language, etc.)?
"The Good Teen" by Richard M. Lerner, Ph.D., encourages parents and other adults to view adolescents through the lens of positive development that sees teens as “assets in the making, rather than problems waiting to happen.” He challenges opinions that teenage years are inevitably tumultuous. He concludes from his research that teens can be nurtured to contribute positively to home, community, nation, and world.

Lerner builds his case on three decades as an applied developmental scientist where he has used the “strength based theory of human development” of Positive Development. He describes five (5) characteristics of teen behavior proven to advance positive development – Competence, Confidence, Connection, Character, and Caring. He also gives insightful examples of how parents can foster the 5Cs.

"The Good Teen" convincingly argues that teens can “become” effectively functioning people who are good for the world. It explains how teens possess “plasticity.” They have the capacity to change, grow, learn, and mature. Lerner’s work grows from Tufts University’s Institute for Applied Research in Youth Development and the National 4-H Council funded 4-H Study of Positive Youth Development, both which he directs. His findings result in a readable and useful guide that can help parents raise teens to be good people. The real life examples model constructive behavior for parents that initiate positive development or that responds to challenges in ways that can yield positive outcomes. The book concludes with chapters that help parents to deal with teens that exhibit real troubled behavior, and it calls for communities to move toward developing policies and practices that nurture positive development for youth.

Lerner makes the case that we do have and can have good teens—people that make positive contributions to their world. Good teens can be developed when parents provide teens sustained positive interaction with adults, when they enable teens to participate in activities that help them develop life skills, and when they give teens opportunities to become leaders of valued community activities. These he calls the Big 3. When this happens, parents can better achieve the goal “to raise teens who are healthy and self-reliant and who become productive adults who can assume leadership roles in their lives and in their community and the world at large.”

"The Good Teen" is instructive for more than parents. All who work with adolescents can benefit from the insight and encouragement Lerner provides. Growing numbers of teenagers enjoy decreasing time with families. School schedules, extra-curricular activities, parental workloads, technology entertainment, and the desire to socialize with peers precipitate the need for adolescents to have broad communities of adults who can contribute to their nurture in beneficial ways. "The Good Teen" has particular application for those who work with youth in churches. Rather than excessive attention to activities that can keep youth busy along with arbitrarily chosen Bible lessons thrown in for good measure, what might be the outcome of youth ministries organizing learning, sharing, and growing activities around the 5Cs? If congregations implemented programs to advance Competence, Confidence, Connection, Character, and Caring in adolescents, they may discover that they can become places that help call out new generations of leaders for the church and the world.
Lessons We’re Learning

Thinking intentionally about practices that help churches notice, name, and nurture young people inclined toward vocational ministry is both challenging and exciting for Lott Carey Calling Congregations. Our pilot cluster, partially supported by a grant from The Fund for Theological Education, comprises five African American Baptist churches in Washington, D.C., and Northern Virginia. All are trying to explore habits and practices to improve our capacities in this area.

Challenging Work

The challenging aspect of this project relates to the newness of the concept for churches. Most churches with whom we are familiar respond to a young person who expresses that she may be, or that she has been, “called” to ministry. This call to ministry is usually interpreted to mean pursuing a preaching ministry in the life of the church. Precisely how churches respond differs, but they generally begin a journey toward preparing the “called one” for preaching an initial sermon. This journey can last a few weeks to several months. Essentially, however, churches wait for a young person to take the initiative.

Beyond beginning a journey toward preparing for a preaching ministry, the church tries to find an area for the new minister to exercise and develop leadership gifts. This practice of ministry arena might be among youth, in visitation, in teaching, and the like. What develops is something akin to an informal on-the-job training program or apprenticeship. Little attention, however, is given to formal assessments of spiritual gifts, skill sets, etc. The placement process generally is more intuitive or reliant upon the self-selection of the minister-in-training. Consequently, since most churches do not have formulated strategies or programs to implement, they have to build this work anew, which can be hard work.
Exciting Work

The same thing that makes this project challenging, however, is also what makes it thrilling. Thinking creatively and imaginatively about how churches can better create space that is inviting and safe for young people to explore ministry, as possible vocation, is exciting. Being intentional about this project has invited pastors, adult leaders, and youth to engage together in ways that they have not normally done. Some of our pastors have grown in unexpected ways through the tutelage of their youth congregants. Sometimes that get laughed at, but mostly they are enjoying growing bonds of community, insight, and rapport.

Calling Congregation pastors who invest time and conversation with their youth are learning a lot. They are seeking to listen and ask questions so that they can learn more about the lives and insights of their youth. In this sense, the roles of mentoring are reversing. Youth are mentoring their pastors and enabling their pastors to view life from different perspectives and through different lenses. The pastors, although sometimes made uncomfortable, are learning and enjoying and growing. The youth who are enjoying quality and quantity time with their pastors are taking seriously their role as mentors and teachers, and the relationships are maturing in ways that are important today and that will become more important in days to come.

Pushback

One unanticipated area of pushback comes from parents who are concerned that the church’s intentionality is an effort to push their children into preaching or to a path that is leading to pastoral ministry. While the program is designed to help young people to begin a process of vocational discernment that may lead toward ministry as vocation, this is not a recruiting program. Still, some parents become uneasy about the idea of their children taking a path toward ministry vocation.

This uneasiness invites interesting questions. Why, for example, would parents not want their children to pursue ministry as vocation? One of the bizarre habits of some congregants is that we encourage our best and brightest young people to pursue careers in everything except vocational ministry. Be a lawyer. Be a doctor. Be an engineer. Be an entrepreneur. Be an actor. Be an athlete. Why do Christian parental dreams for their children’s future usually ignore a life of fulltime vocational ministry? Why do Christians so often encourage our most promising young people to explore careers outside the church rather than inside the church? This habit risks “dumbing down” the pool of gifted future leaders for the church. Who else does that but the church?

Another pushback moment we experience is related to time. The time it takes to engage intentionally around conversations and activities that help young people have experiences that can lead them to begin to think about ministry as vocation competes with demanding schedules. Negotiating time in the calendars of adolescents is a formidable task. School, drama, dance, music, athletics, computer games, and “chillin’” with friends does not give much time for young people to participate in activities imagined for this project.
Consequently, some parents interpret the Calling Congregations Project as being competitive rather than complimentary. This competition is further seen when commuting is part of the equation. Few churches are “neighborhood churches” in the sense that the majority of their congregants live within a three to five mile radius. Many urban congregants now live in suburbia. Juggling work and school and activities and travel create major tensions for time together. We are not convinced that technology can displace physical time together, but we are convinced that personal and technological interactions can be complimentary. Negotiating balance is an ongoing practice.

Discernment requires conversation and relationship building, and both of these take time to do. Leaders in this project seek to explain to parents that our vision of discipleship is holistic. We do not believe that some of life should be sacred and other parts should be secular. We understand discipleship to be an organizing principle for all of life. This area of resistance gives opportunity for us to emphasize the place of discernment in seeking to explore life vocation for young people and adults. Here we can emphasize the equal importance of journey and destination.

**Emerging Theological Ideas**

Faithful living is an organizing principle for life. Living faithfully as a disciple of Jesus requires holistic integration in the multiple communities, activities, relationships, and time commitments in the lives of youth (and adults).

Faith development is a journey of discernment. Journeys require time and commitment. Journeys bring celebration and frustration. Encouraging and facilitating discernment should be a priority ministry of the church.

Journey is equally as important as destination. Discovering what God may be calling one to as well as what God is not calling one to are equally important aspects of the journey, which gives the destination meaning.

Identifying young people who may pursue the ministry is a spiritual discipline for a church, just as worship and service and study of scripture are. For those who are not called, the journey will enable a growing maturity in their lives as believers.
DISASTER PREPAREDNESS, RESPONSE AND RECOVERY

A Strategy
Optimism is riding high with the agreement between Lott Carey and the American Red Cross to provide disaster preparedness training as well as response and recovery services when disaster strikes. The collaboration will boost the profile of the Red Cross in a variety of communities and enhance the scope of Lott Carey’s Disaster Services Network in building, training and encouraging volunteerism of individuals and churches in local Red Cross chapters.

“Our partnership with the American Red Cross enlarges the capacity of churches in the Lott Carey Network to serve vulnerable communities better,” says Dr. David Emmanuel Goatley, Executive Secretary-Treasurer of Lott Carey. “Helping communities to prepare for, respond to, and recover from disasters is a visible and viable way of demonstrating the love of God.”

Scott Graham, Division Disaster Executive for the Red Cross, says: “Lott Carey is the perfect partner because it has a proven track record. We feel blessed to be serving alongside this wonderful team.”

The organizations will retain their individual identities and work on:

- Home fire prevention, canvassing neighborhoods, sharing information and installing smoke alarms.
- Educating third-to fifth-graders on disaster preparedness to enhance their coping skills during a real emergency.
- Recruiting volunteers to respond to local, regional and national disasters.
- Agreements to convert church facilities into emergency shelters in times of crisis.
- Convincing more churches to host blood drives in collaboration with other congregations and community organizations.

Our vision: To empower churches of African American heritage to make their communities strong and resilient in the face of local, regional and national disasters.

New Lott Carey-American Red Cross Partnership
Why You Need Smoke Alarms in Your Home

Did you know . . .

You may have only two minutes to escape if a fire starts in your home.

Sixty percent of house fire deaths occur in homes with no working smoke alarms.

Fire safety tips

In case of fire, get out, stay out and call for help.

Install smoke alarms on every level of your home, inside bedrooms and outside sleeping areas.

Talk with all household members about a fire escape plan and practice it twice a year.

Learn more about fire prevention, safety tips and creating a home fire escape plan at redcross.org/prepare/disaster/home-fire

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Fast Facts about Blood

Every two seconds, someone in the United States needs blood.

A single blood donation can help save more than one life.

The American Red Cross must collect enough blood each and every day to meet the needs of accident victims, cancer patients, surgical candidates, children with blood disorders and others.

The Red Cross collects, processes and distributes about 40 percent of the nation’s blood supply – approximately 5.3 million units of blood each year from 3.1 million volunteer blood donors.

When you donate blood and mark your race on the blood donor card, you are taking that extra step toward specifically helping individuals with Sickle Cell Disease or rare blood types.

Anyone interested in donating blood should call 1-800-RED CROSS (1-800-733-2767) or visit online at redcrossblood.org.

The Blood Donor App is free and available for download in app stores by searching for American Red Cross, visiting redcross.org/apps or redcrossblood.org/bloodapp, or by texting BLOODAPP to 90999 for a link.

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Supplies for Emergency Preparedness Kits

- Water
- Non-perishable food
- Flashlight
- Battery-powered or hand-crank radio
- Extra batteries
- First-aid kit
- Medications (7-day supply) and medical information
- Multipurpose tool
- Sanitation and personal hygiene items
- Copies of personal documents such as passports, insurance policies
- Cell phone with chargers
- Family & emergency contact information
- Extra cash
- Emergency blanket
- Maps of the area

Emergency equipment and survival kits are available at redcrossstore.org
Lott Carey and the American Red Cross have joined forces to build strong communities by helping everyone prepare for, respond to and recover from disasters.

The Lott Carey Disaster Services Network is focusing the collaboration on:

- Home fire prevention.
- Educating of elementary school pupils on disaster preparedness.
- Promoting volunteer participation.
- Converting churches into shelters in times of need.
- Recruiting churches as blood drive hosts.

“Helping communities to prepare for, respond to, and recover from disasters is a visible and viable way of demonstrating the love of God.”

—Dr. David Emmanuel Goatley
Lott Carey

**LOTT CAREY**

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EXPLORÉ

CHILDREN BELIEVE THEIR VILLAGE IS THE WORLD.

ADULTS SHOULD LEARN THAT THE WORLD IS THEIR VILLAGE.

SHONA PROVERB

CONTACT

REV. DAWN M. SANDERS
DIRECTOR OF MISSIONAL PROGRAMS

dsanders@lottcarey.org

DISCERN HOW GOD IS CALLING.

DISCOVER PROSPECTIVE PARTNERS.

DIALOGUE TO AGREE ON THE SCOPE AND SCALE OF THE ASSIGNMENT.

DECIDE A DATE 9-TO-12 MONTHS IN ADVANCE.

DETERMINE THE COSTS FOR YOUR TEAM & HOSTS.

DETAIL THE SCHEDULE:

- SUPPORT WITH PRAYER
- PURCHASING TICKETS
- GETTING IMMUNIZATIONS
- CONFIRMING PASSPORTS

- SECURING VISAS
- RESEARCHING CULTURAL PRACTICES
- PARTICIPATING IN ORIENTATIONS
- PREPARING FOR SERVING
- SECURING SUPPLIES
- SCHEDULING PAYMENTS

DEPLOY THE TEAM FOR THE MISSIONS ASSIGNMENT.

DEBRIEF DAILY AND AFTER THE RETURN.

DETAIL THE SHORT-TERM MISSIONS JOURNEY THROUGH IMAGES AND WORDS.

DESCRIBE THE EXPERIENCE THROUGH TESTIMONY, CELEBRATION, AND WORSHIP.
Strengthen your personal and congregational missional impact near and far.

ORDER ONLINE
LottCarey.org, then click Resources Tab
Strategies for HIV/AIDS Prevention: What the Church Can Say and What You Can Do

A. Abstain from sexual intercourse outside of marriage.

Sexual intercourse is a gift for the marriage relationship. The Bible teaches people to flee sexual immorality and not to sin against our own bodies. The Holy Spirit lives in the human body, and we are called to honor God with our bodies. Abstinence is the best strategy to prevent sexually transmitted infections (STIs), including HIV—Human Immunodeficiency Virus.

B. Be sexually faithful within the marriage relationship.

When people marry, the two become one. Sexual intimacy is among the most intimate expressions of oneness and love. It enables childbearing, strengthens companionship, and contributes to growth in unity. Experiencing sexual intimacy uniquely within marriage contributes to emotional and spiritual health and wholeness as well. Sexual fidelity is a key strategy to prevent STIs and HIV.

C. Consistently and correctly use condoms if there is any risk of infection.

Everyone that has been sexually active outside of marriage is at risk of HIV infection, and everyone that is sexually active with a partner that has been sexually active before marriage and/or outside of marriage is at risk of HIV infection. You should use condoms consistently and correctly if you and/or your partner are at risk of HIV infection. The consistent and correct use of condoms is highly effective against sexually transmitting HIV, provides some protection against contracting some STIs, and helps to prevent pregnancies.

D. Delay sexual debut until at least age 21.

Sexual debut during adolescence significantly increases risks of unintended pregnancies, contracting STIs, and HIV infection. The earlier you become sexually active, the greater your risk of infections. You reduce your risk of infection significantly the longer you delay sexual activity. Delaying your sexual debut gives your body and your mind time to mature so that you physically and intellectually are better equipped to manage your sexuality. In any event, your sexual debut should be consistent with strategies A and B.
Educate yourself, your friends, and your family.

Accurate education is essential to prevent the spread of HIV and to help care for and support people infected and/or affected by HIV/AIDS. More than 1 million people are estimated to be living with HIV in the United States. Nearly 40 million people are estimated to be living with HIV world-wide. There is a great need to spread clear and correct information for prevention. There is a great need to provide care for people who are HIV positive and who are living with AIDS, as well as for their families. There is a great need to reduce the stigma imposed on people living with HIV/AIDS. There is a great opportunity to learn from people living with AIDS how you can be supportive and useful to the global battle against HIV and AIDS. You can make a difference!

Forgo sharing needles for drug use with anyone at anytime.

HIV can also be acquired through sharing needles for drug use. Intravenous (IV) drug users and their sexual partners are a rapidly growing population that is contracting HIV. The vast majority of IV drug users share needles, and this increases the risk of HIV infection for the users and their sexual partners. IV drugs should not be used. Sharing needles for IV drugs should never be done.

Get tested.

Testing is the only way to know your HIV status. If you have ever been sexually intimate before marriage, or if your sexual partner has ever been sexually intimate before marriage to you, you are at risk of HIV infection. HIV can result in AIDS—Acquired Immune Deficiency Syndrome—and that can be deadly to you and to those you love. Get tested. Know your status. Assume nothing. The stakes are high.

One community through which you can share locally, nationally, and globally to help defeat HIV/AIDS is:

Lott Carey HIV/AIDS Initiative
8201 Corporate Drive, Suite 1245
Landover, Maryland, USA 20785
301.429.3300 (Phone)
lottcarey@lottcarey.org (Email)
www.lottcarey.org (World Wide Web)
This book invites you to consider Gender-Based Violence from biblical perspectives as it relates to your life and context.

ORDER ONLINE

LottCarey.org, then click Resources tab
A Divine Assignment: The Missiology of Wendell Clay Somerville is an analysis of the life, work, philosophy, and theology of Wendell Somerville. Somerville, an African American who made a substantial impact during a time of racial tension in the United States, led the work of the Lott Carey Baptist Foreign Mission Convention for over fifty years and strove for a great global missions ministry. Learn and be enlightened as author and Executive Secretary-Treasurer for Lott Carey Baptist Foreign Mission Convention, David Emmanuel Goatley, takes you into the insights Wendell Somerville had about the missional church, his understanding of the missional life, and his missional strategy for the world. Read about the changing nature of global mission theory and practice from the beginning of WWII to the twenty-first century.

ENDORSEMENT

"Through winnowing the sermons and reports of his venerable predecessor at the Lott Carey Baptist Foreign Mission Convention, David Emmanuel Goatley offers a remarkable tribute to the missiology of Wendell Clay Somerville. Faithful in his interpretation and execution of the Great Commission, Somerville had global sensitivities that transcended any parochial understanding of the impact of the Black Church. Indeed, he believed God had entrusted the "Divine Assignment" (the privilege of proclaiming and living the Gospel for the whole world) to those who knew both oppression and the transforming power of Jesus Christ. The enduring witness and reach of the convention he served so long and so well gives testimony to his focused theology and implementation of mission. Goatley rightly discerns that there is great wisdom to be gleaned from his forebear and, in humility and appreciation, commends his prophetic missional practice."

-Molly T. Marshall, Ph.D., President and Professor of Theology and Spiritual Formation, Central Baptist Theological Seminary, Shawnee Kansas

David Emmanuel Goatley is Executive Secretary-Treasurer for the Lott Carey Baptist Foreign Mission Convention, a premier international Christian missions agency of African American Baptist heritage. A graduate of the University of Louisville and The Southern Baptist Theological Seminary, Dr. Goatley is a former pastor and professor, author of Were You There?: Godforsakenness in Slave Religion and editor of Black Religion, Black Theology: The Collected Essays of J. Deotis Roberts.