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Interpreting Short Term Mission for Long Term Discipleship Creating a Standardized Short Term Mission Experience Training Manual for Hales Corners Lutheran Church

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INTERPRETING SHORT TERM MISSION FOR LONG TERM DISCIPLESHIP
“CREATING A STANDARDIZED SHORT TERM MISSION EXPERIENCE TRAINING
MANUAL FOR HALES CORNERS LUTHERAN CHURCH”

A Major Applied Project
Presented to the Faculty of
Concordia Seminary, St. Louis,
Department of Practical Theology
in Partial Fulfillment of the
Requirements for the Degree of
Doctor of Ministry

By
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May 2018

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To my beautiful bride, April, and our sons, Elijah, Ezra, and Caleb.

You have blessed me beyond words, and I am honored to be a family on mission for the Lord.

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ABBREVIATIONS

HCLC	Hales Corners Lutheran Church
<i>LW</i>	<i>Luther's Works</i> , American ed. 55 vols. Philadelphia: Fortress; St. Louis: Concordia, 1955–1986.
STME	Short Term Mission Experience

ABSTRACT

Wood, Christian R. “Interpreting Short Term Mission for Long Term Discipleship: Creating a Standardized Short-term Mission Experience Training Manual for Hales Corners Lutheran Church.” Doctor of Ministry. Major Applied Project, Concordia Seminary, 2018. 201 pp.

This project seeks to produce a concise and consistent training manual for participants in Short Term Mission Experiences (STMEs). The manual seeks to foster growth toward living life on mission. This project uses interviews with several exemplars along with literary resources to produce a training manual. The training manual was then “tested” as more than fifty individuals participated in seven STMEs through Hales Corners Lutheran Church from March through November 2017.

CHAPTER ONE

INTRODUCTION

Problem

The congregation at Hales Corners Lutheran Church seeks to live out its mission statement, “As God’s family, we are called and gathered to worship, grow, and be sent to make a difference in the world for Christ.”

One way that HCLC has historically lived out this mission statement is by sending out teams of people on Short Term Mission Experiences (STMEs). These trips take place with various partners around the globe. Over the past few years, HCLC has grown this area of ministry so that several teams per year are sent out to work with these various partners.

While HCLC regularly sends teams to participate in overseas STMEs, it has lacked a standardized training manual for the preparation and debriefing of teams. Standardizing the training process through the creation of a team training manual will help us more effectively utilize STME to equip and empower participants to live as missionaries in their daily lives.

The training process in place before this project developed over time as I gained experience by sending and leading teams. It utilized several different materials and was quite cumbersome. Because I have been almost constantly updating the process as we go/learn, very little is standardized. The lack of a standardized curriculum is compounded by at least two things. First, each team is trained by its own leader. As the ministry expanded, it became impractical for me to personally train all of the teams. Lacking a standardized curriculum makes it difficult to see that the necessary pieces are taught by each individual team leader. Second, we work with several

partners in varied places. Each team headed to one or another of these places has slightly different needs for its trip preparation. While this is true, a standardized curriculum to be used by all teams promotes unity among all the various mission efforts. It also gives a unified language to those who participate on each team. Standardizing the training curriculum gives a sense of “this is who we are and how we ‘do’ mission at HCLC.” This is important to the congregation as a whole—to see that each part of the ministry fits well within the mission statement of the congregation.

At HCLC, we see STMEs as catalytic events leading to growth in an individual’s personal discipleship. We believe that each Christian is daily sent to live life on mission. STMEs, in our way of looking at them, serve two primary purposes. The first is to build partnerships to faithfully fulfill our part in the mission of God around the globe. This is why we must train our people well—so that the ongoing work done faithfully by our partners is not jeopardized or set back because of a poorly trained team of “amateurs”. There are many such examples, so that it has become a cliché in speaking about short term mission and its validity. This particular subject is beyond the scope of this project. The second purpose of STMEs at HCLC is to help each participant learn how to be an everyday missionary. A consistent training process, focused on developing mission practice, is an important part of fulfilling this purpose.

While many participants are equipped through their STME to live lives on mission, the results are not as consistent as I would like. I will be creating a standardized training manual for STME at Hales corners Lutheran Church, with the goal of equipping and empowering team participants through to live as missionaries in their daily lives.

Purpose

The purpose of this project is to develop a standardized training manual for the preparation

and debriefing of team members to participate in and benefit from STMEs. This manual will focus on three “stages” of the STME: pre-trip training, going on the trip, and debriefing the experience.

During the pre-trip training, teams will be prepared to adequately accomplish the mission for which they are sent. This manual will go beyond the “task” part of the trip, and focus on spiritual preparation as it relates to living life on mission. The trip, then, will be seen as an opportunity to learn how God has called and equipped the individual (and team) for mission while putting these learnings into practice on the mission field.

While on the trip, the team meets daily, usually in the evening. During these times, the team participates in devotions which are designed to help each team member debrief each day’s experience. These devotions help the team members address what they are being taught by God, and how they might put these things into practice once back home.

Once the team is back home, the post-trip debrief stage begins. This stage is focused on recalling what one has learned, and putting it into practice. In other words, when a person returns from a trip and says, “I’ll never be the same again”, this part of the process helps the individual answer the questions, why? and How? For the first ten days, the team has individual devotion and journaling assignments. These assignments help the person process their experience intellectually, emotionally, and spiritually. At the end of the ten days, the team comes together for the first of two debriefing sessions. During each of these sessions, the team members discuss two basic questions relating to their experience: “What do I believe God is teaching me in this experience?” and, “What am I doing (going to do) about it?” In these sessions, the team functions as both a sounding board - testing what a person is thinking against the Word of God and offering counsel—and an accountability system so that people take the action(s) they say

they are taking.

This new curriculum will benefit the ministry in at least two ways. First, it will allow for a consistent training process that is transferrable to each leader. Second, it will help each participant to maximize his/her Short Term Mission Experience through clarity in the training process. It also helps to give context to the STME within the overall discipleship plan of the congregation.

The preliminary research portion of this project was used to determine which parts of the past training process had been most effective in reaching the desired goal of equipping people to live as missionaries in their daily lives. This information shaped and formed the new manual. After this new manual was implemented, another set of research was conducted to determine effectiveness.

Desired Outcomes

This MAP seeks to:

- Design and implement a training process that is transferrable and effective—regardless of who is leading the team/process;
- Cultivate willingness in Short Term Mission Experience participants to live as missionaries in daily life; and
- Develop a set of criteria by which success can be measured.

Process

This project focuses on the creation of a training manual for Short Term Mission Teams at Hales Corners Lutheran Church. Bibliographic research and focused interviews formed the initial set of research. The reading was intended to guide and reinforce general best practices and procedures for training. The reading largely focused in the areas of short term mission training,

Christian discipleship and issues related to each of these subjects. The initial interviews were conducted with those who exhibit a missionary lifestyle, and have also participated in previous trips. I ended up interviewing a total of eight people. The selection of these people was based on behaviors and attitudes that I had witnessed personally. I was especially interested in those people whose STME involvement seemed to act as a catalyst for increased mission involvement at home. These people also tended to be repeat participants on STMEs. A large majority of these people have been on several STMEs through HCLC, and are key volunteer leaders within the congregation. A number of those interviewed are also mission team leaders. I was particularly interested in how each individual's participation in STMEs shaped his or her missionary attitudes and behaviors. These interviews were focused on which parts of the previous training process have been most impactful on trip preparation and their attitudes toward mission. Even though each person was given the freedom to respond openly to the interview questions, some patterns emerged. I found these conversations to be very helpful in determining what parts of the previous training process to keep, and which to leave behind. Some of the interviews also provided ideas for additional things to add into the new manual.

Once this research was completed, the manual was written. The new manual focuses on the spiritual development of team members throughout the STME process. It also provides opportunities for team members to learn/practice missionary behaviors from the very beginning of the process—the idea being that they can use this STME as an opportunity to “test” what they are learning as they are being formed into everyday missionaries. The post-trip part of the manual is focused on smoothing out the re-entry process, helping the team member connect what he/she has learned in the global mission field to his/her everyday life.

The new manual was implemented for one “season” worth of mission teams, beginning in

January 2017. This means seven teams experienced the new manual in 2017. These teams worked with our partners in Haiti, Belize, Guatemala, and Slovakia. All of these sites represent long-term, ongoing partnerships for HCL. I conducted interviews with the 2017 team leaders after they returned and their teams had completed the process laid out in the new manual. These interviews focused on their experience with the new manual and process. In these interviews, I was primarily interested in—perceived changes in the process, and whether those changes were positive or negative. I also gave space for those interviewed to talk about any changes they might suggest moving forward.

Team members were not interviewed due to a high number; each STME is made up of 6 to 15 individuals. Instead, team members received a set of surveys. The first survey was given at the first team meeting, before the manual was begun. The second survey was given after the team had completed the debriefing process. Each team member received surveys both pre-experience and post-experience, in an attempt to measure a change in knowledge and attitude regarding mission and their role in it. Veteran team members also had the opportunity to augment the post-experience survey by giving feedback on any changes they saw in the process and whether they felt these changes were positive or negative ones. Utilizing these different perspectives will give insight into the effectiveness of the new manual.

Presuppositions and Parameters

Assumptions

- “Missionary/witness” is part of the Christian Identity and vocation;
- Mission is the desired outcome of discipleship;
- Short Term Mission Experiences are powerful for their participants;
- Mission takes place wherever a Christian goes;
- HCLC sent STME teams to Slovakia, Haiti, Guatemala, and Belize in 2017;
- STMEs are sent to places where HCLC has long term partnerships;
- The current process is clunky and inconsistent from team to team, and therefore is not as

- effective as desired;
- The training process happens in three main parts, pre-trip preparation, the trip itself, and post trip debriefing;
 - Debriefing focuses on uncovering what a participant has learned through the experience to help them put these learnings into practice to live as a missionary in everyday life; and
 - There is currently a gap between the formal curriculum and the operational curriculum, and this is a problem with creating consistency. Creating a better manual will help close this gap.

Limitations

This project does not undertake to measure the effectiveness of Short Term Mission as it relates to the global mission field. This project will examine a few teams from Hales Corners Lutheran Church, and is not exhaustive in nature. Even though “living as missionaries in daily life” is the end goal of this work, it is impractical to measure lifestyle change within the project’s time parameters. Instead, the pre and post experience surveys will help measure attitude and knowledge shift, which is more practical to measure during the project. A training manual is merely a tool, and partnership/mentorship is necessary for discipleship.

CHAPTER TWO

THEOLOGICAL PERSPECTIVE

For the purposes of this project, two areas of doctrine are of particular interest, and will be explored in this chapter. These are the *Missio Dei* and the Priesthood of all Believers. In this chapter, the *Missio Dei* will be traced throughout Scripture in order to build the foundations for understanding how any current mission involvement is simply a continuation of what God has already been doing throughout history. Within Scripture we see that our God is constantly calling and sending, blessing His people to be a blessing to “all the peoples”. Because our God is living and active, it must be asserted then that His mission is also living and active in the world today. Christ is still building His church which cannot be overcome by the gates of hell, still proclaiming, “The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel” (Mark 1:15 ESV).

Secondly, this chapter will explore the Priesthood of all Believers. Of particular interest for the project are the relationship of the Priesthood of all Believers to the *Missio Dei*, and the relationship between the ordained clergy and the laity. The magnitude of Paul’s questions is immense, when he asks: “How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent?” (Rom. 10:14–15 ESV)

In this chapter it will be asserted that in order for those who have ears to hear the Gospel, the priesthood of all believers must be equipped, mobilized, and sent to live out the call of their

Baptism. It will also be shown that God has created within the church a beautiful partnership between the work of the clergy and the work of the laity, all in service to His ongoing mission in the world.

Missio Dei

In Christian circles, “mission” is a word that is spoken and written about quite extensively. However, “mission” is sometimes so loosely defined that it becomes unclear what “mission” is. In order to have a working definition of mission, three things need to be understood. Who is working, to accomplish what goal, and by what means? Using these questions, mission can be properly understood as: God working to reconcile all of creation to Himself in Christ Jesus, through His love proclaimed in the words and deeds of His people.

It is vital for us Christians to understand mission as the *Missio Dei* if we are to remain faithful to our calling to live as Christ’s witnesses. The *Missio Dei* helps clarify the definition of mission, so that it becomes clear what the Lord has commanded that we should do. The *Missio Dei* teaches us that mission belongs to God—it is His work of “reconciling the world to Himself” (2 Cor. 5:19). Mission is God’s, it takes place under His authority. While working in mission, Christians need to recognize that the authority to do what they do comes from God alone. This understanding brings a sense of humility to the work of mission. We are always under the authority of God, and as such are always accountable to Him. One who seeks to do the *Missio Dei* needs to also be attuned to the will of God and to be watchful for where the King is bringing in His Kingdom. God does not always work according to the plans of congregations or mission agencies, but He is always at work.

Missio Dei also teaches us that from the beginning, God has been the primary actor in mission. He has been the one doing the sending, accomplishing His work of reconciliation. God

continues to be the primary actor mission. He still calls, gathers, enlightens, and *sends* His people into all the world to disciple the nations. It is God who both kills the old Adam and gives new life in Christ through baptism. It is His Spirit who is alive and active in the baptized, who causes the love of Christ to compel us into the ministry of reconciliation. It is the love of Christ which is proclaimed through the words and actions of His people, which then calls the lost to salvation in His name. It is through this continuous missional action of our living God that we, who live at “the ends of the earth” (Acts 1:8) have come to salvation in Christ. This is the salvation we now proclaim “for all who are far off” that the Lord may use us to “call them to Himself” (Acts 2:39).

The traditional view of mission sees mission as if it began with the New Testament Church, and that the first time God “sends” is either in Matt. 28:18–20 or Acts 1:8. This view comes when “mission” is narrowly defined as sending a missionary cross-culturally in order to proclaim the Gospel. Bosch discusses this traditional definition of mission in his book, *Transforming Mission*.¹ Holding to this traditional view of mission leads to some difficulty in linking the Old Testament to the New. In the Old Testament, there are not any “traditional” missionaries as there are throughout the New Testament. Bosch states “Even so, the Old Testament is fundamental to the understanding of mission in the New.”² The God of the Old Testament is also the God the New—and He is the God of mission. Because God’s nature does not change, we can see that the desire of God throughout both Testaments is to be reconciled to His people, and to restore all of Creation. This desire forms the foundation for God’s mission impulse. God is the actor in Mission, and has been active in mission from the very beginning. Our God is the God of

¹ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis, 1991), 16–17.

² Bosch, *Transforming Mission*, 17.

Mission. Scripture shows that mission is the very essence of God. It is in Scripture that we see that the Father sends the Son, the Father and Son together send the Spirit, and *then* this Triune God sends the church. Wright states, “The writings that now comprise our Bible are themselves the product of and witness to the ultimate mission of God.”³ God proclaims Himself to His people, and sends them out among the nations to live openly as His people—proclaiming Him as God. This is the pattern of mission throughout Scripture. The mission of God—the reconciling of all fallen creation to Himself, is clearly shown throughout both Testaments, and shows itself most clearly in the person and work of Jesus Christ.

The *Missio Dei* in the Old Testament

Even before the creation of man, we see God’s sending nature. Using the words “And God Said” (וַיֹּאמֶר אֱלֹהִים), Moses chronicles the means by which the universe is brought into being. God’s first act in Scripture is sending the Word by which everything is made that has been made (Gen. 1; John 1:1–3). Once the Word had done its work of creating, God proclaimed creation to be “good.” In the first two chapters of Genesis, we see God send mankind into the world to live out His image, in which they are created. Unlike the rest of creation, man and woman bear the image of God. It is by the living out of His image that man proclaims the identity of God. He commands them to be fruitful and multiply—to create as He created. He gives them dominion over His creation—to rule over it as He rules over it. Adam and Eve are commanded by God to keep and work the garden—to watch over it as He watches over it. When Satan tempts Adam and Eve, he calls into question not only their identity—but also the identity of God Himself. Ironically, in chasing the temptation to “be like God,” Adam and Eve failed to recognize the identity which was already theirs. Adam and Eve were more “like God” than anything else in all

³ Christopher J.H. Wright, *The Mission of God. Unlocking the Bible’s Grand Narrative* (Downers Grove, IL: InterVarsity Press, 2006), 22.

creation. They were hand-made, by God, into His very image. In an instant, because they believed the lies of Satan, Adam and Eve lost their identity. There in the garden, sin leaves its mark on all of creation. Just as there had been nothing which was not stamped “good” there is also nothing left untouched by sin. Since this point in history, mankind has doubted the identity of God. Adam and Eve did the only thing fear would allow; they hid themselves from God.

Christopher Wright says, “Biblical mission is driven by God’s will to be known as God.”⁴ We see the mission impulse of God immediately following mankind’s fall into sin. Even as Adam and Eve run from a God they had once known intimately, God searches them out: “And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. But the LORD God called to the man and said to him, ‘Where are you?’”(Gen. 3:8–9 ESV).

Certainly the Lord who made the heavens and the Earth knew the whereabouts of Adam and his bride better than they themselves did. The Lord asks this question for the benefit of Adam and Eve. It is an invitation back into His presence. He shows His grace to them by clothing them, even in the midst of pronouncing judgment for sin. In an image which foreshadows the promised Savior, the Lord sacrifices an animal and covers their nakedness (Gen. 3:21). He makes a promise to Adam and Eve that He will send another, who will take away sin and conquer Satan himself. The Lord restores Adam and Eve, reassuring them of His love for them. Eventually, we will hear this question of the Lord’s echo in the words of Jesus Himself, who came to “seek and to save that which was lost” (Luke 19:10). Until then, we will see the Lord continuing to reveal Himself to and through His people.

In Genesis 6, sin had grown to the point where the Lord decided He would destroy all

⁴ Wright, *Mission of God*, 126.

mankind. The Lord would flood the Earth. Yet, even in the midst of the devastating judgement, the Lord saves Noah and his family. In a pattern similar to what we see with Adam and Eve, the Lord gives grace even in the midst of judgment. After the flood, we see Noah and his family receive the same command as Adam and Eve, “be fruitful and multiply on the earth” (Gen. 6:17). With this command, we see the Lord sending once again.

Among all the people on the Earth, the Lord chooses Abraham. There wasn’t anything necessarily special about Abraham, God says of him, “But I took your father Abraham from the land beyond the Euphrates and led him throughout Canaan and gave him many descendants” (Josh. 24:3 NIV).

Here, we see the Lord acting on His own authority. When the Lord chooses Abraham, the first thing He does is *send* him. He commands Abraham to leave everything he had ever known, and to turn his back on his future in order to go wherever the Lord is sending him. Abraham is chosen to be the father of a great nation. That God chose Abraham, a single man, to build a single “chosen nation” has become a stumbling block for some. Abraham would become a source of identity and of pride for the people of Israel. This pride in their unique calling among the nations would lead many in Israel to isolate themselves from the nations and look down on them. Israel is painted by the prophets as a spoiled child who has forgotten his true identity. Focusing on his chosen-ness, he has forgotten the Lord who chose him. Israel as a nation will eventually walk the same path as Adam and Eve, forsaking its identity for a lie. Even today, many wrestle with the scandalous nature of the Gospel, believing that through election God has somehow forsaken all the rest of the nations. All of this misses the purpose for which God calls Abraham, and the purpose for which He calls us.

The Lord, in sending Abraham away from everything He knew, emptied him. Abraham is

emptied of his history, his family, his fortune, his future, everything he knew. He is emptied of his identity and purpose. The Lord would then begin to fill Abraham. The Lord gives Abraham a new identity—he is now the father of a chosen nation, his name is now Abraham, not Abram. The Lord also gives Abraham his purpose. He is now the Lord’s chosen one. The Lord says to Abraham, “And I will make you a great nation, and I will bless you and make your name great, so that you will be a blessing . . . in you all the families of the Earth will be blessed” (Gen. 12:2–3). The Lord makes a particular choice when he chooses Abraham—he does not choose everyone for this purpose. The Lord, however, is not showing favoritism in the way we would generally think about it. This is not a choice that removes God’s blessing from the nations—it is a choice for the purpose of bringing His blessing to the nations. In Abraham, we see a new nuance of the *Missio Dei*. God is blessing His people, so that they would then be the means by which He blesses the nations. We see this pattern of mission throughout the Old Testament and into the New.

When the Lord sends Moses and Aaron to Egypt, it is to proclaim again the Lord’s identity as the one true God. He is proclaimed by their words as the same one who called Abraham, Isaac, and Jacob. He is proclaimed by the plagues to be the God above all other Gods. Throughout the events of the Exodus, the people relearn the identity of God. At Sinai, they relearn their identity as His people. The Lord goes to such lengths to rescue His people in order that the work begun in Abraham would continue. Israel is brought out of Egypt so that they would be able to carry out its identity as God’s people who are to bless the nations.

At Sinai the Lord says through Moses, “Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation” (Exod. 19:5–6 NIV). We see in these words the echo of God’s promise to Abraham. Now, the newly freed Israelites are given the dual purpose of

proclaiming and living out the Lord's identity among the nations. As a kingdom of priests, God's people are to lead the nations in the worship of the Lord. As a holy people, they are to closely reflect the heart of God as they live among the nations. The *Missio Dei* continues now through the people of Israel.

We see the mission impulse of the Lord as He comes to live among His people, first at Sinai, then through the tabernacle, and eventually through the temple. He is present among them to identify Himself as God. He provides for them, He speaks to them, He guides them through the wilderness, He teaches them how to live. Through the worship practices at the tabernacle and temple, the Lord both shows Himself as God and reconciles His people to Himself. He takes away the sins of Israel, which separate them from God. He provides them with the parameters for living which exhibit His heart and His truth. As the Lord leads, His people follow, fulfilling His purpose for them.

Throughout the writings of the prophets, we see the Lord again proclaiming Himself as God. Like in Egypt, He is proclaiming Himself to be God, over and against the gods of the nations. The prophets are also filled with the Lord calling His people to remember who they are in light of His identity as God. The Lord, in proclaiming His identity through the prophets, does not claim that He is simply the God of Israel, but that He is the God of all the nations. "Thus says God, the Lord, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people on it and spirit to those who walk in it" (Isa. 42:5 ESV). The Lord is also concerned for the nations, even proclaiming that the servant of the Lord will bring them justice, "Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations" (Isa. 42:1 ESV). The Lord says that His people will be a light for the nations in order to bring about their

redemption, "I am the LORD; I have called you in righteousness; I will take you by the hand and keep you; I will give you as a covenant for the people, a light for the nations" (Isa. 42:6 ESV).

Within the prophets, we also see that any nation can be used as the instrument of God's judgement. For example, Assyria and Babylon bring the wrath of the Lord upon His people as He sends them off into exile.

It is also important to notice that when Messiah is promised, He is promised for all the nations, not just for Israel. When the prophets see the Day of the Lord, not only does God judge Israel, but He also judges all the nations. The nations are drawn to Zion, where the Lord proclaims both judgement and salvation for all the nations. On the day of the Lord, the nations take on the identity of Israel.

They are judged by God, "He shall judge between the nations, and shall decide disputes for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore" (Isa. 2:4 ESV). They are drawn to His city to worship as Israel worships,

It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and shall be lifted up above the hills; and all the nations shall flow to it, and many peoples shall come, and say: "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths." For out of Zion shall go the law, and the word of the LORD from Jerusalem (Isa. 2:2–3 ESV).

The Lord will dwell among the nations as He dwells among Israel, "Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst, declares the LORD. And many nations shall join themselves to the LORD in that day, and shall be my people. And I will dwell in your midst" (Zech. 2:10–11 ESV).

Within the prophets, we also see that God sends His people, but they do not always go willingly where He sends them. Such is the case with Jonah. There are some who say that Jonah

is not an example of a missionary, because he both tried to avoid going to Nineveh and also proclaimed judgement, not redemption. I believe, however, that Jonah is yet another example of God on mission. He is, in a sense, an unwitting missionary. In Jonah, we see a condensed story of the history of God's people and the *Missio Dei*. The Lord sees the sin of Nineveh and determines to send Jonah to proclaim His word of judgement there. Jonah flees, similar to Adam and Eve. When Jonah flees, God pursues Him. In His pursuit of Jonah, the Lord reveals His identity. Jonah unwittingly proclaims the identity of God to the sailors from the nations, and they seemingly believe in the Lord. The Lord is working through Jonah, to be known as God.

The Lord redeems Jonah from certain death as He provides a fish to swallow him up from the sea. Jonah finally does arrive in Nineveh to proclaim the message given him. Jonah gladly proclaims the message of destruction, and then sets up camp to watch it come. When the people of Nineveh repent, the Lord relents from destroying them and their city. The Lord's response to Jonah's misplaced anger to show again His mission impulse:

And [Jonah] prayed to the LORD and said, "O LORD, is not this what I said when I was yet in my country? That is why I made haste to flee to Tarshish; for I knew that you are a gracious God and merciful, slow to anger and abounding in steadfast love, and relenting from disaster. Therefore now, O LORD, please take my life from me, for it is better for me to die than to live." And the LORD said, "Do you do well to be angry?" (Jon. 4:2–4 ESV)

Jonah cannot see the irony in his anger. If it were not for the Lord's abounding love, Jonah would be dead at the bottom of the sea. The Lord reinforces His mission heart when he says to Jonah: "And should I not have concern for the great city of Nineveh, in which there are more than a hundred and twenty thousand people who cannot tell their right hand from their left-- and also many animals?" (Jon. 4:11 NIV). The purpose for Jonah's visit to Nineveh was perhaps not to proclaim destruction in order to bring destruction—but instead to proclaim the word of the Lord in order to save the city and its inhabitants.

The exiles also show the mission impulse of God. God is using other nations as the instruments of His judgement. This is another sign that He is God of all nations—the universal God. Also through the exiles sends His people, certainly against their will, among the nations. In these events, we can see yet again the pattern of mission that God uses. He proclaims salvation in the midst of the judgement—the people are promised that they shall be saved and returned home from the lands they are being sent to. “This is what the LORD says: "When seventy years are completed for Babylon, I will come to you and fulfill my good promise to bring you back to this place” (Jer. 29:10 NIV).

While they are there, the Lord reminds His people of their identity to be a blessing to the nations. Even at their lowest point God has not forsaken His people. He reminds them of their identity as those blessed to bless the nations. “This is what the LORD Almighty, the God of Israel, says to all those I carried into exile from Jerusalem to Babylon: ‘Build houses and settle down; plant gardens and eat what they produce. Marry and have sons and daughters; find wives for your sons and give your daughters in marriage, so that they too may have sons and daughters. Increase in number there; do not decrease. Also, seek the peace and prosperity of the city to which I have carried you into exile. Pray to the LORD for it, because if it prospers, you too will prosper” (Jer. 29:4–7 NIV).

In Ezekiel, the Lord reminds His people that even though they feel as if the Lord had completely deserted them, He has not. He promises them that He will be with them in the exile, and that in His rescuing them—the nations will know that He is God. “Then the nations will know that I am the LORD, declares the Sovereign LORD, when I am proved holy through you before their eyes. "For I will take you out of the nations; I will gather you from all the countries and bring you back into your own land” (Ezek. 36:23–24 NIV).

What is interesting to me is that from a historical perspective the exiles laid the groundwork for the Gospel proclamation of the first century. Because the people of God kept their identity during these exiles, synagogues appeared throughout the Assyrian, and eventually Babylonian empires. Eventually, this area became Hellenized after the conquest of Alexander the Great, and the Old Testament was translated into Greek. The word of God was being lived and proclaimed in places it never would have been had the people never been taken from their homeland. By the time Saint Paul takes his missionary journeys, we see him travelling from synagogue to synagogue, proclaiming the Gospel to people who already knew of the Lord. This serves to remind me that God is always working, even when He seems to be the most invisible.

The *Missio Dei* in the New Testament

In the ministry of Jesus, we see both the continuation and the culmination of the *Missio Dei*. Jesus is “missionary” in the truest sense of the word. He enters into a context which is completely “other” in order to proclaim the reconciliation between man and God which only He can bring about. The apostle John equates Jesus with the Lord who created the heavens and the earth. In a reversal of the creation event, where man is created in the image of God, God now takes on the image of man in Christ Jesus. “In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made” (John 1:1–3 NIV).

With John the Baptizer, the story of God’s working to reconcile the world to Himself picks up right where the Old Testament leaves off. The Baptizer is the one who will come like Elijah (Malachi 3) to proclaim the Messiah. We see in John’s Gospel echoes of the tabernacle and temple when Jesus is said to be God who “became flesh and made His dwelling among us” (John 1:14). In fact, Jesus identifies himself with the temple: “Jesus answered them, “Destroy this

temple, and I will raise it again in three days." They replied, "It has taken forty-six years to build this temple, and you are going to raise it in three days?" But the temple he had spoken of was his body" (John 2:19–21 NIV).

Jesus is the Lord, who made heaven and earth, come to dwell among His people in order to reveal Himself as God (John 20:31). We see Jesus bringing about the restoration and reconciliation of creation with God. He heals the sick, makes the blind to see, causes the deaf to hear, raises the dead, calms the storm, and provides miraculous feasts—He brings the reign and rule of God.

"The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel" (Mark 1:15 ESV). The reign and rule of God has come near, because God has come near—the Kingdom comes because the King has come. In the ministry of Jesus we see signs that show the *Missio Dei* at work. In the person and work of Jesus, we see in fact see the culmination of the *Missio Dei*, "that is, in Christ God was reconciling the world to himself, not counting their trespasses against them" (2 Cor. 5:19 ESV). As Jesus brings about glimpses into the Kingdom of God come to Earth, He is pointing both backwards and forwards in time. His ministry shows His power as He does things that only the Lord does. In His ministry, Jesus also shows us a future picture—showing us how that reconciliation which is fulfilled at the Eschaton will look. Under the reign and rule of God, the King lives among His people. He provides for their daily bread. He provides their health—any effect of sin is removed. Under the reign and rule of God, the people of God live—free from sin, and free from death.

The ultimate reconciliation of the Lord to His people occurs at the cross of Jesus. Upon that cross, all the sin which separated the Lord from His people—the sin that was brought into this world in the Garden—was nailed and killed. This is the redemption promised to Adam and Eve

as they stood before the Holy One. This is the restoration promised and proclaimed through the prophets, for which the people of God had been hoping for generations. This is how all the nations would be blessed through Abraham. On Easter morning, when Jesus arose from His three-day rest in the tomb, He brought with Him the “light that is the life of men” (John 1:4). Though the work of reconciling the world to Himself was finished, the work of proclaiming this reconciliation to the ends of the earth was just beginning. Even in the person and work of Jesus, we can only see a glimpse of the reign and rule of God—the Kingdom has not yet fully come. As we await the return of Christ—the return of the King in all His glory—we are to proclaim His name in our words and, so that others may also be reconciled to God through Him.

Throughout His ministry, Jesus was including the disciples in the work of the *Missio Dei*. They are taught how in an intimate way about Him and the His Kingdom. Jesus trains and sends out the disciples. These accounts are recorded in Matt. 10:1–42, Mark 6:7–13; 30–32, and in Luke 10:1–12; 17–20. Within each account, we see the disciples being sent out for a short time. Before they are sent, Jesus gives specific instruction on what to do and where to do it. In each account, the words and actions of the disciples mirror those of Jesus Himself. “And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every affliction” (Matt. 10:1 ESV). “And he called the twelve and began to send them out two by two, and gave them authority over the unclean spirits . . . So they went out and proclaimed that people should repent. And they cast out many demons and anointed with oil many who were sick and healed them” (Mark 6:7, 12–13 ESV). “Whenever you enter a town and they receive you, eat what is set before you. Heal the sick in it and say to them, ‘The kingdom of God has come near to you’” (Luke 10:8–9 ESV).

The work we see the disciples doing in these accounts is an extension of the work of Jesus

Himself—they are doing His work, under His authority, bring with them His Kingdom. When the disciples go out—they do not go on their own to do what they think is best. They are sent with the command of Jesus. They are sent both with and under His authority to perform the tasks for which they are sent. Their objectives are clear, and they know to whom they are accountable. This is important to notice, because it informs our participation in the *Missio Dei* as we live as disciples of Jesus.

In addition to this specific instruction by Jesus, the disciples had in effect been living through a training period as they ministered alongside Jesus. They have seen Him at work for the entire time they have known Him. Whether they notice it or not, they know what to do because they have seen it done. They not only know about the kingdom which they proclaim, they know its King. After they return (recorded in Mark and Luke), Jesus guides them through a short debriefing process. Jesus asks them what they did and reminds them that His kingdom is the goal they seek, and they work to increase His glory, not their own. The disciples then continue their “training” alongside Jesus until His ascension.

At His ascension, Jesus passes on this work of the *Missio Dei* to His disciples. Two key texts for mission are found in Matthew 28 and in Acts 1:

And Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age” (Matt. 28:18–20 ESV).

But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth (Acts 1:8 ESV).

In these “great commissions”, Jesus again gives specific instruction to those whom He is sending, as to the where and what they are supposed to do. In each case, His continued presence (Matt. 28:20) or the presence of the Holy Spirit (Acts 1:8) is promised in order to encourage and

enable the disciples in their “sent-ness”. In each of these passages, Jesus is clear that the mission now includes the rest of the earth. Abraham was not chosen solely to be blessed by God, but to be a blessing to “all the families of the Earth” (Gen. 12:3). In the same way, the Kingdom of God was not brought into the midst of Israel so that Israel would be restored, but so that Israel (represented in the disciples) would be “witnesses...to the end of the earth.” These commands of Jesus to His disciples are valid until they meet Him again—either by their death, or His return. Jesus promises that His Holy Spirit would come upon them in order to give them the power to complete the task to which He calls them. Throughout the Old and New Testaments, the Spirit of God is sent upon those who are called to fulfill His purpose. Some examples include: prophesying (declaring the Word of God to His people), strength in warfare (especially in Judges), to do miracles that prove the “validity/identity” of God (Elijah on Mt Carmel in 1 Kings 18). When the Spirit comes to the disciples on Pentecost, we see Him doing all of these things.

The Pentecost account in Acts 2 shows us that Jesus was serious about the commands He had given to His disciples. While the disciples had been, for nine days, wondering about how they would begin to know the Spirit’s presence and go about the work Jesus had commanded, they are given then answer in a surprising way. The disciples are given the miraculous power to speak in languages they had no business knowing. Many from “the ends of the earth” were present in Jerusalem for the feast, and the Holy Spirit capitalizes on this fact. Like happened at the first Sinai event, the Lord makes His presence known in an undeniable way. The word of God is proclaimed boldly for all to hear, and repentance occurs. These people, just like those who were freed from Egypt in the Exodus, are freed from slavery to sin through Christ. They are given a new identity in Christ through baptism, just as those in the Exodus are called the Lord’s chosen. This action of the Holy Spirit is the *Missio Dei* in action, and is a picture of things to

come. Here we have the first signs of the word of salvation in Christ being taken to the nations. Those who were there, upon returning home, no doubt took the Word with them, for they received His Spirit. God continues to accomplish His mission through circumstance in Acts chapter 8. Similar to how the people of God were scattered during the Exiles, the new “Christians” are now sent from Jerusalem. They leave, not in order to be witnesses to the nations, but because of persecution. As they leave they proclaim Christ wherever they go. Philip first proclaims Christ in Samaria, and then to an Ethiopian eunuch—Christ is for all people, not just “sons of Abraham”—and the Gospel enters a new continent, Africa. Paul is converted, and learns the faith from those in Damascus—a far cry from Jerusalem.

Paul’s ministry marks the point where Gentiles (ἔθνη, τὰ ἔθνη) are specifically targeted for Gospel proclamation. Throughout the Old Testament, and even the New Testament to this point, the Gentiles who receive the Gospel are almost included “accidentally” from a human perspective. From the perspective of the *Missio Dei*, the nations have always been included in God’s plan for salvation—this was not intentionally acted upon by God’s people in a large way until St. Paul begins his ministry. In fact, this is Paul’s specific call from the Lord. “But the Lord said to [Ananias], “Go, for [Paul] is a chosen instrument of mine to *carry my name before the Gentiles* and kings and the children of Israel” (Acts 9:15 ESV). “The whole assembly became silent as they listened to Barnabas and Paul telling about *the signs and wonders God had done among the Gentiles through them*” (Acts 15:12 NIV). “I am talking to you Gentiles. Inasmuch as I am the apostle to the Gentiles, I take pride in my ministry in the hope that I may somehow arouse my own people to envy and save some of them” (Rom. 11:13–14 NIV).

Much is written about the missionary style of Paul. I will not take this on extensively in this paper, but I will however point out some important observations about how the Apostle to the

Gentiles informs our understanding of the *Missio Dei*. Paul had a seemingly unquenchable desire to see the Gospel spread. In his letter to Rome, he writes: “For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile” (Rom. 1:16 NIV).

I believe this statement is quite bold, and that it shows us a few important things. First, it shows that the Gospel message—that Jesus died and rose again to reconcile all people to God—is the foundation and the driving force for the *Missio Dei*. Second, it shows that this Gospel saves through faith in the Savior, which is in contrast to any other religion which the Gospel encounters. Third, it echoes the call of Abraham to be blessed to be a blessing—a call extended to all of God’s people who are “in Abraham”. Fourth, it shows that the Gentile is in fact saved by the same Gospel as the Jew, reinforcing the truth that the same God is God of Jew and Gentile. Both He reconciles to Himself in Christ Jesus. This incomprehensible power of the Gospel drives Paul to spend his life carrying this Good News throughout the Roman Empire. Paul is so driven by the Spirit in his desire to see people come to salvation that he on several occasions puts himself at great risk to travel with the Gospel.

St. Paul also teaches us that to proclaim the Gospel, one must be among the people he wishes to reach. If Jesus is the first and truest missionary in this sense, Paul is the second. He lives among the people. He learns the people’s thoughts and desires so that he can speak to them. This is exemplified in Acts 17, where Paul proclaims the entire history of salvation using both Greek philosophical thought and language, even using their own idolatrous practice to introduce the Gospel! Paul uses “indigenous leadership” to keep the church growing as he leaves to the next place. Paul uses long-term, from-a-distance relationships interspersed with short-term, in-person contact to keep the mission growing. Paul’s message is Gospel oriented, rather than Law

oriented. Paul never gives up his hope in the Gospel. When I read Romans 8, I imagine that Paul held in his mind's eye the picture of Jesus, returning in His glory, to make all things new. Even in the midst of adversity, Paul proclaims:

Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? As it is written: "For your sake we face death all day long; we are considered as sheep to be slaughtered." No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord (Rom. 8:35–39 NIV).

For the New Testament Apostles, the goal of the *Missio Dei* was to see in the flesh the vision John sees in Revelation 7:

After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!" And all the angels were standing around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, saying, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen. Then one of the elders addressed me, saying, "Who are these, clothed in white robes, and from where have they come?" I said to him, "Sir, you know." And he said to me, "These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb. "Therefore they are before the throne of God, and serve him day and night in his temple; and he who sits on the throne will shelter them with his presence. They shall hunger no more, neither thirst anymore; the sun shall not strike them, nor any scorching heat. For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water, and God will wipe away every tear from their eyes (Rev. 7:9–17 ESV).

In truth, this isn't simply the vision of the New Testament Apostles, but it has been the vision of our God since the beginning. Our God's yearning for this moment is what has driven the *Missio Dei* throughout Scripture. As God calls out, "Where are you?" to a trembling Adam and Eve—we glimpse this moment. We see glimpses of this moment in wilderness, as God wanders with His people, leading them home. It is in the prophets, who proclaim that the exiles

will return home, that we see glimpses of this final homecoming. Each time Jesus heals the sick, causes the lame to walk, makes the blind to see, calls bread down from heaven, raises the dead—we get a peek at this Kingdom come. When we watch Jesus step forth from His tomb, we see the power of this reconciliation—breaking every chain that would bind the people of God to anything but Him. This Day of the Lord upon which we wait with unshakable hope caused the apostles to give their lives for the sake of the Gospel message. It is only upon this great and imminent day when the *Missio Dei* is completed. Until that Day we, like the people of God who have come before us, trust the promise of Jesus and keep proclaiming His name. Until that day—we are His witnesses to the end to the Earth.

Theological Conclusions Based on this Study of the *Missio Dei*

It becomes apparent when reading the Scriptures that “mission” is not the invention of the church of the many “mission” organizations found within it. Mission is both the creation of, and the work of, the one true God. Mission is the very heart of our God. This leads me to several conclusions:

Any current mission work is a continuation of what God has already been doing—the same God who sent Abraham now sends us, and for the same purpose. Mission is a mandate given to the Church by the Lord of the Church—it is the very purpose for which the Church was created. Because Mission is the creation and the work of God in and through His people, He sets the parameters. The Church cannot ignore a task God has mandates, nor can it exclude from the work those whom God has included. Because Mission is at the center of God’s character, the Church reflects (or ought to) this character in the world today.

God is the sending agent for all mission activity. Throughout history, God has called, gathered, equipped, and sent His people among the nations to fulfill His will. He continues to do

so even today, through Baptism. The task of mission is not yet concluded, because the Day of the Lord has not yet come, when “at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. 2:10–11 ESV).

There are still many whom the Lord is seeking after, who have yet to call upon the name of the Lord and be saved. Thus, there are many who are to be sent to proclaim His good news to them (Rom. 10:14–15). As the Holy Spirit “Calls, gathers, and enlightens, and sanctifies” individual Christians and the whole Christian church on Earth, He is equipping them for the work of mission.

These conclusions shape the foundation upon which the missional church is built. Our God, who is living and active, is still working out the *Missio Dei* through His Church. The role of the Church, both congregations and individuals, in the *Missio Dei* is something that is well established by the God who calls and sends. The task of mission—to make disciples of all nations (Matt. 28:19 ESV)—is quite vast when one considers the sheer number of people who are in the world today. When one considers that there are approximately 5 billion people in the world today are not Christian, Paul’s question “How can they hear?” can seem quite daunting. However, when one considers that there are approximately 2.2 billion Christian people in the world⁵, some simple math shows that there are 2 to 3 unchristian people for each Christian person. While this is a simplistic way to view the numbers, the question is still important to ask: What if each of these Christians were to be equipped and sent to proclaim the Gospel to the unchristian people? How many could hear, and call upon the name of the Lord, and be saved? With this in mind, the next section will explore the Priesthood of all Believers, and how it relates

⁵“Regional Distribution of Christians” Pew Research (December 19, 2011). Accessed November 1, 2017, <http://www.pewforum.org/2011/12/19/global-christianity-regions/>.

to the *Missio Dei*.

The Priesthood of All Believers

The priesthood of all believers is an important topic as we look at the relationship of God's people to the *Missio Dei*. What is the role of God's people in His mission? Rightly understanding the priesthood of all believers informs how the clergy and the laity work together to fulfill the Great Commission. How does the role of the priesthood of all believers interact with that of the Office of the Public Ministry? Understanding how they laity and pastor fulfill their respective roles for the building up of the body of Christ shapes informs how the congregation functions. How does this relationship shape the way the congregation on mission conducts itself? In order to begin answering these questions, we will begin with a look at Scripture.

Scripture tells the story of our God and His people. A key scripture text when speaking about the priesthood of all believers is 1 Pet. 2:9, where Peter writes, "But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light."

In this text, Peter is addressing Christians living in Asia Minor, at a time when the church is living under threat of persecution. In this text we see an outline for what it means to live as God's people. The people of God are chosen. To borrow the language of the Small Catechism, the people of God are "called, gathered, and enlightened" by the Holy Spirit. It is the work of the Holy Spirit that brings people into the body of Christ. We assert that this takes place primarily through baptism, but also through conversion that takes place before one is baptized. Luther writes concerning this verse, "Here the Apostle gives the Christians a proper title. . . . You must

remain with the pure Word of God. What it calls priests, you, too, must call priests.”⁶ And, “For priests, the baptized, and Christians are all one and the same.”⁷

At the time of this writing, Luther was arguing against the monopolization of the priestly identity by those who were ordained within the Roman church. While his situation was very different than the one in which the church finds itself today, it is still important to “remain with the pure Word of God,” as Luther says. Where there is a move to keep the work of proclaiming the Gospel only in the hands of the ordained, and exclude the laity, it must be fought against. This is true whether the argument is coming from clergy who are seeking to wrest control away from the laity, or from the laity who wish to abdicate their role in proclaiming the Gospel for any number of reasons. God calls both the ordained and the laity to be His nation of priests. Either side that would try to exclude the other is outside the bounds of what Scripture clearly teaches.

The thrust here is that God’s people are God’s people because God has acted and made them so. He has done so, not to reward their merit, but for His own (and sometimes unknowable) purposes. In his book, *The Mission of God’s People*,⁸ Christopher Wright describes election this way:

God has chosen Israel, yes. But He had done so as a person might choose a particular piece of clothing for a special occasion. It is not so much a privilege for the piece of clothing in being chosen as the purpose behind it—to make the wearer look good...Likewise, in choosing to wear Israel, God had a wider agenda, namely, the exaltation of his own name among the nations through what he would ultimately accomplish, “dressed with” Israel.⁹

Lest Christians become arrogant because we are chosen and redeemed by God, we ought to

⁶ Martin Luther, *Luther’s Works*, Vol. 30, *The Catholic Epistles*, edited by Jaroslav Pelikan (St. Louis: Concordia, 1967), 62. Hereafter, *LW*.

⁷ Luther, *LW* 30:63.

⁸ Christopher J.H. Wright, *The Mission of God’s People, A Biblical Theology of the Church’s Mission*, (Grand Rapids, MI: Zondervan, 2010).

⁹ Wright, *Mission of God’s People*, 138.

remember that God did the choosing—and He did so for His glory, and for the good of others. Purely out of His great love, God chose the elect to be His people and Baptized us into Christ. There is no other foundation for the Christian identity. Christians did not and cannot merit this great gift of grace (cf. Eph. 1:3 – 10). Nor does our active righteousness earn us any increased standing before God. Firmly rooted in the unfathomable love of God, we are given the identity of His chosen ones.

The people of God are chosen for a purpose. In this text we see that the people of God are a royal priesthood. This language harkens back to the Old Testament, when God established the priesthood. Aaron and his sons (Exod. 28) are set apart from the rest of the people to serve as priests before Yahweh. They are to serve as the mediators between God and His people—bringing in the sacrifices of the people and distributing the forgiveness of Yahweh. They serve Yahweh for the benefit of His people—not for their own benefit. This is an important concept. Service to the neighbor is not motivated by our own desire for gaining anything. Service to the neighbor is done in the name of God, and is meant to bring glory to God. Jesus proclaims, “In the same way, let your light shine before others, so that they may see your good works *and give glory to your Father who is in heaven*” (Matt. 5:16 ESV). This role of priest is given through baptism to every Christian, for the purpose of proclaiming the Gospel.

Peter proclaims in his letter, “*You are . . . a royal priesthood.*” By virtue of your Baptism, you hold this priestly office. Luther continues his discussion on this verse:

A priest must be God’s messenger and must have a command from God to proclaim His Word. You must, says Peter, exercise the chief function of a priest, that is, to proclaim the wonderful deed God has performed for you to bring you out of darkness into the light. And your preaching should be done in such a way that one brother proclaims the mighty deed of God to the other, how you have been delivered through

Him from sin, hell, death, and all misfortune, and have been called to eternal life.
Thus you should also teach other people how they, too, come into such light.¹⁰

Notice how Luther makes the move from identity to purpose. The two are linked very closely, with purpose growing out of identity. Luther makes the purpose mandatory—you are a priest, called so by God, so now you *must* proclaim the wonderful deed of God. Notice also that Luther does not only mean that one Christian proclaims the Gospel to another Christian for encouragement, but that Christians also proclaim to those still in darkness “how they, too, come into such light. For Luther then, baptism into the priesthood mandates participation in the *Missio Dei*. C.F.W. Walther puts it this way:

No one should say, “I am not a pastor, teacher, or preacher; let them teach, instruct, comfort and lead souls to Christ.” No, Christian, you are baptized, and through holy baptism you have already been anointed and called to be a priest of God. . . . Through holy baptism each Christian has obtained not only the authority, power and right, but also the high, holy obligation to do his part that others may be brought to Christ.¹¹

Walther here is not undercutting the Office of the Holy Ministry, but is only explaining the depth and breadth of the office of the ministry. In fact, in his *Theses on the Ministry* also says, “The ministry is the highest office in the Church, from which, as its stem, all other offices of the Church issue.”¹² Walther is asserting what St. Peter asserts in this text. Each chosen person of God is His priest, and is obligated to serve as such for the sake of loving the neighbor.

God’s people, says St. Peter, are a holy nation. Peter is not speaking about a theocracy. Spiritually speaking, we are a community set apart. We look different from the surrounding world, just as Peter’s hearers looked different from the rest of the Roman world. This “otherness” is part of our witness to the world around us. The proper place for God’s people is

¹⁰ Luther, *LW* 30:64.

¹¹ From a sermon Walther preached in 1842. A translation was printed in the October 1987 edition of the *Lutheran Witness*, <http://www.ctsfw.net/media/pdfs/WaltherOurDutyasPriests.pdf>.

¹² Commission on Theology and Church Relations (CTCR), *The Ministry: Offices, Procedures, and Nomenclature* (St. Louis: The Lutheran Church—Missouri Synod, 1981), 44.

securely planted wherever He has placed them. As the church lives surrounded by the darkness of this world, the opportunity to shine the light of Christ shows itself. When we live as the church, we are embodying the Gospel. Willimon and Hauerwas in their book, *Resident Aliens*,¹³ explore in great detail what it means for Christians today to live out their faith. They advocate that the church not seek to blend in with the surrounding culture, but that it should stand out. This is especially true as the culture drifts further from the truth of God. In seeking relevance, the church has lost its identity. Think of it this way. When is the contrast between light and dark more apparent: between midnight and noon, or between 6:30 a.m. and 6:45 a.m.? If Christians are living in the gray, like everyone else, the difference is not stark, and the witness is lost.

God's people belong to God—asserts St. Peter. He possesses us, owns us. We are redeemed and won by the blood of Christ. We are His, to be utilized for His purpose. Peter then finishes this sentence by announcing that all of this—being chosen, given the priesthood, being set apart from the rest of the world as God's own possession—is for the sake of proclaiming the praises of our God. Christians are redeemed by the blood of Jesus, to be proclaimers of His redemptive love!

Even though this text is rich in its theology—the story it tells is a summary of God's work throughout Scripture. This is not simply a proof-text. When Abraham is chosen—he is chosen for the purpose of blessing the nations. When the people are redeemed from Egypt—they are set apart and sanctified as a holy nation—God's own treasured possession. The people then are called a kingdom of priests. This takes place at Sinai, when God re-establishes His people. At Pentecost, we hear the echo of Sinai. The people are gathered up from “the nations”. The Spirit appears with wind and fire and rumbling—like at Sinai. The Gospel is proclaimed and many are

¹³ Stanley Hauerwas and William H. Willimon, *Resident Aliens*. (Nashville: Abingdon, 1989).

baptized into the new identity of “witness of Jesus Christ”. The God of Abraham is re-establishing His people in their role as priests who bear Him witness to the world. They are set apart as a holy nation, His treasured possession. They are sent out as His chosen ones—that through them all the nations would be blessed.

The Gospel moves out with God’s people as they travel back to their homelands after Pentecost. It spreads again as people are scattered through after Stephen’s death. We see in Acts the ripple effect of the Spirit’s work—bringing the good news of Jesus to the nations. It starts in Jerusalem, making its way around the world from there. Much of the proclamation is done by people other than the Apostles. Certainly, the Apostles held their office, and led the new church well. The Gospel, however, went to places the Apostles didn’t go—and it got there faster than they could. Following Pentecost, the Gospel made its way, through the mouths of the newly baptized, to at least 15 different locales, spread across the known world. This presumably took place when the Apostles were still in Jerusalem. One example of this is the church in Rome.

We have no record that one of the Apostles planted the Church in Rome. Instead, Scripture seems to point to a congregation established by lay-Christians who brought the Gospel home from Jerusalem after hearing it at Pentecost. In Acts 2, we read that there were “visitors from Rome” among those present that day (Acts 2:10). By the time St. Paul writes Romans, about twenty years after Pentecost, he is writing to a well-established congregation of believers. Middendorf points to the church in Rome as an example of how the Gospel is proclaimed by lay-Christians.

The origin of the believing community in Rome provides a most relevant example. This commentaries introduction concludes that it stems from the visitors from Rome who were present on Pentecost (Acts 2:10). They heard firsthand the apostolic proclamation of Peter that momentous day, and in all likelihood, listened to the other apostles as well. Their faith came from hearing this Word of Christ (Rom 10:17). As they returned home in due course, their timely feet (10:15) carried the Good News

back to Rome. Various house churches then emerged, apart from any local apostolic activity of which we are aware. In keeping with Rom. 10:14–15, we should presume that God himself sent those Pentecost visitors back to Rome for his evangelistic purposes.¹⁴

Steve Addison, in his book *What Jesus Started*,¹⁵ explores the missional movement in the early church in great depth. He shows how the Gospel spread from Jerusalem throughout the world, essentially by word of mouth proclamation as Christians travelled from place to place. Addison also shows how Paul and the other apostles (at least those we know about) would establish churches in large urban centers, and leave to establish the next church. As they left, they entrusted the continuation of the ministry to others. Addison shows how the pattern Jesus used for ministry was then carried out and replicated by His Apostles and the early church throughout the book of Acts. This model, as laid out by Addison, relies heavily on lay people. He contends throughout the book that the amount of work that happened, the speed with which the Gospel spread, simply could not have happened if the Apostles were the only ones proclaiming the Gospel. Instead, we see in the book of Acts a continual “equipping the saints for the work of ministry, for building up the body of Christ” (Eph. 4:12).

Michael Gorman examines the letters of St. Paul through what he calls a “missional lens.”

There are four main questions the author seeks to answer in this book:

What was Paul’s vision of the *Missio Dei*?

What was Paul’s overall understanding of the church’s part in that divine mission?
Are they merely beneficiaries, or are they also participants?

Does participation imply mission?

¹⁴ Michael P. Middendorf, *Romans 9–16*, Concordia Commentary (Saint Louis: Concordia, 2016), 1009.

¹⁵ Steve Addison, *What Jesus Started: Joining the Movement, Changing the World*, (Downers Grove, IL: InterVarsity Press, 2012).

How might the developing theological discipline of missional hermeneutics help us think about how to read and appropriate Paul's letters for our own situation?¹⁶

Put simply, Paul's view of the *Missio Dei* was to bring salvation to the world. This is seen in how Paul speaks of the Gospel as "the power of salvation for all who believe" (Rom. 1:16). This salvation is won by the death and resurrection of Jesus. God's work of salvation is being done for all of creation—it is bigger than redeeming people from their sin. All of creation is affected by sin, so then all creation is redeemed from the results of sin (Rom. 8:18–25). A restored humanity, and a restored creation, is the goal of the *Missio Dei*. Salvation is received through faith. Faith is not simply intellectual assent, but it implies participation in the death and life of Christ. In our Baptism we are buried and raised again to new life in Christ. The Christian life means being made alive in Christ to participate in His life, and also His work—the *Missio Dei*. Gorman then looks at each of Paul's letters to pull out of his writing what "participation in the Gospel" looks like. In summary, even though there is little explicit "go and tell" in the letters of Paul, his exhortation to living a Christian life serves the same function. Paul, according to Gorman, sees the living out of the Christian faith as missional. Each letter of Paul, written to a different church and context, shows how nuanced this participation in the Gospel is as it takes place in different contexts. What Gorman shows as he walks the reader through his letters, is that to Paul's way of thinking—Gospel proclamation was simply an assumed part of the life of a Christian. As he lived out his faith, the Christian was a living witness to the Gospel of Jesus. Gorman calls this "participation" in the Gospel. The people to whom Paul is writing proclaim the Gospel through the words and actions of their daily lives. As they lived out the Gospel, they also spoke out the Gospel.

¹⁶ Michael J. Gorman, *Becoming the Gospel: Paul, Participation, and Mission*, (Grand Rapids, MI: Eerdmans, 2015), 23.

If it is true that during the Apostolic period the Gospel spread throughout the world, largely due to lay-people living out their calling as a “royal priesthood”, is it not also true today? When the priesthood of all believers is neglected, the Body of Christ is forced to function without all of its pieces. What then, is the proper relationship between the Office of the Public Ministry and the priesthood of all believers? God Himself, who has chosen and called His people around by the waters of Baptism to be His kingdom of priests, has ordained the Office of the Holy Ministry.¹⁷ It is not an arbitrary office, but one which is necessary for the church to exist and function. The Pastoral Office is established for at least three purposes: To preach the Gospel, to administer the sacraments of Baptism and the Lord’s Supper, and to administer the office of the keys. The Pastoral Office is an office of service. It is distinct from, and yet tied to, the priesthood of all believers. The two are not in competition with one another, but are in concert with one another. As the Pastor fulfills his roles, he is building up God’s people and equipping them. The Pastor is not the sole proclaimer of the Gospel in his congregation. Rather, he gives the gifts of God to the people of God, so that they are forgiven, restored, and built up as Christ’s royal priesthood.

Middendorf sheds some light on this relationship between the work of the priesthood of all believers, the work of the ordained pastor, and the proclamation of the Gospel. In his discussion on Rom. 10:15ff, Middendorf works to show that considering κηρύσσω as strictly the preaching which is done by a pastor, is too narrow a scope for the word. Middendorf writes:

prominent NT proclaimers include Jesus and his apostles, notably Paul, but others also who “proclaim” (κηρύσσω), e.g., a healed leper in Mark 1:45; a healed demoniac in Mark 5:20; a crowd in Mark 7:36; Philip the deacon in Acts 8:5. The authoritative proclamation of Christ is now provided in the NT documents, written under inspiration by the apostles and also others (Mark, Luke-Acts, James, Jude). And the proclaiming continues as God sends Christian pastors, missionaries, teachers, singers, radio and television broadcasters, family members, co-workers, friends, neighbors,

¹⁷ CTCR, *Ministry*, 44.

and so on into their various vocations so that they might herald the Word of Christ into the ears of others.¹⁸

Middendorf provides an excursus which discusses the use of “proclaim” (κηρύσσω), “bring the good news” (εὐαγγελιζομαι), “prophesy” (προφτετω), and teach (διδασκω) in Paul’s letters. In this discussion, Middendorf shows the contexts for where each activity takes place in both the wider New Testament, and also Paul’s letters. I am interested in how this understanding of contexts can give insight to the relationship between pastor, lay-Christian, and Gospel proclamation. The contexts in which κηρύσσω appears are “numerous and widespread.”¹⁹ For example, in Matthew’s Gospel, the “proclaiming” is done by John in the wilderness (Matt. 3:1), Jesus at the beginning of his ministry (Matt. 4:17), and in the cities of Galilee (Matt. 11:1) and the disciples (Matt. 10:7, 27). Within the Gospels we see many others “proclaiming” as well, as noted above. The word “proclaim” takes on an evangelistic nature in the New Testament.²⁰ While εὐαγγελιζομαι is often translated as “preach,” its context is not within the church. Instead, “the verb, εὐαγγελιζομαι “bring the good news” (as well as the cognate noun to, εὐαγγέλιον, “the Good News,” in Acts 15:7), occurs in the context of outreach to Gentile Unbelievers.”²¹ When Paul discusses gifts which are used within the body of Christ (Rom. 12; 1 Cor. 4:11–14; Eph. 4), neither κηρύσσω nor εὐαγγελιζομαι appear. Instead, Paul uses “prophesy” (προφτετω), and teach (διδασκω) and their cognates.

I believe this short word study on the different “speaking” words and their contexts can help the discussion on the priesthood of all believers and its relationship with the ordained clergy. While not exhaustive, this study shows at least some distinctions between the work of the

¹⁸ Middendorf, *Romans*, 1008.

¹⁹ Middendorf, *Romans*, 1018.

²⁰ Middendorf, *Romans*, 1018.

²¹ Middendorf, *Romans*, 1020.

pastor and the priesthood of all believers. If the “proclaiming words” are shown to take place outside the community of believers, it would stand to reason then that they carry a wider scope than “the preaching an ordained pastor does within the worship service”. This is not to say that an ordained pastor or missionary *cannot* proclaim the Gospel outside the church to unbelievers. Instead, it expands the task of κηρύσσω and εὐαγγελίζομαι to those who are not ordained, but are called to proclaim and bring the good news by their Baptism. As it relates to the relationship between the ordained and the priesthood of all believers, the question shouldn’t be simply “who proclaims the Gospel?” The question that should be asked is, how does the Pastor’s work, which is made up of teaching/prophesying (διδάσκω/προφτερω), administering the Sacraments and performing the office of the Keys *equip* the proclamation of the Gospel by all of the Baptized?

God Himself, who ordained the Office of the Holy Ministry, also has chosen and sanctified His royal priesthood through the waters of baptism. If Jesus entrusts all Christians to be His ambassadors (2 Cor. 5:17) and to be His witnesses to the ends of the earth (Acts 1:8), then Pastors lead God’s people in such a way that they are equipped to carry out this calling.

We begin with Baptism. Baptism is where the dead come to life in Christ. Baptism is the washing and rebirth by the Holy Spirit of God. Baptism is what makes us who we are—the chosen people of God. As we remember our Baptism, we need to relearn what it means to be a Christian. In Baptism, we gain the identity of “disciple”. As disciples, we then are called to replicate—to make disciples of the nations during our everyday lives. As disciples, we are called to be witnesses of Jesus through the power of the Holy Spirit, poured out on us in our baptism. Baptism is what gives us the authority and obligation to proclaim Christ, not our ordination vows. We pastors need to encourage our people in their baptismal identities. As the baptized, they have the authority and command to proclaim the Gospel to those whom they encounter in

daily life. As the baptized, they have received the same Holy Spirit which brought life to the dead body of Jesus on Easter—the same one who gave the Apostles the boldness to proclaim Christ on Pentecost. As we remind people who they are, we also teach them how to live.

The equipping of saints is much more than teaching correct doctrine, or strategies, or Bible passages. It is also living alongside the saints—building the right habitus—giving the opportunity to practice the faith which they profess. Life together while following Jesus is what making disciples looks like. Disciples are called to make disciples. This is shown in Jesus' words in Matt. 28:18–20:

And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.

As we have become disciples through Baptism, we are also charged with this command to disciple the nations. This is the command for all those who are baptized. Discipleship and Gospel proclamation are linked very closely. I would argue that Gospel proclamation is necessary evidence for being a disciple. The proper result of Christian discipleship is active participation in the *Missio Dei*. As the priesthood is equipped to proclaim the Gospel with words and actions, more people trust in the one of whom they have heard (Rom. 10:14). These ones, then, are brought into the Christian congregation for a lifetime of being equipped by the gifts of God, administered by the ones ordained by God. As they continue to be equipped for their role in the priesthood of all believers, they continue to be sent proclaimers of the Gospel, carrying out their roles in the *Missio Dei*.

Theological Conclusions Based on this Study of the Priesthood of all Believers

Based on the above treatment of the Priesthood of all believers, I have come to the following conclusions:

- That the clergy would exclude the laity from the work of mission is outside the bounds of Scripture. The task of proclaiming Jesus so that others would come from darkness to light belongs to all Christians.
- That the laity would exclude themselves from the work of mission, placing the sole responsibility for proclaiming Christ upon the clergy is outside the bounds of Scripture. The task of proclaiming Jesus so that others would come from darkness to light belongs to all Christians.
- The Office of the Holy Ministry and the priestly office given to all believers are not in competition with one another, but are designed by God to work in close concert with one another in order that the Church would be healthy and well equipped to continue its role in the *Missio Dei*.
- Pitting the laity against the clergy only serves to weaken the Church's proclamation of Christ.
- The Gifts God has given the Church, namely His Word, the Sacraments, and the Keys, equip God's people for their role in the *Missio Dei*.
- Proclamation of the Gospel is not only preaching with words, but also includes the actions of Christians loving their neighbors.
- Mission takes place wherever God's people go.
- In order for the Church to be healthy, God has given us both the Office of the Holy Ministry and the Priesthood of all believers. Neither is optional, and both are necessary for the health of the Church and for the proclamation of the Gospel to the nations.

The *Missio Dei* and the Priesthood of All Believers: All of God's People, Sent to Proclaim Him to All Nations.

Now that each of these doctrines has been treated individually, I will give my thoughts on how the two are related for the purposes of this project. Both the *Missio Dei* and the Priesthood of all Believers are well established throughout the Word of God, as shown above.

One way to mobilize the Priesthood of all Believers in the *Missio Dei* is through Short Term Mission Experiences. Logistically, connecting lay-people to the mission field means sending them short term. Rarely can a person commit to giving up their current lifestyle to lead the life of a career missionary. Perhaps God isn't calling the majority of people to do this, at least not in a traditional sense. Instead, a committed lay person can be equipped and sent on a Short Term Mission Experience (STME). As stated in the introduction, it is outside the scope of this project to discuss the merits of Short term Mission, and one of the assumptions given is that Short Term Mission can be done well. When STMEs are done in support of a long-term mission partnership, many of the negative stereotypes of Short Term Missions are avoided. STMEs give the participants the opportunity to participate in the *Missio Dei* in a tangible way. They mobilize the laity for mission literally by taking them into the global mission field to serve.

STMEs are also a tool for equipping lifelong participation in the *Missio Dei*. STMEs give the participants the opportunity to learn things about their personal role in the *Missio Dei* which often they do not learn from being at home. Learning the theory of participating in mission (for instance, in a Bible class) does not always lead to missionary action. Learning from doing is perhaps the more effective way of adopting new life-patterns, which is what it means to participate in the *Missio Dei*. Simply put, mission is a lifestyle. As the team participants are going through the pre-trip portion of the manual, they are learning some basic theory, with simple ways to practice what they are learning. The rhythm of ordinary life is paused while a

person is participating in an STME, and the trips themselves are structured to provide learning opportunities as each day is debriefed as a group. This provides a unique opportunity to learn a new pattern of living, which is practiced in a fairly controlled environment with a group of people learning together and holding one another accountable. Once home, the STME is debriefed, with each participant processing what they have learned in their STME, and how it relates to what they do each day at home. STME participants speak together about what changes they feel led to make in their own lives, so that they are accountable to one another for growth. This process is designed to help the STME serve as a catalyst that leads to a lifestyle of participating in the *Missio Dei*, whether a person returns to the global mission field several times, or whether they serve as a daily missionary in their vocation.

This relationship between the *Missio Dei* and the Priesthood of all Believers is what forms the basis for this project, which seeks to utilize a STME training process as a means to train the laity for a life of participation in the *Missio Dei*.

CHAPTER THREE

RECENT RESEARCH

Historical Context

As established in the previous chapter, Mission is the very heart of God. God has, throughout history, used His people for the purposes of proclaiming His name in all the earth. Mission has continued to be a part of the Church since New Testament times. Mission is why the church exists—it is the means by which God accomplishes the *Missio Dei*. Paul’s missionary journeys as recorded in Acts and in his letters were in effect short term mission trips. Paul went from place to place, planting churches and raising up local leaders to carry on the work of the church after he went on.

Short term mission trips, as we currently know them, began in the 1960s with the formation of Youth with a Mission (YWAM)¹ and Operation Mobilisation (OM)². These trips gained popularity throughout the 1980s and 1990s as a way to get youth involved in mission. According to the book, *When Helping Hurts*, 2006 saw Americans spend \$1.6 billion on Short term mission trips, sending 2.2 million participants.³ Anecdotally, there is quite a lot of conversation about the value of such mission efforts, both for the mission field and for the sending churches. Although it is beyond the scope of this project to discuss this issue at length, one assumption held is that it is possible to participate in Short Term Mission in such a way that

¹ Youth with a Mission website. Accessed July 1, 2017, <https://www.ywam.org/about-us/>

² Operation Mobilization website. Accessed July 1, 2017, <https://www.om.org/us/en/content/history-operation-mobilization>.

³ Steve Corbett and Brian Fikkert, *When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor...and Yourself*, 2nd ed. (Chicago: Moody, 2012), 151.

the mission field, the individuals participating on the team, and the sending congregation are all strengthened in their walk with Jesus. One aim of this project is to create a training tool that facilitates this type of participation in mission at Hales Corners Lutheran Church.

As the focus of this project is training short term mission teams from Hales Corners Lutheran Church, what follows is a brief history of that effort. Hales Corners Lutheran Church (HCLC) finds its beginning as a mission start. A local farmer named Victor Seerup became troubled that the children living in his community had no nearby church, so he began leading Sunday School for them in the early 1900s. As his efforts grew, with the help of the local LCMS churches, HCLC was established as a mission outreach.⁴ HCLC has sent Short Term Mission Teams periodically throughout its history, until 2010 when it became a more regular (annual) occurrence.

In 2013, I became responsible for training and sending mission teams from HCLC. Since that time, HCLC has trained and sent approximately 25 mission teams to work with our partners in Guatemala, Belize, Slovakia, Czech Republic, and Haiti. The manual produced by this project is a necessary tool for HCLC's ongoing mission efforts. Until this project began, there was no concise manual for training mission teams at HCLC. This is largely due to the dynamic nature with which these efforts grew—the number of participants grew from a few participants on one team each year, to over 60 people annually on 6 or more teams. This level of participation made clear the need for material that is able to be effectively learned and taught by our several mission team leaders. It is also important that this material be consistent with the discipleship plan of Hales Corners Lutheran Church, so that people are being grown in the same direction across the ministry. This manual is also a necessary tool for equipping and empowering our people to live

⁴ Cited from a bulletin created for the dedication of the current building in 1997.

as missionaries in their everyday lives, no matter where they spend each day. It is my hope that this project will also inform how HCLC can utilize aspects of the STME training to equip those who serve locally to be more effective as daily missionaries.

Literature Review

I first participated in a Short Term Mission Experience (STME) when I was seventeen years old. That trip, sent by my home church, saw a group of us high school youth serving alongside a pastor in Mexico, making repairs to a church building and working with kids at a local orphanage he helped to operate. That trip was formative for my faith and my life, served as a means by which God led me into ministry. I have led many teams since that first trip, and have seen countless individuals participate in these trips and return home changed—invigorated in their faith and looking for how they can continue to serve their neighbors closer to home. In my current role at Hales Corners Lutheran Church, I continue to train teams (and those who train them), and I am aware that I need to train teams so that they are not only equipped for their trip, but also equipped for life on mission after their trip. To accomplish this, I needed to produce a training manual that interprets the STME as an occasion for spiritual formation, and from a Lutheran perspective. Although there are several resources I have read over the past several years of training and leading STMEs, this literature review will focus on the few (eight) that have had the most impact on my way of thinking in the creation of this manual.

There is much written about short term mission training. The material can be divided into two basic categories; books about how to accomplish the work well, and training materials. Most training materials focus on the “preparation” side of the trip, including teaching on missiology, social/cultural issues, teamwork, spiritual warfare, etc. Most (that I have found) do an effective job of this. The “debriefing” side of the trip is decidedly lacking in the materials I have found

and used. In *Short Term Missions Workbook* there is a closing chapter on returning home which focuses on personal change.⁵ Though we used this book for several years, it does not lend itself to ongoing discipleship-toward-mission after the trip. Other books, such as *Re-Entry* focus completely on the “debriefing” side of the trip, but do so from a long-term missionary’s perspective.⁶ This doesn’t provide the perspective needed to use a STME as a catalyst for living as a missionary in daily life. My project focuses primarily on how to train a team, using the STME as a training course for living as a missionary in daily life. One goal in creating this new manual is to bring the “formal curriculum” closer to the “operational curriculum”—weeding through and leaving out the parts that aren’t currently used or are ineffective, and replacing them with the unwritten parts that are commonly and effectively used by our current process. Although several of the books discussed here are focused in the area of mission, there are others which focus more on what would traditionally be seen as discipleship or spiritual formation. This is because I am seeking to produce a manual which maximizes the spiritual formation of each STME participant so that s/he can be shaped by the Holy Spirit as an everyday missionary.

Before writing the manual, I had to decide what style of manual I thought would be most effective. I read sources in the area of spiritual formation to help me learn how mission participation and spiritual formation are linked, and how this formation happens effectively. Dwight Zscheile writes about the relationship between mission and spiritual formation. He contends, I believe correctly, that the distinction that is often made between spiritual formation and mission is not a Biblical one. Spiritual formation is “the intentional communal process of growing in our relationship with God and becoming conformed to Christ through the power of

⁵ Tim Dearborn, *Short Term Missions Workbook, From Mission Tourists to Global Citizens*, (Downers Grove, IL: InterVarsity Press, 2003).

⁶ Peter Jordan, *Re-Entry: Making the Transition from Missions to Life at Home*. (Seattle: YWAM, 1992).

the Holy Spirit—for the sake of the world.”⁷ There is, or ought to be, interplay between formation and mission. The first questions to answer are, “What are we being formed into, and for what purpose?” Through healthy spiritual formation, we are being formed into “missionaries”. Formation is not about bettering self—it is about loving God and loving neighbor. The purpose then, for this formation, is to live out the love of God, in the image of Christ, for the sake of the world. Sharing the love of God with the neighbor is the end result here. I would say that spiritual formation is about shaping people into disciples who then make disciples, who then make disciples. The second question Zscheile addresses is, “where does this formation take place?” Spiritual formation takes place within the congregation through word and sacrament ministry. Using the disciples as an example, Zscheile also shows, “formation takes place in the context of mission.”⁸ Mission gives the opportunity to put our love of God into practice as we love our neighbor. God also teaches us about himself and about ourselves through these experiences. The “inside the church” formation and “outside the church” formation are not in competition with one another, but work together to shape God’s people in the image of Christ. The people of God receive His gifts in Word and Sacrament, and are thus equipped and sent out to, “let your light shine before men, so that they may see your good works and give glory to your Father in heaven.”(Matt. 5:16 CSB)

One of the ways churches can equip people for life on mission is through short term mission involvement. Scott Hagley⁹ writes about short term missions (STM), attempting to reframe the paradigm for utilizing them for spiritual formation. He lays out some common assumptions surrounding STM. These common assumptions are held by those for, and those

⁷ Dwight J Zscheile, ed., *Cultivating Sent Communities: Missional Spiritual Formation*. (Grand Rapids, MI: Eerdmans, 2012), 7.

⁸ Zscheile, *Cultivating Sent Communities*, 24.

⁹ Zscheile, *Cultivating Sent Communities*, 56–80.

against, the practice of STM. These assumptions include, on the “for” side—that a positive impact is made on those who are helped by the mission work (largely service oriented in his view), and that those who participate in STM undergo a spiritually transformative experience which leads to living life on mission after the trip. On the “against” side, it is assumed that the impact on the “partner” church is largely negative, because partnerships are rarely made, and that those who participate in STM do so largely as tourists, with no lasting spiritual impact. In my own personal experience, I have witnessed both of these assumptions to be true in certain cases. Some teams I have witnessed while traveling on STMEs are underprepared at best, with several youth who are participating in a one-time experience (these conversations are common to have in airports where teams gather to head to the same destination). Hagley himself gives critical thought to the validity of these assumptions - on both sides - while giving a “new” way to think and teach about STM.

Hagley points to the disparity between the large number of people who claim they “will never be the same again” after returning from a STM trip, and those who actually take on a missional lifestyle. His claim is that the focus of the teaching surrounding STM is focused on the “positive” side of the impact. For example, how many people “we” help in a clinic, how many houses “we” build—this focus lends itself to the belief that “we” are the actors in “our” mission. It also sets up an unhealthy view of partnership between the sending and receiving churches, placing the sending church in the place of authority, power and resources, over and against the receiving church. This is certainly unhealthy. Focusing on the potency of the sending congregation also leaves very little room to talk about the feelings that don’t fit this story. The example Hagley uses is that on one of the trips he was leading, the bus carrying he and his students caught fire and left them stranded along the Mexican roadside. This is not a story of

potency, but of helplessness—one that leaves room to learn about God’s action in the midst of our inability to act.

Hagley suggests that we ought to view the STM trip as a “disruptive event,” where securely held assumptions are challenged. I agree with this suggestion, and in my own context, the Short Term Mission Experience is a catalytic event leading to change. The biblical framework Hagley suggests is that of the Exile of Israel. During the Exile, Israel was left seeking answers to at least three questions—What does this mean about God? Who am I? Who am I becoming? These are three questions that help STM participants speak about their experience in a helpful way—one that leads to long term spiritual formation. Hagley suggests that reframing STM in terms of what he calls “exilic disruption” is helpful because it allows us to talk about the experience in a more realistic way. Often, a STME will place the participant outside his/her comfort zone. This reframing allows participants to talk about their feelings of failure, fear, impotence, ambiguity, stepping into the unknown - and how God acted in the midst of all of it. “Mission in exile means that, rather than approaching these disruptions as challenges for the team to overcome, they are opportunities for discovering the surprising presence and work of God in our passivity and vulnerability rather than our potency and agency.”¹⁰

I view this as a helpful way to speak about the experiences of STM participants, and to teach them how to apply these experiences to life back home. During their trip, STM participants experience, to a certain degree, what the church back home experiences as it wrestles with how to reach this changing world. Hagley makes the connection between seeing God’s action in the midst of their trip, and being able to see God’s action back home. I believe that leaders ought to help process their participants’ experiences. This processing enables participants to connect what

¹⁰ Zscheile, *Cultivating Sent Communities*, 78.

they have learned (about God, self, the church, mission) on their STME to their life, church and world at home. This is one powerful way that missional spiritual formation takes place.

Both Zchiele and Hagley work to establish that participation in mission through STMEs leads to missional spiritual formation. James K.A. Smith in his book, *Imagining the Kingdom*, discusses at length how the church can improve the way it teaches the faith, so that faith formation is more effective.¹¹ I understand this book to be centered on the question of, “how do we know what we know”? If we understand how we “know” things, then we can understand how to “teach” them. The type of “knowing” that Smith is interested in is the kind of knowledge that forms what he calls our “imagination”—how we view the world. He uses the example of a provincial farm boy who is signing up to be a soldier. He does not, probably, base his decisions on a list of pros and cons—but on the basis of the ideals he knows to be true. The question is how does he know they are true? Smith calls it “nonconscious understanding”. There is a level of knowledge and understanding that has little to do with our cognitive functioning. In my opinion, and I believe Smith’s also, this level of understanding is where our deepest-held convictions are formed.

There are examples of this in daily life. I remember when I was getting serious with April, who is now my wife of almost fourteen years. I was considering proposing to her, and asked my parents “how do I know she’s the one”? The answer was the cliché, but also true, “you’ll know”. I didn’t function off of a list of pros and cons in this case. There are other things I know on this level. I know my God is with me. I (usually) know when someone is telling me the truth, or when they have a hidden agenda. I can tell when my wife or kids are bothered by something. All of these things are learned, but not in the same way I learn for a class.

¹¹ James K.A. Smith, *Imagining the Kingdom: How Worship Works*, (Grand Rapids, MI: Baker, 2013).

As a parent, I see this type of learning taking place in my sons. My sons notice that something is missing if we miss worship while traveling, or when sick. They know that they can pray (and do) when scared, or when happy. They can tell when Mom or Dad is sad. They know the proper way to greet family or friends, is with a hug. They know that we serve others as a family—and will look for opportunities to do so. A funnier example is my oldest (9) who has been raised here in Wisconsin, and “knows” it is wrong to be a Chicago Bears fan. My wife and I have taught many of these things, but not by sitting them down and telling them how to live. Each of my three sons is learning what it means to be a “Wood” by living as a “Wood”.

It is hard for me not to agree with Smith’s basic concepts about how we learn on a “nonconscious understanding” level. The idea that we humans function like this seems to be a no-brainer, no pun intended. The implementation of this concept means a restructuring of how we teach people to “be the church” in the world today. To use Smith’s language, we need to teach them how to imagine the kingdom properly. This imagination does not come through conscious learning, but through the body, because it exists in the nonconscious level of understanding. Even though Smith is focused primarily on the way worship shapes this imagination of the Kingdom, this concept holds implications for other areas of ministry as well.

One application of Smith’s concept is directly in my area of responsibility as Associate Pastor of Local and Global Mission. It is clear to us that “missionary” is a part of the vocation of every Christian. As we live in the world today, we are called to be people who proclaim the Christ who has redeemed us through our words and deeds. This is part of our mission statement at HCL: “As God’s family, we are called and gathered to worship, grow, and be sent to make a difference in the world for Christ.” I see three basic reactions at HCL to this concept that each of us baptized ones is called to be a missionary in daily life. First is the reaction, “missionaries are

professionals sent to a foreign land to proclaim the Gospel, and that's not me." On a cognitive level, this is easily addressed by teaching a new definition—based on the concept of vocation. For the most part, we have addressed this successfully. The second reaction is that people are actually living this way in their everyday life. This is a growing group at HCL (praise God!). The third reaction is that people agree cognitively—they know in their minds that they are called to be missionaries in daily life. They don't live it, though. Mission in this case is a work of the Law, which I am ashamed that I don't do. This group of folks is probably the largest in our congregation. After reading Smith's book, I believe that these people have not yet imagined the Kingdom in which they play an integral part in the *Missio Dei*. They know cognitively that they "should", but don't know they can, or how. According to Smith, teaching on a cognitive level (giving more knowledge) will not make the change we want to see. Instead, we need to teach through doing—building "nonconscious understanding" through a repeated habitus. One way we have been doing this is by praying for the lost in our corporate prayers during worship. This acknowledges the lost, making it okay to talk about them. We take prayer requests in a book that sits in the atrium between services—these prayers are read during worship, and people are now listing prayers for family and friends who don't know Jesus. Based on the concepts in Smith's book, it is imperative that the STME training process is used to educate on the level of non-conscious understanding. I see this as a process that teaching while doing—learning the habits of a missionary while also have key concepts explained on a cognitive level. Both parts of learning are important, but formation, according to Smith, comes from doing.

From the beginning of the new training process, participants are given assignments that get them acting on the idea of "I am a missionary everyday". Each week's lesson ends with an opportunity to immediately implement what has been learned over the next week between

meetings. In this way, we are teaching both the head and the heart simultaneously—seeking to form habits instead of merely impart knowledge. The manual is set up so that the participant is being prepared to be sent to the global field, while simultaneously learning to apply what they s/he is learning to his/her daily life. Much of this “learn through doing” concept has been shaped by Greg Finke’s *Joining Jesus on His Mission*.¹² The major strength of Finke’s work for mobilizing everyday missionaries is that his methods are practical and easily put into practice. From the first team meeting, we try to get people to see their trip through the lens of “how does this equip me for living as a missionary at home?”

If STMEs are a place where spiritual formation takes place, sometimes in a more intense way than it does in everyday life, then the training experience becomes critical. I believe strongly based on the above research and my own experience that spiritual formation happens when one participates in a STME. The training manual, in order to be effective, needs to be a practical guide that helps team participants to establish ongoing habits. Establishing that formation takes place through an effective process, the question of training is then, “into what are we forming participants?” I should state, at the outset, that I hold fast to the clear teaching of Scripture that the Holy Spirit alone forms the people of God. He alone is in charge of how, when, and through what experiences people are shaped into the image of Christ. That said, I believe it is imperative that I use the best of my abilities and knowledge to shape a training program which teaches best practices and sets participants up for success, both on the trip itself, and afterward as the Spirit continues to use these experiences to shape them into disciples of Jesus Christ who make disciples. There are certain things that an effective missionary needs to know, no matter the context in which they serve. What follows are several sources that have shaped my

¹² Greg Finke, *Joining Jesus on His Mission: How to Be an Everyday Missionary* (Tenth Power, 2014).

understanding of the “target” of the spiritual formation which occurs during STMEs.

David Livermore offers what I believe is a very helpful overview of what formation for STM looks like in his book, *Serving with Eyes Wide Open*.¹³ This book is likely the best book concerning short-term missions training that I have come across. The book is based on the idea that much of the training for short-term mission teams doesn’t properly prepare participants for cross-cultural encounters, and can actually harm these encounters. Livermore coins a term “Cultural Intelligence” or CQ. A couple of general observations the author makes come from the idea that we (he is speaking as an American) still carry some colonialist tendencies. The first is shown in the fact that we call the majority world “third world”. This produces a sense of paternalism in the USA church as it sees itself as superior to those in the “third world”. I found this insight to be enlightening, and have made the language shift myself. Also, concerning pace, it is paternalistic to assume that we drive the sense of urgency in mission projects. Usually, this “urgency” comes from a false pressure to produce results in the eyes of the Americans. I have found this to be a real struggle with our teams. Many folks, especially on their first trip, feel like they have to “do it all” in their week, or it didn’t count. This can lead to heartache on the part of the participant, and I am intentional in training to curb this attitude. The most helpful part of this book is the discussion on CQ what it consists of.

CQ is consists of four different capabilities. Livermore calls these CQ Drive, CQ Knowledge, CQ Strategy, and CQ Action. The individual (or group) is in the constant process of learning these disciplines. CQ Drive has to do with continuing and persevering in the learning process. CQ Drive means that a person never stops trying to learn cultural intelligence—never stops trying to reach the people in the other culture. From a personal perspective, this is hard to

¹³ David Livermore, *Serving with Eyes Wide Open: Doing Short-Term Missions with Cultural Intelligence* (Grand Rapids, MI: Baker, 2013).

learn, and people high in CQ drive are internally motivated to learn and adapt to the culture. In my experience, this appears to be an in-born trait—the person “just gets it”. From a biblical perspective, this capability is motivated by love for neighbor. From this perspective, a person can grow in this capability through a disciplined approach of forcing oneself to try and try again.

CQ Knowledge is the capability of knowing about the people and their culture. This is the easiest capability to grow, in my opinion. It can be grown before, during, and after the short-term experience. Beforehand, one can do everything from read books about where they are going to speaking with those who are part of that culture or who have been before. During the trip, one can grow in CQ Knowledge through observation. Upon returning home, one can grow in CQ Knowledge through team reflection and further research.

CQ Strategy is essentially the application of CQ Knowledge. People high in CQ Strategy are able to connect well what they “know” about the culture to what they are seeing in the real world situation. An example of this is how one might use CQ Knowledge to plan appropriate Bible lessons (CQ Strategy). In Guatemala, for example, students learn in school through rote repetition, unlike in the USA where individual reasoning is encouraged. CQ Strategy means structuring our Bible lessons in such a way then that we allow the students to participate as they know how.

CQ Action basically “puts it all together”. Actions speak louder than words, as the saying goes. A person high in CQ Action can not only apply theoretically the concepts of CQ, but can actually live them out in practice. This comes naturally after a while, if one is strong in CQ drive. People high in CQ Action do very well in the field, in my experience.

I am excited about the material in this book, because it helped me gain a vocabulary for what I have been teaching on my own for a while now. It also forms a sort of technical manual

for how to build CQ within mission teams. I have found this material to be very helpful as an overall outline for training. It is the hope that after the “pre-trip” portion of the training, a team would be sent that has participants with at least a basic competency of CQ. This participant understands what I call missionary posture—that the participant approaches each global partner as an equal, seeking to use the gifts of each in order to proclaim the love of Jesus who yet need to hear it. Entering the mission field as a learner, rather than the “expert” is imperative for a healthy long term partnership. Understanding Christian Mission as *Missio Dei* is the foundation for this type of posture.¹⁴ God is both the actor and head of mission. It belongs to Him and is His work which He accomplishes by His Spirit. It does not “belong” to any person so that they are the authority on mission. Understanding that participation in mission is the privileged duty of every Christian keeps God in His place of authority, and that participant in his/her proper place as servant. The work of God in mission is also much larger than any one project—He began the work at the Beginning, and will continue doing it until the End. Understanding this as a team participant keeps one from feeling like “they have to do it all”.

Humility is vital to the work of a missionary. Our USA-centric culture is not necessarily helpful to the missionary task. David Bosch, in his book *Transforming Mission*, gives insight into what this understanding looks like.¹⁵ Mission is once again undergoing a paradigm shift. This paradigm shift has several elements. During the enlightenment era, progress and modernization were seen as the ideal, even in mission. In the postmodern era, progress thinking is questioned openly. Western culture and modernization have *not* solved all of the world’s problems as they “should have.” Modernization has not fed all of the hungry people nor healed all the sick people, nor prevented every child from dying, for example. This fact has led to a shift

¹⁴ For an extended discussion of *Missio Dei*, see Chapter 2 of this paper.

¹⁵ Bosch, *Transforming Mission*.

toward interdependence, rather than paternalism. Rather than approaching mission as the superior addressing (and rescuing) the inferior, mission being approached as a conversation between two equals. This posture says that both sides involved in mission are learning together what it means to follow Jesus.

The emerging ecclesiology sees the church as essentially missionary. The church is not just the sender, but is also sent. The church exists for the sake of mission. The centrality of mission then defines the church's activities. It is a place where people are equipped and sent to carry out their missionary vocation. People are equipped as they encounter the Living God in Word and Sacrament, and are sent then back out into the world to be witnesses to the work of God in their lives as they proclaim Him to the world.

The shift toward mission as *Missio Dei* is a powerful one. Mission is the work of God to reconcile the world to Himself. It is His very nature, and is the impetus behind all of salvation history. Because it is His mission, He drives it, not us. The Holy Spirit works where and when He wills. This means that it is imperative for the church to keep its eyes open to watch when He is doing to be a part of it. This means taking our role as disciples seriously—that we remain humble learners of the Christ.

The scope of mission is shaped by one's view of the scope of salvation.¹⁶ If one views salvation as escape from this broken world at the point of death, then one's view of mission will follow. With this view of salvation—the focus of mission will not be on solving human care issues. If however, one views salvation as the reconciliation of all creation to the one true God, the view of mission expands. We glimpse the coming Kingdom when we see the hungry have enough food, the lonely find companionship, the sick regain health, the orphan gain a family, etc.

¹⁶ Bosch, *Transforming Mission*, 403.

These are all things that Christians should seek to accomplish in the world. Christians should provide for the poor, homeless, orphan, and widow. Christians should seek to cure diseases. Christians should seek to end racism and other forms of oppression. All of these provide the Christian opportunities to proclaim Jesus—the one who brings all of these things to completion as He ushers in His kingdom at the End. As Bosch writes, “the *Missio Dei* purifies the church. It sets it under the cross—the only place where it is safe.”¹⁷

In his book, *The Mission of God*, Wright traced out the *Missio Dei* as the primary theme in Scripture.¹⁸ In doing so, he helps his readers develop a missional hermeneutic for reading the whole Bible. In *The Mission of God’s People*, Wright follows up his previous book, answering the question, “so what?”¹⁹ If the *Missio Dei* is the primary theme in Scripture—what does that mean for God’s people? What do theology and mission have to do with each other? Wright essentially moves through Scripture from beginning to end tracing out the identity of God’s people and their involvement in the *Missio Dei*. He says, “A Bible stripped of its beginning and ending will produce a concept of mission that is distorted in the same way. We will imagine that God’s only concern, and therefore ours too, is to save people from sin and judgement.”²⁰ This is too narrow a view of mission. God’s people, since the very beginning in the Garden, are people who care for creation. This is still a part of mission today, as it is a part of our identity as God’s people. We are also reminded that all things (all creation) are redeemed by Christ—reconciled to God in Him. This is the message we proclaim in Christ.

Wright then moves on to the parallel between us and Abraham. God calls Abraham, and

¹⁷ Bosch, *Transforming Mission*, 531.

¹⁸ Wright, *Mission of God*.

¹⁹ Wright, *Mission of God’s People*.

²⁰ Wright, *Mission of God’s People*, 48.

makes him aware that he will be a great nation—a nation through whom would come the promised Messiah. Abraham is blessed to be the father of many nations, so that the many nations would be blessed by the Messiah who redeems the nations (e.g. Gal. 3:15–20). Abraham was chosen to be a blessing for the Nations—and so are we Christians today. This is the core of who we are called to be in the world. It is for the sake of the nations that the church exists to proclaim the Gospel of redemption in Christ. This proclamation takes place through the words and deeds of the people of God.

Wright’s statement about election is very helpful. He says, “God has chosen Israel, yes. But He had done so as a person might choose a particular piece of clothing for a special occasion. It is not so much a privilege for the piece of clothing in being chosen as the purpose behind it—to make the wearer look good.”²¹ We are chosen by God in Christ. This is not our own doing, but is the gracious gift of God. He has chosen us and washed in Baptism, connecting us to the salvation won for us by Christ. God has chosen His people, selecting them to show what He is like—God’s people serve to attract others to God. Everything we do in the name of God, every good work, brings Him honor and praise—not ourselves. We are just the shirt God chose to wear that day. I find this image helpful as it shows clearly that our election, by God’s own choosing, was for His purpose, and not our glory. The implications of Wright’s work are that the STME participant is joining in something that God has been up to since the beginning—and will continue to do until the Eschaton. The STME participant has his/her part to do, but it is only a small part in the scheme of what God has been up to since the beginning of time. This gives a sense of humility to the STME participant. Humility for the sake of the Gospel is necessary to function well in the mission field. Once this humility is established, we can approach cross-

²¹ Wright, *Mission of God’s People*, 138.

cultural interactions.

In order to be effective in cross cultural ministry, one must to learn how to function cross-culturally. While this is a life-time pursuit, I seek to give my STME leaders and participants at least a basic set of tools to help them function well in whatever culture they will be serving. The concepts found in *Foreign to Familiar* give a basic understanding of certain cultural differences, especially for those who have not yet travelled outside of the USA.²² I find that even for those who have travelled globally, these concepts are helpful because working alongside mission partners on the ground is a different experience than a business-trip or vacation. Lanier intends to give tools for relating cross-culturally to those who will travel internationally. I found this book, after 15 years of international experience, to be very well done. The material is presented in an elementary form, so that it is easy to understand for the most inexperienced traveler. While the author is a Christian, and works for a Christian organization, she is not writing about mission practice per-se. I actually found this helpful, because she is able to focus on what she knows well, which are cross-cultural differences and how to overcome them.

The author speaks of differences in simple terms, first differentiating between Hot Climate and Cold Climate cultures. She has found through her research that these regions, in general, share similar traits. It is important to understand that Lanier's terminology of Hot Climate and Cold Climate is her way of describing the similar regions in general terms, and are not her sole criteria for analyzing cultural similarities and differences. It is simply an elementary way of guiding new travelers through cultural generalities. Cold Climate cultures include North America and Northern Europe. In general these cultures are individualistic in terms of property, rights, opinions and identity. These cultures also tend to be task oriented, clock driven, use

²² Sarah A. Lanier, *Foreign to Familiar: A Guide to Understanding Hot-and Cold-Climate Cultures*, (Hagerstown, MD: McDougal, 2000).

direct/precise communication, and view food as entertainment (I am meant to eat what I like). Hot Climate cultures include Latin America, Africa, the Mediterranean, the Caribbean, Asia, most indigenous people, and the southern USA. These cultures tend to be inclusive, group-identity, use indirect communication, relationship oriented, and view food primarily as nutrition (I eat so I don't starve).

These definitions are very broad-brush, but are good enough to get a person started in thinking cross-culturally. These things are important to keep in mind, simply so that one does not offend inadvertently, and therefore harm the proclamation of the Gospel. Since most of the teams we send on mission experiences are traveling from Wisconsin to some Hot-Climate culture, we have to do a lot of this training. We teach that in general people are more “touchy” in places like Guatemala and Haiti than we are in Wisconsin. Personal space is much closer than it is here—people talk closer to you—people will hug and hold you, etc. To shy away from this is to insult the people we are trying to love. One lesson we learned the hard way about resource use has to do with water. We have always been strong in telling folks “you eat what you are given.” On one trip to Guatemala, though, we had some team members who were not finishing their bottled water, but were leaving half-bottles sitting around. When they became warm (because it was 100 degrees out) they grabbed new bottles out of the cooler. Mid-afternoon, they went to clean up the area, and were seen dumping water out in the street. This spoke loudly to the Guatemalans watching, who struggle for clean water. We quickly corrected the issue, and now have added “don't waste water” to our training. This fits right in with Lanier's teaching on how resources are viewed in many “hot climate cultures”. I see this book as a great introduction for someone who has not experienced international travel. I continue to use much of the material from this book (and similar materials based on my experience) for training our teams.

Effectiveness in cross cultural mission is more than dealing with nonverbal communication. To be most effective, one must gain an understanding of his/her own worldview and how that has shaped his/her Christianity. Several resources have shaped my understanding of worldview and its effect on mission. Charles Kraft's, *Anthropology for Christian Witness*,²³ was the main textbook for a class I took during my MDiv studies titled, "Missionary Anthropology." It has remained on my shelf since that time, and has been a valuable resource. The approach of the book is to show the importance of anthropology to the task of Christian mission. Anthropologists seek to understand a culture they are studying, not to affect change. Kraft does a really good job of taking the discipline of anthropology and applying it directly to Christian mission practice.

Anthropology is important because it teaches us to see and understand three major truths that apply to missiology. We can see our own cultural forms and constraints, we can see the cultural context of those to whom we proclaim Christ, and we can see the Bible as a cross-cultural book. It is arrogant to see ourselves as unbiased. Doing so ignores the fact that we (speaking as an American) are products of our culture. I believe that any proclamation of the Gospel is cross-cultural. We in the USA have come to the point where the Gospel has become completely foreign to the culture. We must understand, then, what is the Gospel, and what is the culture, in order to make certain we are proclaiming the Gospel in a pure form. Doing so requires some knowledge of anthropology so that we can begin to understand and critically reflect on our worldview and our culture. Then, we are able to begin understanding and appreciating the culture of another people-group.

The author states that anthropology gives us the means to gain a cross-cultural perspective.

²³ Charles H. Kraft, *Anthropology for Christian Witness* (Maryknoll, NY: Orbis, 1996).

Anthropology teaches us that, 1) There is a right and wrong in every culture, 2) There are many effective approaches to solving most problems, and 3) No culture is perfect, but each is adequate and to be respected. We cannot assume anything when entering into a new culture. We must be disciplined to learn not just the surface culture, but the worldview beneath that shapes the culture. If we fail at this, we will not be able to effectively communicate the Gospel. The missionary must be part anthropologist, so that he can learn how to translate the timeless truths of God’s Word the varied cultural contexts in which God’s people find themselves.

I found this diagram to be a very helpful reminder of how the Gospel is communicated both effectively and ineffectively, and the results of each.²⁴

Forms Local	Meanings Local	Local Religion
Forms Foreign	Meanings Local	Christiopagan Syncretism
Forms Foreign	Meanings Foreign	Domination Syncretism
Forms Local	Meanings Christian	Appropriate church

If the goal is to help build up an appropriate church, which is then a mission outpost for the next generation of the church, one must take seriously the work of anthropology. One must study the culture into which the Gospel is proclaimed, and be willing to adapt forms that make sense in the local culture. We, as foreigners, need to remember to be very careful to make sure we are communicating the Christian Gospel, not the “American” Christian Gospel. Even our ideas about the Christian Faith are colored by our “America” worldview. We must help our team members begin to see their own worldview so that they can begin to determine what is “Christian” and what is “American” about the way they see the world.

Missiologist Paul Heibert continues the conversation on how worldview affects the

²⁴ Kraft, *Anthropology*, 377.

missionary's task of *Transforming Worldviews*.²⁵ Understanding worldview is necessary for the missionary task. Hiebert defines worldview as “the foundational cognitive, affective, and evaluative assumptions and frameworks a group of people makes about the nature of reality which they use to order their lives.”²⁶ A worldview is the lens through which everything is seen. It transcends even culture, as it is behind the formation of culture. Worldviews are largely invisible to those who possess them, like glasses. It is actually easier for the outsider to see a worldview than for the insider to see it. Worldviews are powerful forces, and must be addressed if a person is going to effectively proclaim the Gospel. Worldview can be analyzed by looking at several things. These include mythology/stories, rules/laws, rituals, arts. These aspects of what one might call “culture” can give insight into the worldview of the people within that culture. The most difficult part of understanding worldview is the fact that it is not stationary. In a relationship similar to the “chicken and the egg” cliché, worldview shapes culture, and culture reshapes worldview. Worldview is also individualized, and is not always uniform within a given culture. Cross-culturally, the task of determining what makes up worldview among a given people becomes even more difficult.

The modern worldview proclaims separation between the natural and supernatural. This dualism creates an excluded middle zone—there is no connection between the two. This leads to several other dualisms including: science/religion, materialistic secularism/heavenly spiritualism, public sphere/private sphere. These dualisms have shaped the way Christianity exists now. God is relegated to His “zone”, while science explains the natural world. I once had a professor in a zoology class (who was a Christian) tell us in orientation that we were to put God into His box, and speak only in terms of science while in class. Faith is seen as a private matter, to be

²⁵ Paul G. Hiebert, *Transforming Worldviews*, (Grand Rapids, MI: Baker, 2008).

²⁶ Hiebert, *Transforming Worldviews*, 25.

discussed only in private.

The postmodern worldview rejects such dualism. I see this as an advantage to Christian mission, because the Bible also rejects this type of dualism. Our faith is holistic, engaging every part of our life. When we live this way, it speaks loudly to those who look at the world through a postmodern lens. Living out the faith in word and deed in every aspect of our lives gives us authenticity and allows us a level of accountability to proclaim the Gospel.

Hiebert's discussion on "conversion as process" is helpful, as it gives credence to the need for a long-term perspective while participating in short-term mission. Worldview does not change overnight. In fact, the outward signs of culture can be shifted, without the deeper worldview shifting at all. As a person comes to follow Jesus, changes will be seen in the way that person thinks and acts. It is very likely, though, that these life-changes may not be seen over the period of a week or two week long trip. So it becomes important for somebody (in our case the team leader and also the global partner) to hold out the long-term perspective so that those who participate in the short-term trip can see their place in the process. So often, those of us bound by a modern worldview want to be able to define the "moment" of conversion, but this is nearly impossible to do. Conversion as process is helpful because it acknowledges the "messiness" of mission, and allows us to live with it. This discussion acknowledges that conversion is the work of the Holy Spirit alone, and that He is not bound by our concepts of time and strategy.

Hiebert advocates for a systems approach, rather than the stratigraphic approach, to anthropology and mission.²⁷ A stratigraphic approach separates and ranks each piece of a person's (or society's) life. While this enables a researcher to study one piece at a time, it also misses the whole picture. A systems approach is holistic in nature, and takes into account the fact

²⁷ Paul G. Hiebert, *The Gospel in Human Contexts: Anthropological Explorations for Contemporary Missions* (Grand Rapids, MI: Baker, 2009).

that all areas of a person's life affect all the other ones. In mission, this approach helps us get to know people better, so that the Gospel is better communicated. It also helps us to disciple people better, as we anticipate how changing one's faith affects all the other pieces of their life. It seems to me that this is a healthier way to study people and cultures. It also leads to a longer lasting, more sustainable model for sharing the Gospel and making disciples who make disciples. Someone desiring to be an effective missionary needs to take worldview seriously. S/he must understand his/her own worldview, and how it affects his view of the Gospel. S/he must be a constant learner, seeking to understand the worldview of his/her hearer(s). This is an ongoing and fluid process. The goal of the training is to distill this very overarching concept of worldview and how it interacts with mission into basic tools that equip the STME participants to begin thinking of these things. If Christianity crosses over different worldviews and cultures, then Christians from different parts of the world and varied backgrounds ought to be able to learn from one another for mutual benefit.

Philip Jenkins, in *The New Faces of Christianity* gives insight into the concept that Christians from different cultures can both teach and learn from one another.²⁸ He examines "big picture" Christian concepts through the eyes of those who are church leaders in the global south. These are then compared with how those in the global north deal with the same concepts. I find this interesting for a couple of reasons. First, historically, the north has been sending missionaries to the south (and continues to do so) and now the south is far outpacing the north in terms of church growth. Also, as one who regularly trains and leads mission teams to places in the global south, I found it interesting to think about how the two groups interact with one another theologically. There is much we can learn from our brothers and sisters around the globe.

²⁸ Philip Jenkins, *The New Faces of Christianity: Believing the Bible in the Global South*, (New York: Oxford University Press, 2006).

There are those who seek to apply the concepts of the first century church to the way our churches in the USA reach our increasingly pagan culture. After reading Jenkins, I believe that many in the global south are far ahead of us, because their churches were born into that type of pagan culture. For many in the global south the assumption is that the Christians are joining the church from a mainstream culture whose values are radically different from those of the Bible. Jenkins points out, “This view of the cultural gap separating believers from the cultural mainstream is one that Euro-American churches might have to rediscover sooner than they might think.”²⁹ I have for a while now believed that any interactions that a Christian has outside the walls of the church are cross-cultural in nature, and that many of the concepts we have learned through global mission experiences apply to these domestic mission experiences as well.

Jenkins’ look at how churches in the global south approach the Bible are helpful for us in the USA as well as we wrestle with the question, “what does it mean to be Biblical?” One of the things that we train our mission teams to understand is that not everything we see as “Christian” is necessarily Biblical. Some of what we perceive as “Christian” is in fact shaped by the presuppositions of our culture. This becomes more apparent as we see churches in other parts of the world contextualize the Christian faith into their culture. In my experience, interacting with these churches can help us rediscover things that we maybe have lost in the USA church. One example I can think of comes from my time in Haiti.

Haitian culture is one ruled by voodoo. The idea that one will utilize demonic forces to curse another person is a very concrete and tangible fact in Haiti. Born into this culture, the Christians I have met in Haiti have a very different view of spiritual warfare than my brothers and sisters here in Wisconsin. When faced with the fact that the voodoo priest(ess) can curse

²⁹ Jenkins, *New Faces of Christianity*, 62.

them for being Christians, the Armor of God in Ephesians 6 becomes more real and more important than any physical body armor. We pray more against the spiritual forces of darkness while in Haiti—they are more tangible. My teams who have been with me in Haiti have picked up on this, and have gained a new understanding of the spiritual warfare in our lives here in the USA. Having seen spiritual warfare in action in Haiti, has opened the eyes of our team participants to the ways Satan attacks them here at home. When brought to light, we have learned to pray against the devil and his demons who might attack our family and friends—especially when seeking to be about the work of the kingdom. We have become more apt to pray for healing (physical or spiritual), or for protection as we prepare for a mission trip, or for that the efforts of the evil one would be thwarted by our God. This is one example of a biblical concept which we have learned from our brothers and sisters in Haiti. The concept of praying for healing is also something I have noticed in both Haiti and Guatemala. Even when there may be access to a doctor (not always the case) there is real and fervent prayer that God will provide the healing. These prayers, in my experience, have been more “intense” than those we may generally offer for those who are ill here in the USA. The brothers and sisters in Haiti and Guatemala pray as if it is their only hope for healing—that without God it won’t happen. This has personally changed the way I pray—prayer has become more concrete for me since spending time with these “southern” brothers and sisters. I find myself praying and expecting God to act according to His will, not simply praying because I am supposed to.

In Guatemala, I have noticed what Jenkins points out about the high regard for the Old Testament in the global south. This became apparent during one of my first trips there over a decade ago. For the ease of travel, many on our team brought a travel sized bible that contained only the Psalms and New Testament. While visiting homes, we quickly noticed that many

requested readings from the Old Testament, and many of our people didn't have one. That became a practical thing that we tell our teams about. It also showed us that, as Jenkins points out, the Old Testament (and also the Bible as a whole) is seen differently in the global south. The Old Testament is as much Scripture as the New, and in fact, is a guide for living the faith—it is not a book of myths, but of facts. Now, as Lutheran Christians, we hold the Old Testament in a higher regard than myths. We in fact proclaim it the inspired word of God and are a continuation of the faith of Abraham. However, this is how Jenkins characterizes the mainstream Euro-American church. I tend to agree with that characterization. Luther's idea that the whole of scripture, both Old and New Testaments, point toward Christ is made concrete by the way our brothers and sisters I work with in Guatemala read their Bible. This has taught our teams to get back into these stories, and to see Jesus there in a "deeper than Sunday School" way.

I am encouraged by how this book encourages interaction between the churches of north and south. There are certainly things we can learn from each other as we make up the body of Christ around the globe. I understand that there are also negative things about the way different churches have developed their theologies within their cultures, but I am encouraged by how the church in the USA can learn from the positive ones. Mutually learning how to follow Jesus with our global brothers and sisters is a major theme in our team training. We can learn "there" what it means to live as Christians "here".

Another major concept we have to teach for the sake of SMTEs is how to view and deal with perceived poverty. It has been argued that Americans have difficulty understanding poverty. In my experience leading teams, this has proven true. The first thing most Americans see when entering a majority world country is what isn't there. One resource that helps the church

understand its proper posture when meeting poverty is *When Helping Hurts*.³⁰

This book had a profound effect on me when I read it for the first time several years ago. Since that time, I have shared it with many others, and it has helped to shape my mission team leader training. The main theme of the book is that most North Americans misunderstand poverty. Because they misunderstand poverty, they come up with false solutions to problems they don't fully comprehend. Some of the "help" brought to the poor actually causes harm the recipients, and can even perpetuate, rather than alleviate the poverty. In turn, the failed attempts at alleviating poverty harm those who are trying to help, because they lose their heart for helping and for mission. This book is balanced when it comes to mission practice. It condemns only the bad practices and holds up the good, providing advice for correcting poor practice. There are some in our churches who, seeing the failures of the past, want to do away with short-term missions in full. I have always thought that this was brash, and that we can actually learn to do short-term missions well.

One helpful part of this book is the foundational discussion on poverty. Most people who come from the USA into a majority world country don't understand poverty. They see only the material poverty, and try to solve that "problem" by providing money or goods. This can be enormously harmful, unless one understands the whole picture of poverty. The authors define poverty as the result of the brokenness of foundational relationships. Each person, since the Fall, is experiencing 4 types of poverty: Poverty of Spiritual Intimacy, Poverty of Being, Poverty of Community, and Poverty of Stewardship. In order to truly alleviate poverty, one must help to repair these foundational relationships. As missionaries, we are able to address Spiritual Poverty better than any other aid group. As people come to hear and believe the Gospel, their broken

³⁰ Corbett and Fikkert, *When Helping Hurts*, 58.

relationship with God is healed by Christ. This primary relationship in a person's life leads to healing in the other three relationships. This pattern can be seen in Matt. 24:37–39, where Jesus commands us to first love God above all else. He then commands us to let that relationship determine the way we love our neighbor as ourselves. Living in the love of Christ heals the poverty of being. If I am loved by God, I have value, because He gives me value. In turn, this new life in Christ changes the way I relate to other people—as I now have the tools to love them and to repair broken relationships. Finally, once I recognize who Christ has made me to be, I not only find healing in my other relationships, but I gain the role of Steward over the gifts of God. I am compelled by the love of Christ to care for Creation and the environment. I am compelled by the love of Christ to use the physical gifts He has provided me (money, home, goods, etc.) to bring Him glory as I share His love with others. This view of poverty goes far beyond the “they’re poor, we need to provide for them” mentality, and leads to long term health and development.

Assets based community assessment is another concept that is vital to the understanding of how to do mission well. This concept is rooted in the understanding of poverty described above. Most Americans will see first only what lacks in the majority world, compared with their own personal wealth and lifestyle, and miss what is there. We look at what is missing and then try to solve the “problem”. This often leads to a paternalistic relationship between the sending congregation and the local congregation. Instead, we ought to look into the communities in which we work and explore what assets they possess. This is harder work, but leads to an equal partnership, with each partner bringing their gifts to bear. Assets can be people, relationships, skills, things in kind including their own money etc. that can be utilized for mission and development. This concept has shaped the way we at HCLC approach our various mission

projects (both globally and locally). We seek, as much as possible, to utilize the gifts of the local partner, and to only do what only we can do. The local partner, as much as possible, drives the goalsetting. This helps us to maintain a long-term perspective as we seek to effectively work ourselves out of a job—the goal is that a self-sufficient congregation grows up and that they eventually become a sending congregation with whom we can partner in future mission opportunity. This is not the easiest way, and it takes a lot of discipline, but it has proved very fruitful so far. One way to help team participants who wrestle with wanting to “see results” on their trip is to help them understand their trip through the lens of the long-term perspective. Mack and Leann Stiles articulate this idea well.

Mack and Leann Stiles are a husband and wife team, and have led short term mission experiences around the world.³¹ They give several insights for those training and sending short term mission teams into the field. One very important concept from the book is that short-term missionaries need to gain a long-term perspective. I have done much coaching with our teams about this concept. Many times, there is a pressure that people put on themselves to “perform” or to “get their bang for their buck” during their short-term trip. In my experience, this feeling comes from one of two places. Pressure sometimes comes from a genuine sense of wanting to make a difference. It can also come from trying to justify the money spent (often other people’s money which was donated) and the time away from family and work. For the people I have worked with over the years, both these sources of pressure come from a genuine, servanthood oriented heart. The way that we can correct this feeling is by giving the teams a glimpse of the long term vision for the site they are visiting. My role is to facilitate our mission partnerships, in the USA and abroad, and a large part of that is keeping the vision in mind. The vision/strategy

³¹ Mack Stiles and Leanne Stiles, *Mack and Leanne’s Guide to Short-Term Missions*, (Downers Grove, IL: InterVarsity Press, 2000).

for each place comes from working with the local partners to determine what God is doing, and how He can use each of us and our combined resources to accomplish His mission there. I then show my teams where they fit in the process. I teach that it will likely look like they didn't do that much in a week. I then teach about the long term goals for that place, and show them how their week helps us toward those goals. On their return, we debrief the trip, talking about how they saw growth over the week, and if there are repeat participants—how the goals have progressed over time. We also debrief with the goal of showing how each team member was shaped by the short-term experience to live their everyday life as a missionary. All of this has helped our teams to gain a long-term perspective, which has made for healthier relationships between our teams, our church, and our mission partners. Part of this long-term perspective means teaching that really and truly, we are doing nothing new. The work of each HCLC STME team is rooted firmly in our history and heritage.

The Apostolic Church gives a good perspective on mission from an LCMS perspective.³² I believe that Scudieri's work in this book is helpful for the church today as it tries to accomplish two goals simultaneously. First—to reach those not yet part of the Kingdom of God. This is the primary goal of the church. Second, yet just as important—to remain grounded in orthodoxy as it reaches out in new ways. I believe Scudieri gives us a perspective that helps to do both.

Scudieri begins his discussion talking about the sent-ness of the people of God. This discussion begins in the Old Testament. God has always sent people to do and to speak His will to others. The word “shaliach” is translated to “apostello” in the Septuagint. Both of these words apply directly to the prophets in the Old Testament. Sent ones come with the same authority, and nearly the same identity, as the sending one. This was true of earthly messengers, but it is also

³² Robert Scudieri, *The Apostolic Church: One, Holy, Catholic, and Missionary*, (St. Louis: The Lutheran Society for Missiology, 1995).

true of God’s prophets. The ones receiving the sent ones are to receive them as if they are receiving the sending one. This speaks to the authority of the sending one, and the responsibility of the sent one.

This heritage of being sent continues through the time of Jesus, when He gives His authority to the apostles and sends them out—first the 12, then the 72. Jesus also explicitly commands the apostles to do what He was sent to do—to proclaim the arrival of the Kingdom of God by healing, proclaiming, and casting out demons (Mark 6:7–13; Luke 10:1–12). These men are received or rejected—as if the people to whom they went were receiving or rejecting Jesus Himself.

If one applies the commands of Christ in Matt. 28:18–20 and Acts 1:8 to each disciple, this has major implications for the Church. The Church is now sent out, to do the same things that Jesus did—to proclaim His Kingdom—to make disciples who make disciples. This understanding of these commands is found throughout the book of Acts. The word “apostle”, according to Scudieri, applied narrowly, refers to the 12 (and also Paul). “Apostle”, applied in a wide sense, refers to all Christians. Although the word Apostle fell from usage in the second and third centuries due to the gnostics, the concept of apostle continued through. The word Apostolic means both “orthodox” - after the teaching of the apostles—and also “missionary”—because we are sent by God into the world. The apostolic church, then, is both orthodox and missionary in nature. The church must both be grounded in orthodoxy while also not losing its sent-ness.

In *Missionary Methods, St. Paul’s or Ours?* we gain insights for a model of how we do STMEs.³³ This book seeks to answer a couple of questions. First, what were Paul’s methods—why was he so successful as a missionary? Second, can we today learn from his methodology, or

³³ Roland Allen, *Missionary Methods: St. Paul’s or Ours? A Study of the Church in the Four Provinces* (Grand Rapids, MI: Eerdmans, 1995).

was he simply uniquely blessed? The author believes, and I agree, that much of what St. Paul did to be successful wasn't all that unique, and that his practices can largely be learned and applied today. I found the author to be very thorough in his historical study of St. Paul and the churches he left behind. One thing that was surprising to me is that this book bears a note in the front that it is the second edition, published in 1927, with the first edition published in 1912. This book, though over a century old, fits into today's mission conversation very well. This is surprising to me because it seems as though in many ways—nothing has changed.

As others have done, the author shows evidence that Paul likely did not use what we might call “strategic planning” to drive his mission efforts. He certainly had a clear strategy, but was not reliant upon his strategy over and above the Holy Spirit's guiding. Paul's strategy was not a detailed “strategic plan,” but was actually quite simple. Paul focused on provinces, rather than cities (according to the author). He would find cities at the “center” of those provinces. The center doesn't necessarily refer to geography, but the socioeconomic center. He plants the Gospel there, and then watches it spread from the center outward. “All of the cities, or towns, in which [Paul] planted churches were centers of Roman administration, of Greek civilization, of Jewish influence, or of some commercial importance.”³⁴

Another part of Paul's strategy was that he took risks. Paul took risks in raising up local leaders and allowing them to carry out the work of the Gospel. Today, many leaders are risk averse. We want the new generation of leaders to be trained for everything possible, but this is an impossible goal. We need to be better about balancing training with deploying those who are passionate about the task. When it comes to raising up new leaders, we need to trust the Holy Spirit to lead, and be prepared to walk through the learning process. Paul raised up leaders in

³⁴ Allen, *Missionary Methods*, 19.

Galatia and Corinth, and then had to correct their errors in theology and practice. He never shows signs of regretting his process, but is also willing to walk through the process of correcting them when he needs to.

Paul uses the local church as his main tool for mission. He plants a church, trains them for a time, raises up leaders, and then partners with them for spreading the Gospel. Paul sees only four things as necessary for establishing a church. These are a Creed, the Sacraments of Baptism and Lord's Supper, Orders (elders, clergy), and the Scriptures³⁵. The church then held responsibility for who would be admitted to the church community, when they are baptized, who would be ordained. This can be directly applied to the mission field today. The author's theme throughout the book is that mission structures today have become complicated to the point of hindering progress. His study of St. Paul's methodology calls us to simplify for the sake of seeing the Gospel spread. In our own practice, we always work with a local mission partner to work together to accomplish the goals they seek. The church "there" might look very different from our own, and still be a vibrant, orthodox, Biblical church. Ed Stetzer addresses the issue of contextualization in *MissionShift*.³⁶

The issue of contextualization was discussed by several essays in the book. On the one hand, creativity for the sake of the Gospel is lauded. On the other hand, the dangers of too much creativity are spoken against. Contextualization must be done. Non-contextualization leads to ineffective proclamation of the Gospel. Un-critical contextualization also leads to ineffective proclamation of the Gospel. "We live in a time of dangerous creativity in missionary circles."³⁷ If Christians on mission do not put Biblical boundaries on creative contextualization, the message

³⁵ Allen, *Missionary Methods*, 136.

³⁶ David J. Hesselgrave and Ed Stetzer, *MissionShift. Global Mission Issues in the Third Millennium*, (Nashville: B&H, 2010), Kindle.

³⁷ Hesselgrave and Stetzer, *MissionShift*, Kindle location 656.

of the Gospel will be compromised to a point where it ceases to be the Gospel. The authors in this book advocate a critical approach to contextualization. This approach analyzes carefully the Gospel message and the culture into which it is being proclaimed. When contextualization is done properly, the truth of the Gospel is not compromised, and it is proclaimed in terms that are understood and replicated in the receiving culture.

Christian mission involves both word and deed proclamation of the Gospel. Some say that the spiritual well-being of people supersedes their physical well-being, and should be the *sole* focus of Christian mission. While it is true that the spiritual well-being of people is at the heart of Christian mission, to separate the two is simply not Scriptural. The Bible commands us to care for the poor, and James calls faith without works “dead”. On the other hand, human care without the Gospel *is not Christian mission*. If we feed hungry people, but never introduce them to the Bread of Life, we are not doing Christian mission, and are no different from any other homeless shelter. Christians have more reason to do these things than any NGO or secular group, as these activities allow people to glimpse the coming Kingdom of God. Meeting human need provides us openings to share the Gospel message.

Once the team is back at home, training continues. Interpreting STM for long term discipleship means that we need to expand the breadth of what most people see as Mission. Not only do STME participants need to see their trip in its place in the long-term perspective, they also need to see mission as something that takes place beyond the time they are on their trip. This means that their thinking needs to be reshaped, and the things that they have learned during their trip need to be translated and applied to their everyday life. The design of the manual is that being an everyday missionary at home is discussed (and practiced) from the very beginning. The manual is set up so that the participant is being prepared to be sent to the global field, while

simultaneously learning to apply what they s/he is learning to his/her daily life. Much of this “learn through doing” concept has been shaped by Greg Finke’s *Joining Jesus on His Mission*.³⁸ The major strength of Finke’s work for mobilizing everyday missionaries is that his methods are practical and easily put into practice. His book served as a model for the “homework” assignments found in the training manual written for this project. Now, as the team returns home, the curtain is pulled back, so to speak, on what we have been teaching. The post-trip debriefing process uses a discussion model based on Mike Breen’s concept of the huddle.³⁹ In the debriefing sessions, the participants answer with their team two main questions: “What do I believe God is teaching me through this experience?” and “What am I going to do about it?” Discussion is facilitated, and accountability is given by the team for each team member to follow through on his/her stated action step. Follow-up discussion and the added questions “What did you do?” and “how did it go?” are facilitated at debrief sessions. The goal is to help the participants practice at home what they learned in the global mission field; to connect that part of their life with the rest of their life; to help them participate daily in the Gospel. The final two sources reviewed in this chapter helped shape my understanding of how STME participants can have an effect on the wider congregation.

In, *Becoming the Gospel*,⁴⁰ Michael Gorman seeks, in reading the letters of Paul missionally, to show that the early church had a missional trajectory that may be larger than initially thought, and that has implications for the church today. There are four main questions the author seeks to answer in this book. They are:

What was Paul’s vision of the *Missio Dei*?

³⁸ Finke, *Joining Jesus on His Mission*.

³⁹ Mike Breen and Steve Cockram, *Building a Discipling Culture*, 2nd ed. (Pawleys Island: 3 Dimension Ministries, 2011), Kindle.

⁴⁰ Gorman, *Becoming the Gospel*.

What was Paul's overall understanding of the church's part in that divine mission?
Are they merely beneficiaries, or are they also participants?

Does participation imply mission?

How might the developing theological discipline of missional hermeneutics help us
thing about how to read and appropriate Paul's letters for our own situation?⁴¹

Put simply, Paul's view of the *Missio Dei* was to bring salvation to the world. This is seen in how Paul speaks of the Gospel as "the power of salvation for all who believe" (Rom. 1:16). This salvation is won by the death and resurrection of Jesus. God's work of salvation is being done for all of creation—it is bigger than redeeming people from their sin. All of creation is affected by sin, so then all creation is redeemed from the results of sin (Rom. 8:18–25). A restored humanity, and a restored creation, is the goal of the *Missio Dei*.

This salvation is received through faith. According to Gorman, faith is not simply intellectual assent—but it implies participation in the death and life of Christ. This is our view as well—in our Baptism we are buried and raised again to new life in Christ. At first I had trouble with his "faith as participation," but after processing this, I can equate it to sanctification—I believe this is what Gorman intends. The Christian life means being made alive in Christ to participate in His life, and also His work—*Missio Dei*.

Gorman then looks at each of Paul's letters to pull out of his writing what "participation in the Gospel" looks like. In summary, even though there is little explicit "go and tell" in the letters of Paul, his exhortation to living a Christian life serves the same function. Paul, according to Gorman, sees the living out of the Christian faith as missional. Each letter of Paul to a different church and context, shows how nuanced this participation in the Gospel is as it takes place in different contexts.

What I appreciated about Gorman's book, and what is most applicable to my congregation

⁴¹ Gorman, *Becoming the Gospel*, 23.

and this project, is the idea that participation in the Gospel is the daily living out of the faith. This is the church on mission. It looks differently depending on which part of the world the church is in, but it is all part of God's mission to bring salvation to the world.

The Evangelizing Church is written collectively by a number of Lutheran theologians who are part of the ELCA.⁴² This book challenges its readers to “recognize that Lutheran and evangelical are inseparable,” and “To be Lutheran is to be an evangelizing church.”⁴³ In the end, the book calls for the death of evangelism. While at first this sounds radical, I agree with the assertion. Evangelism (or mission), as simply another program of the church left to a few people to do, is not the sharing of the Gospel to which we are called by Christ. Any attempt to simply reshape the program will lead to another “dead” program. Instead, when the faulty ideas of evangelism as program die (or are killed), there can then be a resurrection of the “evangelizing” church. This is a church where the priesthood of all believers is actively living out its call as Christ's ambassadors to the world. It is a church that is learning from other Christians what it means to live out our calling together. It is a church that changes the world with the power of the Gospel. This picture is an idealistic one, but it is something worth working towards.

Throughout this chapter, the reader has been shown different sources that have shaped the formation of the training manual and written for this project. First, it was established that mission is an activity that produces spiritual formation. Then, Smith showed us how to teach in order to form habits, instead of simply ideas. Livermore gave a picture of what an effective STME participant looks like. Establishing the STME as part of the *Missio Dei* gives a posture of humility to the STME participant, so he/she can develop a willingness to learn and work cross-

⁴² Richard H. Bliese and Craig Van Gelder, eds., *The Evangelizing Church: A Lutheran Contribution*, (Minneapolis: Augsburg, 2005).

⁴³ Bliese and Van Gelder, *Evangelizing Church*, ix.

culturally. This cross-cultural understanding gives way to deeper understanding of worldview, and how to communicate the Christian Faith in different contexts, learning from our Christian brothers and sisters around the globe. Participants are given a long-term perspective on how their STME affects the ongoing work in the place to which they are sent. They gain an understanding of poverty that goes beyond the typical view of lacking material things, and are shown how to help in a healthy way that doesn't lead to dependency. They are shown how their participation doesn't stop when their plane touches down on home soil, but how they have been learning the whole time how to live on mission in their daily life. They are finally given the support and accountability to make the changes the Lord is calling them to make as they take on a missionary lifestyle.

My hope is this what is learned and produced in this project will help our congregation shape everyday missionaries, who are sent into daily life ready, willing and well equipped to proclaim the Gospel of Jesus to all nations. The resources discussed above have shaped a process by which people who participate in Short Term Mission Experiences at HCLC are formed in to people on mission in their everyday lives.

CHAPTER FOUR

PROJECT DESIGN AND IMPLEMENTATION

For several years, I have overseen the process of training and sending teams on Short Term Mission Experiences at Hales Corners Lutheran Church. Throughout that time, both the number of teams and people participating on these teams grew so that I could not personally train them all. This meant beginning to train other team leaders to not only lead the trips, but to train the teams. The curriculum we had been using was pulled from several different sources, and passing it on to team leaders was a cumbersome process. Also, while we noticed that several people had been equipped for living life on mission through the STME process, the results were not as consistent as I liked.

In 2015, we began a new partnership in Haiti, and I became close friends with the director of that ministry. Mike is a fellow LCMS pastor, and it was immediately apparent that we were kindred spirits, sharing similar thoughts on STME training - although Mike's perspective came from more than twenty-five years' worth of experience leading teams. He was impressed with the teams that HCL was sending him in Haiti—saying that they were more cohesive and prepared than many he sees each year. He initially pushed me toward the idea of exploring our STME training process as a DMin project.

In January 2016, I took Project Research and Writing with Drs. Cook and Becker. Dr. Cook helped me to narrow the scope of what I was thinking into a project that was manageable. It was during that class that the focus became creating a new training manual that was cohesive (all the material in one place) and was aimed at spiritual formation for a life lived on mission.

During Leadership and the *Missio Dei* in June 2016, I began conversation with Dr. Raj about my project. Later that summer, we agree that he would serve as my advisor. We agreed on the format and timeline of my project. He also pointed me to additional resources. During the fall of 2016, I submitted my project proposal for approval. It was during that process that Dr. Rockenbach pointed out that the “spiritual formation” side of the research would likely be more interesting than the “curriculum development” side of the research, and that this was indeed my main goal in the project. I received approval for my project in December 2016. This project used a combination of qualitative research methods (interviews and surveys) and bibliographic research to help build the training manual and investigate its effectiveness.

In December 2016, after receiving approval for the MAP, I began the first round of qualitative research. I wanted to interview those I saw as “exemplars”. These are past STME participants who also were living life on mission at home. Many are also STME leaders, though that is not always the case. I decided that I would interview these individuals, so that there would be room for discussion and clarification of their answers not possible in a paper survey. The initial set of questions was approved as part of the MAP proposal. As agreed upon in the proposal, I asked 2 fellow church-staff to look through the questions with me, to determine whether the questions would give me the type of answer I was seeking. These were approved by Dr. Raj, and the finalized questions are included in Appendix 1. The goal was to complete these interviews by the end of December 2016, so that the manual could be drafted before the first mission team started meeting at the end of January 2017. I would, at the direction of my advisor, register my MAP in the Spring of 2017.

I conducted interviews with eight individuals. Six of those are also experienced STME team leaders. I conducted each interview conducted individually, except in two cases where

those interviewed were a married couple. These interviews centered on the training process we had been using, and lasted between 30 and 45 minutes each depending upon how long the interviewee's answers were. I wanted to see what parts were the most effective in their opinion—which had the most impact on their own faith life. I also wanted to see which parts were seen as ineffective—which the leaders were not really teaching because they had found them to not be worth the time. After those questions, I asked open-endedly what the interviewee(s) would include in a new training manual that hadn't already been a part of the training. On the whole, there was agreement on which parts to leave out of the new manual because they were ineffective (and had already been skipped by leaders in their training time). There was also consensus on what parts of the previous training curriculum should be included in the new manual. I expected this result, because I was still driving the curriculum the leaders were using, and we met on a frequent basis to go over the material we were using.

Two new insights that came from these interviews ended up being integral to the whole process put forth in the new manual. The first was the idea that if we could get teams acting on mission together locally, before they went on their international trip, this would help to prepare them even more. While it was deemed too difficult logistically for the team to have a second STME, locally, before the international trip, I took this idea into account. Each week of the team training contains a “for the next week” assignment that gets the team practicing a key mission practice in their everyday life. The team then provides accountability for one another, as they discuss what they experienced as they did the assignment each week. The second insight came from one of our team participants who helps to lead a large retreat ministry at HCLC. After the weekend retreat, each participant receives a devotional book written to help bring their weekend experience into their everyday life at home. This was easily actionable, and now each team

member receives 10 “Post-trip” devotions as part of the training manual. These are written to help each participant process the trip between their return home and the first team debriefing meeting (happening 10 days after the return home).

Once the initial set of interviews was conducted, I wrote the first draft of the new training manual in early January 2017. The draft was inspected by one of my key staff members, and by those interviewed above. The copy of the manual used in this study can be found in Appendix 2. It consists of 8 pre-trip training sessions, daily devotions and debriefing for the days on the STME itself, 10 post-trip devotions, and outlines for the debriefing sessions. It also contains basic information on each of the places teams serve, including packing lists, language helps, name of key people they will be working with, and a short history of our work in each place and plans for the future.

The training manual written for this MAP served as the sole training curriculum for all of HCLC’s 2017 STMEs. In 2017, there were a total of 7 mission teams trained and sent by HCLC (3 to Haiti, 1 to Belize, 2 to Guatemala, and 1 to Slovakia). 52 individuals participated in those teams, and went through the training manual. Only those over 18 participated in the surveys related to this study, which means 41 individuals participated in the study outlined in this chapter. Our teams often include teenaged minors, but they were excluded from the study at the direction of Dr. Rockenbach to avoid ethical issues. It should be noted here that although it is quite difficult (maybe impossible) to measure life change over the course of this study, the goal was to try to measure small changes in attitude and understanding over the course of this study. Because I will continue to be the mission pastor after this study, I will continue to observe changes over time long after this particular project is completed, and continue to make changes to the training process as needed. I also should note that even though we received feedback along

the way about the manual, no changes were made (including typos) to the manual during this project. Possible changes were noted, and will be implemented after this project is completed.

At the first meeting of each team, I met with the team and explained my MAP. Those over 18 were given an informed consent form (Appendix 3) which was returned to me at the same meeting. Once I had a signed consent form, each participant in the MAP was given a set of survey questions. These questions were initially approved as part of my MAP proposal, and as agreed upon in the proposal, they were revised slightly with the help of two other church-staff people. The final version of the survey used in this study is found in Appendix 4. The first survey was used to collect basic demographic information, including how many STMEs a person had been on before, and whether they were through HCLC or somewhere else. It also contained questions that would give a baseline for a person's understanding of Christian Mission and his/her place in it. These surveys were taken by each team member over 18 who had consented, and were completed prior to the "Week 1" Devotion in the manual. This was done for the sake of consistency. Each team leader led his/her own team through the training process. I visited each team again after the trip to introduce the debriefing process, as we were doing it in a new way. At these meetings, I explained the purpose of the debriefing process, and led the first session. Each team led his/her own team through the second debriefing session as outlined in the manual. When the team had completed both debriefing sessions, this was considered the end of the training process. After each team had completed the training process, team participants over 18 received the second survey. As with the other research tools, the preliminary questions were approved as part of the MAP proposal, and were edited with the help of two church-staff members. The final version used for this project can be found in Appendix 5. Each team member who received this survey returned it at his/her earliest convenience.

After all 7 STMEs were completed I conducted my final interview with the team leaders. The questions were approved as part of the proposal, and are found in Appendix 6. I decided to conduct this interview as a group, for the sake of synergy of ideas. One leader had to miss the meeting due to a last minute business trip, but I was able to get his input at a different time. There were, then, six people, in the final interview. We met on January 30, 2018 to complete this interview. On the whole, the leaders were quite positive about the new manual and process. They brought forth no “subtractions” to make to the manual. A couple of additions were suggested, and those edits will be made for the 2018 version of the training manual. They include:

Fleshing out the in-country devotions more, so that a more novice leader would be able to lead them effectively (I wrote this version with my experienced group of leaders in mind).

Adding a covenant to the team process—there are sometimes issues with whether everybody commits to attending every meeting.

Including instructions for the leaders for the debriefing process (again, the initial manual was written my experienced group of leaders in mind). It was important to get feedback both from team members and team leaders because they share different insights. From the team members, I was able to gain insight into what was experienced by going through the process. From the team leaders, I was able to “observe” all of the teams, as well as gain insight into the mechanics of the new process and their effectiveness. The findings from all of these tools will be further discussed in the next chapter.

CHAPTER FIVE

EVALUATION

On the whole, I believe this project was effective and fulfilled its purpose. Along the way, I gained a deeper understanding of the process HCLC uses to train STME teams. I was able to learn from several groups of people to make this process better. The three main groups of people who I learned from along the way were the “exemplars”, team participants (both new and experienced), and the 2018 team leaders (some of whom were also in the “exemplars” group). Each group had its own way of shaping the training process. The preliminary interviews helped to build the content for the training manual utilized in this project. The team surveys gave insights into how the training process was working and achieving its goals. The final interview with the team leaders gave two types of insights. First, they were able to speak with an intimate knowledge of not only the process, but the reasoning behind the process. Theirs was a different perspective than a first-time team participant. Second, they gave insights to fine-tune the training process and materials moving forward.

Insights from the Preliminary Interviews

The preliminary interviews were conducted with people I saw as “Exemplars”. These people had all participated in an STME, and went on to lead in some other area of mission/ministry at the church. They are all leading the lives of everyday missionaries, and some are also STME Team Leaders. I knew this group of people quite well entering into the interviews—I had the opportunity to take each one of them on their first STME over the years of serving here at HCL, and I had personally trained those who are now STME Team Leaders. With

those things in mind, I put quite a bit of trust into what they were telling me in these interviews. When asked which part(s) of the training process were the most impactful, there was a strong unity in the answers. I was a bit surprised by that, actually, because these people are all pretty different in personality. The two main pieces that came out as most impactful were the pre-trip meetings and the devotions that took place on the trip, especially the final evening. They stated that the pre-trip meeting helped the team to become a team before arriving on the trip. There was bonding happening, and each person was able to find a role before showing up on the mission site. This is important so the team functions well. Many of those interviewed also stated that the devotions that took place in-country helped them to gain a deeper understanding of mission and their place in it. Even though we didn't have a clear post-trip process (like in the manual presented in Appendix 2) these devotions helped these people to bring the experience home. On their own, they were able to translate what the STME taught them into their everyday life.

I was not surprised by the material that was being cut from the process as those who were team leaders trained their teams. Frankly put, we were all cutting the same material, because they were following my lead. I had trained them, after all. All of those interviewed expressed excitement at the idea of creating our own training materials, and gave good input on possible additions to the material.

Two unique suggestions were made for additional material that I had not considered until they came out in the interviews. First, there was a suggestion that we get the teams "practicing" missionary exercises ahead of the international trip. The actual suggestion was for a short-term, local mission trip, as a training experience for the STME. I liked the idea, but the logistics quickly became impractical. Instead, I utilized concepts from Finke and Smith (shown in Chapter 3) in order to have weekly assignments that got the team doing missionary exercises.

Accountability was built into this process, because each week, the team shares how the previous assignment went, what they learned, etc.

The second suggestion was for the post-trip process. In the past, participants were given 10 days “off” from the team between their return home and the debriefing sessions. One team leader pointed to a devotion book we use following an annual retreat. Each participant in the retreat receives a book of daily devotions that help them to take what the retreat taught them and put it into practice in their daily life. This team leader suggested something similar for those returning from STMEs, so that they could begin processing the experience during the 10 days before the initial debriefing session, where they have to process as a group. This was a fantastic insight, and so the manual now contains ten post-trip devotions, focused on dealing with the variety of feeling that come after an STME.

These interviews were helpful to the project, because they helped to confirm what had already been working well, while also giving constructive suggestions for how to increase the effectiveness of the STME training process.

Insights from the Team Surveys

Each team member over the age of 18 (unless they were already included in the interviews above) received two surveys. The first was to be filled out at the first team meeting, prior to going through the first session’s material. This survey was designed to give me a benchmark for each person’s attitude and thought process toward mission and his/her place in it. In addition to the survey questions, I collected some demographic information, including age, church membership, and previous STME participation (and whether it was with HCLC or another group). To be honest, the results I saw on the first survey weren’t all that interesting. They were used to establish the benchmark by which the second survey would show change. On this first

survey, a majority of people were able to define mission well, and understood that their STME was a part of their living out life on mission. I suppose this gives insight into the effectiveness of our preaching on mission, and our overall culture of mission here at HCLC—the people who signed up to go on an STME in 2017 had a good understanding of mission before going through the STME training. What I mean by this is that I didn't see any of the stereotypical “mission means going to a poor place to help people” type answers. I saw people, to summarize, proclaiming that mission happens wherever God's people proclaim His love in Christ.

The second surveys allowed the participants to not only answer the same benchmark questions, but to also speak to how their perceptions had changed over the course of their STME. These questions can be referenced in Appendix five. The first question asks each person to describe their walk with Jesus, and tell how it has changed as a result of participating in their STME. The changes listed were all positive. For example, nobody went from saying, “I have a very strong faith” in the first survey to saying, “I have severe doubts about my faith” in the second. On the contrary people spoke openly about learning to trust in God in a new or deeper way. One participant said, “I realized what it meant to be called by God.” Another said, “I have been able to trust in God and His plans for me. He has proven to me that He will lead me on the right path.” On the trip I led, I had one young lady, a recent college graduate say to me, “for a long while, my faith felt dead – being here on this experience has rekindled a faith I thought was gone.” Others described an increased sense of gratitude to God for their family and for the opportunity to serve God with their lives.

The second and third questions on the survey are closely related, and I saw quite a bit of overlap in the answers. I asked for a definition of Christian Mission (question two) and for a description of where mission takes place (question three). People described changes in their

perspective over the course of the STME. One participant responded, “I can best describe Christian Mission as a lifestyle, not an experience or trip.” This statement represents the goal of our STME training process. Similar responses were made by participants of all ages. There was a participant in her in her seventies who stated, “I used to think of Christian Mission as a formal, global activity. I now see it as a daily part of my walk with Jesus.” As for the question of where mission takes place, participants across the spectrum stated that they see mission as taking place “every day, everywhere.” Many got more specific about the opportunities they were seeking to continue their participation in mission. Several stated that they were hoping to go back to the place they had served globally, to continue the work there. As an aside, at the time of this writing, the majority of these have already registered for a 2018 STME. Many others stated that they had found local opportunities for mission. One participant stated during her first debriefing session that she loved working with the children in Guatemala, but the heat was becoming too much for her. In her final survey, she stated that she had begun volunteering locally in a literacy program for underprivileged children in Milwaukee. One college age participant stated in her final survey that she changed her course of study because she felt God leading her into a new opportunity to serve on the international mission field as a physician. This is the type of willingness to live as an everyday missionary that this training process seeks to cultivate.

I noticed that those who were participating in their first STME seemed to consistently have larger shifts in understanding than those who were more experienced in STMEs. Those participants who had participated in several STMEs also noted changes, but they were more along the lines of what I would call “fine tuning”. There was stated growth on the part of every participant, but it seemed to me that those with more experience had more specific and less “life altering” answers than those experiencing an STME for the first time. I didn’t have this

expectation initially, but seeing the surveys, it completely makes sense, and matches my own anecdotal experience as a team leader. I had the privilege of leading a team through this material on a trip to Haiti in June. What I saw fits these survey results—those who were new to the experience had more information and emotion to process through than those who had been before.

As with the preliminary interviews, survey participants stated an appreciation for both the pre-trip training (getting to know the group well) and the devotions while on the trip. Several also stated that the team debriefing helped them to process the experience and put what they had learned into ongoing practice. Because of the project design, the surveys didn't allow for much long-term observation. They were taken two weeks after the final debrief session. I don't know that this is a failure in the survey, but is simply the nature of the project. The survey was designed to give insight into the initial changes in attitude and understanding after the training process, to help judge the effectiveness of the manual itself. It did that well, and the results confirm that the process as laid out in this project is effective.

Because this project observed several teams over the period of a year, I was able to witness changes in people over the year. I did not initially set out to measure this because it extends the scope of the project to an impractical scale (I was advised against it during my project approval process). While it was not part of the data collected for this project, I have, in my role as pastor, seen several examples over the past year of people being changed as they bring their STME experience home. The young lady discussed, who stated that this experience helped her to find her faith again, is registered for a 2018 STME back to Haiti. A high-school student (not an official participant in this study due to her age) after returning from her first STME in July, recruited several other students from her school to participate in a November STME. She

continues to be active in mission locally as well. I have been able to see several of the participants carry out what they stated in their surveys.

Based on what I am seeing both in the team surveys, and as I continue to observe the STME participants in my congregation, this training material has met the goal of cultivating willingness in STME participants to live as daily missionaries.

Insights from the Final Team Leader Interviews

After all of the teams were through their debriefing sessions, I called a meeting for all of the STME leaders. As stated in Chapter 4 above, this interview was done as a group, so that the leaders could synergize thoughts with one another, and so that they could hear what each other was experiencing in the training process. I was not concerned with the group setting reducing the openness of the responses, because this group has known each other for a long time, and has in my experience with them, had no issue being open, frank, and honest with me or each other. I had spoken regularly with these leaders throughout the course of this project—this interview formalized that process. This group was very positive about the new manual created for this project. All of them had had a hand in its formation, as these were all part of the “Exemplars” group listed above (there were others in this group also). The leaders were in agreement that the new manual made it easier to lead the teams, because all of the material was in one place, and they could clearly follow a process rather than rely on memory or their own notes. They also said it helped to know that each team was going through the same process—that it brought a sense of unity.

Each leader stated that they had not removed or added material to the training process, but had only used the manual in Appendix 2. They did not have any suggestions for material to remove. The team leader for Slovakia did mention that some of the material in Chapter 3 of the

manual didn't apply directly to that team because the place itself is fairly similar to home, but that she used it and it did help to discuss cross-cultural differences even if they aren't so obvious.

Two suggestions for adding content were made. These came out in conversation, and are a result of my having written this manual with my experienced leaders in mind. The first suggestion is to flesh out the in-country devotions so that there is more guidance for discussion (like the pre-trip and post-trip devotions). While the experienced leaders had no problems leading these, they did mention that it would be difficult for a new leader to know what was expected. I plan to make this change for the 2018 version of the training manual. The second addition had to do with the debriefing sessions. While I came and led the first of these sessions for each team, there were no written instructions for the leader—they all just emulated how I led. Moving forward, it was suggested to have written instructions for how to lead this session, and how to take notes to help the team participants with accountability. I also plan to make this change to the 2018 edition of the training manual. They also discussed adding a team covenant to the process (not necessarily part of the manual) to address team participation. On the whole, they are pleased with the participation levels, but there were some people who simply couldn't make all of the meetings. We are still working on a solution for this. The other suggestions they made had less to do with substantive content, and more to do with changing the manual to reflect new information (for example, we no longer serve in Belize; the staff has changed in Guatemala, etc.)

This interview was very encouraging, as this group of people has been part of this project since before it even officially began—we've truly been partners in mission for several years together. They were all excited to help with this project. Based on what I am seeing and hearing through these interviews and surveys, I am pleased with the results of this project, and believe the new process is showing itself to be effective in training people to be everyday missionaries.

CHAPTER SIX

SUMMARY AND CONCLUSION

This project began as a way to bring unity and greater effectiveness to the process of training STME participants. Along the way, my own understanding of mission and discipleship has changed. The two are closely linked, and are inseparable. We were blessed this year to have more STME participants than in any previous year, with a very high percentage of first time participants. During this time, it became more and more apparent to me that this STME program has a great responsibility to positively impact the discipleship walk of all those who participate from HCLC, and also to positively impact our partners globally. I believe that we have come to a place where we are meeting that responsibility well.

Impact on the Ministry at HCLC

With a project like this one, much of the impact is anecdotal—coming through stories of changed lives. Over the course of this project, more than fifty individuals have gone through this STME training process (not all are accounted for in this project, because many are minors). Each one of these individuals has been impacted by meeting the God of Mission while participating in His Mission. Families are serving in mission together. In several cases, one or two members of a family come home “changed” and this year we have entire families going together on STMEs. Individuals who had not yet served in local mission are now seeking and finding ways to be on mission at home, not just when they go abroad on an STME. There is a growing sense of advocacy for our global partners—those who have participated in STMEs are now calling others to participate. They are seeing the value in the experience, and calling others to join them on this

missional journey. As I move beyond this project, I am seeing the need to create a STME Leader Training process. There are more people wanting to participate in STMEs, and so the need for new leaders is growing. I plan to take what I have learned in this project and utilize it to train up a new generation of leaders for mission. This project has taught me that an effective way to approach this task is to call upon my current leaders and build the process as a team.

Another topic of interest to me is how the ongoing participation in STMEs has an effect on the congregation's attitude toward mission. In this project, I only measured the attitudes and understanding of those who participate in these projects. It would be interesting to see how the leaven leavens the whole lump in the future.

Possible Impact Outside of HCLC

Because of our partnerships with different mission groups, I have the opportunity to share the materials I created for this project with other congregations. This is an opportunity that is exciting to me, because there are several churches who want to be involved in Short Term Mission, but do not know where to begin. We can share our experiences gained over years of sending dozens of teams, and help congregations start well, without having to reinvent the wheel, as it were. I am currently in conversation with a couple of our mission partners about this very opportunity. I am greatly humbled that the Lord would choose to use our efforts to benefit His church on mission. To Him be all glory, honor, and praise.

APPENDIX ONE

Preliminary Interview Questions

Questions for preliminary interviews

*These questions will help to shape the content of the new training manual which is being written as a part of this project.

Describe how your STME changed you.

Describe how your STME affected your walk with Jesus.

How did you view your role in mission before you went on an STME?

How do you view mission (and your role in it) differently now, after you have gone on an STME?

How did your STME inform your thinking on where mission takes place?

Thinking back to your team training, what aspect(s) had the most impact on you?

Was there any aspect of your team training that you didn't understand, or that seemed unnecessary?

Is there anything in the current training process/material that you would NOT include in the new manual?

Is there anything you felt unprepared for connected to your STME?

(*if you are a team leader) Are there any pieces you have added to the current materials you have found to be particularly effective? Any you have dropped because you found them to be ineffective?





STME TRAINING MANUAL

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STME Checklist

This is a general checklist to help you prepare for your trip. Your team leader may have more information specific to your team/trip.

Passport (valid for 6 months after return date)

o Please provide a color copy of your passport to Jessica Ramdohr at your earliest convenience if you did not do so with your application.

o <https://travel.state.gov/content/passports/en/passports.html>

Vaccines¹

o Typhoid

o Hepatitis A o Hepatitis B o Tetanus

o <https://wwwnc.cdc.gov/travel> for destination specific details and speak with your Doctor.

Medications

o Antibiotic
(broad spectrum like Ciprofloxacin—speak with your Doctor)

o Malaria Prophylaxis
(like Chloroquine—speak with your doctor)

¹ The vaccines and medications listed here are not needed for Slovakia.
Always check with your doctor for specific information.

Checklist Cont'd

Paperwork (turn in to your team leader as you complete it)

- o Team Application
- o Color Passport Copy o Team Covenant
- o Release Form
- o Medical History Form o Prayer Partner List
- o Emergency Contact Form

Packing List²

² For a detailed packing list, view the section on your specific destination.

Greetings in the name of Jesus our Lord!

Whether you are headed out on your first Short Term Mission Experience, or going “over there” feels like coming back to visit old friends—you are embarking on an exciting journey. You likely have a mixture of emotions at this stage in the process—excitement, nervousness, even fear. These are all part of the experience. Make no mistake—the Lord has brought you to this journey, and He will lead you through it. With the help of your team, you will see God at work in amazing ways. He is at work in you, teaching you what it means to live on mission. He is at work through you, sharing the love of Jesus through your words and actions.

As you begin this journey, understand that your Short Term Mission Experience starts now. This manual will take you through the 8 weeks of preparation for your trip. You will take it with you on your trip, as there are devotions for your team while you serving globally. You will also find some basic information on the place you will be serving. Coming home, you will find a two-week long devotion for re-entry; designed to help you process your experience. You will then meet again with your team to process together where God is leading you now that you are back home. It is my prayer that God uses these few months to impact the rest of your life. Participate fully in the process. Pour into your team. Watch God at work, showing you what it means to live life on purpose! We may not always be able to see or understand what He is doing, but we trust that the Holy Spirit is always at work in and through His people.

Pastor Christian Wood
Associate Pastor of Local and Global Mission

TEAM PARTICIPATION: You are committing to fully participate with your team during this experience. Your team will have 8 weekly meetings before traveling on your STME. These will prepare you for the trip and will also help you explore how God is calling you to be a missionary at home as well. Your team will also interact for 4 weeks following your trip, with 2 follow-up meetings which will help you process what you experienced on the trip, and discover your next steps in mission at home and beyond. **ALL MEETINGS ARE MANDATORY.** (Exceptions can be made for those who are out of town to participate via Skype and for emergencies. Participation in a STME is at the discretion of your team leader Pastor Wood).

Session 1 - “Who’s Mission?”

“Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God.” (2 Corinthians 5:20 ESV)

Discuss: What comes to mind when you hear the word “mission”? The God we serve as Christians is a God of mission. Christian

Mission is best understood as, **“God working to reconcile all of creation to Himself in Christ Jesus, through His love pro- claimed in the words and deeds of His people.”** A term that is vital to understanding our place in mission is *Missio Dei*, which means “the mission of God”. Mission is about sending. The God the Father sends the Son into the world to redeem it and to reveal God as the true God. The Father and the Son together send the Spirit who gathers the people of God to Jesus. THEN—the triune God sends the church out into the world today, to proclaim His love in their words and actions. God is always the actor in mission— mission is His work, and not ours.

As you take part in your Short Term Mission Experience, you are joining in a work that is ongoing and that is much larger than you, your trip, or even your time here on Earth. Missiologist Christopher Wright says, “Biblical mission is driven by God’s desire to be known as God.”¹ God has been at work in mission from the very beginning—revealing Himself as God to His creation. God has used His people throughout history to bring His message of reconciliation and restoration to all those who dwell upon the Earth. It is God who called Abraham and chose him “so that in (Abraham) all families of the Earth will be blessed” (Genesis 12:3). It is the same God of mission who has revealed Himself to you in Christ Jesus. It is this same God of mission who now calls you to continue the work of telling the story of His salvation—what He has done for you, and what He seeks to do for the whole world. This is the work you are joining. It is God’s work of redeeming the world and reconciling it to Himself. This is how the world is changed—by God’s love being revealed to the world through the words and actions of His people—YOU!

¹ Christopher J.H. Wright, *The Mission of God: Unlocking the Bible’s Grand Narrative* (Downers Grove, IL: IVP, 2006), 126.

READ: Acts 1:1–11 (underline verse 8)

Discuss:

In this passage, you see Jesus speaking to His disciples for the final time before ascending into heaven. He is, in effect, handing over the ministry He had been doing to them. In this conversation, we see one of the key verses for Christians who seek to live out their faith in Christ—Acts 1:8.

Jesus promises the disciples in Acts 1:8a—“You will receive power when the Holy Spirit has come upon you...”

When does this happen for them?

In your Baptism, the same Holy Spirit who brought Jesus to life on Easter morning, who we see working the miracle of Pentecost
– came to dwell in YOU.

How does the fact that the Holy Spirit dwells in you give you confidence in living out your part in His mission?

After promising the Holy Spirit, Jesus says, “and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the Earth” (Acts 1:8b). A witness is primarily one who sees, and then tells what they have seen.

What have you “seen” about Jesus?

How has Jesus saved you?

How is Jesus active in your life?

Where has Jesus sent you live out this story as His witness?

Overthenextweek: Tell the story of how Jesus is impacting your life to someone in your family or one of your friends. Be prepared to share about this conversation with your team at your next meeting. (You may write your story down so you get used to putting it into words.)

Team Prayer Requests:

Session 2 - “Who Am I?”

“Now you are the body of Christ, and individually are members of it.” (1 Corinthians 12:27 ESV)

Recap: Who did you share your story about Jesus with? Was it easier or harder than you expected? How did this exercise help you to put your feelings about Jesus into words?

Discussion: Using one sentence, answer the question “Who am I?” The question of identity is one that is foundational for us as human beings. If we have a clear picture of who we are, we are able to engage with the world around us in a meaningful way. Our identity shapes the way we think, the way we act, the way we speak, and the things we do. Identity gives us meaning and purpose. To understand your role in the mission of God, you have to start with who you are.

In your baptism, you have received life and identity in Christ Jesus. You are a dearly beloved, redeemed child of the Most High God. Just as we hear at Jesus’ own baptism, God has said in your baptism, “You are my beloved son [daughter]; with you I am well pleased.” (Mark 1:11) Hear these words of God, spoken to you; they are your truest identity. YOU are His. YOU are loved. He is pleased with YOU. You are precious to Him. In Christ, you have meaning and purpose. You are loved, and sent into the world to proclaim His love with your words and actions.

You are part of the body of Christ which Paul writes about in 1 Corinthians 12.

READ: 1 Corinthian s 12:12–27

Discuss: Thinking of your team:

How is God forming you into a functioning part of the Body of Christ?

What gifts and abilities has God given you that you can use for His purposes on this trip?

How can your gifts and abilities be used to support the gifts and abilities of others on your team?

You need to understand that the Holy Spirit brought you to be part of this team. He intends to shape you and teach you through this experience. It is of vital importance that you understand that you need your teammates, and your teammates need you—this is a God-honoring truth. In the same way, it is absolutely true that your team, even your home congregation is a small part of the Body of Christ.

You will be working with mission partners around the globe. These brothers and sisters of yours have been equipped by the Holy Spirit to “be the church” in their part of the world, just as He has equipped you to be the church in yours. This means that we need to approach mission work with a sense of humility. Remember, God is at work in mission—it is His work that we are a small (but important) part of. Humility in mission is important in at least two places.

Understand that God has already been working to build His church in the place you are going. He has been at this work long before you go, and He will continue it long after you leave. While the gifts and abilities your team brings are important—they are to be used alongside the Body of Christ in the place where you serve.

We should take every opportunity to empower our brothers and sisters who are part of the local church where we are serving. We keep our eyes open for their gifts and abilities, and help to use ours to compliment theirs. We come as equals—as brothers and sisters—part of the same Body of Christ doing together what God has given us to do.

Dependency—it is a very negative word in the world of mission, and it is to be avoided at all costs. The goal of mission partnerships is to strengthen the indigenous church so that it can function well without us. Put another way, mission done well will, eventually, work us out of our job. You are joining in something much larger than yourself, much longer in duration than your week or two on the trip. It is important to remember that, understand that avoiding dependency is harder than you might initially think.

As you participate in this experience, there may be things that seem “easy to fix” and you may ask “why don’t we do...?” What we do is serve the needs that our partners have—the needs they identify. Our goal is to strengthen their gifts, to help them be who God is shaping them to be. Our goal is not to solve the “problems” we see, which may not be problems at all in that culture.

PLEASE TRUST YOUR TEAM LEADER to help you make the correct decisions—he/she has been trained well, and is familiar with the indigenous partner. **PLEASE** do not give away money, or candy, or anything at all to an individual (it is really tempting to do for the kids you may encounter). **IF** there is the opportunity to give something material to the indigenous community, **ASK** your team leader. He/she will speak with the indigenous partners to determine if that can happen. **MAKE SURE** that **ALL** gifts are given to the indigenous partner, who will then distribute them. It may seem like a small gesture, but you’re giving of a gift (instead of the indigenous partner) can have very harmful effects on his/her ongoing ministry.

To keep the proper attitude of humility while on your mission trip:

- * Ask questions rather than make assertions. You aren't there to "fix" the culture.
- * Observe how the Holy Spirit is working among your mission partners.
- * Remain flexible—expect the unexpected.
- * Remember that God has been at work long before you arrived, and He will continue to be at work long after you leave.

Overthenextweek:

What gift(s) or ability(ies) do I have that would allow me to live on mission in my daily life?

How can I use this short term mission experience to develop this gift?

Team Prayer Requests:

Session 3 - “Strong and Courageous”

“Have I not commanded you? Be strong and courageous. Do not be frightened, and do not be dismayed, for the LORD your God is with you wherever you go.” (Joshua 1:9 ESV)

Recap:

What gifts or abilities do I have that would allow me to live on mission in my daily life?

How can I use this short term mission experience to develop this gift?

Discussion: Using one word, what comes to mind when you hear the word “Change?”

Read Joshua 1:1–9

Change can be daunting. It can be scary. Joshua knew that change was coming. Moses had died, and now he was to be the replacement. He was supposed to take the entire nation of Israel into the Promised Land. These were the same people who had spent their entire lives wandering in the wilderness. It was all they had ever known. Joshua, however, was different. He had seen everything God did for His people from the time of the Exodus. Joshua had been part of God’s people who were born in Egypt. He lived through the 10 plagues, huddling in his house as the Angel of Death warred against Egypt’s firstborns. Joshua’s own two feet had crossed the Red Sea on dry ground. He had crossed over into the Promised Land once before as one of the spies sent to scout it out. He was one of the two, along with Caleb, who stood strong and tried to get the people to go in the first time. That happened 40 years before the LORD spoke these words to Joshua. Now, even as Joshua is to lead his people into the unknown, the LORD reminds him to look at all the ways He had been faithful to Moses (Joshua 1:5). He calls Joshua to remember all that he had seen the LORD do. Then, the LORD commands courage. He commands strength. Strength and courage are necessary to follow the LORD into the unknown. It was true for Joshua—it is also true for you.

You are stepping into the unknown as you participate in this Short Term Mission Experience. Even if you have gone on several occasions, you are still stepping into the unknown. The God you have learned to trust throughout your life promises to go with you wherever you go. He is with you now—He will be with you where you serve—He will be with you when you return.

One of the gifts that God gives to you during this time is your team. Collectively, and as individuals, this experience will teach you to see God’s presence in new ways and to trust Him more deeply. You will also learn the love that comes from brothers and sisters in Christ coming together for His purpose. In order to help your team function well, you will need to be vulnerable enough to tell your teammates what you are going through and how they may best respond to you.

Discuss the following questions:

What are you most excited about regarding this trip?

What is your biggest fear regarding this trip?

How can your teammates help you overcome this?

How do you respond to stress?

Do you need to “talk it out”? OR Do you need quiet time to process?

Thinking of what you may see on your trip, how might you react to:

- * Abject poverty?
- * Sick Children (who you cannot help)?
- * Idol Worship?
- * Unsanitary conditions in homes and elsewhere?
- * Little (if any) time alone?
- * People “invading” your personal space?
- * Food that is very different from what you are used to?

- * Constant noise?
- * Odd smells?
- * Communication breakdowns—among your team and otherwise?
- * Language barriers?
- * Worshipping in a Christian church that looks very different from where you worship?

As you step out into the unknown, trusting in God for strength and courage, you will be freed to learn many things—about God, about yourself, and about other people. You will learn things through this experience that are quite difficult to learn in any other situation—things that will change your life and your walk with Jesus.

Overthenextweek: Ponder the following, for discussion at your next meeting:

What is God already beginning to teach me through this experience? Where do I see this heading? Through this experience: What can I learn about God? What can I learn about myself? What can I learn about culture and its impact on faith? What can I learn about my walk with Jesus?

What can I learn about my place in the mission of God?

Team Prayer Requests:

Session 4 - “Battle Ready”

“Finally, be strong in the Lord and in the strength of his might.” (Ephesians 6:10 ESV)

“But thanks be to God, who gives us the victory through our Lord Jesus Christ.” (1 Corinthians 15:57 ESV)

Recap: What questions from “Strong and Courageous” stand out that you want to discuss with the team?

Discuss: Describe an experience when you have felt like the Devil was real.

When you are baptized, you are baptized into a battle. As you live out your faith in Christ, you are engaged in warfare. This might sound like nonsense at first blush, but if you look around this world long enough, you will notice the truth of this statement. The Devil has always sought to separate humankind from God and His love. This has been true since he came into the garden to deceive Eve and Adam into sin. The Devil’s goal was to break apart the relationship they shared with their loving God. Our God has been battling the Devil ever since—for your sake and mine. The climax of this battle came when our Lord Jesus hung upon the cross—where He defeated the Devil once and for all time. Sin, death, and the Devil have no power over you—you are alive in Christ! And yet, until the day of our Lord’s return and our resurrection, we remain His embattled people.

READ: Ephesians 6:10–20

All too often, we forget who the enemy is. Even worse, we sometimes forget he exists at all! It is important that we remember that we do not fight against flesh and blood—the weapons that work on flesh and blood do not work against the attacks of the Evil one. Instead, our Lord gives us His armor—His strength—to be able to fight and win against the Enemy who attacks us.

As you participate in this STME, you need to regain the eyes that see the spiritual battle in which we are engaged. When you step out in faith—the Devil will attack. These attacks may come as extra stress in your job, family struggles, health issues, destructive habits, fear etc. When the Enemy attacks, our Lord arms us for battle! As we see the Devil’s schemes and attacks, our proper posture is not to cower in fear. Instead, we remember who we are in Christ through our baptism, and we put on His armor. We stand not on our strength—but on His strength.

Discuss:

How do we put on the full armor of God? (verse 11)

What does it mean that “we do not fight against flesh and blood?” (verse 12)

How does this change the way you fight the battle?

What is the “goal” for us when we encounter the devil’s attacks? (verse 13)

Describe the purpose of each piece of the armor of God (verses 14–17)

* Belt of truth

* Breastplate of righteousness

* Gospel of peace (shoes)

* Shield of faith

* Helmet of salvation

* Sword of the Spirit (word of God)

How are these present in your daily life?

Where has the Devil attacked you before?

How might he attack you while on this trip?

How does the armor of God prepare you to stand firm against these attacks?

The Devil tends to attack us where his schemes have worked before. We see in the Bible that the devil sows doubt and deceit. Think of his question to Eve in Genesis 3, “Did God really say?” Expect him to come to you with the same question. Did God really say that you are His son/daughter? Did God really call you to go on this experience? Does God really give you everything you need to carry out His mission? Does He really say you are worthy of this task? And on and on it goes...

In the face of these questions, we need to hear the voice of Jesus. In your Baptism, He has called you His. In the Lord’s Supper, He connects you in a tangible way to His death upon the cross and His glorious resurrection. God gives us these sacraments so that we have tangible proof—outside of our own minds—that we are His dearly beloved children. Jesus Himself continues to fight for you!

Overthenextweek: Pray for the Holy Spirit to show you where the devil is attacking you and your family. Pray against his attacks. Share these prayers with another person so that they may pray with you.

Team Prayer Requests:

Session 5 - “Sharing the Story”

“But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.” (1 Peter 2:9 ESV)

Recap: How can the team pray against the devil’s schemes in your life?

Discuss: How do you learn to tell stories?

Sharing the faith effectively often means sharing stories. We share the stories of Jesus which we read in the Bible. We tell of how He has been active in our own lives—how He has changed us. We share the story of His great love as we do the things He did—caring for the hurting in our world today. Notice the identity that Peter claims for us as you read 1 Peter 2:9.

God has chosen you.

You are part of a royal priesthood—what do priests do? They serve God’s people on His behalf.

You are set apart from the world as a holy community. Christians are (or should be) different from the rest of the world around us. We are God’s own treasured possession. He values us greatly. Notice though, that ALL OF THIS IDENTITY serves one purpose. All of our uniqueness is given SO THAT WE MAY PROCLAIM... Our lives each day serve the proclamation of God’s goodness. God has saved us—and He can and does save others. This is why we are called to live as His people—to proclaim His life-giving goodness in our words and actions.

READ: Acts 17:16–34

This section of Acts is often used as an outline for how we Christians might proclaim the good news of Jesus love in an unbelieving world. This is with good reason—Paul shows a masterful example to follow. In order to apply this to our own proclamation of the Gospel, we first need to unpack Paul’s.

Discuss: What is the first thing Paul does when He arrives in Athens? (verses 16–17)

As Paul was getting to know his audience, he noticed that they worshipped idols—how did this make him feel?

Paul eventually gets invited to come to the Areopagus, which is also called Mars Hill, because it is near the temple to Mars. He is invited, not because the people want to hear about the Gospel of Jesus, but because his “new philosophy” sounds interesting. Mars Hill was known for being a place where people would gather to listen to the teaching of different philosophers. Standing on Mars Hill, Paul would have had a clear view overlooking Athens itself, and also the Acropolis—where the Pantheon stood. It is in this sermon that we can see the pattern emerge that is useful for us to learn from.

How does Paul address the people? (verses 22–23)

Even though he is disgusted with their idolatry (verse 16), Paul addresses the people with respect, as equals before God.

How does this shape the way we approach unbelievers, and even other Christians?

Because Paul had gotten to know his audience, he has found a way to begin telling the story of the Gospel. He says, “What then you worship as unknown, this I proclaim to you.”

Who is in your life that you need to get to know, so that you can proclaim the Gospel?

Notice how Paul undoes all of their idolatry in one sentence (verses 24 and 25). Remember, he and his audience can literally see the temples to their false gods. Paul is proclaiming the truth of God with great boldness.

How can I tell the truth boldly, and still remain humble and respectful?

Notice that in verse 28, Paul is not quoting Bible verses. He is quoting two Greek poets. He has found kernels of truth in the language of the people. The truth is the truth no matter who is saying it. Notice though, that he immediately connects these kernels of truth to the larger truth of God’s story of salvation in the following verses.

Whose name doesn’t appear in Paul’s telling of the Gospel in this sermon?

Why?

What is the result of Paul's sermon?

In this sermon, I believe we see a pattern worth emulating in our own lives.

* **Get to know people**—genuinely invest in them so that you know how they think and act. “Love your neighbor as yourself” Matthew 22:39

* **Approach people as equals**—with a sense of humility. “For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him.” (Romans 10:12 ESV)

* **Proclaim the truth boldly**, yet respectfully. Paul doesn't shy away from truth in his telling of God's story of salvation. “But in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect.” (1 Peter 3:15 ESV)

* **Use language the people understand**. Paul could have (and does in other places) use “church language” to proclaim the Gospel. He does not do that here, but uses familiar language to bring his hearers into the eternal story of God's saving love.

Over the next week: Pick one person from your daily life (not in your family). Learn one thing they value deeply.

Team Prayer requests:

Session 6 - "See the Kingdom"

"The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel." (Mark 1:15 ESV)

Recap: What did you learn as you tried to learn about another person's values?

Discuss: What does the kingdom of God look like?

When Jesus gives His first sermon in Mark, the message is clear. To think of the kingdom of God in terms of a place with a boundary is not all that helpful, and misses much of the point. A better way to look at this concept is as the "reign and rule" of God (this better translates the Greek word, *basileia*, used here in this verse). Jesus is saying to His hearers, the reign and rule of God is HERE. It is in your midst. It is at hand—you can see it. Why? Because the KING is here—in your midst—you can see Him. These are very powerful words Jesus speaks. The long, painful time of waiting is over. God is now, in the person and work of Jesus, bringing His reign and rule to earth.

So what about you? Does the reign and rule of God come into your midst—calling you to believe this good news about Jesus? Absolutely! Wherever Jesus is, there His kingdom is. In our churches, where the Word is proclaimed, where Baptism and the Lord's Supper take place—there is the reign and rule of God. Out in the world, where Jesus is revealing Himself through the words and actions of His people—there is the reign and rule of God. Our God, the God of mission, is alive and active in the world today—and He is alive and active in and through His people throughout the world!

As you participate in this Short Term Mission Experience, you will have the opportunity to see the kingdom of God through new eyes.

Read: Revelation 7:9–10

In this picture which Jesus gives the Apostle John, we see the Kingdom in its final state. It is made complete at the return of Jesus. The promise "the kingdom of God is at hand" is made complete here.

Discuss: What do you notice in this picture of the Kingdom of God?

Where are these people from?

What are they all doing?

How does this make you feel?

This picture of the kingdom of God can help us as we travel to different cultures to work in mission. We will

encounter people who think and act differently than we do, who speak a different language than we do. We will encounter people who view the world and the way it works very differently than we do. As we encounter these differences, we must remember that our God is the God of all people. He has created them all in His own image (Genesis 1:26). Jesus has died to redeem all people!

Another thing that we learn as we experience cultures other than our own is that much of what we believe about “Christian Culture” is truly nothing more than North American culture. As the Holy Spirit builds the church around the globe, He does so in the midst of many different cultures. Because of this, the church can look different around the world, but it is still the church—the Church for which Jesus gave His life.

You will now have the opportunity to discuss some cultural differences you may encounter. Understand that these are generalizations, but they are true for the most part. Prepare yourself for this.

Time

How do North Americans view time?

The clock runs the schedule.

Promptness=Respect

In the “global south,” time is viewed very differently.

Relationships/Events run the schedule.

Ex. I won’t leave a meeting with one person because I am late for another. The person in front of me is most important, and the person waiting understands.

Promptness has nothing to do with respect (and doesn’t seem to be valued at all)

Personal Space

In North America, individualism is prized. I get my own space, and my own time, and to invade it would be disrespectful. Privacy is prized.

In the global south, community is prized. People speak and interact more closely than you are used to. You do not have “personal space” and may have very little “alone time” and privacy.

Gender Interactions

In North America, if people are holding hands, sitting on laps, speaking very closely to each other it is usually assumed they are a romantically involved couple.

In Central America and the Caribbean, friends of the same sex will often hold hands, sit close when talking, etc. **THEY ARE NOT A COUPLE.** This behavior signifies friendship, nothing more. This same interaction between opposite-sex friends is not usually culturally appropriate, as it signifies a romantic relationship.

As you view the kingdom of God and His people in a different culture, may you delight in the creativity of our Lord. May you learn about yourself as you explore and learn about others.

Over the next week: Use the internet to learn three things about the culture you are preparing to serve in.

Team Prayer Requests:

Session 7 - “Sent to Proclaim”

“And how are they to preach unless they are sent? As it is written, ‘How beautiful are the feet of those who preach the good news!’” (Romans 10:15 ESV)

Recap: Share with your team what you learned about your country of service.

Discuss: What are you being sent to do? (within the context of this STME)

As you have already learned through this process, the LORD is a sending God. The Father has sent His Son into the World to redeem it. The Father and the Son send the Spirit upon the people of God. The Triune God now sends the church out into the World. You have been called into the life of Christ through your baptism, and have been equipped with gifts and abilities from the Holy Spirit. You have been sent as part of God’s chosen and redeemed people, to live in the world today. Now, you are being sent...as part of a Short Term Mission Experience. But...what are you being sent to do? What is the purpose?

READ: Roman s 10:9–17

This passage is motivational for those who are engaged in mission. The Apostle Paul lays out in a logical way how mission works—how people come to know the Gospel of Jesus. Now, he reminds you of the reason behind what you are doing.

Discuss:

How are people saved?

Does Paul’s logic in verses 14–15 make sense to you?
Why or Why not?

When thinking about “preaching” in verse 15, it might be helpful to think in terms of “proclaiming.” Proclaiming the love of Jesus is the task of all of us who are baptized, not only those who are professional pastors and missionaries. Yes, you are being sent to proclaim the love of Jesus.

How is your role on this team related to proclaiming the love of Jesus?

How does proclamation of Jesus’ love take place?

Give examples of what opportunities you might have on your STME to proclaim the love of Jesus?

The point of all of this is to realize that whatever other tasks you have on this trip, whether VBS, sports camp, language lessons, construction projects, health clinics, and anything else you may do—these tasks give you the opportunity to proclaim the love of Jesus in your words and in your actions. Once you realize this, you will notice that relationships—with your teammates, with those you are serving—are a vitally important part of what you are doing on this trip. Every relationship gives you the opportunity to proclaim the love of Jesus.

As North Americans, our default is to be task oriented. We seek to get the project done, to complete the list of tasks. Often, we will put relationships aside to get the task done. Please, understand this is not what we need to be while we are serving on these Short Term Mission Experiences. We need to understand that relationship building for the sake of Gospel proclamation is the “why” behind the tasks. If the roof doesn’t get on, if the kids don’t finish the VBS activities, so be it—the Lord is using you to proclaim the truth of His love!

AS A TEAM: Spend some time praying for the tasks each of you is set to do on the trip. Pray for opportunities to proclaim the Gospel while on your trip and in your daily life.

Over the next week: Answer the question—What regular (daily) task in my life could be used as an opportunity to proclaim the love of Jesus?

Team Prayer Requests:

Session 8 - “Sent Home—To Make Disciples!”

“Go therefore and make disciples of all nations” (Matthew 28:19 ESV).

Recap: What regular (daily) task in my life could be used as an opportunity to proclaim the love of Jesus? What do I plan to do about it?

Discuss: Where has the Lord sent me to proclaim His love?

So often, we get caught up in searching for the profound and miss seeing the ordinary. I believe this is especially true as we think about living out the faith. We look for opportunities to serve in a “big, meaningful way,” and we miss out on the opportunities to serve in ordinary, everyday ways that are—incidentally—much more meaningful. Here’s what I don’t want you to miss—as you prepare to travel on this one or two-week trip—what do you plan to do afterwards? How can this trip, this team, this process, change the way you live after you are back?

Read: Matthew 28:16–20

Perhaps you expected to find this key missionary text, “The Great Commission,” to be at the very beginning of this process. It is because we too often read the text incorrectly. Here’s what I mean. Jesus did not command “GO!” in this text. He does that in Acts 1:8, but in this text, “go” is not an imperative verb. In fact, it is a participle, setting the stage for the main verb. We better understand this text as Jesus saying, “As you go (about your daily life, wherever you go), Make Disciples!”

Discuss: How does this command to “make disciples wherever you go” change the way you view mission?

What is the goal of being a disciple?

How are disciples made?

Does teaching take time?

Do I have relationships with people teaching me how to follow Jesus?

Do I have relationships with people I am teaching to follow Jesus?

The reason that we are talking about this now, before you go on your trip, is that your trip has the potential to profoundly affect the way you walk with Jesus in your daily life after you return home. This is a good thing. The Lord will use this experience to teach you (think back to the questions at the end of chapter 2). He may teach you how to see Him in action all around you. He may teach you how to trust in Him more fully. He may teach you about gifts and abilities that you can use to share the Gospel, on your STME and back home. This is a lot to take in—along with everything else you are experiencing and doing on this trip.

This is where journaling comes in. Each day on your trip, spend some time journaling through your day. As you do this, you can ask yourself certain questions and try to answer them as best you can at the end of each day.

1. What were my experiences today?
2. What have I seen or experienced today that I don't want to forget?
3. How do I feel about what I have seen or experienced?
4. What is God saying to me personally through these experiences?
5. How does God want me to use this experience to bring glory to Him tomorrow?

As you journal on your trip, you are laying the groundwork for coming home. The answers to these questions will help you process more fully your experience when you get back home and how to integrate what you learn into your everyday life.

As you prepare to go—grab hold of Jesus' promise at the end of the Great Commission: "And behold, I am with you always, to the end of the age." (Matthew 28:20 ESV) Hang on tight—He'll take you on the ride of your life.

Over the next week: What is one thing I want God to teach me through this Short term Mission Experience? Write the answer in your journal.

Team Prayer Requests:

BELIZE

What do we do?

In Belize we partner with the Central American Lutheran Mission Society (CALMS, www.calms.org). The CALMS American missionary in Belize is Carolyn Boden.

Your team will be traveling to San Vicente, a village in the Toledo district. The largest nearby town is Punta Gorda. You will be staying in a hotel in Punta Gorda during your stay in Belize.

2017 is the first year that HCL will be working in San Vicente. It is the goal of CALMS and HCL that we would work in San Vicente for ~5 years. During this first trip, the team will be getting to know the village and its people, as well hosting some programs for the children in town (VBS/Sports/etc). The information learned on this trip will help HCL and CALMS determine how future teams will work in San Vicente.

Medical: It is recommended that people get vaccinated for Hepatitis A & B, Tetanus, Typhoid, and bring a malaria prophylaxis. It is also recommended that each person bring an antibiotic prophylaxis such as Ciprofloxacin (Cipro) or another broad spectrum antibiotic prescribed by your doctor. More information on vaccines can be found here: <http://wwwnc.cdc.gov/travel/destinations/traveler/none/belize#vaccines-and-medicines>. Consult with your physician to get the most up-to-date information and follow their recommendations.

Passport: You will need a passport to travel to Belize. It can take several weeks to receive your passport, so begin the process immediately upon joining the team. Your passport must not expire until 6 months AFTER your return date to the USA or you will not be able to receive a visa to Belize. For information on obtaining or renewing your passport, visit <http://travel.state.gov/content/passports/english.html>.

Languages: The main language in Belize is English, but in the area around San Vicente, most people speak Quiche (a Mayan dialect) and/ or Spanish. (CALMS provides an interpreter for each team)

Suggested Packing List (Belize)

Note: There will NOT be an opportunity to have clothing washed pack accordingly. You may wash clothes out in your hotel room, but no laundry facilities will be available.

Clothing Attire

- * Closed-Toe Shoes (required for any physical work days and some recreational activities)
 - o These may be ruined if doing a construction project
 - o “comfortable walking shoes”
- * Flip flops or sandals—great for where you spend the evenings or on lengthy van rides
- * Long pants—men and women—especially necessary for days that might involve any work in a rural area (example: construction, putting in a stove, doing ethno graphic work that requires walking trails). Women may also wear capris or, if they wish, a skirt that reaches mid-calf. In all cases—light-weight is great—scrubs are ideal if you feel comfortable wearing them.
- * Shorts—permissible for wearing in the evenings or again, on a lengthy van ride. For women it is best to have capri length pants.
- * Hat—you will be in the sun frequently
- * Shirts for men and women should have minimum short sleeves—no tank tops.
- * Sleepwear—you will be sharing accommodations each night with at least one other person—there may be a night or two where you would have two roommates.
- * Swim suit
- * Rain jacket/Poncho
- * Work gloves (for construction teams)
- * Men should not wear earrings as this will be misinterpreted by the culture in Central America
- * Keep jewelry to a minimum and leave your expensive watch at home

Toiletries

- * Shampoo, soap, deodorant, etc. Note the lodging facilities that CALMS uses usually do NOT have complimentary bath soap available – don’t forget to bring.
- * Any other personal toiletries that you are accustomed to using
- * Sunscreen
- * Bug spray & anti-itch gel

* Any prescription meds (written info about your meds is helpful). Should they become lost we can typically get replaced there because pharmacies do not require prescriptions.

* Tylenol/Advil, antihistamines, Zofran for motion sickness (ask your doctor for a prescription, it is non-drowsy.)

* Pocket-sized tissues

* Hand sanitizer

Miscellaneous

- * Bible
 - * Journal/Pen
 - * Water bottle
 - * Sunglasses
 - * Ziploc or plastic bag to hold wet clothes / dirty clothes
 - * Washcloth (these are not common in Central America)
 - * Small flashlight
 - * Passport—make sure to bring along a copy of the passport page
 - * Insurance card: bring your US card along with the international insurance card
 - * Camera, I-phone or I-pad for photos. Make sure to bring chargers or plugs—plugs and electrical current is the same as US.
 - * ATM card—should you need additional cash for personal use, there are a few locations where ATM machines are available—though not always reliable.
 - * Fanny pack, back pack, something you can keep on you
 - * At most locations we will have access to the internet so that you can remain in touch with family or loved ones and, if necessary, attend to any business.
- o Please inform your family that should not expect to hear from you on a daily basis. Check with your local cell phone carrier for international coverage, including texting.

Spanish Words and Phrases

Here are some basic phrases that you may want to learn before your mission trip.

Hello	Hola
Goodbye	Adiós
Good Morning	Buenos Días
Good Afternoon	Buenas tardes
Good Night	Buenas noches
My Name Is _____	Me llamo _____
What Is Your Name?	Cómo te llamas?
Please	por favor
Thank You / Thank You Very Much	gracias / muchas gracias
Yes	sí
No	no
Jesus Loves You	Jesús te ama
God Bless You	Dios le bendiga
Let's Pray	Vamos a orar
Church	Iglesia
House	casa
Bathroom	baño
School	escuela
Ball	balón /pelota
Let's Play (a game)	Vamos a jugar
Let's Sing	Vamos a cantar
Please Sit	Sientense, por favor.
How Old Are You?	Cuantos años tienes?
How do you say _____ in spanish?	Cómo se dice _____ en Español?
Where is _____? (a person, place or thing)	Dónde está _____?
What is this? (pointing to an object)	Que es esto?

For more in-depth language helps, consider the following. These are not the only resources out there, but this is a good starting place if you are new to, or getting back into, these languages.

Schuff, Jeremy. *Conversational Spanish for Short-Term Missionaries: Phrase Book & Dictionary (English and Spanish Edition)*. Published by www.spanishbooklets.com, 2009. (\$3.99 on Amazon)

Merriam-Webster's Pocket Spanish-English Dictionary (Flexible paper-back) (Pocket Reference Library) Pocket Edition. (\$4.97 on Amazon)

There are several paid and free resources online for learning Spanish as well. The books are good to travel with.

VBS Outline: Belize

Utilize local leaders as much as possible and then the HCL team sup- ports (like passing crafts out, playing the games, helping the kids do the activities/crafts, etc). This varies based on each team and what you and the local leaders work out while here. The goal is partnership and equipping local leaders. When possible, it is good to get the VBS out-lines to our mission partners before we go so they know what to expect.

Please use this outline as you fill in your day so you know you are set to go. It is a general outline based on HCL’s experience of what is working well. It is built to last about 2 hours. Flexibility is key—be prepared to switch orders or to add in or delete a craft based on time. **TEAM PARTICIPATION IS VERY IMPORTANT TO MAKING THIS WORK WELL.**

Section	Timing	Participants/ Leaders	Comments
Song	5 min		
Prayer	3 min		
Opening Activity	5 min		
Discussion	5 min		
Tell the Story	5 min		
Activity	30 min		
Memory Verse	10 min		
Song	5 min		
Closing Activity	40 min		
Closing/Prayer	5 min		
Closing Song/Snack	15 min		

GUATEMALA

What do we do?

In Guatemala, we partner with the Central American Lutheran Mission Society (CALMS, www.calms.org). In Guatemala, we work in the village of San Pablo, outside the city of Zacapa, in Northeast Guatemala. HCL has been working in San Pablo since 2013, in order to help plant a new congregation there. Through CALMS, we work with Iglesia Luterana del Divino Salvador (Divine Savior Lutheran Church) in Zacapa, which is planting churches in the surrounding villages. Our teams build houses, host VBS, do evangelism and prayer visits in homes, prayer walk, assist with dental clinics, teach English in the school, etc. We also scholarship several kids from San Pablo so that they can continue their education through High School (and potentially University).

Your team will be staying in Zacapa at a hotel and traveling to San Pablo each day by van.

CALMS Staff in Guatemala include: Alex and Carla (married), Nilss, and Romero.

Medical: It is recommended that people get vaccinated for Hepatitis A & B, Tetanus, Typhoid, and bring a malaria prophylaxis. It is also recommended that each person bring an antibiotic prophylaxis such as Ciprofloxacin (Cipro) or another broad spectrum antibiotic prescribed by your doctor. More information on vaccines can be found here: <http://wwwnc.cdc.gov/travel/destinations/traveler/none/guatemala>. Consult with your physician to get the most up-to-date information and follow their recommendations.

Passport: You will need a passport to travel to Guatemala. It can take several weeks to receive your passport, so begin the process immediately upon joining the team. Your passport must not expire until 6 months AFTER your return date to the USA or you will not be able to receive a visa to Guatemala. For information on obtaining or renewing your passport, visit <http://travel.state.gov/content/passports/english.html>.

Languages: Spanish is the official language in Guatemala. Each team will have at least one (often 2 or 3) Guatemalan guides/translators. You do not need Spanish ability to fully participate on this trip, although it is helpful if you know some.

Suggested Packing List (Guatemala)

Note: There will NOT be an opportunity to have clothing washed – pack accordingly. You may wash clothes out in your hotel room, but no laundry facilities will be available.

Clothing Attire

- * Closed-Toe Shoes (required for any physical work days and some recreational activities)

- o These may be ruined if doing a construction project

- o “comfortable walking shoes”

- * Flip flops or sandals—great for where you spend the evenings or on lengthy van rides

- * Long pants—men and women—especially necessary for days that might involve any work in a rural area (example: construction, putting in a stove, doing ethno graphic work that requires walking trails). Women may also wear capris or, if they wish, a skirt that reaches mid-calf. In all cases—light-weight is great—scrubs are ideal if you feel comfortable wearing them.

- * Shorts—permissible for wearing in the evenings or again, on a lengthy van ride. For women it is best to have capri length pants.

- * Hat—you will be in the sun frequently

- * Shirts for men and women should have minimum short sleeves—no tank tops.

- * Sleepwear—you will be sharing accommodations each night with at least one other person—there may be a night or two where you would have two roommates.

- * Swim suit

- * Rain jacket/Poncho

- * Work gloves (for construction teams)

- * Men should not wear earrings as this will be misinterpreted by the culture in Central America

- * Keep jewelry to a minimum and leave your expensive watch at home

Toiletries

- * Shampoo, soap, deodorant, etc. Note the lodging facilities that CALMS uses usually do NOT have complimentary bath soap available – don’t forget to bring.

- * Any other personal toiletries that you are accustomed to using

- * Sunscreen

- * Bug spray & anti-itch gel

- * Any prescription meds (written info about your meds is helpful). Should they become lost we can typically get replaced

there because pharmacies do not require prescriptions

* Tylenol/Advil, antihistamines, Zofran for motion sickness (ask your doctor for a prescription, it is non-drowsy.)

* Pocket-sized tissues

* Hand sanitizer

Miscellaneous

- * Bible
 - * Journal/Pen
 - * Water bottle
 - * Sunglasses
 - * Ziploc or plastic bag to hold wet clothes / dirty clothes
 - * Washcloth (these are not common in Central America)
 - * Small flashlight
 - * Passport—make sure to bring along a copy of the passport page
 - * Insurance card: bring your US card along with the international insurance card
 - * Camera, I-phone or I-pad for photos. Make sure to bring chargers or plugs—plugs and electrical current is the same as US.
 - * ATM card—should you need additional cash for personal use, there are a few locations where ATM machines are available—though not always reliable.
 - * Fanny pack, back pack, something you can keep on you
 - * At most locations we will have access to the internet so that you can remain in touch with family or loved ones and, if necessary, attend to any business
- o Please inform your family that should not expect to hear from you on a daily basis. Check with your local cell phone carrier for international coverage, including texting.

Spanish Words and Phrases

Here are some basic phrases that you may want to learn before your mission trip.

Hello	Hola
Goodbye	Adiós
Good Morning	Buenos Días
Good Afternoon	Buenas tardes
Good Night	Buenas noches
My Name Is _____	Me llamo _____
What Is Your Name?	Cómo te llamas?
Please	por favor
Thank You / Thank You Very Much	gracias / muchas gracias
Yes	sí
No	no
Jesus Loves You	Jesús te ama
God Bless You	Dios le bendiga
Let's Pray	Vamos a orar
Church	Iglesia
House	casa
Bathroom	baño
School	escuela
Ball	balón /pelota
Let's Play (a game)	Vamos a jugar
Let's Sing	Vamos a cantar
Please Sit	Sientense, por favor.
How Old Are You?	Cuantos años tienes?
How do you say _____ in spanish?	Cómo se dice _____ en Español?
Where is _____? (a person, place or thing)	Dónde está _____?
What is this? (pointing to an object)	Que es esto?

For more in-depth language helps, consider the following. These are not the only resources out there, but this is a good starting place if you are new to, or getting back into, these languages.

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There are several paid and free resources online for learning Spanish as well. The books are good to travel with.

VBS Outline - Guatemala

Utilize local leaders as much as possible and then the HCL team supports (like passing crafts out, playing the games, helping the kids do the activities/crafts, etc). This varies based on each team and what you and the local leaders work out while here. The goal is partnership and equipping local leaders. When possible, it is good to get the VBS out-lines to our mission partners before we go so they know what to expect.

Please use this outline as you fill in your day so you know you are set to go. It is a general outline based on HCL’s experience of what is working well. It is built to last about 2 hours. Flexibility is key—be prepared to switch orders or to add in or delete a craft based on time. **TEAM PARTICIPATION IS VERY IMPORTANT TO MAKING THIS WORK WELL.**

Section	Timing	Participants/ Leaders	Comments
Song	5 min		
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Discussion	5 min		
Tell the Story	5 min		
Activity	30 min		
Memory Verse	10 min		
Song	5 min		
Closing Activity	40 min		
Closing/Prayer	5 min		
Closing Song/ Snack	15 min		

HAITI

What do we do?

In Haiti, we partner with Mission Experience, Haiti. We have been working with MEH since 2015 to improve the lives of orphans in Port au Prince. The vision of MEH is to raise children to know Jesus and to live out their missionary calling. Our children don't get adopted out, but are going to receive training in a trade while they are in High School, so that they can become change agents in Haiti, supporting themselves and their communities. MEH operates an orphanage which currently houses ~20 children. MEH is currently working on a new site for the orphanage, which is much larger and will allow for ~100 children, a community school, and a community clinic. Our teams are involved in various building projects, VBS with our kids and community kids, teaching, prayer-walking, etc.

Pastor Mike Paulison is the leader of MEH. Haitian Staff include Jonas and James.

Medical: It is recommended that people get vaccinated for Hepatitis A & B, Tetanus, Typhoid, and bring a malaria prophylaxis. It is also recommended that each person bring an antibiotic prophylaxis such as Ciprofloxacin (Cipro) or another broad spectrum antibiotic prescribed by your doctor. More information on vaccines can be found here: http://wwwnc.cdc.gov/travel/destinations/traveler/mission_disaster/haiti?s_cid=ncezid-dgmq-travel-single-001. Consult with your physician to get the most up-to-date information and follow their recommendations.

Passport: You will need a passport to travel to Haiti. It can take several weeks to receive your passport, so begin the process immediately upon joining the team. Your passport must not expire until 6 months AFTER your return date to the USA, or you will not be able to receive a visa to Haiti. For information on obtaining or renewing your passport, visit <http://travel.state.gov/content/passports/english.html>.

Languages: Haitian Creole is the language spoken in Haiti. Your team will have several Haitian interpreters/guides to work with. We will also learn some key phrases as a team.

Suggested Packing List (Haiti)

- Passport (keep on your person while traveling; do not place in carry-on bag.)
- Copy of passport packed separate from original
- Money belt/passport bag (lined with Zip-loc bag) to be worn under clothing
- No more than \$75 cash (no larger than \$20 bills)
- Be sure to have \$10 CASH handy in the Haiti Airport for visitors “tax” - EVERYONE MUST pay this tax.
- Bible
- Devotion book
- Journal / pens
- Bottled water—at least two small bottles, more if you have room. You can purchase these at the airport after you go through security or bring bottles from home.
- Prescriptions—must be in original containers with your name on it in carry-on bag
- Malaria pills
- Over-the-counter medications in original containers
- Powdered Gatorade in case of dehydration (mix with bottled water only)
- Photos of family, city, church, etc. They’re great to show your new Haitian friends
- Women: feminine hygiene products (travel and stress)
- Alarm clock or alarm watch
- Flashlight—extra batteries
- Sunglasses
- Sunscreen
- Mosquito repellent (avoid high concentrations of DEET)
- Insect bite cream or spray
- Moistened wipes (antibacterial) or antibacterial lotion such as Purel

- Personal toiletries—toothpaste, shampoo, soap, soap dish, shave cream, etc.
- Toothbrush—bring at least two (in case you accidentally run one under tap water)
- Plastic or cloth bags for laundry
- Small amount of laundry soap—if you plan to launder anything by hand
- Camera / Video camera if desired (place in carry-on bag)
- Ear plugs—if you are a light sleeper or your roommate snores
- Make-up. If you choose to bring a little make-up, keep it light
- A small mirror (optional)
- Flip-flops to wear in the shower at Hope Village (floors can be very slippery when wet)
- A small spiral notebook to keep in your pocket or fanny pack. These are great for quick note taking or playing a simple game, like tic-tac-toe, with children.
- Spending money for souvenirs, meals on travel days, etc. \$75 should be adequate.

What NOT to bring

- Small personal appliances—such as hair dryers, curling irons, electric shavers, irons. There is not sufficient voltage for these items even when electricity is available.
- Jewelry—While large earrings are not appropriate, it would be acceptable for women to wear very small earrings. Do not wear or bring expensive jewelry.
- Alcohol/Tobacco/Drugs—The use of any kind of alcohol or tobacco product is strictly forbidden while on the outreach. Violation will result in disciplinary measures, which may include being sent home at the team member's additional expense. The use, possession, sale, or transfer of any drug is strictly prohibited. Haitian laws govern the illegal use and/or possession of drugs/narcotics. An American citizen arrested for such violations would be completely under the Haitian judicial system. Haitian jails fall far below human rights standards and people can be easily lost in the judicial process for years before even a preliminary hearing.

How to Pack

Try to pack as lightly as possible for your own needs while in Haiti and pack as much as possible that can be donated and left in Haiti. Many times people will buy clothing from Good Will for their personal use while in Haiti and then leave it for those in need in Haiti. Fold down duffel-type bags work best as check-through luggage. These can then be re-packed in your carry-on bag back into the US on your return. Re-entry to the US will be much easier if you return with just a carry-on bag and no checked luggage.

Mission Experience will provide luggage tags for your carry-on bag and your checked bag. Please remove I.D. tags with your personal information and place inside your bags.

Haitian Creole Words and Phrases

Here are some basic phrases that you may want to learn before your mission trip.

Hello	alo
Goodbye	orevwa
Good Morning	Bonjou
Good Afternoon	Bonswa
Good Night	Bon nwit
My Name Is _____	Mwen rele _____
What Is Your Name?	Kijan ou rele? or Ki non ou?
Please	tanpri
Thank You / Thank You Very Much	mèsi / mèsi anpil
Yes	wi
No	non
Jesus Loves You	Jezi renmen ou
God Bless You	Bondye beni ou
Let's Pray	se pou yo lapriyè
Church	legliz
House	kay
Bathroom	twalèt
School	lekòl
Ball	boul
Let's Play (a game)	an nou jwe
Let's Sing	se pou yo chante
Please Sit	tanpri chita
How Old Are You?	ki laj ou?
How do you say ___ in Creole?	Kijan yo di _____ en Kreyol?
Where is _____? (a person, place or thing)	Ki kote _____?
What is this? (pointing to an object)	Kisa sa ye?

For more in-depth language helps, consider the following. These are not the only resources out there, but this is a good starting place if you are new to, or getting back into, these languages.

Theodore, Charmant. *Haitian Creole Dictionary and Phrasebook: Haitian Creole-English, English-Haitian Creole*. New York: Hippocrene books, 2015. (\$11.84 on Amazon)

Accilien, Cecile and Jowel Laguerre. *Haitian Creole Phrasebook: Essential Expressions for Communicating in Haiti*. New York: McGraw Hill, 2011. (\$17 on Amazon)

Turnbull, Wally R. *Creole Made Easy: A Simple Introduction to Haitian Creole for English Speaking People*. Durham, NC: Light Messages, 2005. (\$18.95 on Amazon) There is also a workbook available for \$18.95 on Amazon.

There are also some online resources available for learning Haitian Creole.

VBS Outline - Haiti

Utilize local leaders as much as possible and then the HCL team supports (like passing crafts out, playing the games, helping the kids do the activities/crafts, etc). This varies based on each team and what you and the local leaders work out while here. The goal is partnership and equipping local leaders. When possible, it is good to get the VBS outlines to our mission partners before we go so they know what to expect.

Please use this outline as you fill in your day so you know you are set to go. It is a general outline based on HCL's experience of what is working well. It is built to last about 2 hours. Flexibility is key—be prepared to switch orders or to add in or delete a craft based on time. **TEAM PARTICIPATION IS VERY IMPORTANT TO MAKING THIS WORK WELL.**

Section	Timing	Participants/ Leaders	Comments
Song	5 min		
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Discussion	5 min		
Tell the Story	5 min		
Activity	30 min		
Memory Verse	10 min		
Song	5 min		
Closing Activity	40 min		
Closing/Prayer	5 min		
Closing Song/Snack	15 min		

SLOVAKIA

What do we do?

We work with a partner in Martin, Slovakia called the Center for Christian Education (www.cce.sk). CCE is a school very similar to HCL's school, located in the heart of Martin, Slovakia. We work with them during the summer to staff 2 camps. One camp is similar to our VBS and is for elementary aged students. One camp is for Junior High aged students. We are the Native English Speakers at this immersion camp, so we sing songs, have devotions, play sports, teach English, etc.—all in English. We continue to see these camps grow each year, with new children hearing about the love of Jesus for the very first time.

In 2016, the VBS week had 220 kids and the Junior High camp grew to over 50 kids.

Key staff people you will meet include Bohdan, Svetlana(Sisa), Tomas, and Jozef.

Medical: No special vaccinations are needed for travel to Slovakia.

Passport: You will need a passport to travel to Slovakia. It can take several weeks to receive your passport, so begin the process immediately upon joining the team. Your passport must not expire until 6 months AFTER your return date to the USA or you will not be able to receive a visa to Slovakia. For information on obtaining or renewing your passport, visit <http://travel.state.gov/content/passports/english.html>.

Languages: The main language is Slovak, but all the staff we work with speak English very well. All our work is done in English.

Slovak Words and Phrases

Here are some basic phrases that you may want to learn before your mission trip.

Hello	Ahoj
Goodbye	Zbohom
Good Morning	dobré ráno
Good Afternoon	dobrý deň
Good Night	dobrú noc
My Name Is _____	Moje meno je _____
What Is Your Name?	Ako sa voláš?
Please	prosím
Thank You / Thank You Very Much	Ďakujem
Yes	Áno
No	nie
Jesus Loves You	Ježiš ťa miluje
God Bless You	Boh ti žehnaj
Let's Pray	Modlime sa
Church	kostol
House	dom
Bathroom	kúpeľňa
School	školské
Ball	lopta
Let's Play (a game)	Podme hrať
Let's Sing	Podme spievať
Please Sit	posad'te sa, prosím
How Old Are You?	koľko máš rokov?
How do you say ___ in Slovak?	Ako hovoríte to v slovenčine?
Where is _____? (a person, place or thing)	kde je _____?
What is this? (pointing to an object)	čo to je?

For more in-depth language helps, consider the following. These are not the only resources out there, but this is a good starting place if you are new to, or getting back into, these languages.

Lorinc, Silvia and John. *Slovak Dictionary and Phrasebook: Slovak- English, English-Slovak*. New York: Hippocrene Books, 1999. (\$11.76 on Amazon).

During the trip, use these devotions, in order, each evening as you debrief the day. If your trip is longer than 7 nights, take turns adding devotions, while saving the last evening devotion for your final evening in country.

Devotion One

Read: Mark 8:22–33

Discuss: What is Jesus teaching me to see?

Prayer: Jesus, as you healed the blind man, so heal my blindness. As you taught Peter, so teach me that learning to see clearly is a journey led by You. Help me to see You and Your Kingdom wherever You are at work. Amen.

Devotion Two

Read: Romans 1: 16–17

Discuss: Do I truly believe that the Gospel of Jesus Christ can, and does, change the World? Does my life show it?

Prayer: Jesus, give me faith enough to trust in you and in your Word so that I will boldly proclaim you. You are the answer to the problems we face in this World. Teach me to understand this truth more fully and to live my life in this way. Amen.

Devotion Three

Read: Matthew 13:31–33

Discuss: How do I see my small effort making a big difference in the Kingdom?

Prayer: Jesus, give me the joy of watching your Spirit at work in me. Help me to understand that You are building your Kingdom. Keep me faithful to you and your purposes. Use me as your instrument. Amen.

Devotion Four

Read: 1 Corinthians 9:19–27

Discuss: How am I called to be all things to all people? What is getting in the way?

Prayer: Jesus, take away my prejudices and patterns of behavior that separate me from other people. Make me a peacemaker and a unifier, that I will gain new opportunities to share your love and your truth. Amen.

Devotion Five

Read: Matthew 6:25–34

Discuss: How does “seeking first His kingdom” do away with worry?

Prayer: Heavenly Father, teach me to see you as King over all things, as provider for me. Show me where you are at work and give me courage to pursue your Kingdom’s growth. Amen.

Devotion Six

Read: John 15:1–17

Discuss: Do you rest from your work or work from a place of rest?

Prayer: Jesus, teach me to find my identity in you. Teach me to first abide in your love, then bear fruit that will last. Amen.

Devotion Seven

[Last Evening Devotion]

Read: Matthew 16:13–18

Discuss:

How have I seen Jesus building His kingdom during this trip?

How have I seen Him at work in and through each of my team-mates?

(Team Leaders—This is when the team goes around the room, each person encouraging the others with how they have seen God at work in each other over the week. This is a very important part of the experience.)

Prayer: Heavenly Father, we thank you for your work in and among us during this trip. We ask you to continue to surround our brothers and sisters here with your love and your power. Bring your kingdom to this place! Guide us as we travel home—give us safe passage. Prepare our hearts to bring home the experiences you have given us during this time. Pour the Holy Spirit out on us—show us how to live each day as your missionaries wherever our daily life takes us. Amen

Luther's Morning Prayer

I thank You, my heavenly Father, through Jesus Christ, Your dear Son, that You have kept me this night from all harm and danger; and I pray that You would keep me this day also from sin and every evil, that all my doings and life may please You. For into Your hands I commend myself, my body and soul, and all things. Let Your holy angel be with me, that the evil foe may have no power over me. Amen.

Luther's Evening Prayer

I thank You, my heavenly Father, through Jesus Christ, Your dear Son, that You have graciously kept me this day; and I pray that You would forgive me all my sins where I have done wrong, and graciously keep me this night. For into Your hands I commend myself, my body and soul, and all things. Let Your holy angel be with me, that the evil foe may have no power over me. Amen.

Post-Trip Devotions

Brothers and Sisters in Christ,

The following devotions are for you to use upon your return from your Short Term Mission Experience. They will help you to process through what the Lord is teaching you through this experience, as you prepare for your team debriefing. To get the most out of this process, please read each devotion and spend some time in prayer. Journal what you are feeling and thinking. Write down what things that you feel the Lord is trying to teach you about. What can't you let go of as you think back to your trip? As you come back together with your teammates, you will have the opportunity to process these things together, so that you can begin putting these learnings into practice in your daily life. As you have already been doing throughout this training process, continue to hang on and let the Lord take you on the ride of your life!

Pastor Christian Wood

*On those days when you go to Worship, use that time as your devotion time.

“My Rock And My Refuge”

Read: Psalm 71:1–3

God is a rock that is unmovable. No matter how big the storm or how strong the earthquake, He does not shake or move. The Good News is that God is YOUR Rock. He is your refuge. He is your safe-place. When your world seems to be moving in all kinds of different directions—He is there, holding you steady. When you aren't sure which way is up—He is holding you fast. He won't disappoint you. He has saved you by the blood of Jesus and He will continue to protect you. No matter how hard it might seem to hold on to Him—He is holding on to you. He will not let you go. As you make your way back home from your STME, the world might seem to be spinning out of control. Know that your God, the one you have seen at work on your trip, is holding you steadfast.

“Keep Your Eyes On Jesus”

Read: Hebrews 12:1–2

Where are you running? The author of Hebrews reminds us that we are all running this race called faith. Running, especially a long race, can take a lot of motivation. It is easy to want to stop—to feel overwhelmed and distracted. As you come home from your Short Term Mission Experience, maybe you are feeling overwhelmed by what you experienced. Maybe you are distracted and not sure what it all means. This passage points us to two places to find motivation. First, remember those you have been working with. As you think about how God is at work through your brothers and sisters, how does this inspire you?

You are not alone in this—you are, in fact, surrounded by others running the same race. Don't fall into the trap of feeling isolated. Talk to your teammates about what you are feeling and thinking. Share the experience with your loved ones—invite them to run along- side you into mission. Second, this passage points us to Jesus Himself. He is the beginning of our faith—the One who was faithful for us, taking our place on the Cross. He is the end of our faith—the One in whom we trust! He goes wherever you are, holding you up and leading you forward. May you fix your eyes on Jesus and may you run well with your brothers and sisters in Christ. He will guide you into your place in His mission to bring His love to the world. Watch Him. Listen to Him. Run with Him.

“See the Power Of God”

Read: Romans 1:16–17

It seems as though everyone wants to make a change in the world today—to leave it a little better than we found it. Changing the world can seem like a daunting task—and yet it is exactly what we are called to do. Praise be to God, He gives us His world-changing power! In fact, it’s been right under our nose the whole time. The Good News of Jesus’ love for us, and for all people, is world-changing news! It seems odd that Paul would proclaim, “I am not ashamed of the Gospel.” Why would anyone be ashamed of this news? Well, why do we sometimes act as if we were ashamed of it? Maybe we think Jesus’ love isn’t strong enough, or that the problems we face in this world are too big to deal with. The Good News, though, is that Jesus has changed you. He has brought you from death to life, from darkness into light. He now fills you with His Spirit so that you are His hands and feet in this world. You are the light of the world! As you love your neighbor as yourself, the world changes. As you feed the hungry in Jesus’ name, the world changes. One small moment at a time, the light beats back the darkness and Jesus builds His kingdom in our midst. Think of how you saw the Gospel at work on your STME. Ponder how you can be a part of the Gospel working now that you are home. Watch God change the world with His Gospel power.

“My Help Is In The Lord!”

Read: Psalm 121

Change can be hard. You might feel as though the Lord is calling you to change—that you are different after your STME. Now that you are home, old routines seem to take over. Maybe you are still dealing with the struggles of your trip. The Psalmist looks around and sees hills to climb—up is the only way to go. He asks the question we all ask in the midst of struggle: “From where does my help come?” This is a natural question to ask when we are feeling heavy, like the next step is the hardest. Then comes his answer, “My help comes from the LORD, who made heaven and earth.” This is a profound answer—God can help me because He has made me. He controls the world, because He made the world. He’s got this—He’s got you. Think back to the ways that God showed up when you were on your trip. Notice the ways He stays strong for you, even when you feel weak. The God you encountered there is the same God who is walking with you now, each step of the way. He has you securely in the palm of His hand. He is your help as you come home. He is watching over every step you take.

“God *Still* Loves The World!”

Read: John 3:16–17

This is probably the first Bible verse you learned as a kid. “For God so loved the World...” and you know the rest. God loves this world even still. He has redeemed it with the blood of Jesus. He now uses people like you to proclaim this unfathomable love. You have had an opportunity to see Jesus at work in unique ways on your STME. How did you see the love of Jesus in action? Where did you see Him? In your mission team partners? In the people in your host country? In yourself? What did He do there? As you make your re-entry back into “normal” life, understand that this same Jesus is at work here to. Maybe we don’t notice because we are so caught up in our routines, but He is at work just the same. Before you get caught up fully in your old patterns of life, work to notice Jesus at work. Where do you see Him? In your family and friends? Your church? Your workplace? If His love seems to be missing from somewhere, how can you be His messenger to bring it there? Jesus’ love is for you! He loves you enough to die for you and even more—enough to live for you so that you would have life in Him! Everywhere you go, you see people who Jesus died for—how will you tell the ones who haven’t heard yet?

“Everyone Has Something To Give...Give What Is Yours”

Read: Acts 3

Have you ever shied away from an opportunity to share the Good News about Jesus because you felt unqualified? Yeah, me to. “I don’t have that gift,” we might say. Notice what happens in this story about Peter and John. They are going about their daily life—headed to Temple at the same time they always went. And yet, today, something was different. The same beggar the crowds (and probably even Peter and John) walked past each day—spoke directly to them. “Help me!” was his cry. Peter knew his pockets were empty, but instead of ignoring the man or excusing himself from helping him, Peter engages the man. He fully admits that he doesn’t have what the man is after. Then comes the “but,” and it’s a big one. “but, what I do have I give to you.” Peter then heals the man in the name of Jesus. He then uses this opportunity to proclaim the name of Jesus to the crowds of people surrounding the man. What about you? What gifts do you have? What did you learn about yourself on your STME that you can put into practice now at home? How did God use you then? How do you see Him using you now? God uses all of us—He has given us the Holy Spirit; the very same one who brought Jesus to life on Easter and who healed this paralyzed beggar in front of Peter. Imagine how He will empower you to share the love of Jesus each day in your words and actions!

“Real Rest”

Read: Matthew 11:28–30

Have you ever been tired? Sometimes tired feels good—like you did something meaningful. Sometimes tired feels empty—like you are empty physically, emotionally, and spiritually. Whenever we are tired, we need rest. Even when life feels too fast to take a break, we can still find rest in Jesus. Hear His invitation in these verses. Take the time to rest in Him. Be still in His arms. Let Him restore you as you sit with Him. Talk to Him about what you are feeling. Pour out your worries and concerns. Drop the load you have been carrying and stretch out your back as you begin to stand tall again in His strength. Let Him fill you up. Rest. Rejuvenate. Relax. Jesus has got you now and He always will.

Fathom The Unfathomable Love Of Christ!”

Read: Ephesians 3:14–21

Jesus’ love for you is something you will never be able to fully understand—at least on this side of Heaven. It is deeper than any ocean, higher than any mountain, wider than any valley you may find yourself in. You have seen it in action on your STME. You have felt it through the love of others—even those who a few weeks ago were complete strangers. This love of Jesus is powerful—in fact—it is life-giving. As you think about your experience on your STME, remember how this amazing love of Jesus looked and felt. As you deepen your understanding of this unfathomable love, pray about sharing it with someone. Jesus has filled you with His love so that it would spill over to those around you. Who in your life needs this love that goes beyond anything we can comprehend? How might you love them so that they can begin learning about this amazing love of Christ that we will never fully understand?

“I Am Always With You...Everywhere.”

Read: Matthew 28:16–20

Living life on mission seems an impossible task. The first people to figure this out were the 11 disciples who met Jesus on the mount of ascension in our reading for today. These men had seen Jesus die and rise again—with their own eyes! They had spent the past forty days learning from Jesus, putting together all the pieces about who He was and what that meant for them. Now, as they reach the mountain and see Jesus, Matthew tells us, “but some doubted.” What did they doubt? What do you doubt when you encounter Jesus? I am sure that it wasn’t Jesus’ resurrection, or His identity as God. It has to be something else. They doubted that they would be able to be entrusted with bringing the Gospel to all the nations—to make disciples of all the world. Notice how Jesus handles their doubt—He reminds them that He is Lord. It is with His authority that they go out into all the world. He also reminds them of His presence. He will never, ever, under any circumstance, leave them alone. What do you doubt about the mission Jesus is sending you on? Here He makes promises to the disciples—He promises the same to you. You walk this path as His missionary, sent by His authority. You also walk alongside Jesus, who will never, ever, under any circumstance, leave you alone.

“Praise God, For He Is Good!”

Read: Psalm 105:1–6

Sometimes, you just need to celebrate. This is the attitude of the Psalmist in these verses. Celebrate the goodness of God. Sing to Him, praise His name, because He has done amazing things. Thinking back to your STME, what are some of the amazing things God did? List them in your journal. Praise Him in your heart and to your family and friends. Boast on Him, as the Psalmist says, “make his deeds known among the nations!” How are you different now? How are you the same? How is your faith stronger? How is God using you to make a difference in the world for Christ? Celebrate with your team what God did through you and share with one another what you hope He will continue to do through you. God’s work is worth celebrating!

Team Debrief Session

Hi Team,

These sessions are designed to help you bring your Short Term Mission Experience home—to make those things you have been learning throughout the process part of your everyday life. There are two key questions you will be working through with your team during these times together.

What do I believe God is teaching me through this experience?

What experience or feeling can I not let go of? What do I not want to forget from this trip?
What is God teaching me about Himself? What is God teaching me about myself?
What is God teaching me about my place in His mission?

How am I going to apply what I am learning to my everyday life?

How will I not forget those things that I don't want to forget from this trip?

What change(s) do I plan to make so that I continue to practice those things God is teaching me about: Himself/Myself/My place in His mission?

What is a specific action I can take?

When will I take the first step?

Who will be holding me accountable along the way to make sure I take these steps?

As you come into these sessions, speak into each other's questions. Discuss openly with your teammates what you are thinking and feeling. It is important that you continue to utilize your teammates—they are the ones with whom you share this experience.

As you step off into this new adventure, notice that God has been preparing you for this since your Baptism. Walk with boldness knowing that the same God who has carried you this far isn't going to leave you now. On the contrary—He continues to lead you into the world as a witness to His great love.

Pastor Christian Wood

APPENDIX THREE

INFORMED CONSENT FORM

Study Title: “Creating a Standardized Short Term Mission Experience Training Manual for Hales Corners Lutheran Church”

Researcher: Rev. Christian Wood

Email Address and Telephone Number: cwood@hcl.org; (414) 529–6700 office; (414) 429–0500 cell

Research Supervisor: Rev. Dr. Victor Raj

Email Address: rajv@csl.edu

You are invited to be part of a research study. The researcher is a student at Concordia Seminary in Saint Louis, Missouri as part of the Doctor of Ministry program (D.Min.). The information in this form is provided to help you decide if you want to participate in the research study. This form describes what you will have to do during the study and the risks and benefits of the study.

If you have any questions about or do not understand something in this form, you should ask the researcher. Do not sign this form unless the researcher has answered your questions and you decide that you want to be part of this study.

WHAT IS THIS STUDY ABOUT?

This study seeks to produce a new training manual/process which utilizes Short Term Mission Experiences (STMEs) to equip and empower participants to live as missionaries in their daily lives.

WHY AM I BEING ASKED TO BE IN THE STUDY?

You are invited to be in the study because you are:

- You are over 18. (Even if you are participating on an STME, if you are under 18, you cannot participate in this D.Min. Study).
- You are a past participant in at least one STME and/or you have led STMEs through Hales Corners Lutheran Church
- The researcher has determined that you have exhibited behaviors consistent with

living as a missionary in daily life.

OR

- You are a participant in a 2017 STME from Hales Corners Lutheran Church, and will be participating in the new training process which is being tested.

If you do not meet the description above, you are not able to be in the study.

HOW MANY PEOPLE WILL BE IN THIS STUDY?

About [30–50] participants will be in this study.

CONFLICT OF INTEREST

The researcher is a pastor at Hales Corners Lutheran Church

WILL IT COST ANYTHING TO BE IN THIS STUDY?

You do not have to pay to be in the study.

HOW LONG WILL I BE IN THE STUDY?

If you decide to be in this study, your participation will last about 6 hours for interviewees, and about 1 hour for the survey takers. Interviews can be scheduled in your home or at church, during a time of your convenience. Survey participants will receive the surveys as part of their STME team commitment (no other meeting time will be necessary).

WHAT WILL HAPPEN DURING THIS STUDY?

If you decide to be in this study and if you sign this form, you will do the following things:

- Give personal information about yourself, such as your age, gender, occupation, and education level.
- Preliminarily, selected Team Leaders and Veteran Team Members will answer questions during an interview about **their experience with the past STME training process and materials.**
- Before your STME, ALL Team Members will complete a survey about **your knowledge about and attitude toward mission.**
- After your STME, Team Leaders will answer questions during an interview about **their experience with the NEW STME training process and materials.**
- After your STME, New Team Members will complete a survey about **your knowledge about and attitude toward mission, and how they have shifted throughout the STME process.**
- After your STME, Veteran Team Members will complete a survey about **your**

knowledge about and attitude toward mission, and differences you noticed in between the new and old training processes and materials.

While you are in the study, you will be expected to:

- Follow the instructions you are given.
- Tell the researcher if you want to stop being in the study at any time.

WILL I BE RECORDED?

The researcher will record audio of your interview(s). The researcher will use the recording in order to create written transcripts for data interpretation.

The researcher will only use the recordings of you for the purposes you read about in this form. They will not use the recordings for any other reasons without your permission unless you sign another consent form. The recordings will be kept for the duration of this DMin project and they will be kept confidential. The recordings will be deleted after the researcher completes the project (May 2018).

WILL BEING IN THIS STUDY HELP ME?

Being in this study will not help you. Information from this study might help researchers help others in the future.

ARE THERE RISKS TO ME IF I AM IN THIS STUDY?

No study is completely risk-free. However, we don't anticipate that you will be harmed or distressed during this study. You may stop being in the study at any time if you become uncomfortable.

WILL I GET PAID?

You will not receive anything for being in the study.

DO I HAVE TO BE IN THIS STUDY?

Your participation in this study is voluntary. You can decide not to be in the study and you can change your mind about being in the study at any time. There will be no penalty to you. If you want to stop being in the study, tell the researcher.

The researcher can remove you from the study at any time. This could happen if:

- The researcher believes it is best for you to stop being in the study.
- You do not follow directions about the study.
- You no longer meet the inclusion criteria to participate.

WHO WILL USE AND SHARE INFORMATION ABOUT MY BEING IN THIS STUDY?

Any information you provide in this study that could identify you such as your name, age, or other personal information will be kept confidential. Each person will receive a number, which will replace your name in every transcript and note. The researcher will be the only person with access the information about who is who. In any written reports or publications, no one will be able to identify you.

The researcher will keep the information you provide in a **PASSWORD PROTECTED COMPUTER AND/OR A LOCKED FILE CABINET** in his office and only the researcher, research supervisor, and the Mission Coordinator at HCLC will be able to review this information. The Mission Coordinator at HCLC will receive transcripts and notes only after identifying information has been removed.

The Researcher is the only person who will have access to the audio recordings taken, and these are kept on a password protected computer.

Even if you leave the study early, the researcher may still be able to use your data. Any interview results or survey results you give would still be counted in the final data assessed for the purpose of this project.

Limits of Privacy (Confidentiality)

Generally speaking, the researcher can assure you that she/he will keep everything you tell him/her or do for the study private. Yet there are times where the researcher cannot keep things private (confidential). The researcher cannot keep things private (confidential) when:

- The researcher finds out that a child or vulnerable adult has been abused
- The researcher finds out that that a person plans to hurt him or herself, such as commit suicide,
- The researcher finds out that a person plans to hurt someone else,

There are laws that require many professionals to take action if they think a person might harm themselves or another, or if a child or adult is being abused. In addition, there are guidelines that researchers must follow to make sure all people are treated with respect and kept safe. In most states, there is a government agency that must be told if someone is being abused or plans to hurt themselves or another person. Please ask any questions you may have about this issue before agreeing to be in the study. It is important that you do not feel betrayed if it turns out that the researcher cannot keep some things private.

WHO CAN I TALK TO ABOUT THIS STUDY?

You can ask questions about the study at any time. You can call the researcher if you have any concerns or complaints. You should call the researcher at the phone number listed on page 1 of this form if you have questions about anything related to this study.

DO YOU WANT TO BE IN THIS STUDY?

I have read this form, and I have been able to ask questions about this study. The researcher has talked with me about this study. The researcher has answered all my questions. I voluntarily agree to be in this study. I agree to allow the use and sharing of my study-related records as described above.

By signing this form, I have not given up any of my legal rights as a research participant. I will get a signed copy of this consent form for my records.

Printed Name of Participant

Signature of Participant

Date

I attest that the participant named above had enough time to consider this information, had an opportunity to ask questions, and voluntarily agreed to be in this study.

Printed Name of Researcher

Signature of Researcher

Date

DO YOU WISH TO BE AUDIO RECORDED IN THIS STUDY?

I voluntarily agree to let the researcher audio record me for this study. I agree to allow the use of my recordings as described in this form.

Printed Name of Participant

Signature of Participant

Date

APPENDIX FOUR

Pre-Process Participant Survey

2017 Short Term Mission Experience, Team Survey

Name: _____ Age: ____

HCL Member? _____ (If no, where do you attend church?)

HCL Staff? _____

2017 STME? (example: March, Belize) _____

NOT counting this current team, how many STMEs have you participated in with HCL?

Have you participated on any other mission trips, outside of HCL? _____ How Many?

*Please answer the following questions in your own words. The goal is to give a picture of what you think before participating in your STME program (*there are no wrong answers*).

1. Describe your walk with Jesus.

2. In your own words, write a definition of "Christian Mission"

3. Where, in your own words, does mission take place?

4. What do you see as your role in mission?

APPENDIX FIVE

Post-Process Participant Survey

2017 Short Term Mission Experience, Team Survey [Post-Trip]

Name: _____

2017 STME? (example: March, Belize) _____

*Please answer the following questions in your own words. The goal is to give a picture of what you think after participating in your STME program (there are no wrong answers).

1. Describe your walk with Jesus. Has it changed during your participation in your Short Term Mission Experience? If so, how?

2. In your own words, write a definition of "Christian Mission." Has your definition changed during your participation in your Short Term Mission Experience? If so, how?

3. Where, in your own words, does mission take place? Has your perspective changed during your participation in your Short Term Mission Experience? If so, how?

4. What do you see as your role in mission? Has your perspective changed during your participation in your Short Term Mission Experience? If so, how?

APPENDIX SIX

FINAL INTERVIEW QUESTIONS FOR TEAM LEADERS

1. Is there anything in the current training process/material that you would NOT include in the new manual? Why?
2. Is there anything NOT in the current training process/material that you would include in the new manual? Why?
3. Are there any pieces that you have added to the current materials that you have found to be particularly effective? Any you have dropped because you found them to be ineffective? Why?
4. Has having a consistent manual enhanced your ability to train and lead a team through the training and debriefing process? How?
5. What changes would you suggest moving forward? Why?

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