

4-2022

The 835 Weekend: A Model For Recruitment of Generation Z Entrepreneurs Toward Church Planting in Europe

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GEORGE FOX UNIVERSITY

PROJECT PORTFOLIO:

THE 835 WEEKEND: A MODEL FOR RECRUITMENT OF GENERATION Z
ENTREPRENEURS TOWARD CHURCH PLANTING IN EUROPE



IN PARTIAL FULFILLMENT FOR THE DEGREE OF
DOCTOR OF MINISTRY
PORTLAND SEMINARY

BY:

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PROJECT FACULTY:

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PORTLAND, OREGON

APRIL 2022



CERTIFICATE OF APPROVAL

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DEDICATION

To Dalene, my lifetime counterpart. You always have my back, selflessly cover my bases, keep me grounded, and inspire authenticity and excellence in me. I could never have done this without your encouragement and sacrifice.

ACKNOWLEDGEMENTS

I wish to thank Paul and Angie Trementozzi who supported the vision of this project from day one with encouragement, while empowering me with tangible support which made it possible. Also, I want to thank the 835 Weekend team of colleagues and friends – you are the substance of which this project is made, and from which it draws its true value. And a very special thanks to Ashley and Blake Fleck, whose talent and tireless energy helped elevate everything they touched to a higher level of excellence.

EPIGRAPH

No one lights a lamp and then puts it under a basket. Instead, a lamp is placed on a stand, where it gives light to everyone in the house.

—Matthew 5:15

TABLE OF CONTENTS

Dedication	iii
Acknowledgements.....	iv
Epigraph.....	v
List of Figures.....	viii
List of Tables.....	xii
Research Method.....	xiii
Abstract.....	xiv
Introduction.....	1
Project.....	12
Preparation.....	14
Execution.....	32
Assessment.....	63
Benchmarks.....	63
Project Launch Plan.....	71
Development Timeline.....	72
Deliverables.....	76
Evaluation.....	77
Appendix A —Milestone 1 The NPO Charter.....	81
NPO Charter Appendix.....	88
Discovery Session Photos.....	88
One-on-one Interviews.....	91
Appendix B —Milestone 2 NPO Topic Expertise Essay.....	97
Appendix C —Milestone 3 Design Workshop Report.....	127
Design Workshop Appendix.....	136
Full Documentation.....	138
One-on-one Interviews.....	140
Appendix D —Milestone 4 Prototype Iteration Report.....	141
Prototype 1 Iteration.....	146

Storyboards.....	146
Recruiting Screener.....	146
Participant Questionnaire.....	146
Mock Visas.....	146
Interview Scripts.....	147
Event Photos.....	150
Media Links.....	150
Evaluations.....	150
Prototype 2 Iteration.....	150
Team Communication.....	150
Participant Communication.....	150
Evaluation Interviews.....	151
Observation Notes.....	151
Appendix E —Supplemental Project Information.....	152
Project Preparation: Communication and correspondence.....	152
Training and Planning.....	164
Event Execution.....	186
Organization and Logistics.....	186
Miscellaneous Sessions.....	200
Bibliography.....	215

LIST OF FIGURES

1.1	Event general logo-----	15
1.2	Social media logo-----	15
1.3	Main lodge-----	16
1.4	Meeting space-----	16
1.5	Kitchen-----	16
1.6	Dining area-----	16
1.7	Sample bedroom-----	16
1.8	Sample bathroom-----	16
1.9	List of lodge amenities-----	17
1.10	Website screenshots-----	20
1.11	Staff bio page sample-----	20
1.12	Sample email appeal to Gen Z talent gatekeepers-----	21
1.13	Splash page for leader appeal information-----	22
1.14	Personal video appeal with endorsements-----	22
1.15	Description of ideal participant-----	23
1.16	Endorsement testimonials from previous project prototype participants-----	23
1.17	Screenshots of leaders' recommendation online jot form-----	24
1.18	Recommended Gen Z invitee email appeal-----	25
1.19	Gen Z survey jot form sample-----	26
1.20	Front of mailed invitation-----	27
1.21	Back of mailed invitation-----	27
1.22	Registration confirmation email-----	29

1.23	Instagram page-----	29
1.24	“A Day in the Life” Instagram story 1-----	30
1.25	“A Day in the Life” Instagram story 2-----	30
1.26	Lose Yourself in Europe video-----	31
2.1	Gift bags-----	34
2.2	Gift bag contents-----	34
2.3	Welcome card with individual scripture verse encouragement-----	34
2.4	Event t-shirt-----	34
2.5	Entry video-----	35
2.6	Welcome table-----	36
2.7	Name badge table-----	36
2.8	Personal name badge sample-----	36
2.9	Espresso station and barista-----	36
2.10	Short meal video 1-----	37
2.11	Short meal video 2-----	37
2.12	Small group “language” Pictionary-----	38
2.13	Icebreaker session-----	39
2.14	Theater for European movie night-----	40
2.15	Montage of video clips -----	41
2.16	Morning devotion samples-----	43
2.17	Saturday AM worship-----	44
2.18	Instruction-----	44
2.19	Regional directors sharing their story-----	44

2.20	“Staying on the wheel” teaching-----	44
2.21	Screenshot of pottery video-----	44
2.22	“On Mission with God” PowerPoint sample-----	46
2.23	Morning session-----	47
2.24	Teaching via Zoom-----	47
2.25	PowerPoint on “Finding My Fit” -----	49
2.26	Map of hiking trail-----	50
2.27	Hike group photo 1-----	50
2.28	Hike group photo 2-----	50
2.29	Example of pétanque game-----	51
2.30	Block printing-----	52
2.31	Participants show their creations-----	52
2.32	German shortbread recipe-----	53
2.33	German game-----	53
2.34	French game-----	53
2.35	Kuchen and conversation-----	54
2.36	Lose Yourself session worship-----	55
2.37	Group worship-----	56
2.38	Worship leaders-----	56
2.39	“Lose Yourself” presenter -----	56
2.40	Regional director presenting importance of “Lose Yourself” theme-----	56
2.41	Second presenter-----	58
2.42	Group listening to challenge-----	58

2.43	Response time-----	59
2.44	Flag station 1-----	59
2.45	Flag station 2-----	59
2.46	Journaling and drawing station-----	59
2.47	Regional Director sharing on 360 health value -----	60
2.48	Europe swag 1-----	61
2.49	Book gift-----	61
2.50	Europe swag 2-----	61
2.51	Departure group photo-----	62
2.52	Departing participants-----	62
2.53	Departing staff-----	62

LIST OF TABLES

Table 1	Project budget-----	17
Table 2	Registered and confirmed attendee bio sheet-----	31
Table 3	Gift bag contents-----	34
Table 4	Hot drinks preference list-----	35
Table 5	Instagram account posting schedule-----	161
Table 6	Breakfast and snack food purchase-----	189
Table 7	Knoxville airport pick-up schedule-----	191
Table 8	Individual scripture references for welcome cards-----	193
Table 9	Individualized gifts-----	194
Table 10	Room assignment configuration-----	195
Table 11	Prayer groups-----	213
Table 12	Departure groups-----	214

RESEARCH METHOD

This project utilized a blended methodology that draws upon bibliographic resources, data derived from stakeholder collaboration, and human-centered design and iteration processes to create a heuristic-based, application-oriented project.

ABSTRACT

The continent of Europe, once a center of spiritual renewal and missionary mobilization, has now become a gospel desert. The need for church planting is acute. The means to address this need is partly through the deployment of church planting teams, yet there is a dearth of both European and expatriate missionary young adults ready to take up this charge. Generation Z entrepreneurs must be successfully engaged and recruited to meet the need for pioneering career church planters among the least reached peoples of Europe. The key insights discovered regarding recruitment of Generation Z to missionary careers come from the field of social psychology, and research related to group identity theory. Analyzing Generation Z group characteristics gives insight into the role of in-group affiliation to reinforce individual identity and self-esteem, which in turn erects barriers against effective recruitment. The challenge for mission-sending organizations will be to improve their ability to adequately address the values, felt needs, and fears of emerging generations that sufficiently helps them mitigate the risk associated with a commitment to engage in full-time missionary work. This project was crafted as a prototype tool to help address this challenge. The 835 Weekend is designed as a highly relational, invitation-only, and reproduceable recruiting weekend for thirty entrepreneurially spirited Generation Z young adults at a time, to interact with key mission agency leaders. It is structured to help orient participants toward a career in European missions through quality time spent in a relationally warm and aesthetically pleasing venue, engaging in mutual and authentic storytelling, while giving space for young adults to explore key questions, address fears, and experience impactful moments of engagement with the Holy Spirit.

INTRODUCTION

The journey to complete this project began in September 2019 when our cohort was given the task of defining a need, problem, or opportunity (NPO) as well as a target audience within our ministry context. As a missionary church planter living in France and serving with Assemblies of God World Missions, (hereafter referred to as AGWM), I was burdened with the lack of access to gospel witness in Western Europe. As an Area Director responsible for the training, mentoring and recruitment of missionaries, it was also concerning that the number of personnel serving in Europe was either static or dwindling due to attrition, while the need for strategic church planting among least-reached European people groups was ever increasing.

Discovery Phase

By December 2019, I defined the initial NPO as: “pioneer millennial and Generation Z missionaries needed for church planting in the hardest, least-reached places of Europe are lacking in the Assemblies of God.” I chose to not specify the audience too narrowly, since the need necessitates the recruitment of both American missionary, and European national, young adults. I wasn’t certain where I would place the emphasis of my research and focus.

I was anxious to initiate the process of exploring and sharpening the focus of the NPO through a discovery workshop held in Springfield, MO on October 8, 2019. Those invited included: a) a millennial short-term missionary couple; b) a Generation Z Christian college student; c) the communications director for AGWM; d) the Chi Alpha Campus Ministries national planting director; e) and the director of intercultural doctoral studies, and the chair of the global missions department, respectively, at Assemblies of God Theological Seminary. To

facilitate collaborative discovery and not overly influence the direction, I introduced the NPO as simply “a lack of AG church planters in Europe.”

Through a series of exercises, two root causes of the need were defined: lack of resources for contextualized training and lack of transmission of the vision for church planting. The audience was specified to be non-European workers already within AGWM.

Following this, I conducted three one-on-one interviews with: a) a Belgian Pentecostal seminary president; b) a senior policy director for an international aid organization; and c) the president of a national missions sending organization mobilizing Generation Z teenagers. These conversations led me to two additional important discoveries. One is that there is an estrangement between the Church and the next generation due to mistrust. Secondly, young adults are under-engaged with the challenge to give their lives to world missions. As a result of both the discovery workshop and one-on-one interviews, I entered the research phase focused on attempting to understand the perceived marginalization of Generation Z by the Church more accurately and how to address this through creative engagement or recruiting efforts.

The research of literature surrounding the NPO helped me to identify Generation Z’s need in overcoming risk aversion and in addressing general feelings of unworthiness and incompetence. It was also evident, that to become a viable and trustworthy employer, AGWM must be perceived as helping Generation Z millennials to attain their goals of positive personal identity and significance, while also being the kind of community that is digitally accessible, authentic, safe, socially engaged, and ecologically sensitive. The study of group identity theory revealed that a significant challenge for a recruiting project would be to help an aging mission-sending organization like AGWM attain a level of self-awareness and of courage to improve its public perception among younger millennials.

Design Phase

Brainstorming

Following the initial research, a design workshop was planned for October 24, 2020. It took place online by Zoom due to COVID restrictions. To participate, I invited a Christian university campus missions director; the director of the Center for Missionary Mobilization and Retention; the operations director for AGWM Eurasia; a journalist and athletic recruiter; the director of graphic design and marketing for Young Life Europe; an American creative arts pastor; a YWAM training base director; and the media director for Chi Alpha Campus Ministries at Louisiana State University.

Leading up to the workshop, I conducted internal research within AGWM to explore various statistics such as the ratio of contacts and inquiries for Europe missions through marketing efforts versus successful recruits; numbers of engagements by Gen Z with current AGWM Europe social media platforms and websites; money spent on publicity and recruiting in the previous five years; and the numbers of people making short and long-term commitments to missions in that timeframe, distinguished by age and gender.

Through the ensuing workshop's creative brainstorming activities and discussion, new discoveries about barriers to recruitment of Generation Z to missions were gleaned. We learned that mentorship would be a key to help them be more ready to engage in mission. We also agreed there was a distrust of organized religious groups and a disconnect in the way churches interact and communicate with Gen Z culture to address its questions and needs, which should be addressed for effective recruitment. We also found that another obstacle was a disproportionate priority of family against the lordship of Christ, where parents encourage children to live safe and "normal" lives.

Ideation

Creative ideas began to flow out of the collaborative brainstorming exercises in which the group engaged. These included an empathy map, Five Why's, Dot Voting, Action Planning and The Blind Side. We separated into five teams, whose concept pitch ideas were eventually streamlined into three “napkin sketches”. These were: a) a short-form video discipleship series, culminating in live personal connections via a web platform; b) a monthly system of pre- and post-engagement communication via social media, including feedback-generating questions, engagement with parents and culminating with home visits; and c) a mobile, reproducible spiritual encounter event leading to connecting participants with experiential mission opportunities.

After further analysis and research, these three ideas were integrated into two main prototypes to be tested: a) a personalized, half-day recruiting event held at a boutique hotel venue; and b) a virtual mission tour experience to Grenoble, France where participants engage and interact live with a missionary team via a GoPro camera. Ultimately, due to logistical limitations imposed by border closures due to COVID that prevented my travel to the US, the half day, in-person event evolved to become a live interactive encounter via Zoom.

Specification

At the conclusion of having successfully executed the two prototypes, I chose the recruiting event as my most valuable project (MVP). This choice was partly based on the feedback from both the young adults and AGWM personnel who participated in both. Knowing that Generation Z has zero tolerance for less than seamless technology, there were too many potential glitches during the virtual mission tour experience with a live feed that often depended

on spotty cellular coverage, as well as competing audio feeds from team members which affected the quality of the end-user experience. I also could not envision proper training of church planting teams in various European cities nor the likely time investment that would be sufficient to see the prototype reproduced and broadly implemented as an effective recruiting tool. Mainly, however, the merits of the impact that the invitation-only recruiting event had on all participants caused this idea to stand out the most. It also is one that included more of the two important elements that most missionaries acknowledge were key factors in their call to missions: time spent with a missionary and a holy moment where they felt God speaking or guiding them.

Delivery Phase

The project developed further to become an invitation only, all-on-site-expenses-paid recruiting weekend that seeks to specifically engage entrepreneurially minded and pioneer spirited Generation Z young adults who have an initial interest in international careers and who wish to make a positive impact on the world.

The objectives of the event were defined as making invitees feel seen, unique, and known, while facilitating trust in AGWM Europe's values, ethos, and leadership, in order to increase the likelihood participants would participate in a short-term mission trip or pursue a career in Europe missions. Names of potential invitees who met the screening criteria were solicited from key gatekeepers of Generation Z young adults potentially found in six main talent pools that are related to the Assemblies of God. The capacity of each event is fifteen missionary staff and thirty invitees from around the country, providing a 2:1 staff-to-participant ratio. It is envisioned that similar weekends will be held in each of four regions of the U.S, once every two years, inviting Generation Z entrepreneurs from that surrounding area.

The five key performance indicators designed to assess the effectiveness of the project are: 1) the ability to locate and gain access to 75 qualified potential invitees' personal information; 2) publicity that sufficiently engages 30 high-potential entrepreneurs out of 75 potential invitees to commit to attend the event; 3) majority participant satisfaction in the welcome, atmosphere and content of the weekend; 4) majority positive participant feedback of the host organization and its leaders, methodology, and values; and 5) buy-in to the organization's primary mandate to plant churches among least-reached peoples of Europe. reflected in both 50% of participants engaging further in short term mission engagement programs and 30% of participants eventually applying with AGWM Europe as career missionary candidates who will engage as church planters on the field.

Each of these benchmarks was measured against available data such as the ratio of people contacted versus those who responded and registered, or against participant evaluation results received from invitees who experienced the event. This assessment tool measured satisfaction with various aspects of the weekend related to specific benchmarks, including quality of media/publicity, atmosphere, content, or opinion of the host organization and its leaders, etc.

Debriefing Phase

Obstacles

There have been several challenges during this process, from discovery to the design of the project. One was the uncertainty caused by COVID and the obstacles it created. This affected me particularly with border closures that restricted my travel or the ability to hold in-person events. The ongoing pandemic threatened to derail the final project event itself, but ultimately it only succeeded in affecting a smaller number of project participants than was initially feared.

Assessment

The cost in both time and finances to implement an event such as the 835 Weekend warrants a frank analysis of the final return on the investment. An important question to ask is whether we were successful in attracting true, high-potential entrepreneurs with the skill-sets necessary to be the innovative and resilient pioneers needed for church planting teams in Europe's hardest places. The jury is still out, and these are often subjective assessments. But upon further reflection, effective recruitment could be achieved utilizing a more precise screening tool to filter those who do not fit the target group's criteria (addressing specific questions about potential applicants' qualities/experiences related to community service, aptitudes, or competencies, etc.) which are more accurate indicators of high potential.

An area for improvement in the project would be increasing the time spent as a host staff together at the venue before the start of the event. Due to the facility's check-in time restrictions, this would require an extra night's stay which the original budget did not accommodate. But it would be well worth the extra investment since the quality of welcome at the start of the event was adversely affected by the timing of staff members' later than planned arrival. We were not as ready as we should have been, and some of the comments in the evaluations reflected this shortcoming.

Alternatives

Another possible alternative to address the need for engaging Generation Z toward career missions is a virtual mentoring and discipleship curriculum that matches missionaries on the field with potential Generation Z youth. This would be geared toward a younger Generation Z audience, with a goal of impacting them earlier in their processes of career and education

planning. These series of short-form videos would create encounters with missionaries teaching and storytelling from the field.

One additional possible approach that emerged from the research was a comprehensive communication strategy between strategic mission leaders in the agency and potential Gen Z young adults that cultivates engagement and commitment. It would focus on topics and questions Generation Z youth want answered that are not being addressed in other ministry recruitment methods.

Both alternatives would require networking with a completely different set of leaders, necessitating relationship and trust building with youth pastors and parents, and not just university ministry or young adult leaders. One of the weaknesses I see in these alternatives is an engagement that is completely done by distance virtually. This lack of face-to-face interaction may not be received well by a generation possibly tired of impersonal virtual gatherings and eager for relational and experiential personal encounters.

Key learnings

The research of social psychologists Henry Tajfel, Dominic Abrams and Michael Hogg on group identity theory was very insightful. I discovered that since group affiliation through the influence of social media has a strong hand in forming the identity and self-esteem of Generation Z, this increases the stereotyping of out-groups like AGWM, and augments intergroup discrimination. This group discrimination is mostly due to the insecurity caused by unfamiliarity, where individuals from the in-group attempt to reduce this tension through constructing a stereotypical interpretation of the opposing group. A key to overcoming these barriers is for recruitment to go farther than ever before to build a greater degree of trust and depth of authenticity with Generation Z.

Another key takeaway was the insight gleaned from successful Generation Z marketing experts about what moves and motivates, as well as disinterests or turns off this demographic. It is important that I help my organization move beyond old paradigms to strive to be more relevant, engaging, and praiseworthy in the eyes of this generation. One of the ways to do this is to make sure that our values resonate with those prized by Generation Z, such as diversity, equality, and preservation of the environment. It also requires that our messaging and engagement addresses the felt need of safety in what is seen as a risky career choice, and that it recognizes and values personal uniqueness, while also casting vision for clear paths to training, career advancement and work that has significance.

Further Steps

An important question remains if Generation Z themselves accept this label of identity placed on them by sociologists, educators, and marketing specialists. Demographic research on how adolescents and young adults born between 1995 and 2015 think about and define themselves as a group would shed light on current suggested marketing and recruiting approaches. This would also clarify if principles of group identity theory are helpful in formulating a unique recruiting approach to Generation Z, since group identity is predicated on a particular group thinking of themselves as a defined corporate entity with some degree of homogeneity.

Other helpful data would be surveying Generation Z attitudes toward missionaries and mission-sending organizations as a group. This research would more clearly define any obstacles and barriers caused by negative perceptions that could be addressed in formulating more successful recruiting strategies and methods.

The weekend recruiting project was designed with replication in mind. Since the ideal size of participants remains at around thirty, and since the expectation is that each year's networking efforts would yield many more potential contacts than that number, my organization plans to implement these recruiting weekends annually, with two events taking place every two years in a different region of the United States. Implementation will require investment of my time in the formation and training of a development team and several execution teams, while also deploying fundraisers who will secure the \$10,000 per event necessary to underwrite costs.

Final Reflections

After 35 years of ministry that has included being responsible for literally hundreds of events, I have come to literally loathe the burden of their planning. For me, the worst part of being responsible for an event is the pressure associated with its success being largely dependent on the number of participants who ultimately attend. This requires the risk of setting a date and booking a venue, advertising, and then waiting in tension to observe a result that is largely out of one's own control. It is ironic that one of my least favorite things to do ended up being the project that I spent so much time and energy both planning and executing. I believe, though, that this underscores the fact that the event was chosen to address the NPO based on the data and not due to personal preference or a particular affinity for event planning.

The benefits of being able to focus my time, vision, and research on a specific topic such as recruiting Generation Z for missions in Europe has, in my opinion, already yielded very worthwhile and effective results. However, the negative side of this equation is that the reading and writing workload of the past 2 1/2 years has prevented me from being able to read on as wide a basis as I would otherwise prefer. I am looking forward to having more margin in my life

to pursue my personal passions and more diverse learning objectives after the conclusion of this program.

I am forever marked and sincerely grateful for the privilege of having been a part of this journey. I have learned immensely from my colleagues in the cohort who come from a rich variety of backgrounds. I have also learned a great deal about a generation that is not as instinctively understood as those I ministered to in the past, and the more the age gap increases, the more valuable this insight becomes. I have learned to be a better communicator, mentor, and leader as a result. These things are forever a part of the fabric of who I am, as well as how I view and understand people or relationships. I see this as part and parcel of the kingdom of God, and of seeing it established on the earth, which is in turn my life's overarching goal and purpose.

PROJECT

Introduction

Assemblies of God World Mission is an organization whose workforce is aging. Without a strategic recruiting effort to engage new, young talent, our missionary force will continue to shrink through attrition and our vision for increased church planting among the least reached peoples of Europe will not be realized.

NPO Statement

Generation Z entrepreneurs must be successfully engaged and recruited to meet the need for future full-time pioneering church planters among the least reached peoples of Europe.

Project Description

This project, known as the 835 Weekend (named after Mark 8:35), is a highly relational invitation-only recruiting weekend designed for thirty entrepreneurial-spirited Gen Z young adults to interact with key AGWM Europe leaders. The inaugural event was held at an inviting, spacious lodge in the Smoky Mountains of Tennessee. 835 Weekends consist of two days and nights of quality time spent around shared meals, one-on-one informal time with Europe leaders, times of personal reflection, group trust-building activities, as well as key impactful spiritual encounter moments.

The project was chosen for its potential to successfully impact the target audience for missions based on the values and characteristics of Gen Z that was elicited from research. The presence of the region's top leaders and strategic team members is designed to communicate to invitees their value and importance as a focus of, and investment at the highest level possible in the organization. The intended authenticity, proximity, storytelling, and time given to explore

questions serves to engender trust, humanize the organization, as well as showcase its internal culture and the trustworthiness of its leadership.

Project Scope

The objectives of the event are to make invitees feel seen, unique, and known, facilitating trust in AGWM Europe's values and ethos, in order to increase the likelihood participants would participate in a short-term mission trip or pursue a career in Europe missions. The intended audience for the project is Christian young adults between the ages of 18 and 25 who are entrepreneurially minded and interested in international cross-culturally oriented careers. Names of potential invitees who meet the screening criteria are solicited from key gatekeepers of Gen Z talent found in six main talent pools related to the Assemblies of God. The capacity of each event is fifteen staff and thirty invitees from around the country, providing a 2:1 staff to participant ratio. It is envisioned that similar weekends are held in each of four regions of the U.S once every two years, recruiting from that surrounding area.

Benchmarks

The key performance indicators that are used to assess the effectiveness of the project are:

- the ability to locate and gain access to 75 qualified potential invitees' personal information
- publicity that sufficiently engages 30 high-potential entrepreneurs out of 75 qualified potential invitees to commit to attend
- majority participant satisfaction in the welcome, atmosphere and content of the weekend
- majority positive participant feedback of the host organization and its leaders, methodology, and values.

- buy-in to our organization’s primary mandate to plant churches among least reached peoples of Europe reflected in:
 - 50% of participants enrollment in an AGWM Europe future church planters’ engagement program
 - 30% of participants future application with AGWM Europe as candidates for career as church planters

The presentation of the project will be documented below through a series of photos and screenshots, video links, various supporting documents and descriptions of the content shared by presenters throughout the weekend.

Presentation of Project

1. Project Preparation

Project name and identity

A project, such as the 835 Weekend, needs a name and brand by which it can be known and identified. The project title was chosen to be consistent with the recently inaugurated AGWM Europe branding and messaging campaign - called “Lose Yourself” – which was designed and geared toward challenging Gen Z millennials to give their lives for the sake of Jesus and the gospel in Europe. This theme is based on Mark 8:35, and thus the name 835 Weekend, was chosen. The font style was designed to be consistent with the larger, Europe-wide Lose Yourself brand, which can be seen in Figure 3 in the appendix.

The plan from the beginning has been that the message of the weekend would reflect and enhance the overall messaging content of AGWM Europe missions. To achieve that, there needed to be a similar continuity of design, level of quality and focus of content.



Figure 1.1 Event general logo.



Figure 1.2 Social media logo.

Venue

Great care went into the choice of the event venue. As several of the key success indicators defined in the project development were qualitative in nature, it was desired that the atmosphere of the venue be especially warm and inviting. It also needed to be in an accessible location that had less chance of being affected by winter weather, given the date of the event in January. With a goal of 30 registered invitees and 14 staff, it also needed to have bed and bathroom configurations that were conducive to housing single young adults who probably would not know each other, as well as bedrooms for couples to stay. Another big consideration for the sake of comfort and convenience was also the number of bathrooms.

After scouring the internet for sites all over the country, one place emerged on the website Vrbo that had all the amenities that were needed – The Big Oak Lodge in Gatlinburg, TN. This also seemed like a well-known, attractive, and fairly accessible location, with Knoxville airport being only a 40-minute drive away. It proved to be perfectly suited for our goals and for the number of guests at the event. With a large kitchen and dining area, cozy meeting space and 16 bedrooms and bathrooms, as well as 41 individual beds/futons, there was more than enough space for the entire group to feel comfortable, if not pampered.



Figure 1.3. Main lodge.



Figure 1.4. Meeting space.



Figure 1.5. Kitchen.



Figure 1.6. Dining area.



Figure 1.7. Sample bedroom.



Figure 1.8 Sample bathroom.







AMENITIES			
 Hot tub (Private)	 Internet	 Pool (Shared)	
 Washer/dryer (Private)	 Cable	 Limited mobility access	
COMMON AREAS	FEATURES	HEATING & COOLING	HOUSE RULES
Game room	Iron Washer/dryer : Private	Central AC Fireplace Partial AC	Meeting and events allowed Wedding venue
KITCHEN & DINING	MEDIA	NEARBY ACTIVITIES & ATTRACTIONS	ON-SITE ACTIVITIES
Dishwasher Fridge Microwave Stove	Internet TV Cable DVD player Wireless router Blu-Ray player HBO streaming Netflix streaming	Downhill Skiing Golf Nearby	Hot tub : Private Pool : Shared Heated pool Indoor pool Board games Pool table : Private
OUTDOOR	SAFETY & ACCESSIBILITY		
Deck	Limited mobility access		

Figure 1.9. List of lodge amenities.

Budget

I was exceptionally blessed to have the support of my regional director to fund both the lodging and the catering of the project. The project was seen as directly related to AGWM Europe's recruiting efforts and this helped me to have the financial backing to implement the idea for an invitation-only recruiting weekend where all on-site expenses are paid for a select group. The remainder of the expenses I have also been able to draw from my own mission ministry funds, both as a supported missionary and as an area director for Western Europe.

Table 1. Project Budget

Rental of Lodge	\$6500
Food	\$4500
Printed invitations	\$ 200

Postage	\$ 30
T-shirts	\$ 500
Gifts	\$1100
Transportation Help	\$500
Covid Self Tests	\$ 50
Total	\$13,380

Publicity and Engagement

Website

The design of the website set the tone for the entire branding theme, as consistency and quality of messaging and brand are very important to tech-savvy Gen Z. We aimed to be consistent with colors, fonts, style, and quality in order to represent AGWM Europe and the weekend well to a discerning media audience. We also ensured that the social media and publicity were all designed to look professional, load well, and were easy to navigate on mobile phones, since this is Gen Z's device of choice to consume media, as well as connect socially.

One of our goals, in addition to having a central site to share information, was to have a platform for letting our audience get to know the leadership and missionaries of our organization. We wanted to develop trust through being authentic and relatable. The staff bios were an attempt to humanize the organization and the leadership. My research on group identity theory led me to place a heavy emphasis on building trust in what is essentially the "out group" of a missionary community, trying to attract those within the "in group" of Generation Z to make a commitment to essentially migrate to a new group that might seem too distant, untrustworthy, or institutional.

Those present at the weekend, serving as the staff for the event, were the Europe regional directors, the area directors for central Europe, the strategic leaders for ministry to secular peoples, a retired missionary couple previously serving in Berlin, Germany, and two young missionary couples to France and Greece, respectively. One of the challenges I realized that institutions face with recruitment of Generation Z lies in the area of trust. They are looking for safe places to invest themselves, authentic leaders to guide them, and organizations that reflect their values and who will seek to invest in them even as they are accepted for who they are.

Taking a page from college athletic recruiters and realizing that personally showing up is sometimes the missing ingredient in “sealing the deal” and seeing a commitment made, it was important for us to have the very top levels of leadership from our organization present to interact on a very personal and in-touch level. I believe in the culture and ethos of our leadership and missionary community in Europe, so I wanted to showcase that up close, not just in a retreat setting, but also leading up to the event through social media.



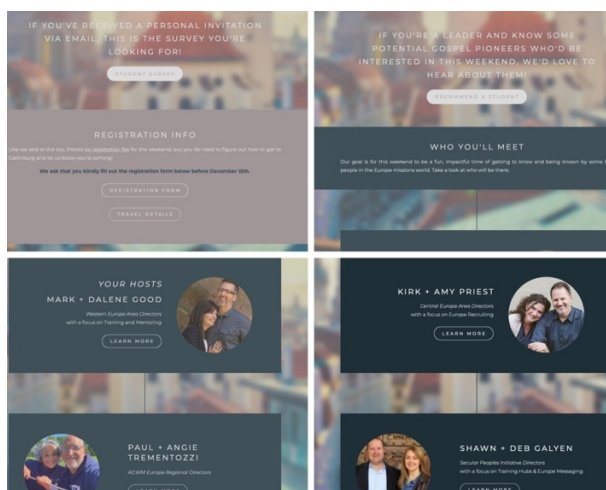


Figure 1.10. Website screenshots.

To explore, please click on this [link to the 835 Weekend website](https://835weekend.ju.mp).¹

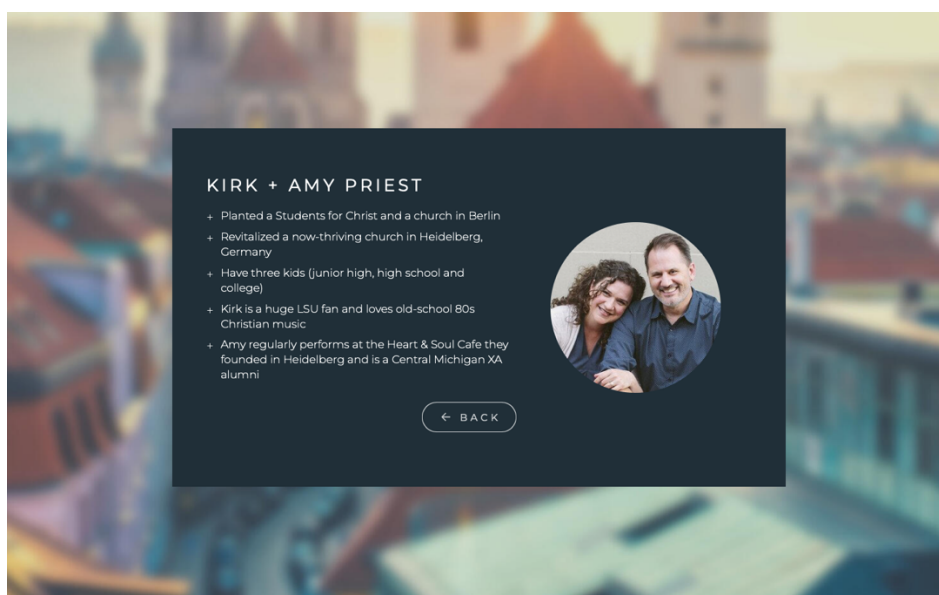


Figure 1.11. Staff bio page sample.

Engaging leaders of Generation Z

¹ <https://835weekend.ju.mp>.

I realized from the outset that there would be significant challenges and risks in attempting this project. The initial challenge would be to first engage with the gatekeepers of Generation Z talent and earn their trust through a successful appeal for them to be open to share contact information about the specific kind of young adult in their care that we were seeking. Secondly, a significant risk was whether the amount of time, money, manpower, and effort directed into a small group would indeed deliver the right kind of results that would warrant such an investment. Compelling and on-point leader communication was crucial. Please see figure 3.9 in Appendix E to see list of recommended students.

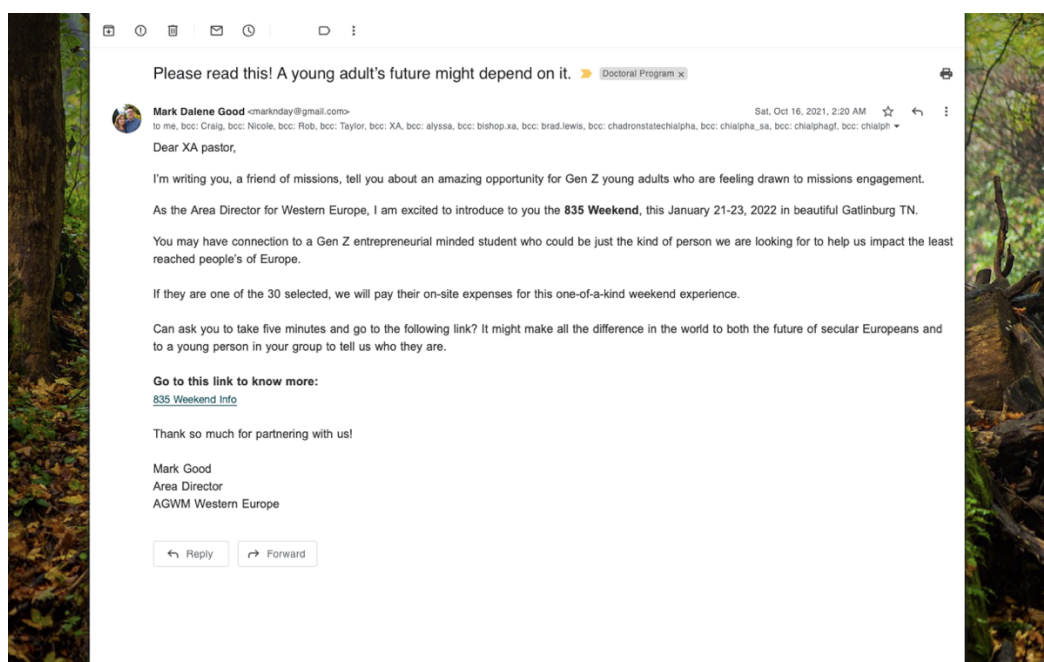


Figure 1.12. Sample email appeal to Gen Z talent gatekeepers.

See figures 3.5-3.7 in Appendix E to consult sample lists of 285 email recipients from 5 categories of leaders who were contacted by email.



The 835 Weekend is an intentionally planned, invite-only getaway, hosted by the Europe region of Assemblies of God World Missions, for students nearing the end of their time in university to explore their unique giftings and learn how they could fit in the diverse context of missions in Europe.

January 21-22, 2022 • Gatlinburg, TN

You're receiving this email because we believe that you may know some potential gospel pioneers among the students you minister to who would be interested in this weekend event. We need your recommendations!

Figure 1.13. Splash page for leader appeal information page.

Find Out More

Europe, once a sending continent of missionaries to the far ends of the earth, is now one of the spiritually darkest places on earth. It still has prosperity and wealth and it's global influence remains, but that is no longer brokered for Jesus and His gospel. Europe is in desperate need of spiritual awakening, and Chi Alpha can be a part of the remedy. I am asking you to partner with Chi Alpha's friend and fellow missionary, Mark Good, by recommending students to attend the 835 Weekend in Gatlinburg, TN. This meeting has the potential to impact them to impact Europe for Christ.

- E. Scott Martin
National Director, Chi Alpha Campus Ministries USA

Figure 1.14. Personal video appeal with endorsement from national leader of Chi Alpha Campus Ministries, USA.

[Link to leader video appeal.](https://vimeo.com/623505371?embedded=true&source=video_title&owner=153224835)²

² https://vimeo.com/623505371?embedded=true&source=video_title&owner=153224835.

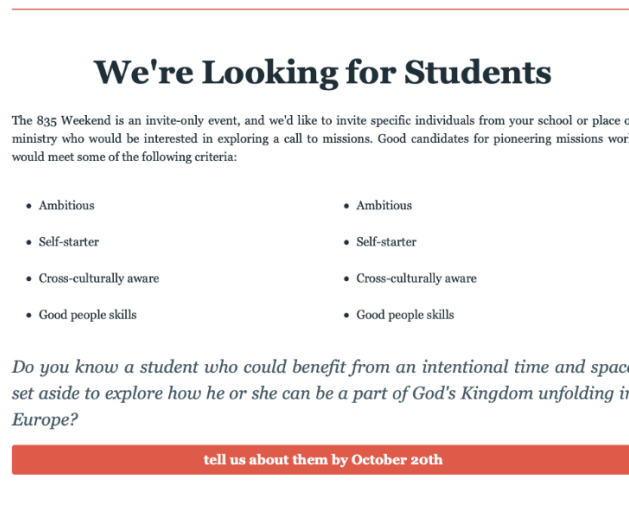


Figure 1.15. Description of ideal participant.



Figure 1.16. Endorsement testimonials from previous project prototype participants.

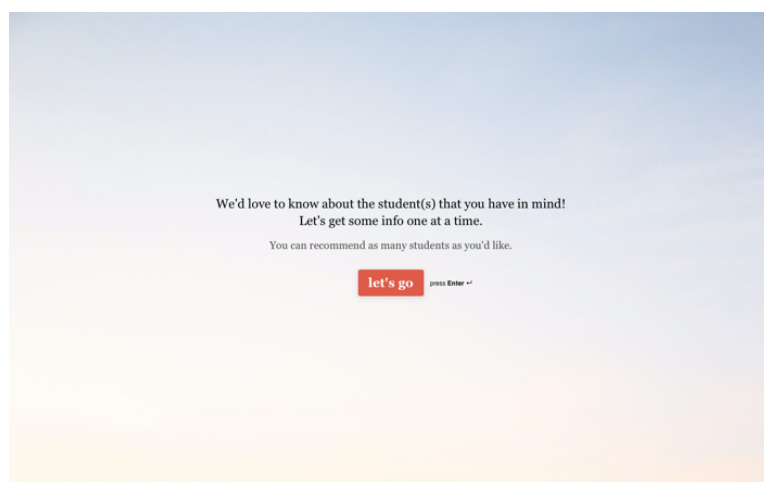
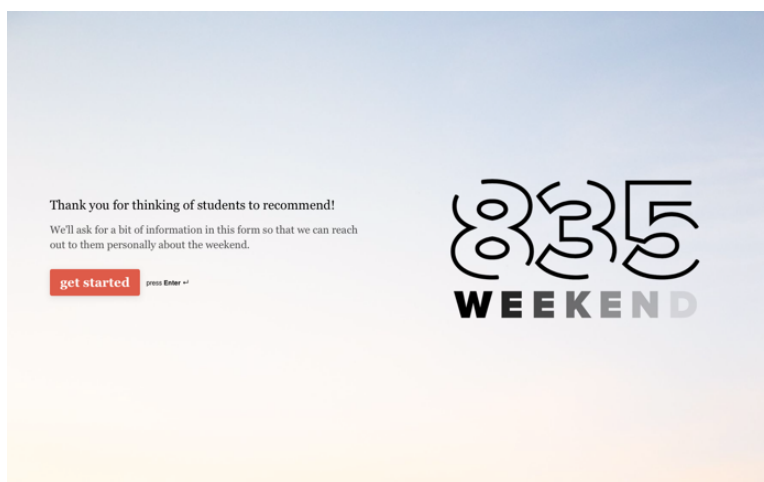


Figure 1.17. Screenshots of leaders' recommendation online Jot form.

Engaging those recommended

Once a name and contact information was received via the Jot form results which linked to a spreadsheet, an email was immediately sent to the young person. The appeal was designed to let them know they had been seen and valued by their leader and equally recognized by AGWM Europe. It was important to communicate that they were “seen” and appeal to them based on their perceived value.



835 Weekend <the835weekend@gmail.com>

AGWM Europe | Jason M [REDACTED] Has Recommended You For The 835 Weekend ✈

1 message

835 Weekend <the835weekend@gmail.com>

Wed, Oct 27, 2021 at 1:46 PM

To: [REDACTED]

Bcc: [REDACTED]

You come highly recommended by Jason Morrison!



Hey Paige! Have you heard about the 835 Weekend?

January 21-22, 2022 · Gatlinburg, Tennessee

We've been searching for just the right people for missions in Europe, and we think you might be the person we're looking for! We would love for you to consider attending this very special weekend. It's an intentionally planned, invite-only getaway, hosted by the Europe region of Assemblies of God World Missions, for students and young adults to explore how their unique giftings could fit in the diverse context of missions in Europe. It's also going to be a fun, impactful time of getting to know and being known by some key people in the Europe missions world all in the relaxing atmosphere of a beautiful lodge in the Smoky Mountains!

You've been recommended by Jason [REDACTED] as someone who might be interested in attending, and we'd love to get to know you. Wanna take a minute to explore what the weekend is all about? On our website you'll find a link for a survey (we've also put the link below) that'll help us get to know you a bit and maybe help you see if this weekend is right for you. Filling out the survey doesn't commit you to going! We'll send out more registration details soon. It just lets us know that you're interested. Could you please take a few minutes to fill it out before **November 3rd**?



WEBSITE



SURVEY

Thanks! We're looking forward to meeting you.

Mark & Dalene Good

Western Europe Area Directors
Assemblies of God World Missions



AGWM | europe

LOSE YOURSELF
MK 8:36

Figure 1.18. Recommended Gen Z invitee email appeal.

One significant challenge was to accurately know how many completed student surveys would be needed, in addition to how many to invite, in order to ultimately achieve the targeted number of 30 participants in light of inevitable no-shows, non-interest and miscellaneous

COVID related cancellations. The following indicates the number of responses which were targeted, followed by the amount that were actually received:

Leader recommendations target: 150 (61)

Completed surveys target: 75 (61)

Invitation target: 45 (52)

Confirmed attendees target: 30 (25) (note: 35 were confirmed up to one week before the event, where ten dropped out at the last minute due to Covid, travel issues and other miscellaneous challenges).

The figure consists of two screenshots of a survey form titled '835 WEEKEND'. The background of both screenshots is a blurred image of a city skyline with a church spire.

The top screenshot displays the survey title '835 WEEKEND' in a stylized font. Below the title, the text reads: 'Hey! 🌟 We are so excited that you're interested in the 835 Weekend. We'd love to learn more about you before the weekend arrives, so if you're up for it, fist bump (yes, click on that little button). See you soon! 🌟'. At the bottom of this section is a red button with a white fist bump icon and the text 'press Enter ⌘'. Below the button, it says 'Takes 7+ min'.

The bottom screenshot shows a question: '13 • What are some of your skills and talents? Feel free to list several! *'. Below the question is a text input field with the placeholder text 'Type your answer here...'. Below the input field is a red button with a white checkmark icon and the text 'OK ✓'. Below the button, it says 'press Enter ⌘'. At the bottom right of the screenshot, there is a red button with a white arrow icon.

Figure 1.19. Gen Z survey jot form sample.

See figure 3.9 in Appendix E for a spreadsheet of young adults who responded with enough interest to fill out a survey. A sample list of questions asked of the prospective invitee to help them feel known, and for us to use as a recruitment screen for optimal invitations were:

- Preferred social media platform
- Skills, talents, and hobby interests
- Enneagram number
- Top European country to visit
- Church, pastor, and salvation experience
- Ministry involvement and mission trip experiences

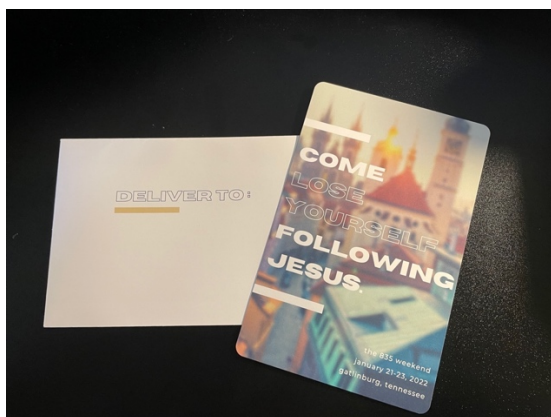


Figure 1.20. Front of mailed invitation.



Figure 1.21. Back of mailed invitation.

We wanted the invitation to be appealing and luxurious, so printed invitations were mailed, followed by an email giving a QR code to register for the event. In the registration jot form questions, those invited were asked to make a written commitment to come, since we waived any registration fee. After registration, they were sent a confirmation email with pertinent details about travel information, schedule, and the newly launched Instagram account.



835 Weekend <the835weekend@gmail.com>

Registration Confirmation & Some Important Details

1 message

835 Weekend <the835weekend@gmail.com>

Wed, Dec 8, 2021 at 2:58 AM

Thanks for registering for the 835 Weekend!



Hey Mikey!

We just wanted to send you a note to say that we've received your registration, and we can't wait to see you in January! Read on for lots of details that will help you prepare for our time together.



Be sure to follow us on Instagram as we'll be posting some sneak peaks and helpful reminders all the way up till our time together in January.

FOLLOW US



CHECK-IN:

4-6 pm Friday, January 21st

CHECK-OUT:

1-2 pm Sunday, January 23rd

TRAVEL INFO

By Car:

368 E. Holly Ridge Road
Gatlinburg TN 37738

DIRECTIONS



By Plane:

When you arrive at the airport in Knoxville, a shuttle service will take you to the Big Oak Lodge in Gatlinburg. The trip takes a little over 1 hour, so please arrive no later than 3pm if possible in order to give enough time to get to Gatlinburg and checked in before we kick off at 5:30pm.

Please remember to email us your itinerary by **January 14th**, so we know when to pick you up on Friday and drop you off on Sunday!

WEEKEND SCHEDULE

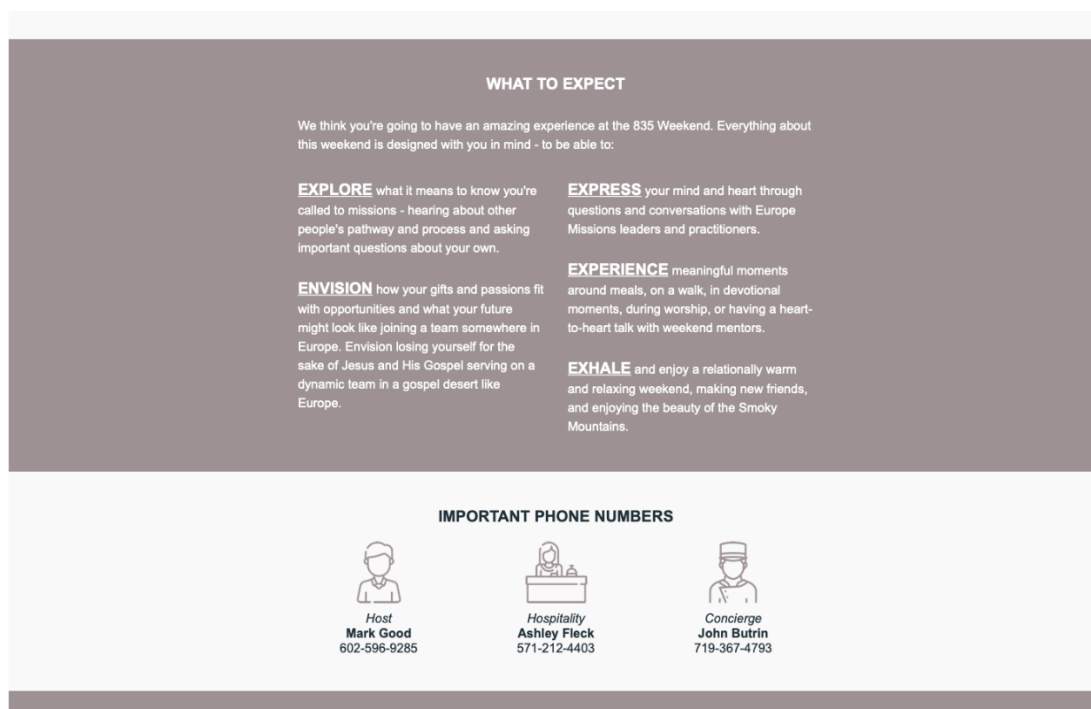


Figure 1.22. Registration confirmation email.

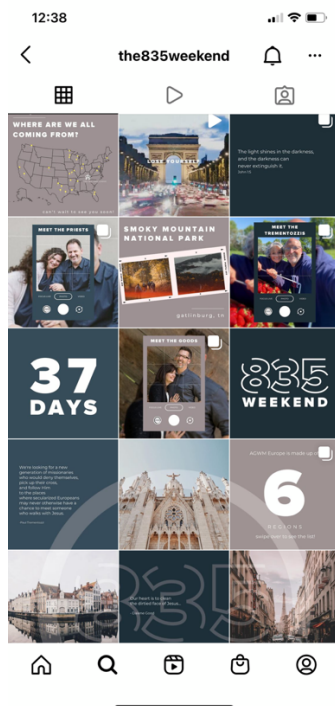


Figure 1.23. Instagram page.

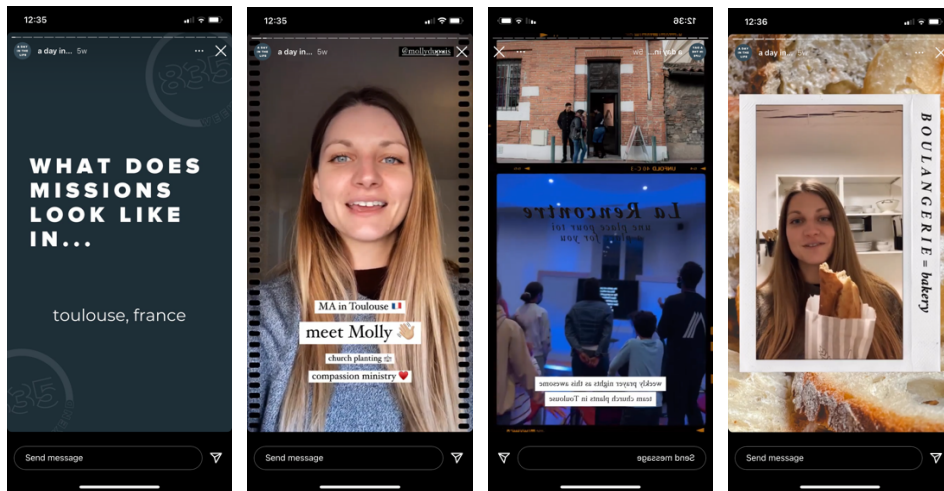


Figure 1.24. “A Day in the Life” Instagram story on a single female missionary in Toulouse, France.

[Link to sample video.](#)³

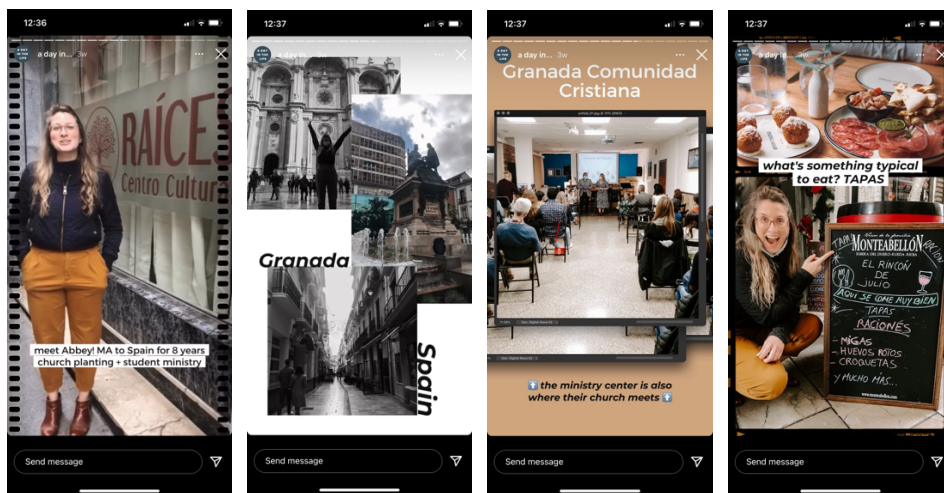


Figure 1.25. “A Day in the Life” Instagram story on a single female missionary in Granada Spain.

[Link to sample video.](#)⁴

See figure 3.16 in Appendix E for Instagram screenshots of posts and social media calendar plan.

³ https://drive.google.com/file/d/1_HPni4QNMDHojQvu8Q99PhGFqr-YEa7K/view?usp=sharing.

⁴ https://drive.google.com/file/d/1er9vIjRZa4QkacwrUpoTb4_6QyH6li5u/view?usp=sharing.

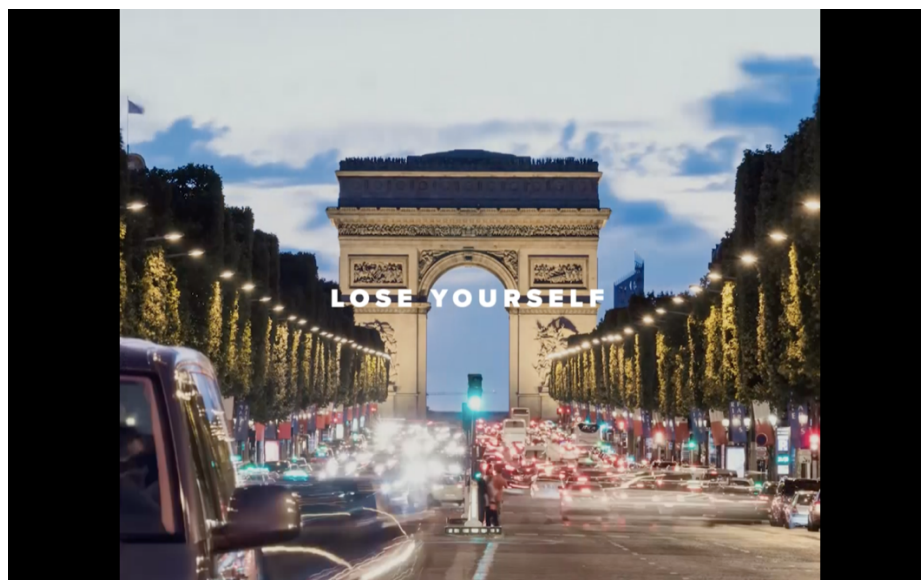


Figure 1.26. Lose Yourself in Europe Video.

The video in figure 1.26 was used for an Instagram post as well as to introduce the Matthew 8:35 theme during the Lose Yourself service on Saturday evening of the retreat.

[Link to video.](#)⁵

Table 2. Registered and confirmed attendees' bio sheet

First Name	Last Name	Photo	Question(s)	DOB	Birthplace	Gen	Current Address	Student?	College	Major	Current Yr	Current occups	Single/
Morgan			What is the biggest thing someone can do to begin the transition from Chi Alpha to world missions? What is the biggest need missions right now in Europe?	3/18/1998	Texas!	Girl	119 Creekwood Drive C	No					Chi Alpha at Ole Single
Paige			What steps do you have to take in order to become a missionary?										
Paige			What is the greatest need in Europe right now? What are the main needs of the different regions of Europe (southern, western, eastern, central, northern)? What is the process for becoming a missionary to Europe? What specific things can I be praying for as I discern God's will in the next	1/27/2004	Fort Wayne, IN	Girl	113. W 11th St Auburn, 588	studying	Dekalb High School	N/A	12 grade		Single
Austin				12/14/1998	Tupelo, MS	Guy	117 Creekwood Dr.	Old No					CMIT Of Miss Single
Amanda				5/7/1999	Celebration, FL	Girl	3028 Parkway Blvd.	Ki yes	Southeastern Univer's	Practical Ministries	Junior		Single
Paige			Practically speaking, what does missions in Europe mean? What do the teams do for Europe? Outside of church planting, what kind of missions goes on in Europe? What does missions look like for single people? I heard that AGWM is going through some remodeling, what all is being done? How is AGWM changing with the drop in missions giving? What can we, as future, I think as far as questions for me, I would really just want to talk with	5/28/1999	Houston, TX	Girl	1000 Longfellow Blvd.	I yes	Southeastern Univer's	Intercultural Studies	Junior		Single

⁵ <https://drive.google.com/file/d/1auEkA4KfE8xC2p8rq79sO7mk9zhzPJMh/view?usp=sharing>.

The bio sheet proved to be an important and well received part of the project prototype iteration. Multiple participants commented on how nice it was to be known and recognized as unique. This is a high Generation Z value. The staff was given a link to the survey results and asked to make themselves as familiar as possible with the names, photos, and personal information elicited from the surveys and registration form so that we could make the attendee feel valued, unique, and significant.

2. Project Execution

Schedule

The schedule was developed over the course of three months. The event staff met for an initial brainstorming session in November of 2020. A draft of ideas was posted to a shared Google Drive document where everyone could collaborate on adding and editing ideas. This was followed by two additional training/planning sessions in December 2020 and early January 2021, respectively. The content and flow of the schedule was carefully designed for each aspect to build from each other. Relationally, it was designed to foster trust and build continuously in relational depth as the weekend progressed. The content of the sessions was designed to also build from exploration of one's personal engagement with God, to focusing on the need in Europe and finally, to ending with a challenge towards commitment with AGWM Europe. Please see Appendix E for notes of these first two sessions, as well as figure 3.17 to view a video recording of the final coordinating session.

In addition to the planning sessions and sharing of the developing schedule, I prepared individual schedules for each staff couple to know easily and specifically what their roles and responsibilities were for ease and focus of preparation. Please see Appendix E for an example.



Basic Schedule

Friday Jan 21

4-5:30 pm	Check-in
6:00 pm.	Meal with Missionaries
7:30 pm	From Graduation to Gatlinburg: Stories to be Known By
10:00 pm	European Film Festival (Sneak Peak)

Saturday Jan 22

8:00 am.	Muffins, Music and Musing
9:00 am	Staying on the Wheel
10:15 am.	Break
10:45 am	Finding My Fit
12:00 pm	European Cultural Challenge Meal
1:30 pm	Mentoring Moments (Hike, Board Games, <i>Petanque</i> , Block Printing, Baking)
4:00 pm	Kuchen and Conversation
6:30 pm.	Meal with a Missionary
8:00 pm	Lose Yourself Service
10:00 pm	Small Group Mash-up

Sunday Jan 23

8:00 am	Morning Grub
9:00 am.	Next Steps and Next Stops
10:00 am	Prayer over you and your future
11:00 am	Pack up
12:00 pm	Destination lunch with mentors

Please see appendix E for a more detailed schedule.

Welcome and hospitality

This was an important part of the schedule in order to set the tone for the weekend. We had a short period of two days to build trust on an emotional and spiritual level with those we were meeting for the first time. Therefore, the welcome needed to be planned in detail and well

executed. On arrival, attendees were met at the door and given a lanyard and name badge with the schedule on the back, but a blank front. Because Gen Z loves to be seen as unique, we planned that the name badges could be personally designed at a table to represent their own personality (please see figures 2.7-8).



Figure 2.1. Gift bags.



Figure 2.2. Gift bag contents.

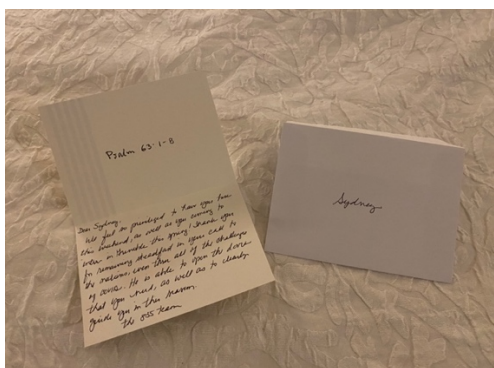


Figure 2.3. Welcome card with individual scripture verse encouragement.



Figure 2.4. Event T-shirt.

Table 3. Gift bag contents

Gift Bag Contents (see photo in figure 2.2)	
1.	Hot drink packet (coffee, tea, cider etc.)
2.	Tissue pack
3.	Disinfectant wipes
4.	Chips
5.	Lollipop
6.	Water bottle
7.	Crackers

8. Candy
9. Gum
10. Event t-shirt (see example in figure 2.4)
11. Individualized gift (see list of gifts in table 9 of appendix E)
12. Individualized card (see list of scriptures in table 8 of appendix E)

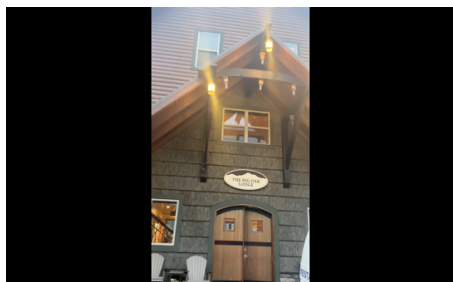


Figure 2.5. Entry video.⁶ (Click photo to view)

Table 4. Hot drinks preferences list

Allison G	Coffee or Hot Cocoa late in the day
Amanda C	Hot Cocoa
Austin P	Black Coffee
Brianna M	Lavender Latte w/Oat Milk
Clarissa R	Coffee
Daisy K	Apple Cider
Deb C	Coffee
Drake M	Tea
Eunice V	Hot Cocoa
Grace R	Coffee
Isaac B	Thai Tea
Jackie W	Latte
Jerry C	Coffee
Joy C	Hot Mint Tea or Hot Cocoa w/Oat Milk
Kayleigh E	Chai
Mia M	Chai or Hot Cocoa
Mia S	Hot Cocoa
Mireya R	Apple Cider
Morgan B	Hot Cocoa
Nic A	Coffee
Paige R	Coffee
Paige K	Cappuccino
Sarai C	Tea & Hot Cocoa
Sydney M	Hot Cocoa

⁶ <https://drive.google.com/file/d/1JNkS7OrhQdi2yXKFqA-IBTCN7uNM17Ny/view?usp=sharing>.

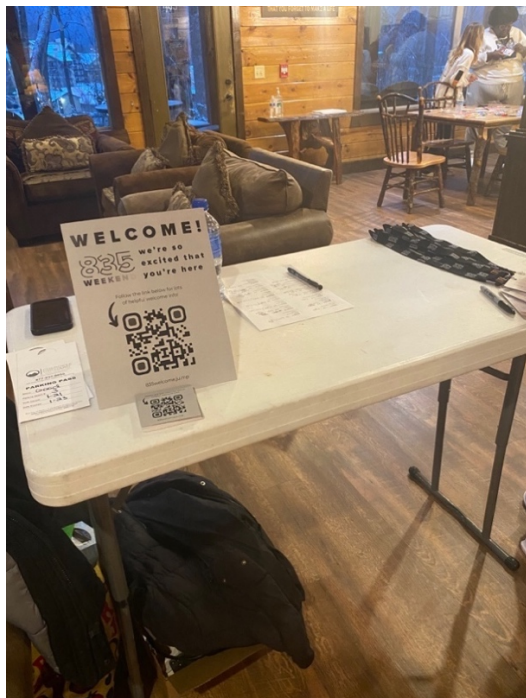


Figure 2.6. Welcome table.



Figure 2.7 Name tag table.



Figure 2.8 Personal name badge.



Figure 2.9. Espresso station and barista.

Please see figures 3.25-3.29 in Appendix E for screenshot samples of the digital welcome pack.

[Explore the digital welcome pack.](#)⁷

Meals

Three of the five meals provided were catered, utilizing a local restaurant and banquet service - Calhoun's. Though we had a couple dedicated to focusing on food and hospitality, we also wanted everyone to be able to focus most of their attention on talking with attendees and not worried about food preparation and cleanup. The remaining meals were two “grab and go” breakfasts where participants also were given an individual devotional guide to set the theme for the day. (Please see Appendix E to see a devotional sample). The ending meal was a lunch where a small number of attendees were taken out to lunch by one staff couple. The checkout-time guidelines prevented us from providing lunch on-site.



Figure 2.10. Short meal video 1.⁸
(click photo to watch)



Figure 2.11. Short meal video 2.⁹
(click photo to watch)

Please consult figure 3.21 in Appendix E for a sample menu.

First Evening session

The evening was planned to start with a light-hearted activity of helping both staff and invitees to feel known and progressing to a deeper level of sharing about purpose in coming.

⁷ <https://835welcome.ju.mp>.

⁸ <https://drive.google.com/file/d/1MVvZ1vzqRiXqeYF28jpiHdHEvkDdUr1S/view?usp=sharing>.

⁹ <https://drive.google.com/file/d/1E9XDzLkp7Rdql6oyJOEsFUFZisMYQh1g/view?usp=sharing>.



Figure 2.12. Small group “language” Pictionary.

Icebreakers

Activity 1: 3 Things in common

Idea: Getting to know someone by finding out what is shared in common. Break into pairs with someone you don’t know yet. Find three things you have in common. Introduce your partner and tell the group something about them, and then share with the group one of the similarities that you share.

Activity 2: Pictionary

Idea (Europe application): Often overseas you’re facing a language barrier and your normal means of communication are shot. Pictures can help express an idea or subject that gives us a means to express what we are trying to articulate.

Application: Teams are broken up into groups of 6. Each player gets a turn up to 1 minute to draw using a white dry erase board and a marker. The player draws a question from a bag at random and answers the question by drawing the idea. The drawing answers the question and the

remaining players must guess what you drew. Once they guess what you drew, you explain what the original question was and why you drew what you did.

Small group sharing

How you got here

Idea: Everyone, both missionaries and attendees, have a story of how and why they got here this weekend. We want to share and listen to stories which make up the fabric of who we are. We want everyone to feel seen, known and understood by hearing about the journey each one has been on to get here.

Application: Separate into groups of 5-6. Conversation will be prompted with the following questions:

- Tell us about yourself in a bit more depth. You're here this weekend because you have a passion for missions and we'd love to hear about:
 - the journey that brought you here to Gatlinburg.
 - in what way(s) are you feeling called?
 - if you feel the Lord has put a specific place on your heart?



Figure 2.13. Icebreaker session.¹⁰ (click photo to watch)

¹⁰ <https://drive.google.com/file/d/1FHlaAmndfZdgZqqEL011ABOKOhM6gcTS/view?usp=sharing>,

European Film Festival

The first evening ended with a viewing of a montage of short clips showing a variety of ministries in Europe, utilizing the cozy theater on the lodge's second floor. Popcorn was also served! The idea was to communicate that missions in Europe meets a variety of needs in various ways, and many different talents, passions and personalities are needed.

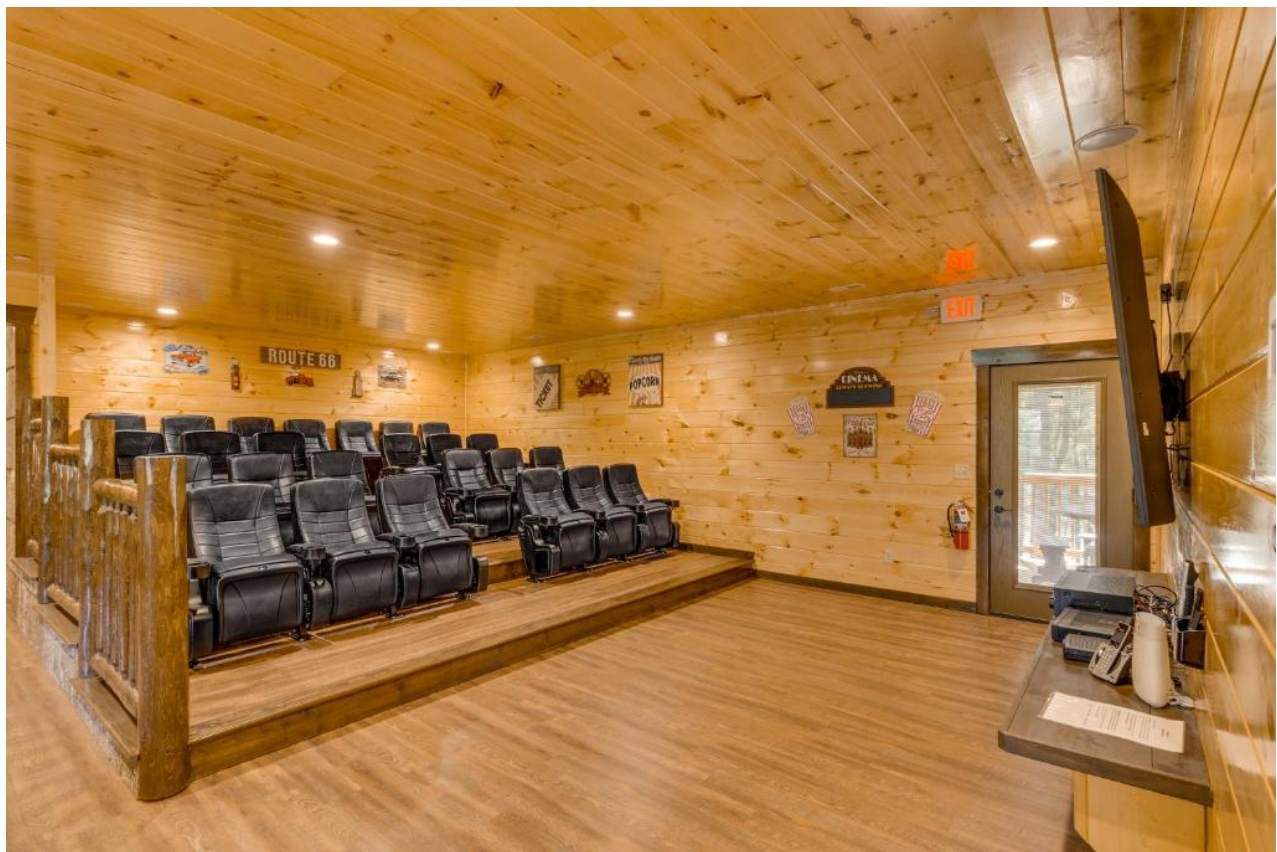


Figure 2.14. Theater for European movie night.



Figure 2.15. Montage of video clips.¹¹ (Click photo to view)

Day 2 Morning

Breakfast devotions

Two devotions were prepared to set the tone for the day and gear the participants toward the theme. Guests were encouraged to grab breakfast, take a sheet, and head to a spot in the lodge to spend a moment of reflection and prayer with God.

The subject of the devotional guide of the first morning (Saturday) was God as the Potter, based on Isaiah 6:4-8 and Romans 9:20-24. The second morning's devotional was based on the story of Jesus and the two blind men found in Matthew 20:29-34. Samples of these devotional guides can be found in figure 2.16.

¹¹ https://drive.google.com/file/d/13Juexsf_Mn6kFwAX_dPYpo70ILiX-pPj/view?usp=sharing.

RELATING TO THE POTTER



What are your initial thoughts when you ponder the image of God being a potter and of you being the clay in His hands?

Read and reflect with Jesus on the following passages:

“ And yet, O Lord, you are our Father.
We are the clay, and you are the potter.
We all are formed by your hand.

- Isaiah 64:8

“ Go down to the potter's shop, and I will speak to you there.” So I did as he told me and found the potter working at his wheel. But the jar he was making did not turn out as he had hoped, so he crushed it into a lump of clay again and started over.

- Jeremiah 18:2-4

What is significant to you about the Potter being your **Father**? How does it change your perspective about being clay held in your **Father's hands**?

In what ways have you found God to be trustworthy in this last year?

How are trust and surrender interrelated?

What parts of yourself, or of your life, have you already trusted God with? What seems challenging to wholly entrust to God in this season?

What is your initial (unfiltered!) reaction when God is “applying pressure” to your life, crushing and reshaping your identity or your plans? IF this initial reaction (like a warning symbol that appears on your car dashboard) “signals” something deeper in your heart, what does it indicate to you?

What is the Holy Spirit speaking to you from these verses about trusting God? Spend some time responding to Jesus about this.

“WHAT DO YOU WANT ME TO DO FOR YOU?”



“ As Jesus and the disciples left the town of Jericho, a large crowd followed behind. Two blind men were sitting beside the road. When they heard that Jesus was coming that way, they began shouting, “Lord, Son of David, have mercy on us!” “Be quiet!” the crowd yelled at them. But they only shouted louder, “Lord, Son of David, have mercy on us!” When Jesus heard them, he stopped and called, “What do you want me to do for you?” “Lord,” they said, “we want to see!” Jesus felt sorry for them and touched their eyes. Instantly they could see! Then they followed him.

- Matthew 20:29-34

In Matthew 20:32, Jesus asks 2 blind men (who had been shouting for Jesus to have mercy on them), “What do you want me to do for you?”

The 2 men received their sight. But the almost out of place question (like many other questions that Jesus asked) remains. We know that Christ calls us his “friend.” In John 15:15 Jesus says, “I no longer call you servants, because a servant does not know his master’s business. Instead, I have called you friends, for everything that I have learned from my father I have made known to you.”

Being His friend, imagine Jesus is sitting right next to you asking you, “(insert your name), what do you want me to do for you?”

What desires, what dreams or even healing is He waiting and wanting to give you if you will just ask?

The Father knows how to give good gifts to his children. **What do you want Him to do for you?**

Figure 2.16. Morning devotional samples.

“Staying on the wheel” teaching

The session began with worship and teaching on submitting our lives to the hands of God as Potter. Afterward, missionaries shared stories of their own journey of discerning and following God’s leading and calling to career missions in Europe.



Figure 2.17. Saturday AM worship.



Figure 2.18. Instruction.



Figure 2.19 Regional Directors sharing their story.



Figure 2.20. Staying on the Wheel Teaching.



Figure 2.21. Screenshot of pottery video.¹²
([Link to YouTube video played on mute](https://youtu.be/R_vf7D_n-4o))

Worship

1. Won't Stop Now
2. Great Are You Lord

See Appendix E for all song lyrics.

¹² https://youtu.be/R_vf7D_n-4o.

“Staying on the wheel” teaching summary

Verse: Jeremiah 18:1-5 – The Potter’s House

Most of the time we think of 2 characters/ roles in this illustration.

- the potter and
- the clay
- But we don’t often think of the wheel.

What does the wheel represent?

- It’s the tool that is used by the potter.
- This is what God uses to form us.

The spin of the potter’s wheel is meant to break you.

- But leaping off the wheel is not really an alternative.
 - notice in the video
 - the potter’s hands are all over, inside, outside the clay
 - he has complete control over the clay

So, how to stay on the wheel?

- Don’t resist...relax
- Stay centered
- Be still

“Calling, vocation and assignment” teaching summary

The content began to build toward helping guests make sense of their process. The couple that was scheduled to teach two of these three sessions fell ill with COVID just two days before the weekend and had to cancel. We had them join long-distance via Zoom.

We felt it important to help attendees differentiate between what all believers are called to (God's *Missio Dei*) and each individual's specific vocation and assignment within that mission.



Figure 2.22 On Mission with God PowerPoint sample.

[See full Power Point presentation here.](https://docs.google.com/presentation/d/1OZWt0JYU651iDRkjSbAmgq_MdV2bqx5C/edit?usp=sharing&ouid=108844537499234503837&rtpof=true&sd=true)¹³

Secular peoples teaching summary

Secularism is the dominant context of Europe. Europe is large and has many different people groups, but the dominant context and worldview is secularism.

Whether one works directly with secular Swedes or with Muslims in Madrid, you will still be living in a predominantly secular context, (just as Jordan is primarily a Muslim country, though Christians and other religions are present and visible).

We all need to be familiar with the secular worldview and learn to see secular people not as culture-war enemies, but as people for whom Jesus died who happen to live in this particular culture.

¹³https://docs.google.com/presentation/d/1OZWt0JYU651iDRkjSbAmgq_MdV2bqx5C/edit?usp=sharing&ouid=108844537499234503837&rtpof=true&sd=true.

Governments can be secular or religious, but we are not focusing on that. We are focusing on secularism as the dominant worldview of people, their orientation of the heart, how they see themselves, their society, their purpose, right and wrong, and what is the “good life” (Project self, etc.)



Figure 2.23. Morning session.



Figure 2.24. Teaching via Zoom.

“Lostness vs access” teaching summary

What does lostness look like?

When we think of missions, often we get images of poverty or "foreign" dress or customs, but in the NT Gospel mission is about access to the good news.

Common Misconceptions about Europe:

- a beautiful tourist destination and the cradle of art and culture.
- Good coffee, beautiful museums, and soaring Cathedrals.
- It must be Christian.

It’s easy to be lulled to sleep by the beauty of Europe and fail to see beyond the façade to the deep spiritual need.

- Hundreds of millions of men and women in today’s Europe walk in darkness; in many countries only 1 percent claim to personally know Jesus.

- This means, in their lifetime, most Europeans will never meet someone who is born-again, let alone have a conversation with someone about the Gospel.
- Jar of Beans illustration
- Access is about having someone in your social network who is a witness of Jesus.
 - But among most European people groups, the percentage of believers is so low that... it would be easy to never meet someone who can share about Jesus.
- Lostness is the same everywhere... but access is not.

“Finding my fit on a church planting team” summary

Sometimes we have this image of what a missionary should look or be, and as we look at ourselves...we are thinking “not possible, God, what were You thinking?”

- Like Moses, we question His direction...”be a speaker? I stutter!”
- We plant the church in teams because together - various personalities, in different seasons of life, each having different strengths and skills - we reflect Jesus more completely.
 - Who sees the ones “falling through the cracks” and speaks life and value to them?
 - Who carries the weight of myriads of details and easily organizes them?
 - Who is willing to grieve with broken people and pray them through to wholeness?
 - Instead of embracing His direction based on our skills (photography, graphics, lead a small group) let’s remember that He places us where He needs us, based on who we are.
 - Scripture speaks of various roles that come together to establish a community of faith, and diverse skills are needed. But we can trust our Maker to be who He asks us to be, for the people He asks us to love

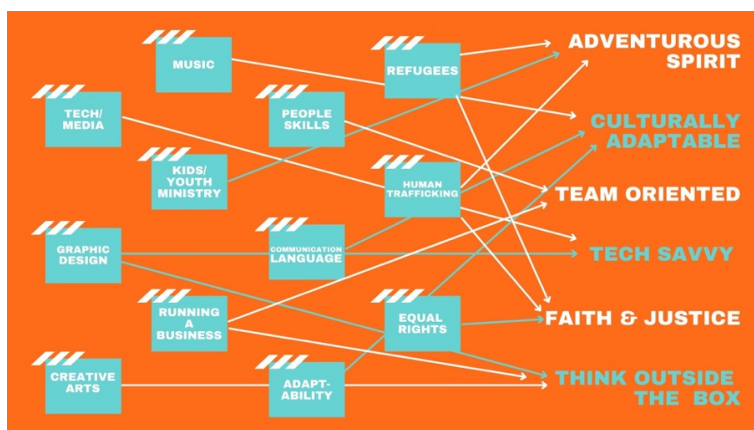


Figure 2.25. PPT on “Finding my Fit”. (full view of slides in figures 3.34-38 in Appendix E).

Saturday Lunch and afternoon session

Cultural Challenge Meal

We wanted to give the participants a cultural challenge to get them in the frame of mind of being in Europe. We devised an activity/competition to see who could observe and best remember several European cultural table manners. Prizes were awarded to the participant at each table who did the best. Please see Appendix E for full details of activity.

Afternoon activities

Everyone was given a choice of five activities to engage in. Each activity had specific team member(s) assigned to it. These activities were specifically designed to facilitate informal conversations between missionaries and invitees. Staff were instructed to be familiar with the questions regarding the missionary journey that had previously been submitted by participants and to have answers and conversation ready during this time. See questions in the bio sheet column [here](https://docs.google.com/spreadsheets/d/1DqBNZMDN_MarThy3jE3rNmPJysViB_sj/edit?usp=sharing&oid=105164818017243687591&rtpof=true&sd=true).¹⁴

¹⁴https://docs.google.com/spreadsheets/d/1DqBNZMDN_MarThy3jE3rNmPJysViB_sj/edit?usp=sharing&oid=105164818017243687591&rtpof=true&sd=true.

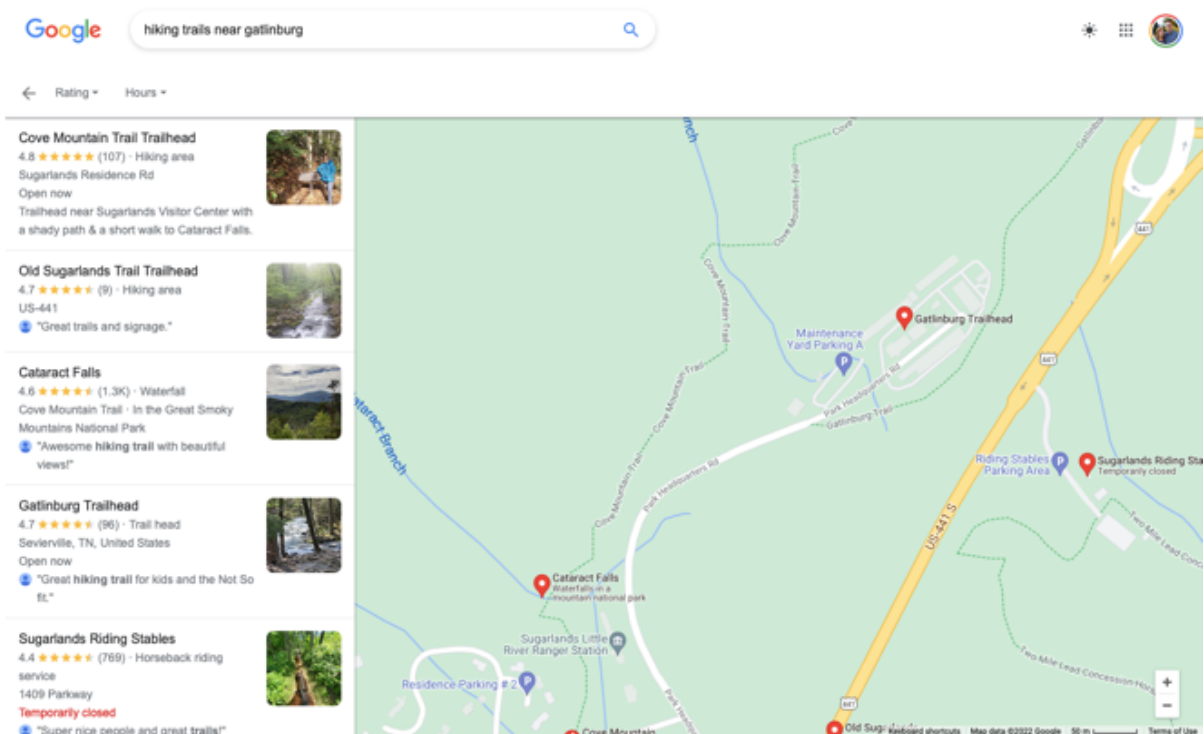


Figure 2.26. Map of hiking trail.



Figure 2.27. Hike group photo 1.



Figure 2.28. Hike Group photo 2.

Pétanque



Figure 2.29. Example of Pétanque game.

Please see Appendix E for rules to the game.

Block Printing

Sketch/cut with a study of Mary

This activity uses block printing to illustrate the process of how God works out his image and will in our lives. See full text of instructions and devotional application in Appendix E.



Figure 2.30. Block Printing.



Figure 2.31 Participants show their creations.

German shortbread cooking recipe

This activity was conducive for casual conversation about European culture and peoples as participants spent time in the kitchen together. This recipe was easy to make and turned out delicious!

Discover more delicious recipes from Just Like Oma!

Vanillekipferln ~ Shortbread Cookie Recipe

This Shortbread Cookie recipe, the German *Vanillekipferln*, is one of the best Christmas cookie recipes that's an easy version of the original.

This is a translation of the recipe sent in by Gerhild Froeschke who loves to take recipes and change them to make them her own.

PREP TIME	BAKE TIME	TOTAL TIME
20 minutes	10 minutes	30 minutes

INGREDIENTS:

- 1¼ cups butter
- ¾ cup granulated sugar
- 3½ cups flour, all-purpose
- ¼ pound ground hazelnuts
- 1 package or 1½ teaspoons vanilla sugar
- powdered sugar to dust cookies

INSTRUCTIONS:

1. Preheat oven to 350°F. Line a baking sheet with parchment paper.
2. In mixing bowl, mix together the butter, sugar, vanilla sugar, and ground hazelnuts.
3. Add flour, and continue mixing with mixer or with your hands.
4. Shape the dough into a roll. Cut slices from the roll and form them into crescents.
5. Bake about 10 minutes, being careful that they don't get too brown.
6. Place cookies on a wire rack and dust with powdered sugar while they are still warm. To dust them, put about a teaspoon of powdered sugar in a small sieve and tap sieve to let icing sugar "dust" the cookies.

* * * * *

Unless otherwise noted recipe, images and content © Just like Oma | www.quick-german-recipes.com




Figure 2.32. German shortbread recipe.

Europe themed board games



Figure 2.33. German game.



Figure 2.34. French game.

Kuchen (cake) and Conversation



Figure 2.35. Kuchen and conversation: the story of Matthew's Table.

The Buttrins are a couple that went into European missions from pastoring. Their story was chosen as an encouragement to young adults because they felt like they didn't have the skills and talents to do what God was assigning them to do in Europe. In addition, the ministry didn't turn out anything like they envisioned, as God led them to open their home in hospitality to the secular peoples of Berlin who had careers in the entertainment and fashion industry.

Matthew's Table: Presenting the Gospel in Berlin through Table Hospitality

- Our Goal: Build continuing relationships with secular people.
 - become a friend to them as Jesus would
 - meeting their felt needs with unconditional love for them
 - invitations to dinner in our home
- Matthew's Table stories
 - Dieter the Makeup Artist
 - Monica's journey of faith,
 - Murder/Suicide outreach to traumatized neighbors
- Questions – Answers

Saturday evening Lose Yourself session

One of the key insights that emerged from the project discovery and design exercises was the strong belief in the efficacy of providing a moment of challenge or call, and then giving the Holy Spirit space to speak to young adults about that appeal. The weekend was designed to build toward this key moment when opportunity would be given for participants to reflect, pray, be prayed with, and to process all that they had heard up to this point.

We chose to emphasize Europe’s “Lose Yourself” theme as the basis of the call and need presented to them. This theme was designed to speak to Generation Z specifically, and millennials in general, about the spiritual need in secular Europe and the cost involved in making a difference there for the Gospel.



Figure 2.36. Lose Yourself session worship.¹⁵ (Click on photo to Watch).

Worship Songs:

1. God So Loved
2. Christ Is Risen
3. Move Your Heart
4. On the Altar

¹⁵ <https://drive.google.com/file/d/1uwXFLsQk37x3JLsIwBNMYKEb0Uq1hrx1/view?usp=sharing>.



Figure 2.37. Group worship.



Figure 2.38. Worship leaders.

Message

“Lose Yourself call to Europe challenge” content highlights.



Figure 2.39. Lose Yourself presenter.



Figure 2.40. Regional director presenting importance of Lose Yourself theme.

Mark 8:35 NIV - For whoever wants to save their life will lose it, but whoever loses their life for me and for the gospel will save it.

Jesus is asking, “Are you willing to lose yourself for the sake of the gospel?”

- Lose your assumptions
 - Europe is “not a mission field”.
 - It's “ALREADY Christian”.
 - Doesn't “need” missionaries.
 - Losing ourselves is a biblical call to follow Jesus.
 - According to the Bible, Jesus calls us to self-denial.
 - In order for us to lose ourselves, we must stop connecting our identity to how we feel, and cling to our identity in Christ instead.
- Lose Your Agenda
 - To lead people out of secularism, we must get rid of secularism in ourselves.
 - We need to come to grips with our own self-centeredness.
 - Jesus said when we seek first His kingdom and His righteousness, “All these things will be added to you”.
 - The extent to which we are willing to lose ourselves in Jesus is the extent of the fruitfulness we will see.
 - When you lose yourself in Jesus, you gain everything.
 - Handoff to Kirk. Lose yourself in adventure
- Lose yourself in adventure
 - Europe is not an easy mission field.
- We must lose our expectations of quick success.
 - But we often only think about what we give up (lose yourself), but we need to understand that there is also so much to gain!
 - Mark 10:28-30

- This generation has dreams.
 - Missions in Europe is a God-sized dream.
- For generations people have been coming to Europe to find themselves.
 - We're calling a new generation of missionaries to go to the hard places of Europe and to lose themselves.



Figure 2.41. Second presenter.



Figure 2.42. Group listening to challenge.

Response Time



Figure 2.43. Response.



Figure 2.44. Flag station 1.



Figure 2.45. Flag station 2.



Figure 2.46. Journaling and drawing station.

Sunday morning session – Next Steps and Stops

Generation Z looks to align itself with brands and companies that reflect its values. It is also looking for safe places to be invested in. In this session we wanted to showcase who AGWM is as an organization and an employer. Different aspects of our onboarding, member care, mentorships, training, and lifetime development were highlighted.

We also wanted to give participants an opportunity to take concrete steps of action in response to the weekend that would serve to keep them engaged with AGWM Europe. These steps were: a) to sign up for the Lose Yourself Stories newsletter which would keep them aware of testimonies, prayer needs, and short term opportunities in Europe; b) to sign up to take a short term trip or commit to do an internship with AGWM Europe; c) to commit to read the book *Surprise the World: The Five Habits of Highly Missional People* by Michael Frost and begin to implement the steps found there with their secular neighbors and friends; d) to enter their name in the Europe “Pipeline” which is a database of names and interests of applicants who are considering going on a short-term trip or apply for longer commitment of 2 years or more.



Figure 2.47. Regional Director sharing on 360 Health value.



Figure 2.48. Europe swag 1.

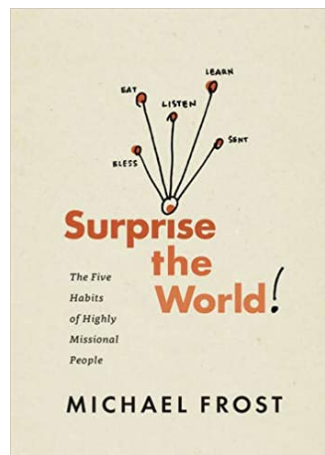


Figure 2.49. Book gift.



Figure 2.50. Europe swag 2.

Farewells and Group Photo

We wanted our final activity to be a prayer of blessing over each individual. The various staff couples had previously been notified of the guests assigned to them in order to prepare in advance for any unique words of blessing they would feel led to pray over each one in their group. Please see table 11 in Appendix E to see the groupings.

At the conclusion of the event, each group went to a different part of the lodge and prayed as a group, one by one, over each individual.



Figure 2.51. Departure group photo.



Figure 2.52. Departing participants.



Figure 2.53. Departing staff.

Assessment

Initial remarks

I will evaluate my project based on both my personal observation of its strengths and weaknesses, as well as on the assessment received from the project participants via their responses to the project evaluation tool.

The first observation I would like to make is that if I had known at the outset when I chose the 835 Weekend as my Most Valuable Project, that the world would still be caught in the throes of a pandemic in the lead-up to (as well as during its implementation) I would have probably chosen differently.

In a situation where the success of the project largely hinges on the ability to engage people to attend an in-person event, COVID was a formidable obstacle to being able to actually see the event successfully take place. We had several confirmed registered participants, as well as three key staff, who cancelled at the last minute due to COVID infections. Nonetheless, we were able to soldier on and experience an event that I was quite pleased with overall, and of which I was rather proud.

I will assess the project by comparing its results with the five benchmarks that were defined in both my Project Delivery Plan and Progress Report in 2021.

Benchmarks

Access to information of 75 qualified potential invitees

This benchmark proved to be the most difficult to reach. I was very frustrated and disappointed by the lack of any response from the vast majority of those whom I contacted with

an appeal to recommend students to us. In trying to analyze why many of the 285 individuals I contacted did not respond, I hypothesized four possible reasons.

One, that communication was insufficient in either clarity, quality, or the ability to establish trust. I feel confident in the quality of our publicity and its clarity in presenting the event and what we were trying to accomplish. However, the level of trust necessary for a leader to recommend one of his or her quality potential prospects or protégés to a relative stranger was probably a stretch to ask. This is in spite of the fact that in contacting exclusively leaders in AG institutions, I emphasized my connection and credentials as a leader in AGWM. The endorsement I gained from the Chi Alpha Christian Ministries' national director was something I had hoped would build credibility and rapport with the largest group of leaders contacted.

A second possible factor was that the bar was possibly perceived to be set too high for the type of individual we were looking for, and leaders just did not see anyone that fit the criteria. Because my NPO centered around the need for church planters, and this was part of the communication, it is likely that many leaders or young adults did not see anyone in this demographic that they would identify or would identify themselves as "church planter" material.

Thirdly, since high quality young adults are a prized commodity for any leader, I could understand their reticence to recommend this individual to a recruiting event for Europe and risk losing a valuable asset in their ministry.

And lastly, there is the saturation factor. Many leaders are just too busy and overwhelmed, and face a barrage of appeals, event opportunities and demands on their time. Frankly, I did not have the time to continue to follow up with many of these leaders, and this is probably an important part of the recruiting process in order to gain the number of responses that were initially sought.

The goal was to gain 75 names and I succeeded in receiving 68 recommendations. However, this was after making many extra appeals to other individuals who were not on my original lists. Noting that this first appeal encompassed all qualified applicants country wide and considering a plan to implement four of these gatherings regionally in a calendar year, this is a difficulty that will have to be addressed for better success in the future.

Publicity that sufficiently engages 30 high-potential entrepreneurs to attend

The goal of attracting thirty Gen Z young adults to the weekend project could possibly be considered as having been attained if one regards confirmed registrations as meeting the criteria. The week leading to the event began with 34 people registered and confirmed to come. However, two factors, one quantitative and the other qualitative, must be considered when analyzing the result against this benchmark. On a quantitative basis, we ended up with only 25 participants at the event. There were several reasons for the 9 last minute cancellations including COVID, finances, unexpected transportation issues and family emergencies.

Qualitatively, the benchmark specifies that the goal is to engage 30 “high-potential entrepreneurs” to attend. I found that this distinction is rather subjective and ultimately difficult to verify. Unfortunately, the fulfillment of this criteria depended too greatly on the evaluation of those leaders who recommended the participants and not enough on verifiable analysis on my part. This was mainly due to the questions which were asked on the recruitment screener survey which were neither thorough enough, nor sufficiently oriented toward gleaning the specific information necessary to identify applicants as truly entrepreneurial.

Regarding the effectiveness of the publicity, both during and after the event, I informed the entire group that I would be sending them the link to the assessment and their timely

participation would be extremely important for a successful evaluation. To date, 22 out of 25 invited attendees filled out an assessment form. The survey can be accessed [here](#).¹⁶

There were five categories of evaluation on the survey related specifically to the quality of the media, publicity, and communication. Each category was assigned a number one through five, from lowest to highest quality. The breakdown of the rating is as follows, listing the category followed by the total aggregate rating from all 22 responses:

Social media: 4.68

Ease of communication with organizers: 4.82

Access to information: 4.86

Relevancy of media: 4.77

Quality of communication/media: 4.72

Response of organizers: 4.9

Two particularly helpful comments were “I especially loved the Instagram page, because it provided great information and introduced us to some things before the weekend! Just enough to keep me interested.” And another, “I loved the website - it was so easy to use, and it was so aesthetically pleasing. The Instagram was also great because it was easy to stay updated on all the information along with the emails.” One negative comment was that the website info was not as accessible as desired because the participant had to wade through a lot of previous emails to find the link again.

From these responses, I feel that the quality of the media was sufficient to engage those contacted to be motivated to both respond and stay engaged.

¹⁶<https://docs.google.com/spreadsheets/d/1Hm70QNobtXfSdEn7gsHm4AZ8g52Hqid4txzgijjaa4o/edit?usp=sharing>.

Majority participant satisfaction in the welcome, atmosphere and content

This benchmark can also be measured against specific participant responses from the assessment survey.

The quality of the atmosphere of the lodge received a 5 rating in all 22 responses, so I think this was a huge win. I would agree. The venue was even better than the photos and I don't think I could have imagined a facility that has a better atmosphere for our purposes, though I can think of better and more aesthetically beautiful locations than ours (at the end of a cul-de-sac of numerous lodges in a row, overlooking Gatlinburg).

I was not satisfied with the quality of the initial welcome of guests. We were not able to gain access to the lodge early enough to be able to be adequately set-up and ready for all arriving guests. In addition, because I had to rely on several staff to pick up participants from the airport, this necessitated the staff arriving later than desired which also meant that those they brought were present with them at arrival. It made for a very rushed and confusing registration process that was not as thorough and organized as I had imagined or we had trained for. What I learned was that in the future, we will want to book an additional night at the facility earlier than the registration day, asking the staff to arrive the evening before in order to get oriented, set up and prepared for arriving guests the following day. This was also reflected in both comments from the survey and an overall rating of 4.3 of the welcome – by far the lowest rated element of the project. However, I do feel that the staff worked hard to create an atmosphere of warmth and acceptance throughout the weekend that eventually overcame any initial feelings of disorganization or confusion.

The message content received an average rating of 4.63. One participant commented that there was a great balance of personal stories and information. Another thought that it was

relevant and engaging, and the schedule felt well-planned without being overbearing. There were multiple comments of wishing the weekend could have lasted longer, which in my opinion is a good kind of “negative assessment”. Several also shared that they wished there had been more structured one-on-one time with individual missionaries for mentoring. It is an indication that the making of enough space for these conversations and interactions to organically take place does not ensure that each person ultimately experiences this to the degree they desire. This is something to assess and hopefully address in future iterations of the project.

Majority positive participant feedback of the host organization and its leaders, methodology, and values.

On this point, the survey specifically asked the participant how the weekend affected their trust level with AGWM as an organization, as well as with these leaders in particular. We received eighteen 5 ratings, three 4’s and one 3. This result, while overall positive, concerned me because to me this was a factor that the entire approach of the project was designed to help skew positive. Though we succeeded with the vast majority, the one rating of three disappoints me. It would be helpful to follow up with this person in order to discern if the mediocre level of trust was something to which the weekend actually contributed, or if there is some experience or opinion with the organization previously that the weekend was not able to overcome. If there is some criticism as to the demeanor, ethos, personality, or actions of leadership at the retreat that was considered unfavorable, I would want to know more detail and be able to address it.

50% of participants enrollment in an AGWM Europe future engagement program

The wording chosen for this milestone is unfortunate, in that it connotes that there is a specific program already present or planned to be in place as a follow-up to this weekend. The program that exists at this point consists of multiple opportunities to connect a participant further

with missionaries and teams that plant churches in Europe, whether virtually or via short term visits, trips and internships.

In this regard, there were only two participants who chose less than two of the various engagement opportunities that were proposed to them, including:

- Receive the *Lose Yourself Stories* monthly email newsletter.
- Engage to pray for needs in Europe by receiving a quarterly email newsletter.
- Participate in a virtual mission trip.
- Receive info on opportunities to engage in an overseas internship.
- Go on a summer or spring break mission trip.
- Receive info on how to engage with least reached secular people groups (SPGs).
- Become informed about short term mission opportunities (6 months to 2 years).
- Know about how to pursue a career as a missionary in Europe.

Of the 22 who responded, 18 expressed a desire to further engage with both short term and career mission opportunities; while 2 expressed interest in career opportunities, but not short term. The remaining 2 did not show interest in either of these opportunities, but they did want to engage with praying for least reached peoples and receiving the *Lose Yourself Stories* newsletter.

In light of this, I believe we can interpret the data to say that we somewhat achieved our benchmark, although it is still unknown whether those who responded to engage further will ultimately follow through once the information and process is provided to them.

30% of participants future application with AGWM Europe for career as church planters

Because this benchmark is a future one that cannot be adequately assessed at this time, we can only get a limited perception of how the project has helped to facilitate this goal. To the question, “Could you see a future career with AGWM Europe as a possibility in your future?” there were 8 who responded “yes”, and 12 who said it was a possibility. Only 2 responded with a definitive “no”. I think this gives good reason to anticipate that of the 20 who responded

positively to the idea, that we would eventually see 8-9 of that number (ultimately just half of positive respondents following through) make their way to Europe as career missionary church planters.

Our work is cut out for us to be sure not to squander the goodwill and positive responses, and to strive to keep engaging with those who have attended the weekend. The onus is on us now to continue to communicate and inspire those who expressed an openness with the right kind of information and opportunities to stay engaged and challenge each one to follow through on the interest they have expressed.

PROJECT LAUNCH PLAN

Introduction

The project I have developed, and whose first iteration I have helped execute, was never intended to be just a one-time event. The future scope of the 835 Weekend includes multiple iterations each calendar year. This project launch plan attempts to articulate the short and long-range plans I have for the project, as well as the general timeline and implementation process.

Project Description

Need, Problem or Opportunity

Generation Z entrepreneurs must be successfully engaged and recruited to meet the need for future full-time pioneering church planters among the least reached peoples of Europe.

Project

This project (known as the 835 Weekend) is a highly relational invitation-only recruiting weekend designed for thirty entrepreneurial-spirited Gen Z young adults to interact with key AGWM Europe leaders. It is structured to help orient the target audience toward a career in European missions through quality time spent in a relationally warm and aesthetically pleasing venue, engaging in authentic storytelling, and giving space for young adults to explore key questions, while also experiencing powerful moments of impact and engagement with the Holy Spirit.

Audience

The ultimate audience for the project is entrepreneurially minded and pioneer spirited Gen Z young adults who have a desire to make an impact on the world and who already possess some kind of interest or orientation toward Europe in particular.

The project aims to engage them through three main methods. First, by seeking to build a connection and trust with the gatekeepers of the best Gen Z talent who are found in Christian institutions around the country, such as Christian campus ministries, Christian colleges and universities, and local church discipleship or training schools. It is partially on their understanding of whom within their sphere of influence qualifies according to the criteria, as well as through their willingness to share this information with us, that the success of the project either rises or falls.

Secondly, through top quality, engaging, and compelling media that communicates the need, opportunity, and appeal of working in Europe with our organization in a way that speaks to Generation Z's highest goals and deepest desires.

And third, through continuity of on-point messaging and responsiveness, that begins with the first contact and continues past the event until there is an ultimate commitment of either a short or long-term nature with AGWM Europe.

Development Timeline

The long-range plan for the project is to see four 835 Weekend events take place over the course of two years, one in each region of the United States (north, south, east, and west).

Milestones

Team development - Organizers and implementers

The first iteration of the project was a herculean undertaking that could not have been accomplished without some key team members with specific expertise. One of the first milestones will be to gather a team from the young talent within AGWM Europe and train them to develop the project, utilizing their various skills. These abilities include graphic design and social media skills, public relations giftings, organization, event planning and the ability to network with leaders and effectively engage Generation Z in a compelling and relevant way.

This is a key first step to see the planning and implementation carried out. The timing to accomplish this will be a minimum of sixteen months before the next iterations of the project to recruit and form the team; spending six months training, and then one full year to take all the necessary steps of choosing regions in which to hold the events; reserving venues in advance; and, beginning the process of engaging leaders to identify talent, and then trying to recruit them to the various events.

The amount of time and effort needed to produce quality advertising and engage in fruitful networking with leaders necessary to secure 75 potential contacts for each iteration requires a large workforce, as well as plenty of lead time.

Funding - capital raisers

The second milestone is to secure the funding necessary for the event iterations. A general budget will need to first be set for each event. It is my estimate that with some planning and organization, the cost of the first event at over \$13,000 can be reduced to between \$8,000 and \$10,000 per event, especially if food cost and preparation is streamlined, and a registration

fee is collected from participants. The amount of money both earmarked by the AGWM Europe region, as well as through donors, will determine both the frequency and number of events.

Securing funding also entails enlisting fundraisers within the organization who can commit time and sharing of resources to accomplish this task. Once a verifiable team has been recruited in order to guarantee the probability of the project's further implementation, it is during their training process that fundraisers could be employed to begin to cast vision for supporting the events. The formation of a team that includes graphic artists will also assist in the effectiveness of the fundraising publicity.

Leader engagement - relational networkers

This is an incredibly important phase in the timeline. Spokespersons working on behalf of the 835 Weekend should be chosen based on their potential rapport with each type of Gen Z talent gatekeeper. I envision that at least 1-2 persons are recruited and trained at the same time as the organizational teams are developed according to the vision and objectives of the project to represent the 835 Weekend to constituents in each of the torch-bearing institutions targeted. Given that Christian universities, Christian campus ministries and local churches are the three main potential sources of talent, a team made up of a minimum of 12 people be recruited to engage leaders. This would mean one networker per institution in each of four target regions of the country.

My experience is that after initial contact is made, follow-up with leaders is key. Networkers will need to have enough time margin to repeatedly follow up with leaders throughout the first six months of communication and engagement until the quota of 75 high-potential contacts is reached per iteration. The number of universities, colleges, ministries,

campus groups and churches are relatively unlimited. Focus will need to be made on specifically which institutions already align with our denominational structure.

Gen Z talent - identification and recruitment

By the sixth month of initial implementation, the numbers of high-potential contacts and their geographical locations, as well as amount of funds raised, will then determine whether the targeted four regional iterations will take place or this number would be scaled back to any degree.

Regional development teams assigned to each iteration will then focus on regular contact with potential invitees, even as the media persons equip them with the necessary material and messaging necessary to engage all Gen Z talent nationwide, while at the same time being regionally specific.

Centralization of development and diversification of communication

Another key milestone will be the differentiation of what tasks, supplies, media, consumables, and event content can be streamlined to be reproduced in every event at all locations as well as what types of things, especially media content, have to be regional-location specific. This will help tremendously in the implementation of each iteration so that resources are shared and not unnecessarily reinvented. This is the next step for organizers and the development team(s) as each event's execution is prepared for and implemented.

A way to avoid reproduction of limited manpower is to recruit a key set of communicators that will be largely responsible for delivering much of the same content at each event. It is important to recruit the specific leaders and dynamic talent in the organization early, so that they can put the dates of the events on their calendars. It is also highly probable that the

same leaders cannot attend all of the events due to calendar limitations. Therefore, a diverse number of leadership and missionaries should be appealed to for participation.

Deliverables

Table 8. Deliverables

Month	Deliverable
1-2	<ul style="list-style-type: none"> Talent is identified and development team is formed.
3-4	<ul style="list-style-type: none"> Development team reviews the plans and details of the project and initiates changes or improvements. Fundraisers and networkers are identified, trained, and deployed.
5-8	<ul style="list-style-type: none"> Contacts are made and developed by networkers with key Gen Z talent gatekeeper/leaders. Funds are raised among constituencies with a goal of a minimum of \$40,000 by month 12.
9	<ul style="list-style-type: none"> Assessments are made regarding the numbers and locations of events based on contacts acquired and funding secured. Site locations are identified and reserved.
10	<ul style="list-style-type: none"> Development team produces appropriate media and communication strategy and implementation.
12	<ul style="list-style-type: none"> Media and communication leading to registrations is launched. Development team, networkers and fundraisers begin anew the process for the next calendar.
13-16	<ul style="list-style-type: none"> On-site staff for each event is defined, formed, and begins training/preparation. Development team and staff teams engage in conscientious and consistent communication and follow-up. All schedules, content, food and beverage and procurement of supplies is initiated.
16-18	<ul style="list-style-type: none"> Teams consolidate plans and make final preparations. Assessment tools are refined and prepared.
18	<ul style="list-style-type: none"> Events are executed.
19-20	<ul style="list-style-type: none"> Assessment tools are implemented, and analysis is initiated. Leadership and development team collaborate to review and improve next iterations.

20-24	<ul style="list-style-type: none"> • Improvements and changes are communicated to organization leadership and development team. • Leadership and development team collaborate to review and improve next iterations.
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Evaluation

There are at least two important weaknesses in the project's development that need to be addressed. One is the quality and efficiency of the recruiting screener. Secondly, a possible alternative plan or direction is needed in case the quality and caliber of invitees to the events do not meet the desired standards.

Recruiting Screener Improvement

There are two primary aspects to the recruitment for the event, one being liaising with Generation Z talent gatekeepers and the other, direct engagement with potential young adult invitees. The communication in both areas could be improved to arrive at a more desirable result.

Talent gatekeepers

Though the criteria for what type of Generation Z young adult being sought is explained in the leader communication, one aspect that should be required is a recommendation form that the leader fills out that requires them to rate the recommended student in the various desired qualities and competencies. The qualities that were sought for were being ambitious, a self-starter, cross-culturally aware, and having good people skills. This list needs to be expanded to include such qualities as: emotionally mature, currently engaged and faithful in serving, having an interest in Europe as well as a career in international or cross-cultural work, resilience etc. The presence of these qualities would help refine and sharpen the quality of those recruited. Included in this form could also be a space where a written evaluation of the potential applicant's

strengths and weaknesses can also be described. In the first iteration of the project, the only information asked from the talent gatekeeper was the name and contact information of the young person, with the understanding that they would only recommend those who they felt met the stated criteria. This change would require the referring leader to process their recommendation more.

Gen Z potential invitee

In the initial survey form filled out by recommended candidates, potential invitees were asked questions regarding such topics as their faith journey, their previous involvement in mission trips or ministry experience, interest in Europe, talents and hobbies, etc. These questions are probably not sufficient in a screener in order to achieve the desired caliber in a participant. More questions should be asked that elicit information such as: life and career goals, description of their own perceived strengths and weaknesses, examples of having overcome adversity, or a list of community service or compassion initiatives they have led or in which they were a participant, etc.

Alternatives

Should the project struggle or fail to ultimately recruit the desired caliber of applicant there are two alternative directions the project could take. One would be to adjust the weekend to a more scaled down version that does not represent the same degree of financial investment nor high level leadership participation warranted by the pilot project. Essentially, the purpose of the weekend would be to orient a more casually interested or less qualified Generation Z person toward interest in Europe missions in general. The goal would not be necessarily as focused on

an end result of commitment to a missions career, but rather lead the participant to the next step of awareness, engagement and advocacy for needs in Europe.

Another possible direction could be to use the recruiting screener and subsequent contacts gleaned to initiate a missions mentoring program. Instead of assuming that the quality of young person we seek has already been shaped and exists in ready form somewhere “out there” waiting to be identified, the mission can initiate a program that nurtures, mentors and discipless selected young adults who possess potential but need more life-on-life investment to prepare them to be the kind of young adult who would make a good candidate to be eventually recruited and trained toward missions in Europe. These trainees or mentees could then be invited to an 835 Weekend that occurs not on a regular fixed schedule, but rather only when enough potential Generation Z recruits have been sufficiently mentored in the desired qualities, life experiences and career directions that would warrant that next step of investment represented by the project.

Yet another possible alternative would be to develop our own team of Generation Z talent scouts. By training and educating our own team, we could send them to campuses, churches and gathering events nationally with the sole focus of identifying the talent that our organization is seeking. Eliminating the “middle man” would be cost and labor intensive on our part, but it would ensure that we have more first-hand information in order to make a better educated assessment of an invitees potential as possible career church planting “material” to be recruited for Europe.

Conclusion

At the completion of the initial iteration of my project, I have been giving much consideration to the investment of time, money, and personnel that have gone into the recently held event, evaluating it in light of my original benchmarks. Considering the various questions

and reservations that this process has elicited, planning the development and implementation of milestones/deliverables/assessments has helped to give me a greater assurance that this process will serve as a guide to not only keep the project on track, but also accountable to the larger question of value versus investment.

APPENDIX A —MILESTONE 1 THE NPO CHARTER

PERSONAL RESEARCH MANIFESTO

I will conduct purposeful, inductive research, listening to people and the Spirit through sound yet risk-embracing methods, ultimately infusing a pioneering spirit into a project that inspires cross-cultural entrepreneurs.

NPO STATEMENT

Pioneering millennial and generation Z missionaries needed for church planting in the hardest, least reached places of Europe are lacking in the Assemblies of God.

NPO SCOPE

The need implicates one Pentecostal church denomination (the Assemblies of God USA) and its mission sending organization, Assemblies of God World Mission. It also impacts partnering national church movements found in Francophone Europe, including France, Luxembourg and parts of Belgium and Switzerland. Focusing research on the issues surrounding the need for recruitment of potential millennial workers in the USA would give the project a narrower focus and reduces the cost of especially direct human research, while still taking into consideration the needs and challenges present in Europe that colors and informs an approach to addressing the need.

NPO CONTEXT

This need encompasses the two cultures of North America and francophone Europe. Here are found two very different types of national church structures, leadership values and discipleship models. The ease of gathering information in North America as well as direct control over the research and its resulting project, make focusing on the North American context

to potentially address the need very appealing. From the standpoint of a sustainable missiology, it might be argued to focus on how to best recruit and mobilize European young adults, since this is the context where the need is manifested. Though engaging European millennials could result in more sustainable solutions to a European problem, I have concluded from the discovery process that engaging and mobilizing North American young adults as pioneers to Europe presents the more efficacious approach to addressing the lack of church planters among the least reached peoples on the continent.

Root Causes

Some root causes of the NPO that were elicited from the discovery session participants were: a “safe” mentality that breeds fear of planting; lack of mentorship and support; resistance to conform to old standards; generational disconnect; lack of healthy local church leaders; churches seem irrelevant; and distrust of organized religion.

Other root causes which were brought out in the three one-on-one interviews were: young adults are underchallenged and overstimulated; young men have been coddled or feel trapped; parents encourage children to live safe and normal lives; generation Z has become introverted with screens; missionaries focus on money and not on reproduction; travel cost to other destinations can be less expensive than Europe; recruits are not turned into practitioners; lack of trust in the next generation; existing churches are stuck in formality and this creates distance; the attitude of pastors that they have no surplus of leaders to plant new churches.

DISCOVERY SESSION STAKEHOLDERS

A millennial missionary couple; a generation Z college student; communications director for a mission sending agency; Chi Alpha national planting director; a seminary Intercultural Studies director; and a seminary professor.

ONE-ON-ONE INTERVIEWS

A Belgian seminary president; the senior policy director for Convoy of Hope Europe; the director of Global Passion missions mobilization.

ACADEMIC RESOURCES

I will explore the fields of anthropology, marketing, psychology, and sociology, specifically around root causes of my NPO including risk, fear, trust, and marginalization. Scholars to consult are: Henri Tajfel, Polish social psychologist, specializing in social identity theory; Dominic Abrams, Professor of Social Psychology; and Pierre Bordieu, French sociologist. I also will consult Gen Z marketing experts like Dylan Gambardella of Next Gen Summit; Tiffany Zhong of Zebra Intelligence; and Ishan Goel of Goel Strategies. Resources could include: International Bulletin of Mission Research, International Journal of Holistic Mission Studies, European Journal of Social Psychology, and the Journal of Social Issues.

DISCOVERY SESSION DESCRIPTION

The session was held on October 8th in Springfield, MO at The Eurasia Café. The participants represented a cross-section of stakeholders related to my NPO, which I had defined as "Many millennial and Gen Z missionaries are not sufficiently equipped or engaged to be the

apostolic pioneers needed among the least reached peoples in Europe's hardest places.” However, I introduced to them the NPO as simply “Lack of AG church planters in Europe”.

The following people participated: a) a millennial short-term missionary couple preparing for a two-year assignment to Barcelona, Spain; b) a Generation Z Bible college student at Evangel University; c) the Communications Director for Assemblies of God World Mission; d) the Chi Alpha Campus Ministries National Planting Director; e) the Director of Intercultural Doctoral Studies and the Chair of Global Missions Department, respectively, at Assemblies of God Theological Seminary.

The session went very well. There was a good spirit of collaboration and a relaxed atmosphere. Each person spoke to the problem and contributed to the process, thanks to the format suggested by the Discovery Session guide. I led them to define the audience affected, symptoms and roots of the problem and eventually land on a discovery statement. The group helped define the need to better pinpoint both the audience and the possible roots to the problem. I feel I could have done better in keeping a balance of time among the four steps, as it felt too rushed at the end to craft a clear discovery statement.

Discovery Statement

Considering Francophone AGWM pioneers,
we’ve discovered the need for vision casting and contextualized training to the next
generation of pioneer workers
which is caused by a calcification of the European national Church.
If solved, it would mean effective AGWM/European church planting teams to European
cultures and demographics not currently being engaged.

Critical Insights from Discovery Session

The root causes of the problem were grouped into six main categories: training, lack of vision, resources, transmission to the next generation, context and ethnology. The main audiences affected were distilled down to workers and senders within the Assemblies of God worldwide. It was decided to narrow down the audience further to workers, since they were the most critical audience in need of engagement and training toward pioneering mission work. It was further recommended that I should choose between European and non-European workers in order to be more effective in narrowing down the problem and solution. And an even further refining of the audience to French speaking European workers was suggested. After the discovery session, I received little specific feedback from the participants as they had more time to reflect. One felt that I should change the word “calcification” to a less offensive “historical marginalization” of the European national church.

ONE-ON-ONE INTERVIEW DISCOVERIES

I conducted interviews by video conference with two key people, and in-person with a third: 1) a Pentecostal seminary president in a Francophone European country; 2) a senior policy director for an international aid organization; and 3) the president of a national missions sending organization mobilizing Gen Z teenagers and young adults. The main findings of these interviews were:

- a) Millennials are possibly the variable and not the problem.
- b) There is an estrangement between the European church and next generation due to mistrust. This post-modern millennial generation thrives when shown trust. The age gap, accentuated by formality and rigidity of training systems, creates distance.

- c) Church planting is a threat for small churches with aging pastors, who see the need as succession and not planting new churches.
- d) This generation is being undersold and are under-engaged with a challenge to give their lives to go on mission.

SYNTHESIS

One theme that surfaced throughout the process was focus. Focusing on millennials was preferred over an older generation of leaders due to their greater potential to influence the trajectory of future church planting efforts. Opinions differed over concentrating on American cross-cultural workers or European indigenous entrepreneurs. I also learned that my project would be best served by research that concentrates on either more effective engagement and recruiting or on better and more strategic training of new church planters, but not both. Though both are important I was encouraged to focus on which I felt most passionate about and motivated to engage in.

In light of all these findings, I arrived at refining my discovery statement as follows: "Considering the glaring need for more churches in the many unreached areas of Francophone Europe, we've discovered the insufficient number of pioneer workers to be mobilized from among millennial and Generation Z young adults which is caused by an increased marginalization of young adults by the Pentecostal Church in Europe and a need for creative engagement and recruiting. If solved, it would mean greater numbers of Assemblies of God World Mission church planting efforts to francophone European cultures and demographics not currently being reached with the Gospel."

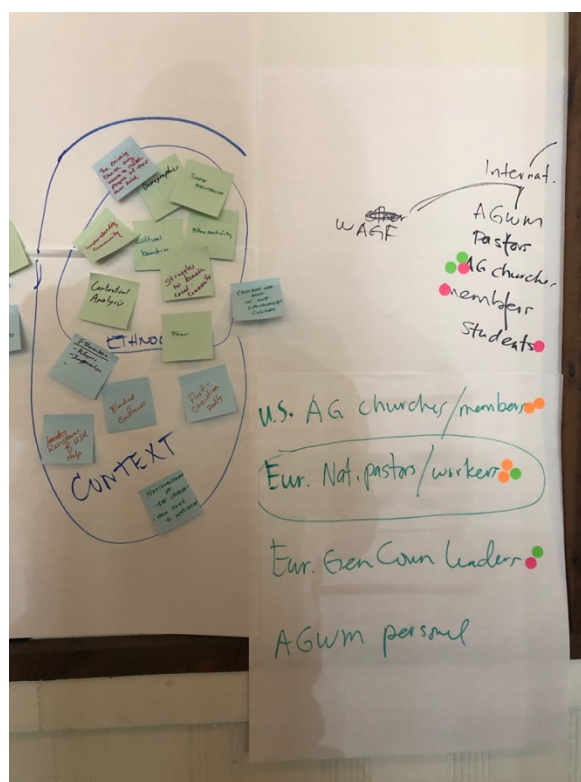
Next Steps

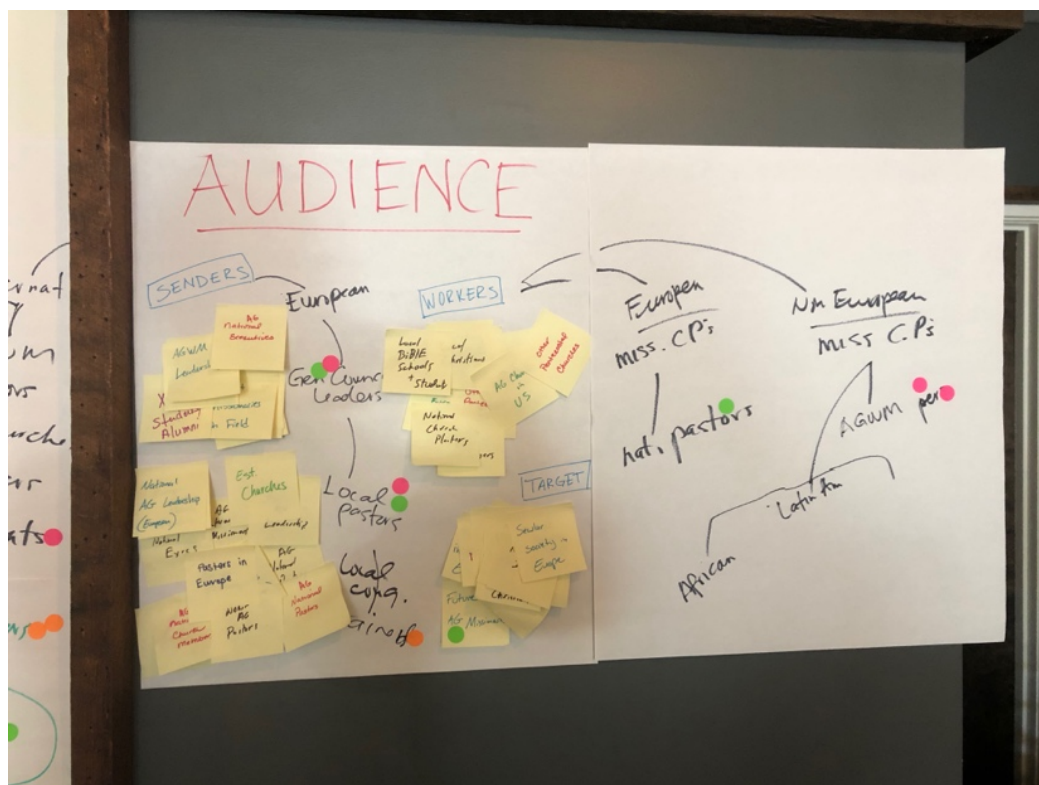
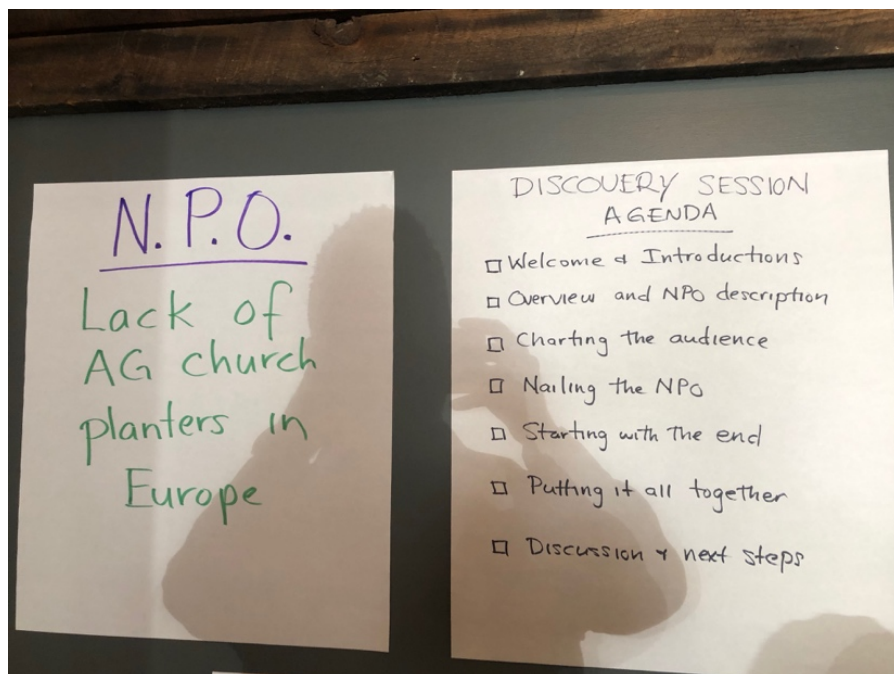
Some areas that I would like to explore further in my academic research are:

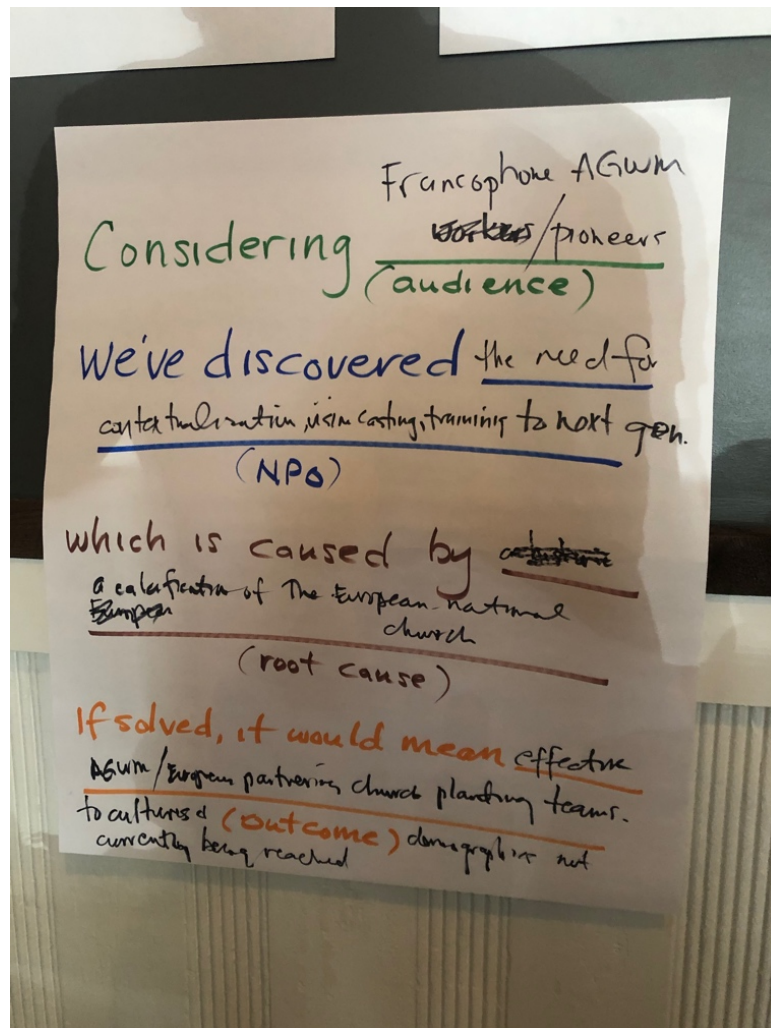
- a) What are the factors surrounding the current imbalance of young men compared to the much greater numbers of young women currently engaging in short term missions?
- b) What methods, tools and language sufficiently inspire today's Gen Z and millennial generation to action?
- c) What are current attitudes and opinions of Gen Z and millennials regarding missionary ministry, risk taking, and Europe in general?
- d) What is the ideal age and most effective platform when inspiring and capturing the imagination of this generation's young men and women?
- e) What, if anything, makes existing missions organizations, their processes, and the needs/opportunities for pioneering work unappealing or intimidating to this generation?

NPO CHARTER APPENDIX

Discovery Session Photos







Notes from One-on-one Interviews

Interview 1

European Pentecostal seminary president

Via Zoom videoconference

Monday November 18, 2019

- Europe is not homogenous.
- Church planting in France and Germany is alive and well.
 - Other countries it is dead in water.
- Problem –
 - There is an estrangement between the European church and next generation.
 - Age gap
 - Most pastors are older – close to or even beyond retirement age.
 - It is very hard for them to click with young generation.
 - Only option to engage them is the youth meeting, nothing more.
- 2nd reason for alienation
 - 40 to 50 year old mentality.
 - There is a new style of worship.
 - Red Rocks, Hillsong, Vineyard
 - Young people are flocking to it because it is cotemporary, new vibrant worship and attractive.
 - Existing churches are stuck in formality.
 - Formality creates distance.
- Re: Church planting
 - Attitude of pastors is: we have no surplus of pastors.
 - Can't plant now.
 - We need new workers just to continue current ministries.
 - Need to pass the baton of existing older pastors.
 - In Belgium when he came – most pastors were 75 or older.
 - Didn't think about their replacement.
 - 5 new CTS grads are pastoring now.
- Churches in Europe are small.
 - So, church planting is a threat.
- In Spain and Italy:
 - There is a European Italian movement.
 - Very cultural.
 - Young gen feels allegiance to older generation.
 - They stay in older churches.
 - Know if they go out on own or buck the system they will beat their heads against a wall.
- Italian movement is at a crossroads.
 - Elections brought back in the old guard.

- Reason – younger pastors admitted they implemented change too fast.
- In France, CTS grads are very progressive. Dr Dimitrov preaches in their churches, and they relate very well to contemporary style. When he sees them at the national convention, he hardly recognizes them. Because they sy at national level they have to be very careful to not upset the status quo.
- France is unique in that the younger middle level leaders have been given autonomy over certain departments.
 - Hope because Rene Delattre worked a lot with youth and jeunesse
 - France has passed middle point.
- Netherlands most progressive – in church planting and open to new ideas.
 - But the local pastors are fiercely individual and there is no national cohesion
- At CTS he has found.
 - Because we live in post-modern society.
 - This generation loves to be shown trust and they absolutely thrive when you show them trust.
 - The real problem is an absolute battle between trust and mistrust.
- Need to read John Stott's "Pentecost in the Land of Voltaire".
 - Former academic dean of CTS.
- Need to study the influence of culture on the topic of church planting.
 - There is a culture of mistrust in France.
 - In other European countries when you finish your BA and are sent out you are entrusted to be able to pastor or plant.
 - France is only country where there is mistrust.
 - French pastor who trained in Quebec and pastored large church 12 years.
 - Came back to France to Amiens and had to start at pre-stagiaire.
 - He got discouraged after 6 months and left.
 - Joseph was asked in front of large group of leaders by the supt. of France, "what do you think of our stagiaire system?"
 - "do you want the real answer or the PC answer?"
 - "real answer."
 - (nervously) "it is a system based on mistrust."
 - Response (Applause) "Oui nous sommes les Francais. On ne mettre pas notre confiance facilement!"
 - In France, you must prove yourself.

Interview 2

Senior policy advisor for international aid non-profit organization

Tuesday November 19, 2019

Via Zoom Videoconference

- Break down problem into the theoretical construct and then its application

- Even though DMin is more of a professional doctorate, your discovery statement reads more like a vision statement.
- In academics, theoretical is good.
- The broader your discovery statement the more general your general your outcome is going to be.
- When I look at your discovery statement my question for you is “What is the problem you are trying to address with your research?”
- The problem is either engagement or clearing a path. But the real problem to meet that need is to raise up church planters.
- You are going to have to build your case.
- Are the millennials the variable and not the problem? Imagine a knob you turn. If I increase recruitment, if I increase our focus on focus on millennials, and how they view it then in the end the result is more churches.
- How do you want to build your case up – because the pragmatics of the project are the same
- Are you doing a research question for your project?
- Spent 2/12 years writing my research question. To be able to get your question.
- This sounds like a relational problem in the sense that if I increase this then decrease this then what is the relation between them. So maybe you are looking at a “To what extent” question.
- To what extent would the recruitment, creative engagement and contextualized training of millennials lead to more church planting effort in Europe, etc.
- You are doing mostly qualitative or empirical research and empirical evidence which is good
- If you wait til 18 to focus on young people for the gospel you’re too late. – Same with missions recruitment – because it is at 13-14 where their attention is being caught.
- Part of innovation lab in The Hague for humanitarian engineering - funders of think tank and who fund incubators who are saying that – its bizarre that the millennials are the generation who has been taught the most they can be anything they want to be and their parents have most broad financial safety networks, financially capable of funding their dreams and they are most brilliant more than likely to take a career at a corporate setting yet they are the most risk averse generation ever. And the least likely to start their own business.
- In planting his current church in Bregens, Austria – there’s no way around it even with a team, you are running your own business. There are certain things a business owner has to do or it won’t happen.
- We are on a course that if we don’t correct it, millennials will be on the wrong side of missiological history.
- What can we do to correct the course what systems do we need to put in place to prevent this trend?
- Is it the lack of recruits or lack of quality recruits or is it turning the recruit into the practitioner?

- As a visionary how are you going to narrow this one down.
- Want to address the root cause that we can have the most impact in.
- The next two years you will need to just scalpel it down to the most specific thing you can.
- You will end up being the expert in something that no one else has ever focused exclusively on.
- It has to be specific enough to benefit but it has to have a surrounding – where 60 % of what you read will not even make your bibliography.
- As an AD you have more access to data and info. Understand pipeline, etc.
- As a practitioner, yet again your organization would benefit from the American side as well.
- I don't know how much control you and I would have on the European side.
 - Spent 3 years banging on every door looking for a pastor to take over this church. Can offer salary, it's aesthetically beautiful. We can't find anyone.
 - You are a pragmatic person, You've already mentioned the challenges in France – Austria and Germany.
 - Question comes down to how much can you control.
 - If you research your own people, you are opening yourself up to less criticism.
 - In Europe can you become the expert how to have an induction that makes them locked and loaded.
 - The AGWM missionaries in Europe play an important part in that they can afford to go where many Germans can't go.
 - Maybe the French are the same but the French bureaucracy it is more complicated.
 - Bottom line is that if my American name is on research and a project for Europe will it ultimately come across as patronizing?

Interview 3

President of mission mobilization organization

Thursday November 14, 2019

2:00 pm – Napa CA

- Problem: There are not enough Gen Z and millennial pioneers and entrepreneurs coming to Europe. Part of it is messaging. Europe does not have a great message.
- Part of it is a lack of engagement.
- Another part is a sociological phenomenon – young adults not feeling challenged, engaged or they are feeling marginalized.
- Something seen in youth ministry for a long time. That speaks to the marginalization of American youth is that they are underchallenged and overstimulated.
- We tell them “you should” but we don't give them a challenge.

- But it is the challenge of Jesus -take up your cross – do something significant with your life.
 - Battle a lot with parents – I want my son to have a good job, have a house, kids, wife, be settled. A lot of young people find that unfulfilled. Parents are the biggest challenge because they want to live vicariously through their children.
 - This generation of parents have controlled the outlet for their sons to explore.
 - Young woman who wanted to go to Africa – she went to her district - they said go and get a 4 year degree.
 - At 19 you'll never be more free in your life – so throw it to the wind, go for it and see what can happen.
 - Young people have that ability to just go and do – to live out a “What if and Why not”? Im a dad and I'm not going to give my daughter eight different choices.
 - Are our pastors and youth pastors having these kinds of conversations? Not enough. Their conversation is let's be normal. Get your education.
 - Need to get away from encouraging people to live a normal and safe life.
 - DON'T TAKE THE SAFE WAY OUT. GO OUT OF YOUR WAY TO SAVE.
 - If our idols are house car job and kids and we sell our kids out for those things, we have sacrificed our kids to idols (Molech).
 - If these are our challenges, where do you start and what do you do to start combatting the numbers?
-
- It has to change in our churches – fundamentally we have to change the way we are presenting this to our young people.
 - The biggest challenge we have as churches and parents is the labor force that God is looking for is our kids.
 - 1998 was at long beach airport saying goodbye to send daughter to bible college. And he said God I don't know if I can do this. Lord reminded him of the day they dedicated her, and he said, “That day you gave her to me” We don't trust Him with out kids, our finances or our own lives. We want to manage it and control it ourselves. We have to come to the point where we say “God they are your kids”.
-
- Why isn't there a pre-pipeline for 16–18-year-olds?
 - We have 600,000 HS students in the AG nationwide. 6000 went on any mission trip last year and the majority to Mexico and latin America. We are just scratching the surface with the army that is available to us because we are not communicating the right message.
 - Problem: we can go to CAmerica for \$1800 or Europe for \$2500.
 - Is there any way around that?
 - Land costs we can do about the same – but it's primarily airfare.
 - Can't we organize something around winter break.
 - I won't say no. It's a greater challenge. Parents in the middle of school year and won't let
 - FUNDAMENTALLY if we challenge them. When the France trip is done we want someone to say to the kids that spend 2 weeks – here's how to come and spend 9 months.

- Need and desire interaction with someone in AGWM on the field at the conclusion at all of our trips to engage them and seize the next moment. He is working with ivory coast base camp – send young people there.
- Went with a group from NorthPoint college to Swaziland. Missionary says I want you to go do a hospital visit and pray for people. “We’re all Bible College Students, let’s go” but they all froze. 11 of them said they didn’t know what to do cause they had never done it. Had to take a morning out to meet with juniors and seniors to teach them how to do it.
- Last few years of Bethany they were not required to do internships.
- We need missionaries who make raising up future missionaries their focus and not just money.

APPENDIX B —NPO TOPIC EXPERTISE ESSAY

TABLE OF CONTENTS

INTRODUCTION	98
SECTION 1: BIBLICAL AND THEOLOGICAL FOUNDATIONS	98
Recruitment in the Biblical World	98
Textual Discussions	99
Synthesis of Themes, Values, and Commitments	105
SECTION 2: TOPIC HISTORY AND KEY VOICES	107
History of Recruitment	107
Recruitment in Business	107
Recruitment in Missions Agencies	109
Key Voices	113
Henri Tajfel	113
Dominic Abrams	115
Jeffrey Arnett	116
Jean Twenge	119
SECTION 3: SYNTHESIS AND CONCLUSION	123

INTRODUCTION

Effectively recruiting and retaining Generation Z millennials has great importance in the modern workplace.¹ Yet it should have at least equal significance to the church, since the establishment of the Kingdom of God represents the most significant enterprise in history, whose ultimate success depends on engaging upcoming generations.² This is the dilemma today, as integrating Generation Z into the Church and its mission represents the most daunting missional challenge facing the sending church.³

SECTION 1: BIBLICAL AND THEOLOGICAL FOUNDATIONS

Recruitment in the Biblical World

One can glean important insights from the various recruiting encounters in the Bible to understand how God and his people were effective in enlisting others to significant missional causes. God appeared to Moses in a burning bush to lead His people out of slavery (Ex 3-4 ESV). He called Isaiah in a vision to be his mouthpiece (Isa. 6 ESV). The Gospels detail encounters where Jesus called and sent out his disciples as an extension of his ministry. In Acts 9, God used a supernatural encounter and calling to transform Paul's myopic Jewish worldview

¹ Chad Melvin, "Recruiting and Retaining the Class Of 2019," *Talent Management Excellence Essentials*, accessed April 16, 2020, http://design.hr.com/ExcellenceEssentials/TM/2019/August/page_18.html.

² "The 12/25 Challenge: Reaching the Next Generation," *Lausanne Occasional Paper No. 52*, <https://www.lausanne.org/content/lop/the-1225-challenge-reaching-the-youth-generation-lop-52>.

³ James Emery White, *Meet Generation Z: Understanding and Reaching the New Post-Christian World* (Grand Rapids, MI: Baker Books, 2017), 11-12.

into a vision to plant the church throughout the Gentile world.⁴ It was this same Paul who would articulate God's standard for recruitment not as a search for those who were influential and impressive, but rather for the foolish and weak, through which He could demonstrate His strength (1 Cor. 1:26-30 ESV).

Textual Discussions

A closer examination of a few, select figures from Scripture where people successfully responded to recruitment or calls to a specific mission or task could yield valuable insights for effectively engaging Generation Z young people for cross-cultural church planting.

Recruitment in Genesis 12:1-9

This passage is a classic example of God calling one man through the influence of His self-revelation. Several early church fathers interpret the call and departure of Abraham to be a foreshadowing of Jesus' invitation "to follow Him"⁵ - as the nearest biblical parallel to Abraham's call to forsake everything in obedience is only found later in the Gospels.⁶ Hirsch says "Abraham gave us faith's archetypal human expression."⁷ This story also highlights that all

⁴ Frederick F Bruce, *Paul: Apostle of the Heart Set Free* (Grand Rapids: Eerdmans, 1977), 462.

⁵ Mark Sheridan, *Genesis 12-50* (Downers Grove, IL: InterVarsity Press, 2002), 1.

⁶ Patrick D. Miller, *Genesis 1–11: Studies in Structure and Theme* (Sheffield, England: Journal for the Study of the Old Testament, 1984), 32.

⁷ F Michael Frost and Alan Hirsch, *The Faith of Leap, Embracing a Theology of Risk* (Grand Rapids, MI.: Baker Books, 2011), 17.

work is significant if it is understood as a working partnership with God with a goal to bless others.⁸

The call to go could have cost Abraham everything, therefore God affirmed his early surrender would ensure him later gain,⁹ similar to the promise spoken by Jesus to his disciples in Matthew 19:29.¹⁰ God emphasizes cost and reward in a balance that is adequate to move upon and animate Abraham's will. God's motive in calling Abraham was to ultimately bless others through the rewards of the personal promise He was making.¹¹ Thus, Abraham's promise only reaches its ultimate goal when it includes all the families of the earth.¹²

The story's details leave us little insight into the medium of God's appeal, but we can infer that this self-revelation must have been sufficiently dynamic to cultivate Abraham's inspiration and blind faith to leave the comfort of his family and country¹³ for a course and a destination he did not yet know (Heb. 11:8 ESV). The Hebrew word rendered "go" literally means "start walking", which emphasizes more of a process than a goal, and confirms a consistent Biblical theme that walking with God signifies an active relationship between God and His people.¹⁴

⁸ Elizabeth Ellen Ostring and Richard M. Davidson, *Be a Blessing: The Theology of Work in the Narrative of Genesis* (Eugene, OR: Wipf and Stock Publishers, 2016), 165.

⁹ T. Desmond Alexander and Desi Alexander, *From Paradise to the Promised Land: An Introduction to the Pentateuch* (Grand Rapids, MI: Baker Academic, 2012), 175-176.

¹⁰ "And everyone who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold and will inherit eternal life." (Matt 9:29 ESV)

¹¹ Alexander, *From Paradise to the Promised Land*, 152.

¹² Blenkinsopp, Joseph, *Abraham: The Story of a Life* (William B. Eerdmans, 2015), 35.

¹³ Blenkinsopp, *Abraham*, 36.

¹⁴ Ostring and Davidson, *Be a Blessing*, 50.

Recruitment in Jeremiah 1:4-12

God called Jeremiah to the prophetic office when he was a boy, perhaps as young as 12-13 years old.¹⁵ Lundbom highlights several parallels between Jeremiah's call and that of Samuel, namely their general ages (for both, the Hebrew *na'ar* for "boy" is used), their early instruction under priests, and their assignment to prophesy of judgement and destruction.¹⁶ Unlike Samuel, Jeremiah protested his selection with the excuse that he was too young, which was also reminiscent of Moses, who tried to reject God's appointment due to feelings of personal inadequacy (Ex. 4:10 ESV).

There are four general factors in the method of recruitment God used to overcome Jeremiah's reticence or self-doubt. The first is direct communication, as evidenced when Jeremiah notes, "The word of the Lord came to me, saying..." (v. 4). The use of *käyäh*, "to be," with "the word" lends to a translation closer to "the word of the Lord *happened* to Jeremiah."¹⁷ Honeycutt explains, "At both the universal and the personal levels, the creative tension of Word interacting with world gives meaning to history and purpose to living."¹⁸

The second factor is the evidence of God's sovereignty throughout Jeremiah's life. "Before you were born, I knew you ...consecrated you appointed you a prophet" (v 5). The word "appointed" is rendered from *nathan*, literally to "give away." The fact that we are already

¹⁵ Jack R Lundbom, *Jeremiah among the Prophets* (Bristol, CT: ISD, 2013), 1-2.

¹⁶ Jack R. Lundbom, *Jeremiah: Prophet Like Moses* (Eugene, OR: Wipf and Stock Publishers, 2015), 2.

¹⁷ R.I. Honeycutt, "Jeremiah: The Prophet and the Book," *Review & Expositor* 78, no. 3 (1981): 308.

¹⁸ Honeycutt, "Jeremiah: The Prophet and the Book," 309.

‘given away’ by God was an effective counter to Jeremiah’s protest to have more of a say in his choice of vocation.¹⁹

The third factor is an assurance which addresses the felt needs of inadequacy and anxiety. God tells him, “Fear not. I will be with you,” which is an often-repeated Biblical divine promise²⁰ that served God well, be it Joshua or Isaiah or the early church, to inspire courage in responding to God’s call.²¹

The fourth factor is an engaging, visionary experience. God uses word play to capture Jeremiah’s imagination, showing him a branch of almond blossoms (*shaqed*), and then telling him He will “watch over” (*shoqed*) His word to do it.²² Through this vision, Jeremiah was led to discern how a physical object or event could be a sign or confirmation of God’s divine will.²³

Recruitment in Matthew 25:14-30

In the Parable of the Talents, Jesus highlights how to live in the present, both in light of an unknown future and according to God’s known values and character.²⁴ A talent was a metal object used as money, weighing 60 to 90 pounds, whose value was equivalent to 15-20 years wages for a day laborer.²⁵ The story communicates the importance God places in each individual

¹⁹ Eugene H. Peterson, *Run with the Horses: The Quest for Life at Its Best*, (InterVarsity Press, 2009), 43.

²⁰ Joshua 1:5; Judges 6:16; Isaiah 41:10; Matthew 28:20 (ESV).

²¹ Lundbom, *Jeremiah among the Prophets*, 3.

²² Lundbom, *Jeremiah among the Prophets*, 3.

²³ Michael Fox, "Closer Look at Jeremiah 1:10 with Implications for (Re)Reading Jeremiah," *Didaskalia* 22, no. 1 (2011): 77.

²⁴ Jeff Astley, “The Parable of the Talents,” *Rural Theology* 14, no. 1 (2016): 66.

²⁵ Klyne R Snodgrass, *Stories with Intent: A Comprehensive Guide to the Parables of Jesus* (Grand Rapids, MI: William B. Eerdmans, 2018), 448.

investing the lifetime of opportunity given to them.²⁶ Jesus wanted his followers to understand that in completing the task assigned to them before His return, God expects faith-filled obedience that encompasses taking risks.²⁷ This more eschatological interpretation contrasts with Rohrbaugh's and Carrol's popular takeaway of the story, decrying the actions of the prudent servants as a selfish profiteering in a limited-goods economy that results in deprivation of resources for others.²⁸

The unfaithful servant was condemned because his actions demonstrated he did not know his master well.²⁹ The fact that the Creator gave mankind the freedom of choice demonstrates He is by nature a risk-taking God. He is also a God who gave Himself through Christ, as a gift to the world, which risks both misunderstanding and rejection.³⁰ The overall lesson here is that passive spirituality results when we fail to take steps of risky obedience,³¹ and implies that God desires those who possess an entrepreneurial spirit.³²

²⁶ Stu Weber, *Holman New Testament Commentary - Matthew*, ed. Max Anders (Nashville: B&H Publishing Group, 2000), 25.

²⁷ Weber, *Holman New Testament Commentary - Matthew*, 26.

²⁸ Klaus Issler, "Five Factors of New Testament Economic Interpretation: Rohrbaugh's Parable of the Talents," *Journal of Markets and Morality* 20, no. 2 (2017): 249; V.G. Shillington, *Jesus and His Parables: Interpreting the Parables of Jesus Today* (Edinburgh: T&T Clark, 1997), 110.

²⁹ Weber, *Holman New Testament Commentary - Matthew*, 29.

³⁰ Niles Henrik Gregersen, "Risk and Religion: Toward a Theology of Risk Taking", *Zygon* 38, no. 2 (June 2003): 369-371.

³¹ Weber, *Holman New Testament Commentary - Matthew*, 25.

³² Brian Summers, "Entrepreneurs: Is it Immoral to Turn a Profit?" Parable of the Talents, Foundation for Economic Education, last updated July 1, 1994, <https://fee.org/articles/the-parable-of-the-talents-the-bible-and-entrepreneurs/>.

Recruitment in Acts 9:1-19

In this passage we witness one of the most significant historical examples of what happens when, as Gangel says, “God invades a person's life.”³³ This experience gave Paul a profound confidence in his life purpose, as evidenced by his claim of being called to be an apostle in most of his letters. The powerful force of Jesus’ convicting words concerning his persecuting past rendered Saul’s heart pliable, as he immediately obeys the instruction to go into the city to be told what to do next.³⁴

Even though Paul went from being a persecutor of the Way to arguably its fiercest proponent, the type of language used to describe his experience reveals that Paul saw his election as more of a calling than a conversion; a move from one opposite pole to the other within the same ideological system.³⁵ It is not always obvious to human eyes whom God considers a potential recruit for service, as illustrated when Ananias only viewed Saul as a dangerous man bent on violence and arrest, until God reveals that Saul is a “chosen instrument” to be his witness before Gentiles, kings and Jews (v 15).³⁶

We can see the dramatic events which Paul withstood, progressively interpreted through his experience as an apostle, recounting them on two separate occasions in Acts 22:6 and Acts 26:12. This gives insight to the need of adequate time for reflection in order for some to

³³ Kenneth Gangel, *Holman New Testament Commentary - Acts*, ed. Max Anders (Nashville: B&H Publishing Group, 1998), 140.

³⁴ Stephen Finlan, *The Apostle Paul and the Pauline Tradition* (Collegeville, MN: Liturgical Press, 2008), 25.

³⁵ J. Albert Harrill, *Paul the Apostle: His Life and Legacy in the Roman Context* (Cambridge: Cambridge University Press, 2012), 36.

³⁶ Alfred O. Praem McBride, *The Gospel of the Holy Spirit: Meditation and Commentary on the Acts of the Apostles* (Gastonia, N.C., St. Benedict Press LLC, 2013), 58.

recognize and clarify God's supernatural intervention in their lives. Paul, it seems, was able to make better sense of his experience by taking significant time to seek God, evidenced by God telling Ananias that Saul "is praying" and has already "seen" him in a vision coming to restore his sight.³⁷

Social Identity Theory helps us to also gain further insight into the dynamics of effective recruitment methods in this story. Paul is not just an individual who has received a divine invitation to focus his life on establishing the Church in his known world. Therein, through the lens of social identity theory, Paul is also a highly integrated group member courageously moving from an "embedded identity of a Judean zealot to becoming a part of the Jesus group."³⁸ When there are multiple sub-groups constituting a larger group, leaving one of those sub-groups for the other is extremely difficult.³⁹ Therefore, Saul needed to encounter various rites of initiation - such as blindness, disorientation, helplessness, and ultimately baptism - which served to sever his old identity with his previous group and break the boundaries of inclusion into the new one.⁴⁰

Synthesis of Themes, Values, and Commitments

Taking note of how God was repeatedly effective in recruiting people to respond to his appeal, we can distill from these texts several principles that serve the purpose of recruitment of

³⁷ John B. F. Miller, *Convinced That God Had Called Us : Dreams, Visions and the Perception of God's Will in Luke-Acts* (Leiden, NL: Brill Press, 2006), 192.

³⁸ Jason T. Lamoreaux, "Social Identity, Boundary Breaking, and Ritual: Saul's Recruitment on the Road to Damascus," *Biblical Theology Bulletin* 38, no. 3 (August 2008): 132.

³⁹ Lamoreaux, "Social Identity, Boundary Breaking, and Ritual," 124.

⁴⁰ Lamoreaux, "Social Identity, Boundary Breaking, and Ritual," 131.

young men and women to a career of cross-cultural mission service. Inclusion of some of these elements in recruiting efforts offers hope for similar success.

One factor is effective communication through the medium of a dynamic experience. In every instance we can observe that God directly spoke to each actor in these passages. As God oversaw the grand cause of *missio Dei*, he required many people to embrace his agenda. Yet He was not content with maximum exposure through a general, one-size-fits-all sales pitch. He personalized his appeal and ensured that those He wanted on his team knew they were viewed as individuals worthy of His time and the direct appeal of His heart's purpose. The result of these personalized recruiting encounters was something impacting and unforgettable that permanently shaped the motivations of those with whom he interacted. Given that humans fall short of offering the kind of dynamic recruiting experience that only God can provide, one can only attempt to approximate some kind of spiritual encounter by designing memorable experiences that impact the senses and stir the soul.

Another important factor was God's unwillingness to back away from the inevitability of risk. There were huge risks for all involved. Abraham's unknown destination, the potential rejection and retribution against Paul, Jeremiah's inevitable imprisonment for an audacious or unpopular message, and the risk of loss and punishment for those entrusted with the talents - all these incidents underscore the fact that risk is unapologetically part of the appeal. However, risk-averse generation Z might be, there is ultimately no profit in underselling the inherent perils of following God's path, especially on behalf of the One who already risked everything for his people.

A last effective recruiting element is the ability to clearly state the rewards to be expected in making a commitment. Evidently, God does not simply see it all as blind and bland obedience.

There are tangible rewards to be enjoyed as a result of our costly commitment to follow his will, and he used these promised incentives as a way to inspire and secure the participation he desired.

SECTION 2: TOPIC HISTORY AND KEY VOICES

History of Recruitment

Recruiting in Business

Early Examples

One of the earliest examples of job recruitment is found in imperial Chinese assessment exams during the Han dynasty (1500 BC), used to recruit civil service applicants.⁴¹ Other early examples come from ancient Egyptian, Greek and Roman militaries who implemented structured recruitment processes that included a referral program loaded with financial incentives. Large numbers of recruits were regularly needed due to high turnover arising from battlefield casualties.⁴² Other examples come from resumés listing professional details of businessmen in London, dating from A.D. 57-80. These were found among writing tablets discovered during the Bloomberg excavations of 2010.⁴³ The first recorded recruitment agency, known as the Office of Addresses and Encounters, was a forerunner of today's recruitment industry, founded in London by Henry Robinson in 1653.⁴⁴ Also in England, due to an insufficient number of enlisted servicemen in 1859, the War Office began filling the ranks with volunteers by requiring each

⁴¹ John Keay, *China: A History* (New York: Basic Books, 2009), 129.

⁴² "History of Recruitment," March 1, 2018, Big Ideas HR Consulting (blog), accessed July 4, 2020, <https://www.bighrc.com/blog/history-of-recruitment.html>.

⁴³ Roger S. O. Tomlin, *Roman London's First Voices: Writing Tablets from the Bloomberg Excavations, 2010–14* (London: Museum of London Archaeology, 2016), xiii.

⁴⁴ W. H. Beveridge, "A Seventeenth-Century Labor Exchange," *The Economic Journal* 24, no. 95 (1914): 371-372.

county to recruit and supply a quota of their own men. This eventually created a volunteer force of over 160,000 soldiers and in 1870, the parliament passed a law allowing short-term army enlistments, which resulted in many more recruits.⁴⁵

Recruiting in the twentieth century

The modern recruiting industry took shape in the 1940's as a result of World War Employment agencies connected skilled and available workers who had not enlisted in the armed forces, especially women, with acute wartime workplace needs created by absent war enlistees.⁴⁶ The following decade after the war saw recruitment agencies bridging the gap between industries and returning soldiers without jobs through the creation of resumés which showcased applicants' profiles and skills.⁴⁷

By the early 1980s, database and online storage capabilities were introduced to larger companies, giving them a supply of available candidates, making hiring quicker and more streamlined. In 1994, the first live online public job search engine was created, known as "Monster job board", which enabled employment seekers to access available opportunities on the web. This led to a proliferation of online recruitment agencies who had access to a more extensive global market of candidates through automated applicant tracking systems.⁴⁸ The advent of websites and social media platforms now enlarge the scope of staffing agencies,

⁴⁵ Emily Lennox, "The History of Recruitment," *Recruiting Blogs*, May 17, 2017, accessed July 4, 2020, <https://recruitingblogs.com/profiles/blogs/the-history-of-recruitment>.

⁴⁶ Tom Spagnola, "The History of the Recruiting Industry," *Recruiting Daily*, June 29, 2010, accessed July 4, 2020, <https://recruitingdaily.com/the-history-of-the-recruitment-industry/>.

⁴⁷ Arpit Mishra, "A Brief History of Recruitment and Hiring," *Hacker Earth*, accessed July 4, 2020, <https://www.hackerearth.com/blog/talent-assessment/brief-history-recruitment>,

⁴⁸ Mishra, "A Brief History of Recruitment."

allowing them to locate suitable candidates locally and internationally. These emerging technologies have required recruiting agencies to become tech-savvy to remain competitive, since the entire hiring process, including background checks, now only takes days to complete.⁴⁹ In addition, employment boards and websites like LinkedIn have contributed to a rise in job candidates using the internet to search for a new job from 40% in 2002 to 97% today.⁵⁰

Recruitment in Missions Agencies

Early History

The training and sending of Protestant missionaries was first organized in Europe by the German Lutheran Pietists in Halle Germany. Bartholomäus Ziegenbalg and Heinrich Plütschau were sent by the Danish mission of King Frederick IV to serve in Tranquebar, in South India in 1706.⁵¹ Also trained at Halle, Nikolaus Ludwig von Zinzendorf moved to Herrnhut Germany in 1732 and began training and sending small, self-supporting communities of missionaries around the world.⁵² In 1792, William Carey's *Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens* helped to launch Protestant mission endeavors and was the genesis for the Baptist Missionary Society. Soon after, his influence and example resulted in the formation of the London (1795), Scottish (1796), and Netherlands (1797) missionary societies, respectively. These were independent sending agencies that drew their support from church

⁴⁹ "The History and Evolution of the Recruitment Industry," Prince Perelson and Associates, accessed July 4, 2020, <https://perelson.com/the-history-and-evolution-of-the-recruitment-industry/>.

⁵⁰ Lennox, "The History of Recruitment."

⁵¹ "Early Protestant Missions," *Encyclopedia Britannica*, accessed July 6, 2020, <https://www.britannica.com/topic/Christianity/Protestant-missions-1500-1950>.

⁵² "A Brief History of the Moravian Church," The Moravian Church, <https://www.moravian.org/2018/07/a-brief-history-of-the-moravian-church/>.

members.⁵³ The period from 1792 to 1910 was known as The Great Century of Missions where widespread support and zeal for missions was prevalent in a large number of churches.⁵⁴ What would become known as the Student Volunteer Movement began in July of 1886 at a YMCA conference in Mt. Hermon, Massachusetts. Speaker Dwight Moody gave a challenge where one hundred students volunteered to serve in foreign missions. Within two years, the movement, then organized by John Mott, saw five thousand students go into mission service, and by 1945, the movement had witnessed a total of 20,500 students having left for the mission field.⁵⁵

Recent Developments

From 1969 to 2005, the growth rate of career missionaries did not keep pace with the population growth rate in North America, nor with that in areas of the world least reached with the Gospel.⁵⁶ An important recent phenomenon in missions recruitment has been the number of short-term missionaries compared to the traditional category of career missionaries. Beginning with the 1973 edition, each new publication of the *Mission Handbook* has highlighted the decline

⁵³ “Early Protestant Missions,” *Encyclopedia Britannica*, accessed July 6, 2020, <https://www.britannica.com/topic/Christianity/Protestant-missions-1500-1950>.

⁵⁴ Ed Stetzer, “The Great Century of Missions Ended Over a Century Ago: Will Our Age Be the Great Century of Omission?” *The Exchange*, Christianity Today (blog), August 8, 2019, accessed July 4, 2020 <https://www.christianitytoday.com/edstetzer/2019/august/overseas-missions-ought-not-be-dead-lessons-near-history/>.

⁵⁵ Ken Curtis, “Student Volunteer Mission,” *Christianity.com*, accessed July 8, 2020, <https://www.christianity.com/church/church-history/timeline/1801-1900/student-volunteer-mission-11630615.html>.

⁵⁶ Robert T. Coote, “Good News, Bad News: North American Protestant Overseas Personnel Statistics in Twenty-Five Year Perspective,” *International Bulletin of Missionary Research* 19 (1995): 10.

in career missionary numbers.⁵⁷ In 1985, Missiologist Ted Ward assessed that the average length of missionary service was between two and ten years.⁵⁸

One of the most effective recruiting tools for these short-term mission workers has been the Urbana Student Missions Conference, hosted every three years by InterVarsity. Since 1946, this event has challenged nearly 300,000 university students to volunteer for global missions.⁵⁹ This has enabled them to observe missionary recruitment patterns in order to help churches address the major obstacles to recruitment as well as identifying effective recruitment methods. Their assessment was that by the end of the 1990s, the number of short-term American missionaries had grown 46%.⁶⁰

A mission sending agency called Short Term Evangelical Missions (STEM), which specializes in two-week mission programs, twice surveyed all their participants to gauge the effectiveness of short-term mission trips in leading to career missionary commitments. One survey was based on years of involvement ranging from 1986 to 1991 and the second from 1991 to 1999. From the 1991 survey, 75% of participants expressed specific plans to return to the mission field, with one out of three returning within five years.⁶¹ In both cases, of fourteen

⁵⁷ *The North American Mission Handbook* is published by MissioNexus every three years, since 1953. It assesses the state of North American Protestant missions and is used by multiple missions agencies and missionaries to chart trends and develop strategies.

⁵⁸ Coote, "Good News, Bad News: North American Protestant Overseas Personnel Statistics in Twenty-Five Year Perspective," 12.

⁵⁹ "The History of Urbana," InterVarsity: Urbana Student Missions Conference, accessed July 6, 2020, <https://urbana.org/history-urbana>.

⁶⁰ Paula Harris, "Calling Young People to Missionary Vocations in a 'Yahoo' World," *Missiology: An International Review* 30, no. 1 (2002):33.

⁶¹ Roger P. Peterson, and Timothy D. Peterson, *Is Short-Term Mission Really Worth the Time and Money?* (Minneapolis: STEM Press, 1991), 14.

factors listed as influencing participants' decisions to serve full-time, a short-term mission experience was the number one influence. The author's view was that the best time for recruitment for continued engagement in mission service was within the first two years of a participant's first short-term mission experience.⁶²

Lewis Rambo's 1993 analysis of how Gen Y processes religious change has proven helpful in understanding factors influencing millennials' commitment to missionary work. Results from extensive interviews of this age group revealed that personal crisis, as well as both formal and informal human interaction, were the top factors making a positive influence on commitment to a life of missionary service. Significant negative factors making this commitment more difficult were anticipation of separation from family, cultural adjustments, and matrimonial consequences.⁶³ Today's young adults prefer more relationally based mission opportunities; therefore, the larger a mission agency, the more intentional in personalizing their interaction with prospective applicants must be in order to successfully recruit millennials.⁶⁴

In 1915, the Assemblies of God officially established a missions department to appoint missionaries with the stated purposes of establishing indigenous churches after the New Testament pattern. Applicants were screened for doctrinal beliefs and practices as well as their

⁶² Daniel P. McDonough, *Can Short-Term Mission Really Create Long-Term Career Missionaries? Results of STEM's Second Major Scientific Study on the Long-Term Effect of Short-Term Mission* (St. Cloud, FL: STEM Press, 1999), 20.

⁶³ Peter Farley, "The Journeys of Generation Y Missionaries from the United Kingdom: A Modification of Lewis Rambo's 'Stages of Religious Change' Model," *Pastoral Psychology* 60, no. 4 (2011): 495-501.

⁶⁴ Murray Decker, "The Emerging College Generation and Missions: Issues, Attitudes, Postures, and Passions," *EMQ* (July 2007), <https://emqonline.com/node/2062>.

willingness to raise their support personally from local churches.⁶⁵ From its inception, the Assemblies of God World Mission's stated philosophy is to rely on the Holy Spirit to specifically lead individuals to commit to mission service rather than recruitment. This may be partly responsible for a decline in the number of career missionaries from a peak of 2100 in 2008 to 1989 in 2018. However, a survey by AGWM revealed that exposure to a missionary sermon or message was the second most significant influence in engendering a call to mission service. As a result, the diminishing numbers of applicants was attributed to a decline in numbers of missionary-focused services in its churches, rather than a deficiency in recruitment methods.⁶⁶

Key Voices

Henri Tajfel - Group Identity Theory

Henri Tajfel (1919-1982) is one of the premiere authorities who helped shape the science of social identity. Group identity theory defines an individual's self-understanding based on the group(s) to which they belong.⁶⁷ This theory asserts that it is human nature to identify with an "in-group" and to build a portion of one's identity on membership in this group in order to maximize a sense of positive uniqueness.⁶⁸ Since recruiting is essentially an attempt by a potential out-group to influence one to leave their in-group, social identity theory can provide

⁶⁵ Dave Johnson, "Led by the Spirit: The History of the American Assemblies of God," *The Pneuma Review* (Summer 2019): 3, <http://pneumareview.com/led-by-the-spirit-the-history-of-the-american-assemblies-of-god-missionaries-in-the-philippines-preface-and-introduction>.

⁶⁶ John Kennedy, "Mobilizing and Retaining Missionaries," *Assemblies of God World Missions News*, accessed July 7, 2020, <https://news.ag.org/en/News/Mobilizing-and-Retaining-Missionaries>.

⁶⁷ Henri Tajfel and J.C. Turner, "The Social Identity Theory of Intergroup Behavior," in William G. Austin and Stephen Worchel, eds., *Psychology of Intergroup Relations* (2nd ed.), (Chicago: Nelson Hall, 1986), 7.

⁶⁸ Henri Tajfel, *Human Groups and Social Categories* (Cambridge: Cambridge University Press, 1981), 140.

Assemblies of God World Mission (hereafter referred to as AGWM) important insights toward adequately engaging and attracting potential recruits to join its organization. This is especially true when considering how this involves essentially a change of identity to one that is as culturally and stereotypically charged as that of a missionary.

Group identity proposes a tendency to identify and emphasize the negative aspects of an out-group and erect boundaries against it in order to reinforce one's own identity and self-esteem.⁶⁹ It sees individuals bifurcating essentially all people into those inside the group and those outside, based on a thought process of social categorization. Tajfel proposed that in the stereotyping of groups, one tends to exaggerate and emphasize a greater sense of "us and them" through a mental evaluation process in the following order: first, social categorization; followed by social identification; and finally, social comparison.⁷⁰

Tajfel contended that this understanding of group identity can be somewhat tacit:

There can be no intergroup behavior unless there is also some outside consensus that the group exists. But this in turn cannot be a sufficient condition since a classification by others of some people as a group does not necessarily mean that the individuals so classified have acquired an awareness of a common group membership and the value connotations associated with it.⁷¹

This can prove to be crucial in determining whether the characteristics that sociologists and marketers use to classify an age demographic such as Gen Z, are something with which this group identifies or even agrees.

⁶⁹ S. A. McLeod, "Social Identity Theory," *Simply Psychology*, last modified October 24, 2019, <https://www.simplypsychology.org/social-identity-theory.html>.

⁷⁰ McLeod, "Social Identity Theory."

⁷¹ Henri Tajfel, "Social Psychology of Intergroup Relations," *Annual Review of Psychology* 33, no. 1 (1982): 2.

In addition, Tajfel proposed that the greater the role that group affiliation has in forming the identity and self-esteem of a member, the more pronounced the stereotyping of the out-group and of intergroup discrimination becomes.⁷² Correspondingly, Tajfel asserts that discrimination against out-groups can be attributed to the insecurity aroused by unfamiliarity, and that individuals from the in-group attempt to reduce this tension through constructing a stereotypical interpretation of the opposing group.⁷³ He found that his subjects, in new and unfamiliar situations, defaulted to expected ways of thinking about one another, which conformed to ingrained cultural expectations.⁷⁴

Dominic Abrams – Social Psychology and Group Processes

Dominic Abrams is another key voice in the field of social psychology. His research can inform important aspects regarding various influences on recruitment. A prospective member's degree of motivation to engage with a group is partially driven by the group's perceived reliability toward the accomplishment of personal goals and needs. The group, on the other hand, is focused on monitoring its boundaries by accepting only those likely to help achieve its goals. If this evaluation process of both parties meets what Abrams calls their 'entry criteria', then "role transition of entry occurs, and the person becomes a new member of the group."⁷⁵

⁷² Henri Tajfel, "Experiments in Intergroup Discrimination," *Scientific American* 223, no. 5 (1970): 96, accessed July 21, 2020, www.jstor.org/stable/24927662.

⁷³ Tajfel, "Social Psychology of Intergroup Relations," 32.

⁷⁴ Henri Tajfel and Michael Billic, "Familiarity and Categorization in Intergroup Behavior," *Journal of Experimental Social Psychology* 10, no. 2 (1974): 169.

⁷⁵ Abrams, Dominic, Hogg, Michael A, and Marques, Jose M, *The Social Psychology of Inclusion and Exclusion* (Hove, UK: Psychology Press, 2005), 137-139.

Another important aspect is what Abrams labels ‘acceptance criteria’. This takes place during the socialization phase, where both group and individual, once introduced, seek to change one another for personal purposes. If both parties attain a sufficient measure of perceived accommodation by the other party, feelings of integration and belonging are achieved.⁷⁶ One thing that groups such as AGWM who seek to gain new members have in their favor is the human need to participate in social relationships and to belong to groups.

Abrams believes that changes between groups must be preceded by what he calls a “social mobility belief system” which makes it possible for people in search of a more fulfilling identity to find it through movement between groups.⁷⁷ If a group pressures or discourages its members from leaving, a recruiting group will need to enter into direct and creative social competition to improve the group’s status in the eyes of the one recruited.⁷⁸ AGWM must recognize that effective recruiting is not just convincing the individual of the organization’s merits, but also as the out-group, AGWM should potentially win the acceptance of an individual above and against the in-group (family, culture, etc) to mitigate pressure that can hinder a recruit from making a change.

Jeffrey Arnett – Emerging Adulthood

Jeffery Arnett is an expert in the field of emerging adulthood, which refers to the period between ages 18 and 25 when former adolescents strive for independence and are more

⁷⁶ Abrams, *Social Psychology of Inclusion and Exclusion*, 140.

⁷⁷ Dominic Abrams and Michael Hogg, *Social Identifications: A Social Psychology of Intergroup Relations and Group Processes* (Florence: Taylor & Francis Group, 1990), 49.

⁷⁸ Abrams and Hogg, *Social Identifications*, 184.

predisposed to take risks as they explore life's opportunities.⁷⁹ His studies have shown that those in this demographic tend to grapple with identity, anxiety and instability as well as feelings of being "in-between".⁸⁰ In addition, their socialization has predominantly taken place through media as opposed to the traditional modes of family, teachers, and community leaders. The media, unlike these socializers, is market driven and more likely to provide young adults whatever they believe they want. This adversely affects the outcomes of three goals of socialization: 1) controlling self-serving impulses; (2) understanding societal roles; and (3) cultivating conscience, values and meaning.⁸¹

Understanding the needs and fears of this age demographic is important for recruitment, especially in assessing their attitudes toward certain types of risk. For example, in examining drug use among emerging adults, Arnett explored explanations for risky behavior among them. He defined five distinguishing features of risk taking among emerging adults: (a) experimentation fueled by identity exploration; (b) instability of relationships and status; (c) self-focus involving a low degree of social control; (d) feelings of immediacy to take certain risks before opportunities are gone; and (e) strong optimism that can ignore potential hazards.⁸² In

⁷⁹ Jeffrey J. Arnett, "Emerging Adulthood: A Theory of Development from the Late Teens Through the Twenties," *American Psychologist* 55, no. 5 (2000): 475, <https://doi-org.georgefox.idm.oclc.org/10.1037/0003-066X.55.5.469>.

⁸⁰ Jeffrey J. Arnett, *Emerging Adulthood: The Winding Road from the Late Teens Through the Twenties* (Cary, North Carolina: Oxford University Press, 2004), 8.

⁸¹ Jeffrey J. Arnett, "Adolescents' Uses of Media for Self-Socialization," *Journal of Youth and Adolescence* 24, no. 5 (October 1995): 519, doi:<http://dx.doi.org.georgefox.idm.oclc.org/10.1007/BF01537054>.

⁸² Jeffrey J. Arnett, "The Developmental Context of Substance Use in Emerging Adulthood," *Journal of Drug Issues* 35, no. 2 (April 2005): 235–54, doi:[10.1177/002204260503500202](https://doi.org/10.1177/002204260503500202).

1994, Arnett's research proposed that seeking out new and sensationally intense experiences is especially prevalent among those in their mid-teens to early 20s relative to other age groups.⁸³

Ravert and Gomez-Scott assert that this can also relate to positive risk taking, augmenting a sense of freedom, exploration, and optimism.⁸⁴ Understanding risk *perception* is key in determining the chances of successful recruitment. The resulting choice is determined by the interplay between an expected benefit and its perceived risk.⁸⁵ Risk perception is considered as an individual's assessment of the degree of uncertainty versus control regarding a particular choice. This means it is important for AGWM to take into account the perceived risk factors of Generation Z to join the organization and how they can sufficiently highlight potential benefits to compensate for any underlying aversion to risk in order to increase chances of successful recruitment.

Characterizing Generation Z

Generation Z is the term describing those born after 1995 until the present. They represent one third of the U.S. population and up to forty percent of its consumers. They are considered social media and digital technology natives,⁸⁶ and the most educated generation in

⁸³ Jeffrey J. Arnett, "Sensation Seeking: A New Conceptualization and a New Scale," *Personality and Individual Differences* 16, no. 2 (Feb.1994): 290.

⁸⁴ Russel D. Ravert and Jessica Gomez-Scott. "Why Take Risks? Four Good Reasons According to Emerging Adult College Students," *Journal of Adolescent Research* 30, no. 5 (September 2015): 584-585, doi:10.1177/0743558414547099.

⁸⁵ Ravert and Gomez-Scott, "Why Take Risks?" 70.

⁸⁶ Jennifer Streck, "Generation Z: The Newest Generation," Response Media, Atlanta Georgia, last modified June 2020, <https://www.responsemedia.com/generation-z-the-newest-generation>.

history.⁸⁷ Never knowing life without the internet, apps or instant communication with friends - they are part of a culture who have a round-the-clock influence on their opinions and decisions.⁸⁸ For 74 percent of Generation Z, their favorite thing to do with their time is to be online, where twenty-five percent spend more than five hours specifically on their mobile phones every day. Their top three primary activities online are texting and chatting, watching entertainment and gaming, respectively.⁸⁹ Relative to recruiting of church planters for Europe, a survey of Gen Z revealed that a future goal of a significant number of this demographic is to build their own business.⁹⁰ Their capacity to be one of the most entrepreneurial generations in history bodes extremely well for recruitment of potential future church planters. They are reluctant to tie themselves down too quickly; and exhibit greater potential to be their own bosses and pursue creative goals.⁹¹ While this quality might enhance possibilities of recruitment for church planting, it also could have negative implications for longevity of employment with any particular organization.

Jean Twenge – Understanding Generation Z

Dr. Jean Twenge is a professor of psychology at San Diego State University and has

⁸⁷ Charlie Caruso, *Understanding Y* (Somerset, Australia: John Wiley & Sons, 2014), 6, accessed May 6, 2020. ProQuest Ebook Central.

⁸⁸ Jane Cheung, "Gen Z Brand Relationship: Authenticity Matters," Executive Report: Consumer Products, National Retail Federation and IBM Institute for Business Value, July 2017, 3, https://nrf.com/sites/default/files/2018-10/NRF_GenZ%20Brand%20Relationships%20Exec%20Report.pdf.

⁸⁹ Jane Cheung and Simon Glass, "Uniquely Gen Z," National Retail Federation and IBM Institute for Business Value, Consumer Products and Retail, 5, last modified January 12, 2017, <https://nrf.com/research/uniquely-gen-z>.

⁹⁰ Caruso, *Understanding Y*, 6.

⁹¹ Caruso, *Understanding Y*, 9.

authored five books focusing on millennials and Generation Z, with research published in over 160 scientific journals. She is seen as a leading authority in research and analysis of Gen Z⁹² and is a popular speaker and consultant for colleges and corporations who seek to better understand how to recruit and work with millennials. Twenge prefers to refer to this demographic that others label Gen Z as *iGen*:

If millennials aren't Gen Y (and they haven't been for about 5 years), then Gen Z makes little sense as a label for the next generation. *iGen*, after iPhones and iPads, captures the biggest change in day-to-day life in the last 10 years. The "i" can also stand for income inequality or individualism, two other big influences on this generation.⁹³

In her 2009 book, *The Narcissism Epidemic: Living in the Age of Entitlement*, Twenge concluded that ten percent of Americans in their twenties could be diagnosed with narcissistic personality disorder.⁹⁴ She interprets iGen's higher prevalence of assertiveness, self-importance, and high expectations as a generational change that skews toward individualism and a focus on self.⁹⁵

Arnett disagrees with the way Twenge has interpreted the data in how Generation Z is perceived. He asserts that the Narcissistic Personality Inventory, on which much of her results are based, measures feelings of confidence and self-worth rather than actual narcissism. Another of his criticisms is that her work is too narrowly limited to students at research universities, who he claims do not accurately represent a more diverse generation.⁹⁶ Caruso explains it this way:

⁹² Dan Schawbel, "Jean Twenge: What Employers Need to Know About iGen," *Leadership* at Forbes.com, last updated September 21, 2017, <https://www.forbes.com/sites/danschawbel/2017/09/21/jean-twenge-what-employers-need-to-know-about-igen/#165c85e6f017>.

⁹³ Schwabel, "Jean Twenge: What Employers Need to Know About iGen."

⁹⁴ Caruso, *Understanding Y*, 9.

⁹⁵ Caruso, *Understanding Y*, 12.

⁹⁶ Douglas Quenqua, "Seeing Narcissists Everywhere," *New York Times*, Aug 5, 2013, accessed July 18, 2020, <https://www.nytimes.com/2013/08/06/science/seeing-narcissists-everywhere.html>.

They tend to rely more on their emotional brain (the limbic system), which results in greater impulsivity and reactivity. This is partly why they have been unflatteringly characterized as ‘self-absorbed’, ‘emotionally reactive’ and even ‘narcissistic’... A more rational and accurate interpretation is that these young people are still negotiating a number of developmental milestones.⁹⁷

An analysis of Twenge’s research could help AGWM to have a deeper understanding of the unique characteristics of Generation Z, which could serve to sharpen its strategy in recruiting them for missionary service. She highlights that iGen college students highly value helping others and making a difference in society.⁹⁸ However, it is significant to note that this altruism is not necessarily fueled by religious values. According to Twenge, iGener’s are more likely than previous generations to be raised by religiously unaffiliated parents, and 31% of Gen Z themselves do not affiliate with any religious faith.⁹⁹

They also are less independent. Twenge shows through different sets of data that those who make up iGen are developing more slowly than previous generations. As of 2018, the percentage of high school seniors who have ever been on a date, drank alcohol, are licensed to drive, or walked to school by themselves has significantly declined. These could be considered positive safety and health trends, but they also can illustrate that this generation is less prepared to make adult decisions.¹⁰⁰ Underscoring this point are the rising numbers of university

⁹⁷ Caruso, *Understanding Y*, 44.

⁹⁸ Jean Twenge, *iGen: Why Today's Super-Connected Kids Are Growing up Less Rebellious, More Tolerant, Less Happy-- and Completely Unprepared for Adulthood (and What This Means for the Rest of Us)*, (New York: Atria Books, 2017), 133.

⁹⁹ Twenge, *iGen*, 62.

¹⁰⁰ “Twenge discusses mental health, social culture and the ‘iGen’ generation,” University of Texas Campus Event, Sept 4, 2019, accessed July 27, 2020, <https://www.utm.edu/news/2019/09/04/twenge-discusses-mental-health-social-culture-and-the-igen-generation>.

personnel who must increasingly assist more students who lack basic life management skills.¹⁰¹

Twenge observes that iGen adolescents are less confident and optimistic than their previous millennial counterparts, more risk-averse, and overly fixated on safety. She advises organizations to emphasize in recruiting their cultivation of a “safe environment”, since physical and emotional safety is of high importance to this age group.¹⁰² Generation Z will need more guidance and reassurance than other millennials to reach their goals, and figure things out on their own. Managers must learn to be affirming, and function more like therapists, coaches, or even “parents” for this generation.¹⁰³ This becomes even more important when understanding the pessimistic mindset toward the job market by Generation Z, who tend to see sexism, lack of experience and ability, family background, and nepotism as barriers to gaining the kind of jobs they really want.¹⁰⁴ Based on this analysis, AGWM would do well in its recruitment to specifically highlight how they are helping to make changes in the world in ways which are perceived as positive by Gen Z. In addition, AGWM should be sure to communicate specifically the guidelines or procedures that demonstrate it is a safe and nurturing place to work.

Also notable in her research is that by 2016, one out of every four men in their early twenties were not working and had never been employed. This was not found to be only attributed to either college enrollment or economic recession. Rather, root factors pointed more to an increase in playing video games (the average Gen Z male plays about eleven hours per week, twenty-five percent play upwards of 25 hours per week, and ten percent engage in up to

¹⁰¹ Twenge, *iGen*, 228.

¹⁰² Twenge, *iGen*, 236.

¹⁰³ Schwabel, “Jean Twenge: What Employers Need to Know About iGen.”

¹⁰⁴ Twenge, *iGen*, 146.

fifty hours of gaming a week).¹⁰⁵ This is vitally important in light of decreasing numbers of young men engaging in short term missions compared to young women,¹⁰⁶ and can inform recruiting efforts aimed at men to engage their interest and imagination in ways that the gaming industry has succeeded in doing.

AGWM's marketing approach therefore should take into consideration not only what sells its "product" of engaging with a church planting community in Europe in a way that is culturally relevant to Gen Z, but also in a manner that captures their imagination and thirst for adventure, exploration, and transcendence.

SECTION THREE: ANALYSIS AND CONCLUSION

Consensus

Behavioral and social psychologists, as well as recruiters and marketers, agree on a few of the qualities of Generation Z regarding their engagement with overseas mission work.

One area of consensus is that Generation Z tends to be more safety focused than previous generations. One contributing factor to this emphasis on safety could be due to what the research notes is the sheer amount of access and exposure to information through digital media.

Whatever the cause, the result pertinent to recruitment of Generation Z by mission mobilizers is that participation in mission requires distance from familiar safety nets and coping mechanisms. Exposure to potential danger - whether that be risk of physical health or harm, emotional stress, failure to learn a language, or difficulty to adapt to culture or succeed in new and unfamiliar

¹⁰⁵ Twenge, *IGen*, 143-144.

¹⁰⁶ Lindsey Koh, "New Statistics on Single Men in Missions," *Mission Network News*, last updates August 16, 2013, <https://www.mnnonline.org/news/new-statistics-on-single-men-in-missions>.

environments - all carry significant risk, especially to a group of young people who have difficulty seeing themselves as capable adults.

Another point of harmony is that members of Generation Z have identifiable characteristics that make their recruitment and retention particularly challenging. This identity can serve as a barrier to recruitment because the hiring of missionaries means more than success in joining an organization, but also essentially an appeal to change groups. How one group is perceived by another has huge implications for shaping attitudes in ways that create obstacles to communication, perception and understanding of one another. A mission organization seeking to address a decline in its aging career-oriented personnel (currently made up primarily of Boomers and Gen Xers) must correctly understand the perceptions this generation has of its organizational culture, methods, and purpose. It is not enough to adapt the mode of the marketing message if the organization itself has a perception problem, and therein lies the difficulty of analysis. Perception takes effort to discern. It is not easily identifiable through demographic data alone, but also requires courage to accept - especially if it is negative, as this requires a transformation that ultimately enhances future recruitment efforts.

Tensions

A point of disagreement in the literature is in the characterization of Generation Z's level of narcissism and self-focus. As previously shown, Arnett would describe Gen Z as confident and self-assured, with a propensity to take risks as opposed to other age groups. Twenge and others say the opposite, proposing that a significant number are predominantly risk-averse, having a level of self-importance that could be evaluated as narcissistic. This lack of consensus is important for developing a recruiting strategy for missions because the degree of risk

emphasized in promotion and marketing could either be downplayed or maximized, depending on which viewpoint is more trusted. However, both can be true if one believes that the classic fear of missing out (“FOMO”) stereotypically characterizing Generation Z is partially fueled by a desire for participation and excitement. Yet a corresponding fear, such as anxiety over possible failure or fear of making a mistake, can mingle together with the fear of missing out, and render one paralyzed with indecision or unable to commit to one career.

Another area of tension lies between personalizing recruitment efforts that yield effective results among Generation Z and the ability to make any mass communication strategy personal and even personable, especially using the technology most familiar and accessible to Gen Z. The challenge for larger organizations to succeed at being authentic among a generation where this is a high value, is that by its very nature, marketing and recruiting can be perceived as formulaic, contrived and the very antithesis of authenticity in the first place. This will require more than an effort to be merely ‘relevant’, but more so, personally present and engaged in recruitment efforts, which costs more in investment of time, rather than of finances.

Gaps

One important question to adequately address is how those who make up Generation Z would characterize themselves. The question remains if a majority of Gen Z themselves would agree with the analysis and characterization of their own generation by sociologists and recruiting/marketing specialists and if they accept the identity of Generation Z placed on them. It would be natural for any group that is researched and analyzed to reject some corresponding generalizations, clichés or stereotypes formed about them. Whether Gen Z young adults think of themselves in definable, homogeneous terms has everything to do with whether marketing and

recruiting approaches are supported by data or simply skewed interpretation of data. This has ramifications for whether principles of group identity theory are helpful in formulating a unique recruiting approach to Generation Z, since group identity is predicated on a particular group considering themselves as that proposed group.

In consideration of Generation Z as an in-group, it would also be helpful to survey their attitudes toward missionaries and mission-sending organizations as an out-group. This research would more clearly define any obstacles and barriers caused by negative perceptions that could be addressed in formulating more successful recruiting strategies and methods among Gen Z.

Two predominant challenges present themselves to missions recruitment in light of the research. One is to present Assemblies of God World Mission (AGWM) as a viable and trustworthy employer that helps Gen Z millennials to attain their goals of positive personal identity and significance. The second is to also be the kind of community in which Gen Z feels at home - meaning, one that is digitally accessible, authentic, socially engaged, and ecologically sensitive. One unintended goal that could be accomplished in this is the development of an organizational culture that could ultimately contribute to the planting of the kinds of churches in Western Europe that Gen Z would want to attend. This also involves understanding emerging adulthood and their feelings of unworthiness and incompetence, underscoring the need to offer the kind of apprenticeships, and training, that Gen Z is looking for to enhance career success and advancement.

APPENDIX C—MILESTONE 3 DESIGN WORKSHOP REPORT

INTRODUCTION

The development of ideas to approach adequately addressing my NPO has taken further shape this semester. I have been able to build from the research from the Topic Expertise Essay and give clearer focus to the needs, gaps, and challenges surrounding the NPO. The design workshop, as well as the one-on-one interviews were a very fruitful and beneficial exercise, allowing me to tap into the thinking and expertise of key stakeholders in the fields of missions, recruiting, and of understanding Generation Z.

NPO STATEMENT

Generation Z young adults must be successfully engaged and recruited to meet the need for future pioneering church planters among Europe's least reached peoples.

NPO SCOPE AND CONSTRAINTS

This NPO is focused on the recruitment efforts toward Europe of one Pentecostal mission sending organization, the Assemblies of God World Mission. It also implicates its partnering European national churches receiving American missionary church planters. The need is limited to recruitment among the Generation Z demographic, (those born between 1995 and 2015), who manifest an entrepreneurial spirit, and who represent both the present and near-future of cross-cultural church planting endeavors. Testing any project ideas will require some initial funding. However, their implementation would potentially require merely a redirection of some funds already spent on messaging and recruitment.

NPO CONTEXT

This need encompasses the local church cultures of the Assemblies of God (USA) and its 60 national church denominational partners in the Pentecostal European Fellowship. These movements represent two very different types of national church structures, giving streams and leadership training models. It also implicates Generation Z young adults found in the Assemblies of God (USA) represented by its 12,000 churches, 17 bible colleges and universities, 1 seminary and 310 chapters of its university ministry, Chi Alpha. The greater availability of research, as well as more direct control over any resulting project - make focusing on the North American context to potentially address the need more feasible. Also, the strength of the financial support base and sending structure in North America makes mobilizing young adults as pioneers to Europe the more efficacious approach to addressing the lack of church planters among the least reached peoples on the continent.

Root Causes

Previous root causes which were uncovered and still appear to hold true are: a) a safety mentality and aversion to risk that breeds fear of cross-cultural pioneering work; b) a resistance to conformity of old standards; c) young adults left underchallenged and overstimulated; d) Generation Z becoming introverted with screens; and e) a lack of trust in Gen Z by spiritual leaders.

New discoveries recently gleaned are: a) a lack of mentoring that would otherwise help Gen Z be more ready to engage in mission; b) a disconnect in the way the Church interacts and communicates with Gen Z culture to address its questions and needs; c) a distrust of organized

religion; and d) a disproportionate priority and loyalty to family against the Lordship of Christ, where parents encourage children to live safe and “normal” lives.

THREE BIG IDEAS

The three ideas to test as prototypes next semester which resulted from the workshop, interviews and other research are: 1) a comprehensive strategy of weekly social media communications on topics pertinent to Gen Z; 2) a "healthy discipleship series" curriculum of short story-based videos and virtual encounters with missionaries via live web-platforms; and 3) experience-focused mobilization tours or regional weekends combined with pre- and post-event disciple-making components.

Definition of ‘Done’

The desired outcome of the prototypes is to see a measurable increase in both numbers and quality of high-potential Gen Z entrepreneurs who commit to cross-cultural church planting in Europe.

3 NAPKIN PITCHES

Big Idea 1

A discipleship series curriculum based on a biblical view of the call of God to *missio Dei*, consisting of both short story-based videos and virtual encounters with missionaries via a live web-platform.

Audience

This big idea is designed for undergraduate Gen Z students, ranging in age from 16 to 25 years old.

Benefit

To connect with small groups of Gen Z believers in virtual community, have live relational contact with missionaries and deepen relationship with Jesus.

Approach

Creating story-filled encounters between Gen Z small groups and missionaries through a short-form video discipleship series, culminating in live personal connections via a web platform.

Risks

It could be unfruitful due to failure to complete the course, and also, if experienced missionaries are not trained in more effective communication with Gen Z.

Assumptions

This tests the premise that personal connections can be established between missionaries and Gen Z which result in a passion and commitment to missions and church planting.

Benchmarks of Success

If Gen Z participants finish the course to connect with missionaries and if commitments increase for short term or long-term mission trips through AGWM.

Other Approaches

Other agencies attempt to connect missionaries with recruits in shorter one-time interactions where little relationship is established. This approach differs by giving Gen Z access to missionaries in their context over the long term. It also facilitates a deeper, more authentic discipling relationship designed to both cultivate a call to missions and help guide toward a positive response.

Big Idea 2

A comprehensive strategy of weekly missions-related social media communications on topics pertinent to Gen Z with personal follow-up.

Audience

Gen Z potential engagers who exhibit capacity as Christian entrepreneurs or have an interest in missions in Europe who are located through assessment tools in cooperation with partner Christian youth and student ministries.

Benefit

Preemptively addresses possible hidden questions/objections that have previously proven to be obstacles to Gen Z engaging further in exploring missions opportunities.

Approach

A monthly system of pre- and post-engagement communication, highlighting strategic themes via social media, including feedback-generating questions, engagement with parents and culminating home visits.

Risks

If topics that are discussed fail to address questions Gen Z needs to explore and process to be more open to commit to missions.

Assumptions

This approach tests whether the topics, frequency and source of communication will be perceived as authentic and relevant enough to gain initial and ongoing trust among Gen Z stakeholders.

Benchmarks of Success

Success will be measured in levels of, and duration of, engagement with the communication pieces through assessing number of views, opens, questions and feedback, etc.

Other Approaches

This idea emphasizes topics and questions Gen Z people want answered that are not being sufficiently addressed in other ministry recruitment methods. If questions and objections are resolved that ultimately have served as obstacles to engagement in missions with specific sending agencies, then they might feel comfortable giving themselves to missions wholeheartedly.

Big Idea 3

Experience-focused mobilization tours combined with a pre- and post-event discipleship component.

Audience

This idea is geared toward entrepreneurial Gen Z Christian young adults and older teens.

Benefit

The need for and importance of mission engagement becomes imparted through dynamic experiences with the Holy Spirit, as well as through connections with entrepreneurial peers and sending agency leaders.

Approach

A mobile, reproducible spiritual encounter event leading to online communities with embedded missionaries who conduct life-on-life discipleship, connecting participants with experiential missions opportunities.

Risks

Its requirements could be too ambitious in cost, scope, and time commitment. It also risks failure without readjusting expectations to make room for messy experiences.

Assumptions

Can these events engender encounters with the Holy Spirit resulting in missionary callings, and will post-event accompaniment generate actual recruits?

Benchmarks of Success

Event exit interviews can determine the quality of encounters experienced. Post-event engagement can indicate whether a sufficient connection was made to create loyalty.

Other Approaches

These events differ from typically larger recruiting events in that they would be more intimate and populated through strategically invited entrepreneurial young adults. The intent is to equip partnering Christian youth and student ministries with tools to identify and to share with them using filtering assessment tools. In addition, they would focus more on Presence-based corporate encounters, and relationally rich authentic personal connections, enveloped in a long-term disciple making culture.

DESIGN WORKSHOP STAKEHOLDERS

Campus ministry missions director; director of Center for Missionary Mobilization and Retention; Operations Director, AGWM Eurasia; journalist and athletic recruiter; director of marketing, Young Life Europe; creative arts pastor; YWAM Berlin base director; media director for Chi Alpha, LSU.

ONE-ON-ONE INTERVIEWS

University student missions director and chair of Intercultural Studies department; author, artist, missions pastor and candidate AGWM missionary; and Regional Director, Chi Alpha Campus Ministries.

3–5 KEY BIBLICAL TEXTS

a) Genesis 12:1-9; b) Jeremiah 1:4-12; c) Matthew 25:14-30; d) Acts 9:1-19.

ANNOTATED BIBLIOGRAPHY

Jenkins, Ryan. *The Generation Z Guide: The Complete Manual to Understand, Recruit, and Lead the Next Generation*. Ryan Jenkins, LLC, 2019.

Ryan Jenkins is an internationally recognized speaker, corporate trainer and consultant for major organizations such as Coca-Cola, The Home Depot, and Delta Air Lines. He also authored *The Millennial Manual*.

The book is designed as a guide to understanding the new challenges in recruiting and engaging Generation Z. He is writing for those wanting to better understand Generation Z and what has shaped their drives, interests, and motivations. Jenkins emphasizes their potential positive contributions to today's workforce and how to prepare for the change they will bring to the workplace.

Helpful are Jenkin's highlights of what Gen Z looks for in an employer, as well as the means and platforms used to find out about a potential employer. However, his insights appear to

be too complimentary of Gen Z and do not offer enough honest analysis of negative ways in which they might influence the workplace.

Sondheimer, Michael. *Recruiting 101: An Innovative Guide for Coaches, Parents & Future College Recruits*. CreateSpace Independent Publishing Platform, 2015.

The author was a successful recruiting coordinator for UCLA athletics for thirty years. Sondheimer introduced a ground-breaking "all-sport" system that enhanced coaches' ability to identify the best student-athletes.

This book was intended for coaches, parents, and future college recruits. However, I failed to see the real value for parents and the recruits themselves. Its main premise for recruiters is to separate messaging to the public, recruits, and their families. In half the chapters, I found correlation between recruiting issues for missions organizations and those of college sports programs. Of particular help were the sections on the importance of first impressions and how parents play an important role in these perceptions. Closely related is the subject of circles of influence and how other key relationships figure prominently into recruiting decisions. Also pertinent is the concept of togetherness, excellence, achievement, and momentum (TEAM) to enhance the effectiveness of campus visits. I related this to possible short visits to the field as a part of the recruiting process. Much less helpful to my research were the chapters on scholarships, admissions, and NCAA regulations.

The Future of Missions: 10 Questions about Global Ministry the Church Must Answer with the Next Generation. Barna Group, 2020.

This reference is based on research done on Generation Z by the Barna Group in collaboration with the International Missions Board USA. The research was commissioned in response to the decline in numbers of new missionaries and stagnating donation streams. It examines young generations' opinions on a variety of topics, such as the role of aid and compassion in missions or how missions should be discussed or funded.

It is helpful research for all churches and organizations invested in missions who are concerned about passing the baton of engagement and support to the next generation. Its strength is its fresh data (2020) from surveys related to attitudes and preferences toward missions by Gen Z and millennials. However, this is also its biggest weakness related to my research because of its emphasis on opinions and preferences. The question becomes whether the need for mission personnel and funding dictates whether the opinions and attitudes of the future sources of those solutions should drive the “how and why” of how we do missions.

DESIGN WORKSHOP APPENDIX

Design Workshop Description

The design workshop was held via the Zoom video-conferencing platform on Friday, October 30, 2020, from 1:00 pm to 5:00 pm CST.

The agenda for the meeting was as follows:

- 1:00 Introductions and orientation
- 1:20 Discussion of NPO
- 1:40 *Empathy Map* for Gen Z
- 2:00 Break
- 2:10 *The 5 Whys* - Getting to the root of the NPO
- 2:45 Debrief

- 3:00 Break
- 3:10 Solution brainstorming
- 3:50 Narrowing the field - *Dot Voting*
- 4:00 Break
- 4:10 *Napkin Pitch* worksheets
- 5:00 Conclude workshop

Those stakeholders present were:

1. Director, Cross-cultural Missions, Chi Alpha Campus Ministries, USA; Willard, MO.
Demographic: White female, age 35-40.
2. Director, Center for Missionary Mobilization and Retention; Ellendale ND.
Demographic: White male, age 45-50.
3. Operations Director, AGWM Eurasia and former area director, Southern Asia;
Springfield MO. Demographic: White male, age 40-45.
4. Journalist, former athletic recruiter; Springfield, MO. Demographic: White female,
age 45-50.
5. Director of Marketing, Young Life Europe; Grenoble, France. Demographic: White
female, age 25-30.
6. Creative Arts Pastor, Connection Church, Pottstown PA; former communications
director for AGWM Europe. Demographic: White male, age 35-40.
7. Base Director, Youth with a Mission (YWAM) Berlin, Germany. Demographic:
Asian male, age 25-30.
8. Missionary to Belgium, former media director for Chi Alpha Campus Ministry, LSU,
Baton Rouge, LA. Demographic: White female, age 20-25.

The activities in which we engaged were: a) a brief introduction of the participants; b) a short introduction of the DMin program and explanation of the purpose of the workshop, its goals, and some ground rules; c) a discussion of the NPO and feedback on whether it could be restated or improved; d) using the Mural platform, we all collaborated in the following exercises: constructing an empathy map for Gen Z, investigating deeper root causes underlying the NPO using “The 5 Whys” activity, coming up with eight possible big ideas for addressing the NPO utilizing the Brainwriting activity, used a dot-voting tool to choose the three best ideas to develop, and finally breaking into three groups in order for each to complete the three napkin sketches related to each idea.

On a scale of 1-5 related to how I feel the workshop went, (1 equaling very poor and 5 equaling very good), I would rate it a 4. The insight and experience each participant brought to the workshop was encouraging and energizing. I was surprised at how many had actually read my topic expertise essay, and this background enabled many to immediately engage at a higher-than-expected level of understanding of the complexities of the NPO. Everyone related well and manifested great energy and engagement throughout the four hours and didn’t appear to exhibit Zoom fatigue. I am thankful for the insight I was able to glean, especially in relation to some root causes I had not considered, and in the ability to see that at its base, a mobilization problem among Gen Z in missions is primarily a discipleship/mentoring problem, as well as one related to communication.

Design Workshop Documentation

Please see the following link to view the full DMIN850 Design Workshop and One-on-One Interviews assignment: [Full Design Workshop Documentation](https://docs.google.com/document/d/1_LBdVIAVk52pd4xhObfd_zR8ToVxvLls/edit?usp=sharing&ouid=110673414392948978433&rtpof=true&sd=true).¹

One-Page Post Workshop Message to Stakeholders

Summary of Design Workshop

Thank you for your participation in my design workshop. Your contribution was crucial in formulating some great ideas that address my NPO.

NPO

Generation Z young adults must be successfully engaged and recruited to meet the need for future pioneering church planters among Europe's least reached peoples.

Root Causes

1. Lack of mentoring that would otherwise help Gen Z be more ready and willing to engage in missions.
2. Disconnect between the Church and Gen Z culture - specifically in its communication - to address questions and needs specifically related to ministry and missions.
3. Disproportionate priority and loyalty to family against the lordship of Christ.

Three Big Ideas

1. A comprehensive communication strategy of weekly social media communications on topics pertinent to Gen Z.
2. A discipleship series curriculum of both short story-based videos and virtual encounters with missionaries, via a live web-platform.

¹https://docs.google.com/document/d/1_LBdVIAVk52pd4xhObfd_zR8ToVxvLls/edit?usp=sharing&ouid=110673414392948978433&rtpof=true&sd=true.

3. Experience-focused mobilization tours combined with a disciple-making component.

Definition of Done

A measurable increase in both numbers and quality of high-potential Gen Z entrepreneurs who commit to cross-cultural church planting in Europe.

Benchmarks of Success

- 1) Implement a system of consistent, relevant communication with potential Gen Z recruits.
- 2) A discipleship program that generates engagement is launched.
- 3) Potential Gen Z church planters are identified and invited to experience-driven regional events.
- 4) A measurable increase in the number and quality of Gen Z recruits to church plants in Europe.

If you have any additional insights, recommendations, or ideas, please don't hesitate to contact me. I look forward to updating you on the progress of seeing possibly one, or a combination of these ideas, developed into a prototype that can be tested in the near future.

ONE-ON-ONE INTERVIEWS DOCUMENTATION

Notes from Interview 1: [Interview #1](#)²

Notes from Interview 2: [Interview #2](#)³

Notes from Interview 3: [Interview #3](#)⁴

²<https://docs.google.com/document/d/1J9H4qa7cti2hyi9riTQL17nqgK4vxuiC/edit?usp=sharing&ouid=110673414392948978433&rtpof=true&sd=true>.

³ <https://docs.google.com/document/d/1qH6ZCKSuZVLGSK4AwSuMn6Y8V2-hrZEG/edit?usp=sharing&ouid=110673414392948978433&rtpof=true&sd=true>.

⁴https://docs.google.com/document/d/1ujee9bcE66UjxrvqDtAgbVSCDxDjhBHW_fkzj95H3ao/edit?usp=sharing.

APPENDIX D—PROTOTYPE ITERATION REPORT

INTRODUCTION

This report delineates the design, goal, content, implementation, and analyses of the iteration of two prototypes that address my ministry field's chosen NPO. These prototypes serve as facsimiles and simulations of two possible projects from among which one has been chosen to be further developed in the final year of my program.

PROTOTYPE #1 SUMMARY AND FINDINGS

Prototype description

A personalized, half-day virtual recruiting event consisting of group activities, personal reflection, a Holy Spirit encounter, as well as time interacting with key mission agency leaders.

Goldilocks quality strategy

10 invitees interacting directly and at length with eight key top organization leaders and two Gen Y short-term missionaries and their spouses through relational activities, videos, and breakout rooms will make the event very personal and meaningful.

Research question

What kind of recruiting experience could attract and impact Gen Z entrepreneurs in a way that facilitates their engagement in long-term missionary church planting work in Europe?

Assessment Benchmarks

The prototype will be considered sufficient if it helps achieve criteria where the participants: a) develop trust in the leadership and vision of AGWM Europe; b) adopt a positive view of the organization, c) feel honored and significant; and d) have a clear idea of how their giftings are needed and can be specifically utilized in AGWM.

Prototype participant demographic description

The participants in the iteration of prototype 1 were: a) a 20-year-old female pastoral ministry student from Carnation, WA; b) a 23-year-old female science teacher from St. Martin, Caribbean; c) a 20-year-old female graphic designer from Fairfax, VA; d) a married couple: a 23-year-old female theology student and 24-year-old IT specialist from Brussels, Belgium; e) a 26-year-old female children's pastor from Surprise, AZ; f) a 22-year-old male English major from Waxahachie, TX; g) a 22-year-old female communications student from Waxahachie, TX; h) a 25-year-old assistant manager from Oregon City, OR; and i) a 23-year-old female electrical engineering student from Areia, Brazil.

Learning Summary

What worked

Giving the participants a chance to interact with AGWM leadership through personal stories and breakout rooms created a positive sense of connection and trust as well as a positive view of the organization.

What could be improved

More opportunity could be given for participants to ask questions related to how their particular passions and talents can specifically relate to the needs and opportunities that are present in AGWM Europe missions.

What matters to participants

Of importance to the participants were: a) vulnerability; b) authenticity; c) personal stories and encounters; d) working with people that can be trusted; and e) interaction and investment that is reciprocal.

Important discovery

Generation Z highly values personal connection, personal attention and authentic stories and looks for these qualities in the groups with which it seeks to engage.

PROTOTYPE #2 SUMMARY AND FINDINGS

Prototype description

A virtual mission tour experience to Grenoble, France where recruits interact with a missionary team, participate in local team life and engage in cross-cultural activities.

Goldilocks quality strategy

A 3-axis stabilized gimbal for smart-phone and a mailed tour box will give the participants tangible touchpoints for virtually experiencing team life and culture in real time.

Research question

Can a virtual trip engender enough interest to facilitate long-term engagement by participants with AGWM Europe missions?

Assessment Benchmarks

The prototype will be successful if participants come away feeling: a) they better understand the European context and spiritual need; b) attracted to AGWM Europe methodology and values expressed in team life; and c) interested to engage further with the team on the field.

Prototype participant demographic description

The participants in the iteration of prototype 2 were: a) a 20-year-old female and a 21-year-old male intercultural studies student from Kirkland, WA; b) a 20-year-old female sociology student from Springville, CA; c) a 22-year-old female math education student from Lincoln, NE; d) a 21-year-old female fashion design student from Fresno, CA; and e) a 20-year-old female economics student from Charlottesville, VA.

Learning Summary

What worked

Breakout rooms giving one-on-one interaction as well as sharing personal stories and the feeling of being embedded in a team created a nice sense of connection with the team.

What could be improved

Troubleshooting the logistics of the media quality would eliminate distractions and improve the event's effectiveness. Also, explanation and coaching are needed to help participants interact better with the cultural interview and the carry-on box items.

What matters to participants

What matters to participants is the opportunity to see how the ministry directly affects individual Europeans by hearing their stories as well as having opportunity for real-time input and interaction throughout the experience.

Important Discovery

The effort and expertise needed by an entire team to implement a tour of this caliber makes its reproduction complicated and necessary quality control labor intensive and expensive.

MOST VIABLE PROTOTYPE

After thoughtful analysis, I have determined that my Most Viable Prototype is prototype #1 - the personalized, half-day virtual recruiting event. Based on the feedback from the interviewees, I believe that this experience will create a more enriching degree of personal connection that Generation Z desires and which will ultimately lead to greater engagement on their part with Assemblies of God World Mission. As a result of the Europe leadership team's participation in the prototype and understanding of the vision and potential of the full-blown project, I feel that I currently have their emotional buy-in and time commitment necessary to make it work. In addition, an event of this type requires a significant amount of financial investment, and I have already received a commitment from my regional director to invest in the project because he believes in it so strongly.

Another consideration is the lack of viability of prototype #2's virtual tours being implemented with multiple church planting teams in a variety of cities. I do not have any sense of commitment yet from the personnel located in these other locations and, even if so, I don't have the resources necessary to travel and train these teams to implement the project in a way that ensures the quality of each experience, nor the time and investment necessary from these respective teams to follow-up on the participants in a way that would translate to further engagement. A project of this type requires a multiplication of technological expertise for success that cannot be assured.

Prototype #1, even at the limited virtual level afforded by Zoom, was still able to create a satisfactory level of connection that not only received positive feedback, but which seemed to reach most of the desired benchmarks. The benchmarks attained were developing a sense of trust and positive view of AGWM Europe as well as helping participants feel known and significant. I am confident that a weekend event will ensure more time can be given to help reach the final benchmark where invitees are helped to understand how their entrepreneurial giftings are needed and can be utilized in the organization.

PROTOTYPE ITERATION REPORT APPENDIX

Storyboards

[Prototype #1 Storyboard](#)

[Prototype #2 Storyboard](#)

Recruiting Screener

Prototype #1

[Recruiting Screener](#)

[Participant Questionnaire Sample](#)

[Participant Questionnaire Results](#)

Prototype #2

[Recruiting Screener](#)

[Leader Recommendation Inquiry](#)

[Grenoble Tour “Mock Visa Application” sample](#)

[“Mock Visa Application” results](#)

[Tour schedule Doodle poll link](#)

Interview Script

Prototype #1 Script

Thank you so much for giving of your valuable time and for your willingness to participate in this project prototype test. I would like to first explain that this test is designed to simply be a representation of what the possible final project would look like. What you will experience is a sampling of the things you would interact with if you participated in a full-blown project.

Both the experience and the follow-up assessment interview will be recorded to be reviewed later. However, please be assured that your identity will be kept confidential, and the video will not be shared with anyone else.

To give you an idea, this prototype test is a three-hour virtual experience with key leaders and millennial missionaries in Europe Assemblies of God World Missions. However, the actual project would be an invitation-only weekend experience at a nice retreat center. At this weekend, participants would have opportunity to interact more closely with our Europe leadership team and selected missionaries over meals, games, activities, and leisure time for relational impact. In addition, times of worship, reflection and dynamic teaching would be experienced together for spiritual impact.

The purpose of this test is to give you an opportunity to sample a bit of what a weekend like this would entail and to then give your feedback. We are seeking your evaluation of whether this project was designed and implemented in a way that could achieve the following objectives where Gen Z participants: a) develop trust in the leadership and vision of AGWM Europe; b) adopt a positive view of the organization; c) feel honored and significant; c) have a clear idea of how their entrepreneurial giftings are needed and can be specifically utilized in AGWM.

I would like to ask you to view this experience you are about to participate in with an eye toward these intended benchmarks for success. During our follow-up evaluation, I will ask you three simple questions that I will give you now so that you can better prepare your thoughts: 1) What worked? 2) What could be improved? and 3) What matters to you? Please feel free to take notes during the prototype test to remind yourself of the points you feel it would be important to remember.

Thanks again for participating. Your feedback will be crucial to helping me decide whether this project will be one that I will develop more fully next year in my program. On behalf of our Europe team, we sincerely hope you enjoy and benefit from the experience.

Prototype #2 Script

Thank you so much for giving of your valuable time and for your willingness to participate in this project prototype test. I would like to first explain that this test is designed to simply be a representation of what the possible final project would look like. What you will experience is a sampling of the things you would interact with if you participated in a full-blown project.

Both the experience and the follow-up assessment interview will be recorded in order to be reviewed later. However, please be assured that your identity will be kept confidential, and the video will not be shared with anyone else.

To give you an idea, this prototype test is a four-hour immersive experience with one church planting team in Grenoble France. However, the actual project would include the opportunity to interact virtually with church planting teams in at least six different European cities where Assemblies of God Missions has church planting teams, including Edinburgh

Scotland, Heidelberg Germany, Sarajevo, Bosnia-Herzegovina, and Athens, Greece, for example.

The purpose of this test is to give you an opportunity to experience what it is like to participate in a day in the life of a church planting team and to then give your feedback. We are seeking your evaluation of whether this project was designed and implemented in a way that could achieve the following objectives where Gen Z participants come away feeling: a) they better understand the European context and spiritual need; b) they feel attracted to AGWM Europe methodology and values expressed in team life; and c) they express an interest to engage further with the team on the field.

I would like to ask you to view this experience you are about to participate in with an eye toward these intended benchmarks for success. During our follow-up evaluation, I will ask you three simple questions that I will give you now so that you can better prepare your thoughts. 1) What worked?; 2) What could be improved?; and 3) What matters to you? Please feel free to take notes during the prototype test to remind yourself of the points you feel it would be important to remember.

Thanks again for participating. Your feedback will be crucial to helping me decide whether this project will be one that I will develop more fully next year in my program. On behalf of the Grenoble team, we sincerely hope you enjoy and benefit from the experience.

DOCUMENTATION OF PROTOTYPE

Prototype #1

[Event miscellaneous documents folder](#)

- Participant and team list (Redacted)

- Participant orientation and information document
- Program (Central Standard Time)
- Program (Central Europe Time)
- Worship presentation
- Participant talents/passions vs Europe needs/opportunities presentation
- Participant Box contents list

[Miscellaneous photos of event](#)

[Links to media used in “Experience Europe Missions Event”](#)

[Links to event evaluation form and evaluation results document](#)

Prototype #2

Event miscellaneous documents

- [Run sheet and schedule](#)
- [Participant orientation and information page](#)
- [Host team welcome video](#)
- [Cultural interview form](#)
- [Prayer walk guide](#)
- [Spotify playlist](#)
- [Miscellaneous photos of event](#)
- Team communication
 - a) [Team Meeting Agenda](#)
 - b) [Breakout Room Assignments](#)
- Participant Communication

- a) [Mock visa application form \(participant questionnaire\)](#)
- b) [Mock visa application results \(questionnaire responses\)](#)
- c) [Doodle poll link to schedule tour](#)
- d) [Carry-on box content list](#)

ONE-ON-ONE INTERVIEW NOTES

Prototype #1

[Participants' evaluation results table 1](#)

[Participants' evaluation results table 2](#)

Prototype #2

[Participants' evaluation results table](#)

OBSERVATION NOTES

Prototype #1

[Prototype #1 Observation Notes](#)

Prototype #2

[Prototype #2 Observation Notes](#)

APPENDIX E—SUPPLEMENTAL PROJECT DOCUMENTATION

3. Project Preparation

Communication and Correspondence

Regional Director Approval

Gmail - question about recruiting weekend

1/27/22, 1:43 AM



Mark Dalene

question about recruiting weekend

6 messages

Mark

Mon, Jul 5, 2021 at 10:31 AM

To: Paul

Hi Paul

I hope you're continuing to have an enjoyable time.

I wanted to reach out because after exploring quite a few options (Tom Benigas' connections in FL, Kirk's contact at Ft. Myers Fist AG, lots and lots of searching and scouring in the internet, etc I think we have two options that would work well with the accommodations for this weekend of Jan 21-23. But the big question is budget and what we possibly might be able to do.

I don't know if you think it is an appropriate use of Western Europe funds, but there is quite a bit in the account and so that is available as far as I am concerned. But I am not sure since it is my doctoral project if it would be considered a conflict of interest to direct these funds to this project?

At any rate, there is a very nice place in Pigeon Forge near Gatlinburg TN that could house 40 very comfortably and the atmosphere is amazing. However the total price with taxes and fees (this does not include food or gift bags, etc) comes in at \$6500. The link to the property is below.
https://www.vrbo.com/1848391?unitId=2409901&childrenCount=0&arrival=2022-01-21&departure=2022-01-23&utm_source=direct&utm_medium=social&utm_campaign=earned:vrbo:sharecopylink:USA&utm_content=1848391&oc=TZK2lz-pTdAbB1MZmTd

Kirk also has a contact who is a church administrator who runs a newly opened Christian retreat center in St Francisville LA near Baton Rouge. It is a converted plantation house and she can accommodate 30-40 but it would be a lot "lighter", some sharing of beds, bunk beds, etc, and maybe include a few people staying at a hotel in town and coming back and forth. She would do the cooking, making snacks and coffee and hosting. This is more of a known quantity and not so "corporate" but would be more quaint and has some disadvantages like only 5 bathrooms for everyone, less meeting space, etc. But her total cost is \$4000.

For the project, atmosphere is everything to accomplish our goals, I don't want too rustic like a youth camp retreat place with cabins, et but also don't want a hotel with typical conference rooms - too sterile.

So I guess I am writing to get your thoughts. Opinion on the two options?
 What would you think about budget and funding?

Thanks for helping me think through this a bit. I would like to get a place reserved soon because they are filling up fast.

Thanks Paul.

Mark

Mark

Mon, Jul 5, 2021 at 10:44 AM

To: Paul

Sorry - I forgot to send you the one photo I have of the plantation home in LA. It is attached.

Also there is another house in Pigeon Forge:

https://www.vrbo.com/7334379ha?unitId=6676201&childrenCount=0&noDates=true&utm_source=direct&utm_medium=social&utm_campaign=earned:vrbo:sharecopylink:USA&utm_content=7334379ha&oc=kg2s-W_Y-KdARLeXrdbPK

[Quoted text hidden]



694CC03C-5A45-4059-BAA3-017A793F95FF.jpg
45K

Tue, Jul 6, 2021 at 2:52 AM

<https://mail.google.com/mail/u/0/?ik=5cb2b684ce&view=pt&search...sg-f%3A1704530170170255383&simpl=msg-a%3Ar-8796107960454105788>

Page 1 of 3

Figure 3.1. Regional director approval email.

Staff email appeal

Gmail - invitation

1/27/22, 2:11 AM



Mark Dalene Good [REDACTED]

invitation

4 messages

Mark Dalene Good [REDACTED] Thu, Aug 19, 2021 at 4:29 AM
 To: [REDACTED]

Hi Kennon and Amanda

It was great to see you guys on the Zoom call yesterday. I hope you're enjoying your itineration so far! I saw the photos of your kiddos heading off to school. They grow up so fast!!

I would love to invite you guys to come to an event we have planned for this January 21-23 2022.

I am doing my DMin on engaging and recruiting Gen Z for church planting in Europe. My final project is an invitation only weekend for 30 Gen Z entrepreneurs (invited from XAs and Christian colleges) who have pioneer spirits and an affinity for Europe or international work.

I have rented a beautiful big AirBnB that can accommodate 75 people in Gatlinburg TN. It's going to be a wonderful weekend where we pay their expenses on site, and present will be Paul and Angie, Kirk and Amy [REDACTED] Shawn and Deb [REDACTED] Raegan [REDACTED] and Dalene and I. I have invited the Harshbergers and want to invite you two as well.

The weekend will be full of activities, meals, walks in the woods, times of worship, prayer over them, sharing stories and dreams, eating together that will help these Gen Z pioneers to be seen and known, as we also spend quality time with them to know us and AGWM Europe, who we are, what are our values, vision, needs and opportunities that match their passions and skill-sets.

This is not just my DMin project, but it is a Beta test for Europe to possibly do these regionally every year on non-WMS years.

I don't know if you already have that weekend booked (and plus it's the weekend after a lot of XA Winter conferences on MLK weekend). But all your meals and lodging would be taken care of if you can get there. I feel you'd be the best representative of a younger couple/family that can relate authentically and personally with the next generation.

Let me know if this is something you'd be able and interested in doing. We'd love to have you with us! We love and appreciate you guys.

Mark

Kennon [REDACTED] <[REDACTED]> Thu, Aug 19, 2021 at 12:27 PM
 To: Mark Dalene Good [REDACTED]
 Cc: Amanda [REDACTED] <[REDACTED]>

Hey Mark!

It was good seeing you for a bit! Itineration is going well so far and we look forward to the year we have here.

We feel very honored that you'd consider us for this opportunity! It really sounds like an amazing chance to connect and possibly continue in the future.

Let us look at the dates and get back to you soon. Thanks!

Figure 3.2. Staff email appeal.

Staff bio information

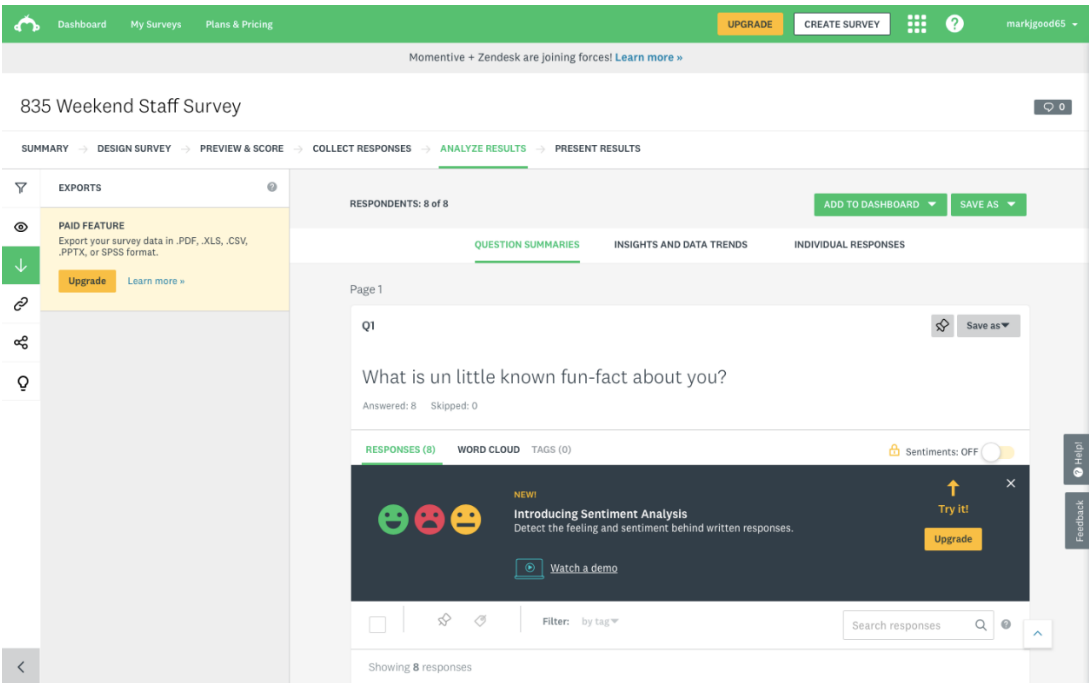


Figure 3.3. Staff Survey for Instagram bio information.

[Full staff survey results](#)¹

Gmail account creation

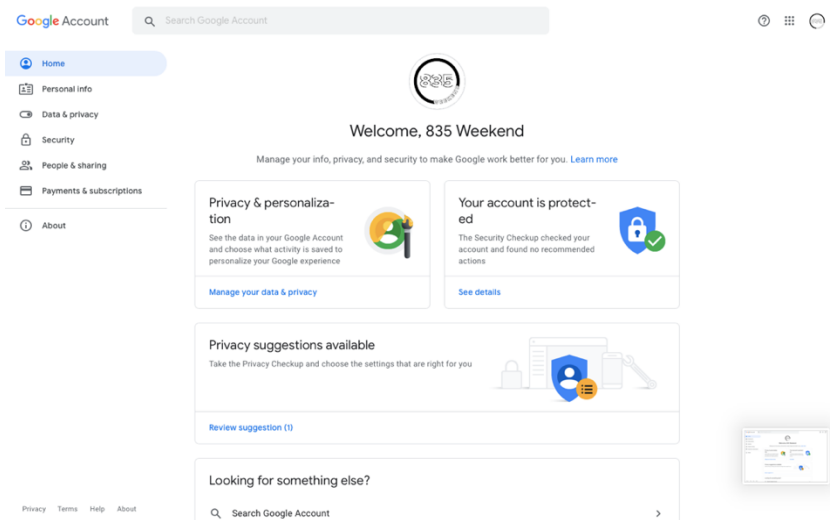


Figure 3.4. 835 Weekend Gmail account launch.

¹<https://docs.google.com/document/d/1bL5dO2vEOdsqxRTf1LqncOJYDu1FPQP/edit?usp=sharing&oid=105164818017243687591&rtpof=true&sd=true>.

Leader email appeals

Category 1. Chi Alpha Christian Fellowship directors

Total number of emails sent: 159

	A	B	C	D	E	F	G
	First Name	Last Name	email	Category	Info		
1	Blane			XA	American University, Georgetown (DC)		
2	Krystopher			XA	Angelo State Univ. (TX)		
3	Shawn			XA	ASU (AZ)		
4	Kenneth			XA	Arkansas St (AR)		
5	Craig			XA	Auburn (AL)		
6	Heather			XA	Augusta Univ (GA)		
7	Austin			XA	Austin Peay Univ (TN)		
8	Joseph			XA	Ball State (IN)		
9	Christopher			XA	Baylor U (TX)		
10	Phillip			XA	Bemidj State (MN)		
11	Eugene			XA	Boston U (MA)		
12	Rob			XA	Yale, Brown U		
13	Joseph			XA	Buffalo St (NY)		
14	Jamil			XA	Stamlaus St (CA)		
15	Clinton			XA	Cameron Univ (OK)		
16	Randal			XA	Cal Albert St (OK)		
17	Nick			XA	Carroll College (MT)		
18	Jacob			XA	Central Michigan St (MI)		
19	Michael			XA	Central Washington (WA)		
20	Tanner			XA	Chadron State (NE)		
21	Joe			XA	Clemson (SC)		
22	Nate			XA	Colorado State (CO)		
23	Jordan			XA	Columbus St (GA)		
24	Jeremy			XA	Drake University (IA)		
25	Mark			XA	Eastern Illinois (IL)		
26	Samuel			XA	Eastern Kentucky (KY)		
27	Sarah			XA	Eastern Michigan (MI)		
28	Taylor			XA	Eastern Washington (WA)		
29	Kevin			XA	Embry Riddle (AZ)		
30	Christopher			XA	Fairmore State (WV)		
31	Anthony			XA	Florida Gulf Coast (FL)		
32				XA	Florida State (FL)		

Figure 3.5. Chi Alpha director email list.

[Link to full category 1 list.](#)²

Category 2. AG Christian university global and intercultural program directors

Total number of emails sent: 12

	A	B	C	D	E	F	G
	First Name	Last Name	Email	Category	Info	Note	
1	Rennae			XC	SAGU	Missionary in Residence	
2	Lisa			XC	Northwest University	Director of Intercultural Studies	
3	Robert			XC	Southeastern University	Missionary in Residence	
4	Sandy			XC	Evangel University	Professor of Intercultural Studies & Global Connection	
5	Phil			XC	North Central University	Missionary in Residence	
6	Greg			XC	Vanguard University	Asst. Prof of Intercultural Studies	
7	Michael			XC	North Point Bible College	Dean of Students	
8	Jerry			XC	University of Valley Forge	Chair - Intercultural Studies	
9	Dave			XC	Trinity Bible College	Chair - Intercultural Studies	
10	Sanejo			XC	School of Urban Ministry	Chief Academic Officer	
11	Crystal			XC	School of Urban Ministry	Director of Student Life and Ministry	

Figure 3.6. Assemblies of God University leader email list.

²<https://docs.google.com/spreadsheets/d/1lCq7VK5kkuDsygEi0VJkeJlv8QiZqjk/edit?usp=sharing&oid=108844537499234503837&rtpof=true&sd=true>.

[Click for full list.](#)³

Category 3. Local church and district/regional ministry training schools

Total number of emails sent: 14

	A	B	C	D	E	F	G	H
	First Name	Last Name	email	Category	Info	State		
2	Bob			XC	PennDel School of Ministry	PA		
3	Cheri			XC	North Carolina School of Ministry	NC		
4	District			XC	Southern Missouri SOM	MO		
5	Campus			XC	James River College	MO		
6	Terry			XC	River Valley Institute	MN		
7	David			XC	Chicago School of Leadership	IL		
8	Eric			XC	Greenhouse School of Ministry	FL		
9	Paul			XC	Crossroads Leadership College	LA		
10	Darren			XC	South Carolina School of Leadership	SC		
11	Alyssa			XC	Cape Christian Leadership College	FL		
12	Brenton			XC	Southern California School of Ministry	CA		
13	Nicholas			XC	Tennessee School of Ministry	TN		
14	Zionara			XC	Potomac School of Ministry	VA		

Figure 3.7. Training school list.

[Link to full list.](#)⁴

Category 4 – AGWM Europe missionaries

Total number of emails sent: 50

Category 5 – U.S. churches that support our ministry

Total number of emails sent: 50

Total number of appeal emails sent to all categories of leaders: 285

³<https://docs.google.com/spreadsheets/d/1zs7HIo4gtpqtuCOVeDR4ZtMGxaRGOfc/edit?usp=sharing&ouid=110673414392948978433&rtpof=true&sd=true>.

⁴https://docs.google.com/spreadsheets/d/1QxDlM0OdAehZul4SKSpWR5dURkc7_8St/edit?usp=sharing&ouid=110673414392948978433&rtpof=true&sd=true.

Re: We need your help

1/29/22, 10:47 AM

Re: We need your help

[REDACTED] | SEP 09, 2021 11:12 AM | 4 min read

Hi Mark,

Aaron and I are connected with a lot of Christian professors who work at Christian universities outside the AG realm. Would it be okay if I forwarded this letter to them?

Blessings

Winnie

On Wed, 08 Sep 2021 14:39:48 -0500

[REDACTED] wrote:

- > Hello from France!
- >
- > I'm contacting you today on behalf of the Europe Leadership Team about an exciting new event
- > that we have planned specifically for engaging and recruiting potential future Gen Z church
- > planters.
- >
- > We're calling it the 835 Weekend, based on Mark 8:35 and our region's new Lose Yourself theme.
- > It will take place this next January 21st - 23rd, 2022 at a beautiful retreat center in
- > Gatlinburg Tennessee. This will be a beta test weekend that could possibly evolve into regular
- > regional events around the US.
- >
- > The 835 weekend will be an invitation only event, where we will pay all on site expenses for 30
- > selected pioneer spirited, entrepreneurial Gen Z world changers. Paul and Angie Trementozi have
- > made the commitment and investment to be there, along with some members of the leadership team,
- > as well as some young dynamic millennial Europe region couples
- >
- > We want these potential pioneers to feel truly seen and known for their gifts, qualities and
- > passion. We also want them to truly know us in Europe. Well be engaging in meals together around
- > the table, one one one walks in the beautiful Smoky mountains, prayer and discussion around the
- > fire, and moments of Holy Spirit impact.
- >
- > We're inviting these select young people to spend a casual relationally warm weekend exploring
- > getting to know each other, sharing our stories as we listen to theirs - and potentially seeing
- > how possibly their interest in Europe and their specific skills and passions could be a perfect
- > fit for the needs and opportunities in joining our Europe missionary family.
- >
- > We dont know yet who these potential Gospel pioneers are, but maybe this is where you could
- > help us! If there is anyone ages 18 to 25 that you know or have possibly come across in your
- > connections with churches, Chi Alphas or Christian colleges/training schools in the US, who might

Figure 3.8. Sample email to AGWM Europe missionaries.

Communication and social media

Recruitment information

Invitation Mailed?	Registered?	Source	Survey Completed	1st... what's your basic info's your birthday where were you a guy or a current mailing city a student or in libraries? What's your email? In what year?
Y	#REF!	Leader Rec	Y	Jacob 7/20/1998 New Jersey Guy No more exams for me!
Y	#REF!	Leader Rec	Y	Andrew 9/21/1996 Dallas TX Guy Still studying Angelo State Uni Communications junior
Y	#REF!	Leader Rec	Y	Morgan 3/16/1998 Texas! Girl No more exams for me!
Y	#REF!	Leader Rec	Y	Benjamin 3/6/2001 Spokane Guy Still studying Eastern Washing Spanish and bus Senior
Y	#REF!	Leader Rec	Y	Paige 1/27/2004 Fort Wayne, IN Girl Still studying Dekalb High Sch N/A 12 grade
Y	#REF!	Leader Rec	Y	Hannah 12/31/1999 Minnesota Girl Still studying North Central Un Intercultural Stud Senior
Y	#REF!	Leader Rec	Y	Alexis 12/12/1997 Minnesota Girl No more exams for me!
Y	#REF!	Leader Rec	Y	Austin 12/14/1998 Tupelo, MS Guy No more exams for me!
Y	#REF!	Leader Rec	Y	Amanda 5/7/1999 Celebration, FL Girl Still studying Southeastern Un Practical Minist Second Seme
Y	#REF!	Leader Rec	Y	Paige 5/29/1999 Houston, Texas Girl Still studying Southeastern Un Intercultural Stud Junior
Y	#REF!	Pipeline	Y	Kyle 6/4/2003 Newport News, VA Girl Still studying Liberty University Strategic Comm Freshman
Y	#REF!	Pipeline	Y	Taylor 1/30/1995 Kansas City, MO Girl No more exams for me!
Y	#REF!	Pipeline	Y	Haylee-Jean 7/4/1999 Boise, ID Girl Still studying The University O Digital Media- Gr Junior
Y	#REF!	Pipeline	Y	Hong Anh 8/16/1999 Vietnam Girl Still studying Liberty University Business Admin 2022
Y	#REF!	Pipeline	Y	Yiwei 3/30/2000 China Guy Still studying Liberty University Public Health Junior
N	#REF!	Pipeline	Y	Naomi 11/2/1981 US Girl 1406 Kilian Blvd No more exams for me!
Y	N	Pipeline	Y	Brianna 12/3/1996 Lakeland, Florida Girl Still studying Southeastern Un Master of Arts in Last Year
N	#REF!	Pipeline	Y	Eugene Morningstar 4/5/1981 Muskegon, Michi Guy 9018 PineBrook No more exams for me!
N	#REF!	Pipeline	Y	Lydia Bailey 11/19/1983 Texas Girl 400 N Fulton St, No more exams for me!

Figure 3.9. Recommended contacts survey results sample.

[Full spreadsheet of survey results.](https://docs.google.com/spreadsheets/d/1p9UiulsLsBa6FIMQjyGSj18Rv4SDkGrOOPUTIZi5IPY/edit?usp=sharing)⁵

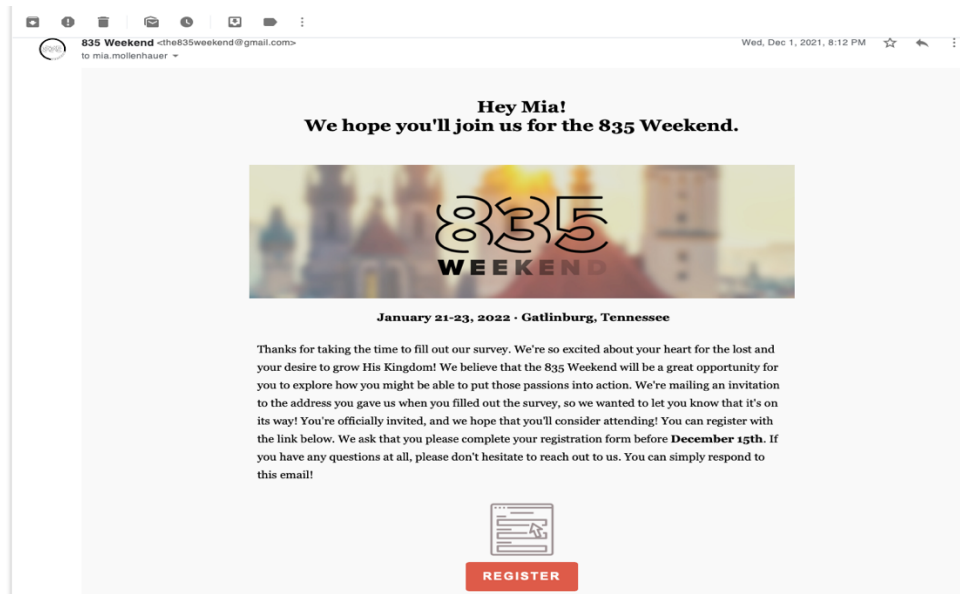


Figure 3.10. Invitation to register for event.

⁵<https://docs.google.com/spreadsheets/d/1p9UiulsLsBa6FIMQjyGSj18Rv4SDkGrOOPUTIZi5IPY/edit?usp=sharing>.

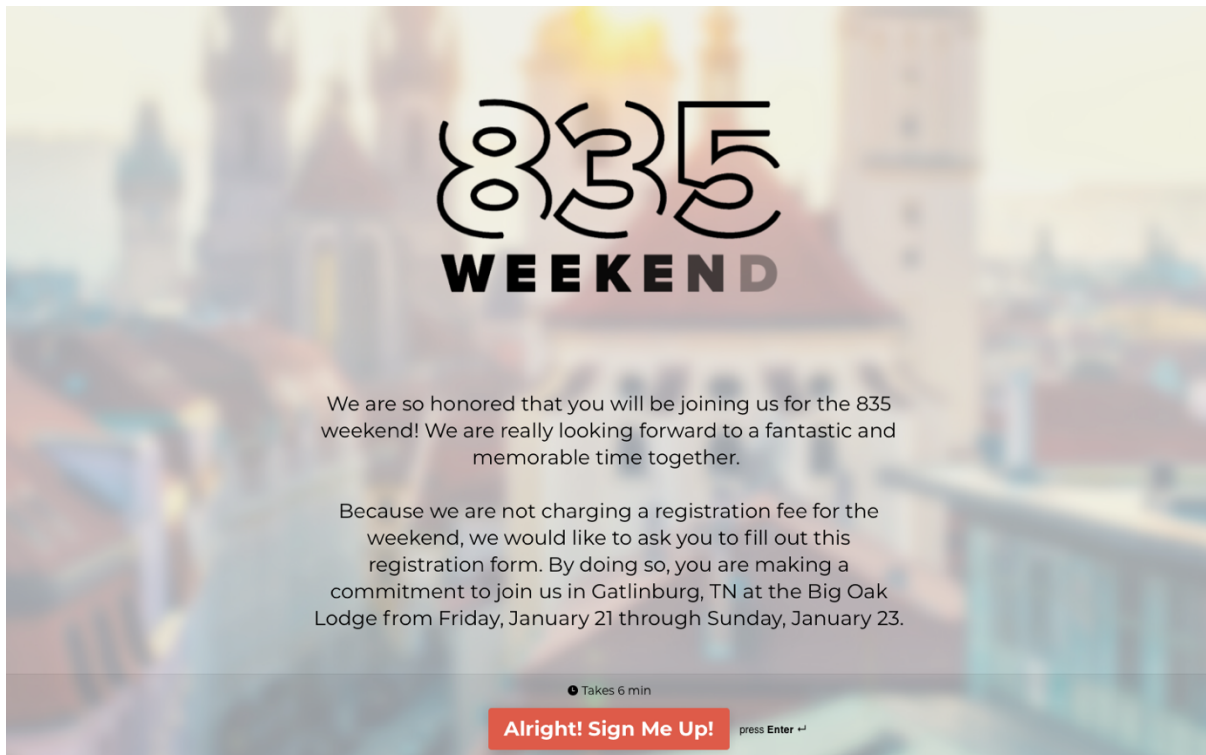


Figure 3.11. Registration jot form.

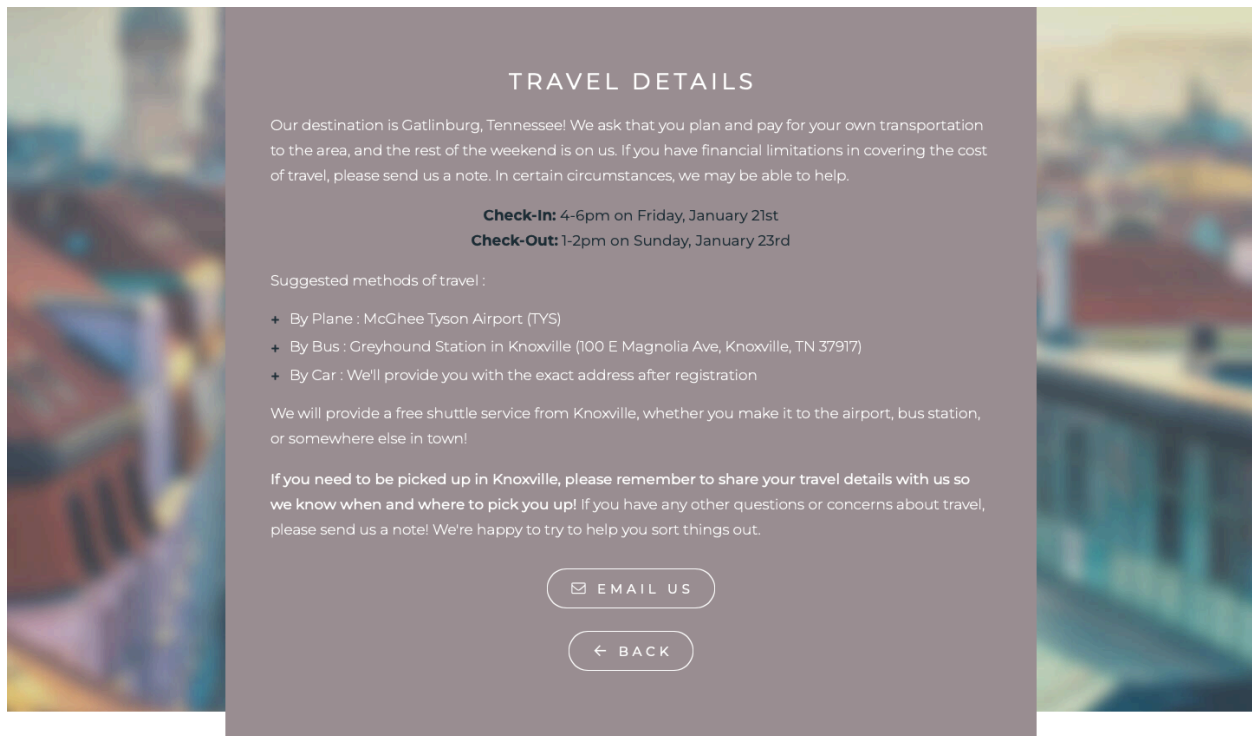


Figure 3.12. Travel information from registration email.

WhatsApp communication

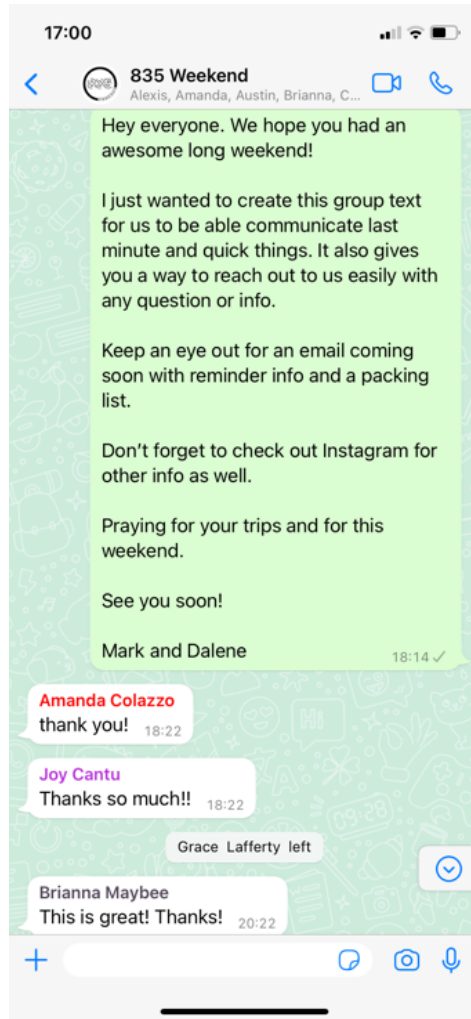


Figure 3.13. Invitees' WhatsApp group.

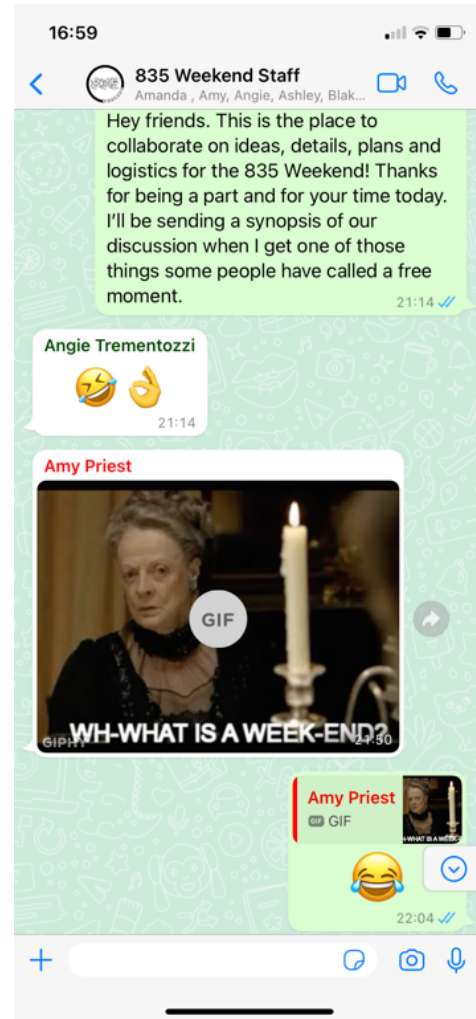


Figure 3.14. Staff WhatsApp group.

Instagram account team's plan and calendar

Game Plan:

- Send out Instagram account link/invite Wednesday, December 8.
- 2 posts + 1 story per week (Monday, Wednesday, Friday) until January 21.
- Share posts to story.
- Interactive stories (trivia quiz, etc).
- Add stories to highlight reel.
- Use stories for alerts/reminders.

Table 5. Instagram account posting schedule

Week	Date	Type	Content
1- Nic	12/6	Post	Welcome grid (9) -- Nicole to design the 9 Ashley to add the stamp 1- Mark 8:35 (solid background) 2- Photo 3- “We’re here to clean the dirtied face of Jesus” 4- Photo 5- List of countries AGWM Europe 6- Photo 7- Quote 8- Photo 9- Quote
	12/8	Post	Purpose of the account: get pumped for 835!
	12/10	Post	Meet your hosts the Goods (Ash)
2- Ash	12/13	Story	This or That
	12/15	Post	Meet the Trementozzis (Ash)
	12/17	Post	Smoky Mountain/Hiking Post
3- Nic	12/20	Story	Day in the life & Insta countdown to event -- Molly
	12/22	Post	Meet the Priests (Ash)
	12/24	Post	John 1:5 - Christmas post “may Jesus be the light in Europe this Christmas”
4- Ash	12/27	Post	LYS Promo Vid
	12/29	Post	Where is everyone from post
	12/31	Post	Meet the Galyens (Ash)
	1/3	Story	Day in the life – Abbey

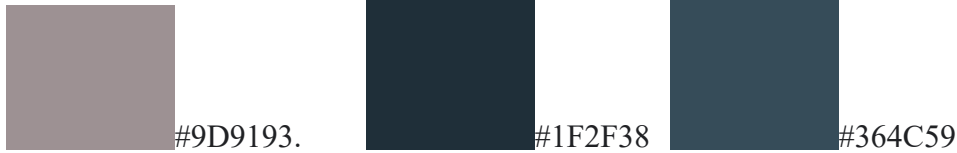
5- Nic	1/4	Post	Request for questions and photo (also emailed)
	1/5	Post	Meet the Briggs (Ash)
	1/6	Post	Covid Protocols (also emailed)
6-Ash	1/10	Post	TN Lodge pic - get pumped SCHEDULE (on story)
	1/12	Story	Europe trivia
	1/14	Post	Meet the Butrins (Ash) ++ Trivia results in STORY
7- Ash	1/17	Story	Share Spotify playlist
	1/19	Post	Meet the Flecks (Ash) + Packing list in Story
	1/21	Post	final instructions before arriving

Content Ideas:

- Purpose of the account
- Welcome post (9 posts to make a grid)
- Meet the peeps (bio info from website)
 - Goods
 - Briggs
 - Galyens
 - Priests
 - Butrins
 - Flecks
- Educating about mission field in Europe:
 - Beads graphic (USA vs Europe) percentage of Christians vs non-Christians
 - Statistics
 - List of countries where AGWM is present
- Lose Yourself material
 - For decades, people have traveled around Europe in an effort to *find themselves*, but the call of Jesus is to *lose ourselves* for Him and for His Gospel. We're looking for a new generation of missionaries who would deny themselves, pick up their cross, and follow Him to the places where secularized Europeans may never otherwise have a chance to meet someone who walks with Jesus.
- Quotes & Bible Verses
- Logistical Information (don't forget to pack, etc)
- Day in the Life of a European missionary - videos/snapshots of daily life

- Molly, France - church planting
- Abby, Spain - SFC
- Liz, Germany - church planting
- Rec from Kirk of someone who works in Heart & Soul

Branding Guide:



Fonts:

- Logo = Proxima Nova
- Website copy = Montserrat

Photos

- [Country Images](#)
- [Logos & Images Dropbox](#)

Instagram Story – A Day in the Life

- **Content contributors** – (young Gen Z or millennial short-term missionaries)
 - Molly - church planting / new to the field -- CONFIRMED — deadline given: Dec 19
 - Abbey - student ministry / veteran on the field -- contacted: Confirmed — deadline given: Dec 26
 - Jaimeson – male MA in Austria -- confirmed – deadline given: January 9

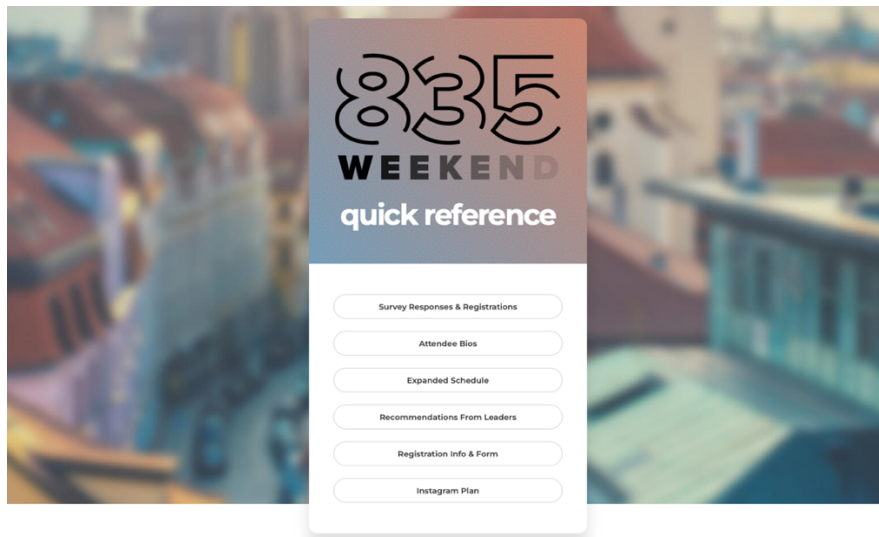


Figure 3.15. Staff quick reference links.



Figure 3.16. Instagram account screenshots.

Training and planning

1st Planning Meeting Notes

Date: Monday November 15

Time: 3:00 pm (CET)

Venue: Zoom session

Present: Mark [REDACTED], Kirk [REDACTED], Shawn [REDACTED], John and Gayle [REDACTED], Kennon [REDACTED], Blake and Ashley [REDACTED]

- This could serve as a template for other events where we slot in what we already do
- Add to the objectives
 - Create an immediate responsibility to Europe
 - i.e., now that you've experienced this, why don't you lead a 6–8-week prayer group for Europe
 - start a small group that gives ownership
 - “many of you already lead a small group, now here's a missionary you can contact to interact with and expose your group to”, etc
- Like the idea of individual guided morning devotions
- “Speed Mentoring”
 - have as many “touches” with different staff as possible
 - front-load questions to team like “What's one thing I wish I had done to prepare me for a career in European missions”, etc
- Send questions to them before they even arrive
 - Processing “the call” questions
 - How do I know if it's me or if it's God?
 - How do I know if I'm called?
 - Address misunderstandings about God's will
 - Help them understand the process of calling + preparation + commissioning + landing
- Be sure to have a debriefing that includes an action plan
 - Prayer
 - Advocacy
 - Next steps
 - How to stay in contact with follow-up team
 - What application looks like (career vs short term)
- Maybe a gift book?
 - Gordon Smith – “Consider Your Calling”
 - 6 quick questions to ask about vocation
 - Tie it to a missions storybook
- Galyens are working on an “unapproved” Phraseology list
 - Words like “apostolic impulse” etc.
- Ideas about what to do in large Saturday afternoon timeframe
 - Larger group hike that provides opportunity for various small pair-offs to form where important conversation can take place
 - Have same sort of opportunity or activity back at lodge for those who can't physically go on hike
 - Provide framework for key conversations
 - Come back together for coffee and cake – sit around fire – discuss
 - Build in 3 questions or guideposts to want to hit in conversation
 - Think intentionally about what's next
- Big push on Saturday evening
 - Build in time for response and lingering in God's presence
- Sunday morning – opportunity for breakouts

- Break into small groups and different team members take them to different places in the area after checkout with a box lunch?

REMINDERS

Performance Indicators

The key performance indicators that will be used to assess the effectiveness of the project are:

- ability to locate and gain access to 75 qualified potential invitees' information.
- publicity that sufficiently engages 30 high-potential entrepreneurs to commit to attend.
- majority participant satisfaction in the atmosphere, interaction, and content of the weekend.
- training and preparation that ensures satisfactory execution of plan and processes by event staff.
- majority positive participant feedback of the host organization and its leaders, methodology, values, and vision.
- cost-efficient buy-in to our organization's primary mandate to plant churches among least reached peoples of Europe reflected in:
 - 50% of participants enrollment in an AGWM Europe future church planters' engagement program.
 - 30% of participants future application with AGWM Europe as candidates for career as church planters.

Objectives

- Know AGWM Europe and leadership
 - Authentic, safe, spiritual, empowering, encouraging, and kind
- Know AGWM values, culture, and collective calling
- Be known and "seen"/valued
- Create a burden for Europe's needs
- Create an excitement about Europe's opportunities
- Chance to hear stories
- Chance to tell their story
- Opportunity to ask questions
- Can envision the path and the possibility

Means

- Meals
- Walks
- Talks
- Personal guided devotions
- Sharing of info
- Group bonding
- Worship
- Prayer/response to and seeking HS
- Vision casting/informing
- Exploring

2nd Planning Meeting Notes

Date: Monday December 6

Time: 5:00 pm (CET)

Venue: Zoom session

Present: Mark [REDACTED], Kirk and Amy [REDACTED], Shawn [REDACTED], John and Gayle [REDACTED], Kennon [REDACTED], Blake and Ashley [REDACTED]

- Competition times - ideas to generate motivation.
- Hearth and Heart – what does it entail?
 - Big group setting tone and sharing who we are as Europe and then small group.
 - Paul and Angie welcome and share.
 - What we want to say about us.
 - Then what they share about themselves is shared with larger group?
 - Exactly what do we want to share about Europe?
 - Objectives – to be known and seen; and also, to know us.
 - How to accomplish that and what we want to direct people to share about themselves?
 - Beginning of that time = ice breaker
 - Breaks the ice, gets people relaxed.
 - Chunk of 10 who already know each other.
 - One of our challenges is to thread the needle on two things.
 - This is not a normal retreat, but it will have some elements that are similar.
 - Fine line of being known and promoting Europe.
 - It's for them and it's also specific.
 - Think in terms of some of the interactions being unique – like BafaBafa, etc.
 - Not just coming to another XA weekend.
 - Stories we open up with - like maybe “different kind of hard” woven in there to set the tone that it's a missions weekend.
 - Could arrange people in groups – somehow – break them up in ways that builds in a friendly competition.
 - What activity could hit that mark?
 - Introduce cultural differences between different areas or countries we serve.
 - Make them eat with a knife and fork – hamburger or French fries.
 - Rules – you can't start eating until everyone has been served.
 - Have to say Bon appetit, etc
 - No ice
 - No free refills
 - Serve dinner at 9pm (Spanish)

- Sit for five hours (French)
 - Improv script? Act out, comedy to act out the cultural difference.
 - Maybe fun for half the group?
- Activities in the afternoon during hike.
 - Intentional activity
 - Bible study and devotional and sharing studies about using creative arts and missions.
 - Block print
 - Sketching (God has a dream that he sketches in your heart), cutting (painful process), and publishing (printing of what God wants to do through you)
 - Very relational
 - Bible study devotional and stories about missions
 - Can bring carving tools for 6-10 but could buy more
 - Maybe have one more thing for those who want to stay behind?
 - European cooking?
 - Churros?
 - Game of ultimate frisbee – outside for those who don't want to hike?
 - Must remember it's January and cold weather.
 - Ticket to Ride, Carcassone, Catan, Dixit (European games)
- Sat morning (Experiencing Europe Missions section)
 - Sharing about the need? Asking questions?
 - Trying to stir up ideas about who they are, where they fit, what are their giftings and passions.
 - How have we in our own lives seen God use our passions.
 - We love to cook.
 - We love hospitality.
 - Championing the marginalized.
 - Want to avoid communicating you can come to Europe and do whatever you want.
 - Want to tie it in to what we see our primary mandates for Europe as well.
 - Let them see that those things are part of the mosaic of how God uses us.
 - So maybe we don't see ourselves as a “church planter”.
 - But maybe we could see ourselves as a valuable or essential part of a church planting team whose unique gifts contribute to the whole to accomplish God's overarching purpose of seeing least reached Europeans disciplined in the faith.
 - Hear some stories about how we wrestled with our call and didn't understand it.
 - When I said yes to the Lord, I ultimately saw how all those things culminated in my assignment.

- Another thing is to give them something they have never experienced before – like access to our real lives.
- Also, another helpful way to frame it is “Things that we don’t normally share”.
 - Give them the sense that this is a privileged time with unique info we don’t share all the time with everyone.
 - Sacrifice and the little things the Lord did to bless us.
 - We wake up and say “What in the world am I doing here”.
 - You thought the sacrifice was this and it ended up being that.
 - Balance it with the positive.
 - Dying to my idea of what missions is.
 - Giving them an honest, authentic, but also positive idea of what missions is.
 - Things you don’t normally share in the 30 minutes you have at a church.
 - Giving an idea of privilege – this is not something we normally share.
 - Make sure the overall experience is skewed positive as we share the challenging with the good.
 - People can count themselves out of missions because they don’t think they measure up.
 - Seeing that missionaries and leaders were real and normal people was always helpful.
 - Humor helps.
 - Need to think of applicable stories.
 - Mark can reach out and ask for ideas of stories.
 - Put together a good package of humorous, heart-felt and hard while skewing positive.
 - John was reflecting on all the morphing they did pre-field, arrival and after that helped change the direction of where they were going in their ministry.
 - It never stopped changing.
 - God was always seemingly perfecting something in us to touch someone else.
 - My going in vision didn’t turn out to be anything like a cooking show, but more one-on-one.
- Potter’s wheel theme -
 - The spinning of the wheel is a circumstance in life.
 - The pressure of the potter’s hands.
 - Will we stay on the wheel or jump back into the dirt where we have no purpose?
 - Idea of losing yourself – where you are giving.

- How did I stay on the wheel and how did I lose myself in different ways...continual choices of allowing yourself to be in His hands?
 - Will I trust him in the spinning of circumstances to allow myself to stay in His hands?
- This is a key message because we know what it is to think I need to be a finished product or have all my ducks in a row first.
 - But we've all experienced the consistent reshaping of us again and again.
 - This is what it takes.
 - We are not asking you to be a finished product.
 - We're asking you to be willing clay.
 - We help shape you and form you even when you feel like you're just a lump or you have a long way to go in your development.
 - Sunday night is a good moment to follow up with the ways we do train = all the things that Europe has in place and what Europe does.
 - JPs and JAs (mentoring)
 - IC and RC
 - PFO, CO and MT/MR
 - FT
 - HUBS
 - Language learning resources and advocates
 - Member care, security training
 - Lifetime learning encouraged
 - 360 health and Spiritual retreats
 - ET, FF, Team life
 - Use clay or playdoh to illustrate? Or a potter to come in and do a demo while we are talking about it?
 - Jeremiah – go to a Potter's house and just watch.
- Would it be helpful to have the morning guided devotion to be about the potter?
 - Or something hands on – to reinforce it.
 - It's memorable – the stories you hear don't just stick with you in the moment but in the years following.
- Small groups after – where they can talk about where they are at in the process and what their potter's wheel looks like.
 - In a directed way
 - How can they make sense and relate what they've heard to where they at?
- In an AD retreat, Dave Gable did a powerful devotional about Jesus asking the blind beggar "What do you want me to do for you?"

- In missions we think it is always “God what do you want me to do for you?”
 - But to be able to go off by themselves and journal about what they need or want Jesus to do for them.
- Maybe this is better left to the afternoon Sat because we need more guided and directed time of interaction.
 - Could happen after the cake and conversation part (4-5pm).
 - You’ve heard the potter’s wheel devotion this morning.
 - Now go off by yourself to reflect and journal on Blind beggar idea.
- Finding my fit – the power of connection is when we are asking and answering connections together.
 - Confusion of calling to Jesus, vocation, and assignment that people conflate.
 - Helping people to separate those things.
 - Primary call is to Jesus – loving Him, listening to him and being like Him wherever we go.
 - Vocation is being determined – is this a lifetime call?
 - Assignment – this can be worked out over time – you don’t have to know.
 - Just currently...
 - Giving people a track for processing these things is powerful.
 - Because our tradition is calling people to “all or nothing” every single time.
 - “I have to have a vision of an African child so that I know I’m supposed to go”.
 - Group time Friday evening and Sat morning to help frame their alone time a bit.
- Saturday evening time
 - We do want there to be a Holy Spirit moment.
 - Respond to a challenge.
 - Time to linger and be prayed with.
 - Introducing “Lose Yourself”.
 - What are we going to call them to?
 - What is an appropriate specificity for a response – the moment that we are leading up to on Sat evening – what does that moment look like?
 - We didn’t get people together to see them called to Eurasia.
 - Fine to give a general call.
 - But we do need to bring something of Europe into that moment.
 - Call to 21st century, adventure, mission field pioneering, etc.
 - Rather than “are you called to Germany/Greece” but lay out the call to secular people in general? And pursue specific assignment later.

- We need someone to walk away from this weekend with this specific burden and that's why we asked you to be here.
 - This is what we are putting before you.
 - We need to be specific.
 - Make the call specific but also have other options.
 - Called to pray for Europe
 - To lead a team
 - To give and support
 - To go (lose family, career, etc)
 - But they may be struggling with certain other areas.
 - Specific couples or areas assigned to areas of the lodge?
 - Or just couples spread out to pray?
 - Not just lay hands on people and mumble in tongues.
 - Raising up an army to reach secular peoples.
 - You may be on the supply side of prayer and giving.
 - Or a first responder
 - That's our big ask.
 - In the short time have we given them enough about the need for Europe during the first part of the weekend, so they know what they are responding to.
 - We have to find ways to put that stuff out there.
 - Commercials, facts posted about, things that are visual they can interact with.
 - Maybe we can try and incorporate the uniqueness and the challenge of Europe in everything we do – including it in the thread of our stories.
 - My experience is that key people kept applying pressure, asking, circling back and asking, which was a huge part of the process that eventually saw them commit to missions full-time.
 - We need to make sure that we implement a plan of how we do follow-up with attendees after the event.
 - Need to decide who among us would want to be involved in the follow-up process.
 - Planning in ways to engage.
 - Bible study online together, etc
 - Free time where they choose how to spend the time is extremely valuable.
 - Space where one person might feel that they resonate more with one staff than another.
 - The free space allows them the freedom to tailor their experience in a way that fits their need.
 - One other way to also accomplish that is for Saturday dinner we could announce that the meal is intentional for invitees to sit with specific staff member.
- **Role Assignments**
 - Venue
 - Reservations – Ashley

- Location logistics – Mark
- Food – Butrins
 - Coordination of catering, serving
 - Food purchase – Butrins and Goods
 - Service and Cleaning – scheduling of staff to help
 - Snacks – Butrins
- **Publicity - Ashley**
 - Graphic artist
 - Public relations
 - Social media team lead
- **Invitation screener**
 - Leader inquiries – Mark and Ashley
 - Online questionnaire – Mark and Ashley
 - Criteria – Mark
 - Invitations – Ashley
 - Follow-up – Ashley and Mark
- **Follow-up**
 - Email WhatsApp system – ALL
 - Weekly WhatsApp or text communication - Mark
 - Instagram - Ashley/ Nicole/ Amanda
 - Confirmations and logistics follow-up - Mark/Ashley
- **Program**
 - Evening activities - Flecks
 - Afternoon activities – Kirk, Amy, Blake
 - Worship - Flecks and Briggs
 - Speakers – various
 - Meals - Dalene
 - One-on-ones – ALL
 - Getting-to-know-you activities - Dalene
 - Europe media – Mark
 - Europe materials – Mark
 - Europe stats – Galyens
 - Tech/ Sound - Blake
 - Table games - ALL
- **Atmosphere**
 - Music (playlists, Bluetooth speaker) - Ashley
 - Decor - Europe stuff – ALL
 - Lighting/Candles - Amy
 - Aromatherapy - candles or Body Works plugins - Amanda
 - Europe stats and facts, photos, décor etc. highlighting the need - Ashley and Blake
- **Transportation**
 - Airport pickups – Kennon, Mark and Shawn
 - Shared rides – ALL
 - Town runs - Butrins
 - Hike guide - Kennon and Amanda

- **Hospitality**
 - Welcome table/gifts - Amanda, Dalene and Ashley
 - Espresso and chai tea barista – Kirk
 - Room amenities - Amy
 - Concierge - Butrins
 - Europe swag - Mark
 - Personalized gifts and bags - Mark and Dalene
- **Discussion on roles**
 - Once 30 attendees are finalized, we will prepare a master list of profiles and answers will be given to staff ahead of time.
 - In the weeks leading up to the event, staff will be asked to be looking at the list and familiarizing themselves with the info about different people
 - One of the most consistent positive feedbacks we received on the beta testing event was the fact that staff had taken the time to know about them (I am seen and known)
 - Need someone to bring a guitar for worship
 - There will be talking points or sharing themes around the meal – questions we might want to launch
 - Hike – would have to drive to Smoky Mountain National Park
 - Need a plan for the hike/walk since immediately surrounding the lodge is a lot of residential area, but roads that wind around in the woods
 - Instead of a welcome bag where everyone has the same thing, have unique things specific to them
 - When they arrive, we will have an espresso machine, when they have checked in and come back down into main room we hand them their signature drink – need a barista
- **Questions on meals**
 - Caterer has been booked – Calhoun's in Gatlinburg
 - Mark will coordinate with Butrins on follow-up
 - Breakfasts – budgeted for \$500
 - Butrins will pick up breakfast materials at Costco on drive in
 - Butrins will also book with a European bakery and will provide the *kuchen* for Sat afternoon
 - Snacks still need to be planned
 - Breakfast preferences and food allergies will be provided to Butrins



Figure 3.17. Third planning meeting video screenshot.

[Link to mp4 of planning session](#).⁶

Individual staff roles and assignment sheets (sample)

Kirk and Amy roles and assignments

Friday Jan 21

3:00 – 4:30pm - Registration

AMY

- personally welcome arrivees with welcome team.
- talk them up, escort to room, set at ease, and PRAY WITH them in room.
- walk with them back to the main room to create name tag at station.

KIRK

- hang out in main area and help people with name tag creation and just helping talk with people and create warm, welcoming atmosphere.
- photo booth with Europe backdrop, props.

5:30 pm – Welcome Session

KIRK

- Brief introductions of team and all attendees.

6:00pm – Dinner

KIRK and AMY

- Be familiar with questions submitted by attendees and think about how you would answer them if any are brought up in conversation.

⁶ <https://drive.google.com/file/d/1qmySPEE9y3UAz4S3gfg8yi2Py1hJO0Mw/view?usp=sharing>.

- Sit together and initiate conversation.
 - Ask questions about their lives, background, pursuits.
 - Make connections and keep conversation going.
 - Ask questions of the quieter ones around the table.
 -

7:30pm – From Graduation to Gatlinburg

KIRK and AMY

- Prepare to share a succinct portion of the story of your missions journey related to listening, discerning, preparing, following God's call to mission in your life.

Saturday Jan 22

9am – Missions as a Journey

AMY

- During a live demonstration of pottery being formed on a pottery wheel.
 - Prepare to give an oral guided commentary on the spiritual applications of our journey in missions being like clay in the Potter's hands and staying on the wheel.

KIRK

- Be prepared to describe what it looked like in your own journey to either...
 - Be willing to be shaped into something you weren't prepared for.
 - Be broken down to be reshaped again.
 - Staying on the wheel for the shaping process even though you wanted to be already finished.

10:45am – Finding My Fit

KIRK

- Share about Lostness vs Access and what that looks like.
 - Black and white beans jar to illustrate (or another applicable object lesson).

12:00pm – European Cultural Challenge Meal

KIRK and AMY

- Be prepared to watch people at your table and note who violates cultural rules of:
 - keeping both hands above table at all times (France).
 - waiting until everyone has been served to eat and saying "*Bon Appetit, buon appetito, guten Appetit*, etc) before eating.
 - keeping and using fork and knife in hands at all times.
 - cleaning your plate completely, etc.
- Award the table winner the prize.

1:30pm – Mentoring Moments

KIRK and AMY

- Prepare and lead block printing activity for 6-8 people.
- Prepare to share how this relates to our preparation and journey to follow and obey God's process and journey for our lives.

4:45pm – Free Time**KIRK and AMY**

- Be available at one of the following areas to hang out and talk to attendees.
 - Pool Table/Game room
 - On the Deck
 - In the Kitchen
 - Sitting around “fire”
 - Playing cards, board game, etc

8:00pm – Lose Yourself Evening**KIRK and AMY**

- Be available to go and pray with and for different people around the room in response to the message.
-

10:00pm – Small Group Mashup**KIRK and AMY**

- Be prepared to either station yourself around a table to play a board game or to be outside around a fire pit (unlikely due to weather).
- Debrief with people about the evening and about the day.
- Make applications to Board game (Carcassonne, Ticket to Ride Europe).

Sunday Jan 23

9:00am – Next Steps and Next Steps**KIRK and AMY**

- Describe the “What you can do from here” section.
 - Talk about specific AGWM application processes.
 - pipeline, MAPS, MA, career

10:00am – Prayer over People**KIRK and AMY**

- **Be prepared to pray over group of 4 people.**
 - Jackie, Mia, Drake, Austin
 - Try and prepare with specific scriptures, words, images (if possible).

12:00pm – Destination Lunch**KIRK and AMY**

- Be prepared to take 2-3 people either out to eat lunch or to Smoky Mountains National Park with box lunch before they depart.

Staff encouragement video



Figure 3.18. Staff encouragement video screenshot.

[See full video here.](https://drive.google.com/file/d/1xafA0y-7UoerG6N4xOVEVWE67WagtZv-/view?usp=sharing)⁷

⁷ <https://drive.google.com/file/d/1xafA0y-7UoerG6N4xOVEVWE67WagtZv-/view?usp=sharing>

Miscellaneous staff training content

Talking points for “Lose Yourself” campaign messaging



Talking Points and Information to help us communicate the VISION and MISSION of AGWM Europe at Events.

Please read through this document familiarize yourself with the language and concepts we would like to emphasize while recruiting. It's not a matter of memorizing this or mimicking it but rather internalizing and naturally communicating the vision and mission God has given us as AGWM Europe through your own words and personality. *In other words - Contextualization for Mission Exhibits!*

What is the Lose Yourself Campaign?

The LYS campaign is 2 things:

First and foremost, it is a visionary message so that a next wave of missionaries hear God's call to establish **disciple-making communities** (plant churches) among the peoples of Europe who are in desperate need of **gospel access**. Secondly, it is a personal response to what Jesus says in Mark 8:35.

35 For whoever wants to save their life will lose it, but whoever loses their life for me and for the gospel will save it.

This **second purpose** then, is a call to become the kind of people who lose self so that God can use for "the sake of the gospel" in Europe. The secularism that dominates Europe, worships the self. If one is to have any gospel effectiveness in this context, we must become the radical alternative to secularism.

Suggested introduction and welcome in the booth:.

- **Greeting - Show interest in them / discover their interest in Europe?**
(listen to their story if they have visited before)
- **Interactive Game or Photo Booth** (Take time to chat while people stand in line for games)

Key Talking Points

1. Have our Europe mission clear. **"We exist to launch communities of faith among the least reached peoples of Europe."**
2. Emphasize working and learning in TEAM. **"Communities (teams) of Faith birth Communities of Faith."**

3. Obviously ask them about themselves but move conversation to the mission.
 - a. Where from?
 - b. Studies?
 - c. Current ministry Involvement?
 - d. Transition to Mission
 - i. if random you can simply ask... would you like me to explain what this LYS is all about? If not terribly interested / ready for "going"... we are asking people to pray for the peoples of Europe... (sign up for this or here is a list to pray for, etc)
 - ii. If specifically interested in missions explain LYS but move quickly to "we are looking for people like this... who will join our TEAMS who are establishing new communities of faith among people with little or no gospel access". They are several ways you get on board... short term (give-a-year)... start at a HUB or existing team.
 - iii. Do let very interested people know about our commitment to teams and to investment in their development.

4. Concept of "Lostness" vs Access

When we think of missions, often we get images of poverty or "foreign" dress or customs, but in the NT. Gospel Mission is about access to the good news. Let me illustrate... Access is about having someone in your social network who is a witness of Jesus. There are many lost people in the US, but there is a neighbor, co-worker or nearby church that people know about that can share Jesus. But among most European people groups, the percentage of believers is so low that... it would be easy to never meet someone who can share Jesus. Lostness is the same but access is not.

In responding to questions about people's desires to turn their "interests" into ministry...

It might be good to have an answer ready for something like this... (we definitely don't want to promise anyone that they will be able to start anything they have dreamed up ie "I want to be a music school / coffeeshop for Cross-fitters")

"We have God using people of all backgrounds in focusing on our main task of planting new communities of faith. It is amazing how God will use your particular gifts, etc. The greatest need of course among European peoples is for clear gospel proclamation and word and action."

Key Words / phrases about the Mission

Lose Yourself for Jesus AND the Gospel
 Join Jesus in His Mission
 Join the Adventure / God's Agenda
 Looking for people ready to give their lives and lose their selves of Jesus and the gospel
 Establishing new communities of faith
 Gospel Access
 Least Reached Peoples of Europe

Key Words / Phrases about what kind of people we are looking for

Seriousness about following Christ and being obedient	
Selflessness	Humility
Compassion	Deeply Relational
Intentionality	Heart for the least reached people
Urgency	those with little gospel access
Passion	Resilient
Flexibility	

Dos & Don'ts:

- ❖ Don't compare US with Europe in terms of how "secular things" are rather compare **gospel access**... how people can live their whole lives and never know or have real interaction with a believer.... this is counterproductive.
- ❖ Avoid UPG phrase but DO use **least reached peoples** of Europe
- ❖ Emphasize peoples and/ or least reached areas more than countries
 (ex: + Spanish People, the Catalan People **vs.** - Spain)
- ❖ Don't focus on ministries as much as the mission
 Share your story/ ministry but connect it to the bigger issue of **establishing new communities of faith**.
- ❖ Don't Compare with other Missions Campaigns but do emphasize the challenge and adventure of reaching Europeans. **"it is a different kind of hard."**
- ❖ Stay Positive! Give testimonies of what God IS doing and if it is more of a sowing season then talk about the Joy and Adventure of knowing you are a part of **God's agenda for the world**.

AGWM Europe • Talking Points • Fall 2021

Figure 3.19. AGWM Europe Lose Yourself recruiting talking points.

Gen Z Characteristics and AGWM Europe Values

Here are some general characteristics about Gen Z that I feel are pertinent to our weekend, as well as the messaging and recruiting of AGWM among this demographic.

There is no unanimity in the age range for what defines Gen Z, but for our purposes, a general gauge could be considered those who are born between 1995 and 2015. (Currently ages 6-26)

I will just list in bullet points the characteristics below gleaned from authorities in mainly sociology, marketing, and human resources.

I am also attaching to the email my literature review paper, which also touches on: a) biblical background of recruitment; b) group (or social) identity theory c) history of recruiting in missions; and c) some analysis of Gen Z characteristics. This helped form the basis for the approach to the NPO (Need, Problem, or Opportunity) in my field which the doctoral project (The 835 Weekend) attempts to address.

My hope is that all of this will help us to approach the weekend with a common knowledge of all the factors that have gone into putting the weekend together – from messaging, to engagement, to content, to schedule.

Gen Z: A generation characterized by change

- Many more similarities to the Silent Generation and Boomers than Millennials. Similar to the older generation that was raised in or experienced World War II and the Great Depression, Gen Z is growing up in a post-9/11 world characterized by the Great Recession.
- In America, they will certainly be the last generation who have a white majority.
- Characterized as hardworking, responsible with money, independent, and goal oriented.
- They are less likely than predecessors to engage in risky behavior.
- In comparison to millennials, they are more
 - Discreet, struggle with mental health issues, tech-savvy, protected, entrepreneurial, inclusive, and anxiety-filled.
- Are more traditional in way of prioritizing honesty, loyalty, and achievement.
- Are masters at multi-tasking (sometimes 4-5 screens at once).
- Tend to filter out content in eight seconds or less, and quickly know what is valuable or interesting to them.

- Prioritize authentic stories told by real people. Are drawn to advertising that mirrors their lifestyle, not things that are too idealistic.
- A majority count their parents as their heroes instead of athletes or celebrities.
- Only half identify completely heterosexual.
- Driven by hard work to achieve.
- Majority prefer to spend their money on an experience rather than on a physical product, spending money each week on having experiences with friends.
- Prioritize training, education, and self-improvement, but look for easy ways to get it.
- One characteristic is that they are socially and environmentally conscious and want to make a difference in the world.
- They are motivated to be involved in community service and “pay it forward”.
- Tend to like off-beat or quirky portrayals of themselves in social media.
- They have a low tolerance for slow and low-quality technology.
- They look for transparency and originality.
- Phone technology is the priority.
- Communication needs to be visual, to the point, and catchy. Short videos. Unique personal messages.
- To reach them you need to humanize your brand.
- Are responsive to engaging back-stories. Relatability is key.
- Every day influencers are preferred brand representatives over celebrities.
- They expect marketing and messaging to be highly personalized and authentic.
- Gen Z will use you to help improve the image of their personal brand. They are looking for partners, not just purveyors.
- Being unique is a high personal and social value.

- There is virtually no stigma associated with seeking mental and emotional professional help.
- They respond when they feel heard and appreciated.
- They have been the object of the best and most advanced marketing ever known and so they can easily discern fake and phony.
- They only align themselves with brands that reflect their personal values.
- Engaging Gen Z means to involve them in your brand's narrative.
- They have less debt and greater expectations of their money.
- They are looking for how brands are making a difference and the world a better place.
- More than half would like to gain experience by working internationally.
- A majority will look for jobs that they feel make a lasting difference on society.

Sources:

Marketing to Gen Z. Jeff Fromm

Generation Z Unfiltered. Tim Elmore

Generation Z Guide. Ryan Jenkins

Uniquely Gen Z and Gen Z Brand Relationship: Authenticity Matters. Jane Cheung

Meet Generation Z. James Emery White

Generation Z: The Newest Generation. Jennifer Streck

In light of the above, these are the AGWM values we have chosen to highlight and communicate to the participants of the 835 Weekend. Please review them and make a point to reinforce these values in how we speak of AGWM and how we relate to them over the weekend.

AGWM Europe Values

Authenticity, Humility and Kindness

- We believe these Biblical values are key partners in the Gospel's acceptance and effectiveness, as we strive to do life together well in our families, teams, faith communities and neighborhoods.

Diversity and Equal Opportunity

- We believe in actively valuing and promoting as equals people of every ethnicity and socio-economic background for opportunities in ministry, advancement, leadership, and

human flourishing. We also champion both women and men to equally share the right and privilege to all levels of church leadership and ministry functions.

Team Relationships

- We don't believe in lone rangers or silos but are convinced we are better together wherever possible by collaborating and networking in trans-generational and multi-cultural teams.

360 Health

- We place a very high emphasis on cultivating physical, mental, emotional, and spiritual health among each member of our Europe family, prioritizing people's well-being over institutional goals, plans and projects.

Lifetime Learning and Development

- We are a community of learners who never "arrive" in our quest to grow and develop as ministry practitioners and students of scripture, culture, language, and people. We are committed to pass on to, and invest everything we are, in those who come to join hands with us in the harvest.

Strategic Creativity

- We embrace out-of-the-box thinking, innovation, and creative ideas, seeking to be inspired by our Creator as well as relying on the Spirit to lead us in cutting-edge strategy.

Spirit Empowerment

- We recognize our total dependence on the power of the Holy Spirit to equip, empower and anoint us to be effective and fruitful in the places where He has assigned us.



Figure 3.20. Various Lose Yourself promotional photos.

Event Execution

Organization and Logistics

Expanded Schedule



Expanded Final Schedule

Friday Jan 21

- | | |
|-----------|---|
| 4-5:30 pm | <p>Check-in</p> <ul style="list-style-type: none"> • Welcome table, lanyards, packet (Dalene, Ashley, Amanda) • Room assignments and amenities (Amy and Angie) • Signature hot drinks and conversation in main room (Kirk, Butrins) • Photo booth, activities, conversation (Blake, Kennon, Paul and Shawn) |
| 5:30 pm | <p><u>Welcome Gathering</u></p> <ul style="list-style-type: none"> • Welcome (Mark) • Regional Director greeting (Trementozzis) • Brief introductions (Kirk) • Orientation to weekend (Shawn) |
| 6:00 pm | <p><u>Meal with a Missionary</u> (Butrins)</p> |
| 7:30 pm | <p><u>Hearth and Heart: Knowing and being known</u></p> <ul style="list-style-type: none"> • Cross-culture or mission themed relational icebreaker (Amy) • Fun ways to get to know one another (Kennon and Amanda) • Small group interaction (Blake and Ashley) • End with meaningful short encouragement and prayer (Mark) <ul style="list-style-type: none"> ○ What needs did you possibly come with? ○ Where are you at in your journey? ○ Prayer (Paul) |
| 10:00 pm | <p><u>European Film Festival</u> (Sneak Peak) – (Blake and Ashley host)</p> <ul style="list-style-type: none"> • Pulse on Europe (various staff) • Making a difference and meeting needs • Creative and entrepreneurial highlights • Europe improv competition (Mark) • Snacks and popcorn (Butrins – staff helping) |

Saturday Jan 22

- | | |
|----------|---|
| 8:00 am. | <p><u>Muffins, Music and Musing</u></p> <ul style="list-style-type: none"> • Grab and go breakfast (Butrins) • Guided devotion – The Potter (Dalene prepares) |
|----------|---|

- 9:00 am Missions as a Journey
- Mini-worship (Flecks)
 - Pottery demo with guided reflection (Amy)
 - “Staying on the Wheel” missionary journey stories (various staff)
 - Conclusion (Mark)
- 10:15 am. Coffee Break (Butrins)
- 10:45 am Finding My Fit
- Calling, Vocation and Assignment (Shawn via Zoom)
 - Europe as a Unique Mission challenge and opportunity
 - Lostness vs Access (Kirk)
 - Secular peoples (Deb via Zoom)
 - How gifts and passions can fit on a Church planting team (Dalene)
 - Question and answer (Paul and Angie)
 - Guests share their own stories, struggles, stymies (Mark)
- 12:00 pm European Cultural Challenge Meal (Angie)
- 1:30 pm Mentoring Moments
- Hike (Briggs, Tremontozzis, Flecks, Kirk)
 - Block Printing (Amy)
 - European Cooking (Butrins)
 - Pétanque (Bocce) – Mark and Ashley
 - Board Games - Dalene
- 4:00 pm Kuchen and Conversation (Butrins)
- Putting the pieces together
 - Missions – continual journey of being reshaped
 - Story of God using us despite our limitations and challenges
- 4:45 pm Free Time
- Staff available
 - Pool Table/Game room
 - On the Deck
 - In the Kitchen
 - Sitting around “fire”
 - Playing cards, etc.
- 6:30 pm. Mentor Match-up Meal (Mark)
- 8:00 pm Lose Yourself Night
- Worship (Flecks)
 - Lose Yourself video and intro (Paul)
 - Lose Yourself Call to Europe Challenge (Kennon and Kirk tag team)
 - Extended Response (Kirk) {Flecks lead response worship}
 - Small group and individual prayer (ALL staff)
 - Prayer and processing stations (Dalene)

- Like a SFC creative worship/prayer night – but for processing response
 - Europe needs and visuals for interaction
 - Prayer Stations over European country flags
 - Reflection station
 - Europe video loops on tablet
 - Journaling station
 - Sketching and Art Station
 - Guided interactive prayer

10:00 pm

Small Group Mash-up

- Snacks (Butrins)
- Prayer and Processing Groups (Goods, Trementozzis)
- Fire Pit Fellowship Group – (Priests)
- Hot Tub and Hot Topics Group – (Briggs)
- Games Group – Europe Ticket to Ride - with stories and activities interrelated (Flecks)
- Europe Movie – *Martin Luther* (Butrins)

Sunday Jan 23

8:00 am

Morning Grub

9:00 am

Next Steps and Next Stops

- Thank-you gifts
- Instructions
- 360 Health in Europe (Paul)
- Investing in You (Mark)
 - Mentoring - JPs, JAs, Member Care (Paul)
 - Development - IC, RC, MT, FT, HUBS (Mark)
- What You can do from here
 - Processes - pipeline, MAPS, MA, career (Kirk)
 - What do I do now? Challenge when you get home (Mark)
 - Further engagement with 835 Group (Dalene)
- Europe Swag gifts
- GROUP PHOTO

10:00 am

Prayer over you and your future (All staff)

11:00 am

Pack up

12:00 pm

Destination lunch with mentor (ALL)

Meals

Breakfasts and Snacks


Table 6. Breakfast and snack food purchase list

385 WEEKEND PURCHASING LIST

(Breakfasts, Snacks, Beverages, etc)

Category	Item(s)	Count	Cost	Notes
Beverages	Sparkling Water(s)			Costco, Aldi
Beverages	Dr. Pepper	1/36		Costco
Beverages	Coke/Diet Coke	2/24		Costco
Beverages	Orange Juice	24		Chef Store
Beverages	Coffee - German Roast	10-11lb		Aldi
Beverages	Lavazza whole bean Espresso	2/2.2lb		Costco
Beverages	Tea: Tazo Breakfast and Zen	4 boxes		Chef Store
Beverages	Classic Chai Latte	3		Chef Store
Beverages	Hint Sparkling Water	3/15		Costco
Beverages	La Croix Sparkling	2/24		Costco
Breakfast	Fresh Fruit (Apples, Bananas, Mandarins, Grapes)			Costco, Aldi
Breakfast	Mixed fruit cups (frozen)??			Chef Store (will need cups)
Breakfast	Instant Hot Chocolate	3/50		Chef Store
Breakfast	Muffins - Variety			Costco
Breakfast	Danish Pastry - Variety			Costco
Breakfast	Flavored/plainYoghurt			Costco, Aldi
Breakfast	Whole Grain Bread - toast	6 loaves		Costco
Breakfast	Hard Boiled Eggs	5 Doz		Chef Store (Need protein?)
Breakfast	2% Milk	4 gal		Costco
Breakfast	Butter	4 lb		Costco
Breakfast	Simply Granola	2/38oz		Costco
Breakfast	Qaker Instant Oatmeal, Var	52		
Breakfast	Grapefruit indiv. Portions?	2/12		Costco
Breakfast	Jam/Jelly indiv. portions			Chef Store
Breakfast Snacks	Coffee, Espresso, Chai, Lemonade			Aldi
Breakfast Snacks	Whipped Cream/ Marshmallows			Costco
Breakfast	Danish Variety			Costco
Snacks	Microwave Popcorn	49 packs		Costco
Snacks	Nature Valley Oats/honey bars	49		Costco
Snacks	Nutri Grain Fruit Bars	64		Accost

Dinner sample



EST. 1975
CALHOUN'S BANQUETS
COPPER CELLAR
CATERING

1004 Parkway, Gatlinburg, Tennessee 37738 P: 865-436-6004 F: 865-436-9156

BANQUET EVENT ORDER			
Event: Mark Good		Date: Friday, January 21, 2022	
Event ID #: 21295791		Event Time: 6:00 PM -	
Account: George Fox University		Meal Time:	
Contact: Mark Good		Location:	
Phone: 719-367-4793		Event Type:	
Email: [REDACTED]		Guests: 45	
Address:		GTD Guests: 0	
Event Planner: Patty [REDACTED]		Room Rental:	
Phone/Email: 865.436.6004 [REDACTED]		F&B Minimum:	
SPECIAL INSTRUCTIONS			
Might need a plastic table.			

FOOD			BILLING																																									
Qty.	Price	Total	Tax Exempt -																																									
45	\$27.00	\$1,215.00	Payment Type -																																									
CITY LIGHTS RECEPTION: <i>Smoked sirloin beef served with rolls & sour cream horseradish sauce</i> Pasta Station with Tortellini & Penne <i>Pasta made to order with guest's choice of Alfredo or marinara sauce customized with artichokes, sun-dried tomatoes & Italian cheese</i> Display Garden Fresh <i>Vegetables served with assorted dips</i> Hot Spinach Artichoke Dip A <i>Calhoun's favorite served with tortilla chips & salsa</i> Domestic Cheese Board & Display of <i>Seasonal Fruit accompanied by crackers</i> Mushrooms Stuffed with Sausage & Cheese Alaska Snow Crab Claws with Old Bay Seasoning <i>served with mustard-mayo sauce</i> Italian Meatballs in Marinara Chicken Teriyaki Skewers			<table style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th colspan="2"></th> <th style="text-align: right;">Total</th> </tr> </thead> <tbody> <tr> <td>Food</td> <td></td> <td style="text-align: right;">\$1,215.00</td> </tr> <tr> <td>Subtotal</td> <td></td> <td style="text-align: right;">\$1,215.00</td> </tr> <tr> <td>Administrative Charge</td> <td style="text-align: right;">25.0%</td> <td style="text-align: right;">\$303.75</td> </tr> <tr> <td>State Sales Tax</td> <td style="text-align: right;">9.75%</td> <td style="text-align: right;">\$148.08</td> </tr> <tr> <td>Prepared Food Tax</td> <td style="text-align: right;">1.5%</td> <td style="text-align: right;">\$18.23</td> </tr> <tr> <td>Grand Total</td> <td></td> <td style="text-align: right;">\$1,685.06</td> </tr> <tr> <td>NON-REFUNDABLE Deposit Due</td> <td style="text-align: right;">Paid 12/6/2021</td> <td style="text-align: right;">-</td> </tr> <tr> <td></td> <td></td> <td style="text-align: right;">\$505.52</td> </tr> <tr> <td>Balance</td> <td style="text-align: right;">Paid 1/21/2022</td> <td style="text-align: right;">-</td> </tr> <tr> <td></td> <td></td> <td style="text-align: right;">\$1,179.54</td> </tr> <tr> <td>Estimated Amount Due</td> <td></td> <td style="text-align: right;">\$0.00</td> </tr> <tr> <td>Price Per Person</td> <td></td> <td style="text-align: right;">\$0.00</td> </tr> </tbody> </table>					Total	Food		\$1,215.00	Subtotal		\$1,215.00	Administrative Charge	25.0%	\$303.75	State Sales Tax	9.75%	\$148.08	Prepared Food Tax	1.5%	\$18.23	Grand Total		\$1,685.06	NON-REFUNDABLE Deposit Due	Paid 12/6/2021	-			\$505.52	Balance	Paid 1/21/2022	-			\$1,179.54	Estimated Amount Due		\$0.00	Price Per Person		\$0.00
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		\$1,179.54																																										
Estimated Amount Due		\$0.00																																										
Price Per Person		\$0.00																																										

Client Signature

Printed Name: Mark Good
Signed: 12/6/2021 at 2:21 pm

Mark Good

Figure 3.21. Caterer contract.

European Cultural Challenge meal

A fun way to introduce differences of cultures between the US and Europe

The missionary host observes everyone eating at their table and judges who can best remember and follow the following table manners. The winner at each table will receive a special prize brought from Europe: a retro travel guide notebook.

- You should not start eating until the host of the table has said something to the equivalent of “Bon appetit” (French) or “Guten appetit” (German).
- Europeans eat by holding one’s fork in the left hand and the knife in one’s right. The fork and knife should be held at all times.
- One should NOT rest their elbows on the table but keep both hands above the table at all times. This is achieved by resting one’s wrists on the edge of the table.
- Never tilt your chair back on two legs.
- Never push food onto a fork with your finger.
- In France, you should wait to take your napkin and place it in your lap until your hosts do so.
- In Germany, it’s important never to leave your napkin (paper or fabric) crumpled on your chair. Whenever you’re not using it, it must be folded and placed to the left of your plate.
- Unlike in many other countries, in France, bread is traditionally laid directly on the table (not a bread plate) and must be placed right side up.
- You should not cut your lettuce but fold it. No matter how big the pieces of romaine in your German or French salad, remember this simple rule—fold and spear, never cut. To slice your lettuce may be considered a negative comment on the salad’s preparation.

Transportation

Table 7. Knoxville airport pick-up schedule

Person(s) Arriving	Arrival Time	Person(s) Responsible
Nic A	Friday, 9:30 am	Goods
Amanda C	Friday, 12:06 pm	Priests
Allison G	Friday, 1:30 pm	Briggs
Sarai C and Joy C	Friday 3:34 pm	Galyens
Paige K	Friday 5:23 pm	Jones

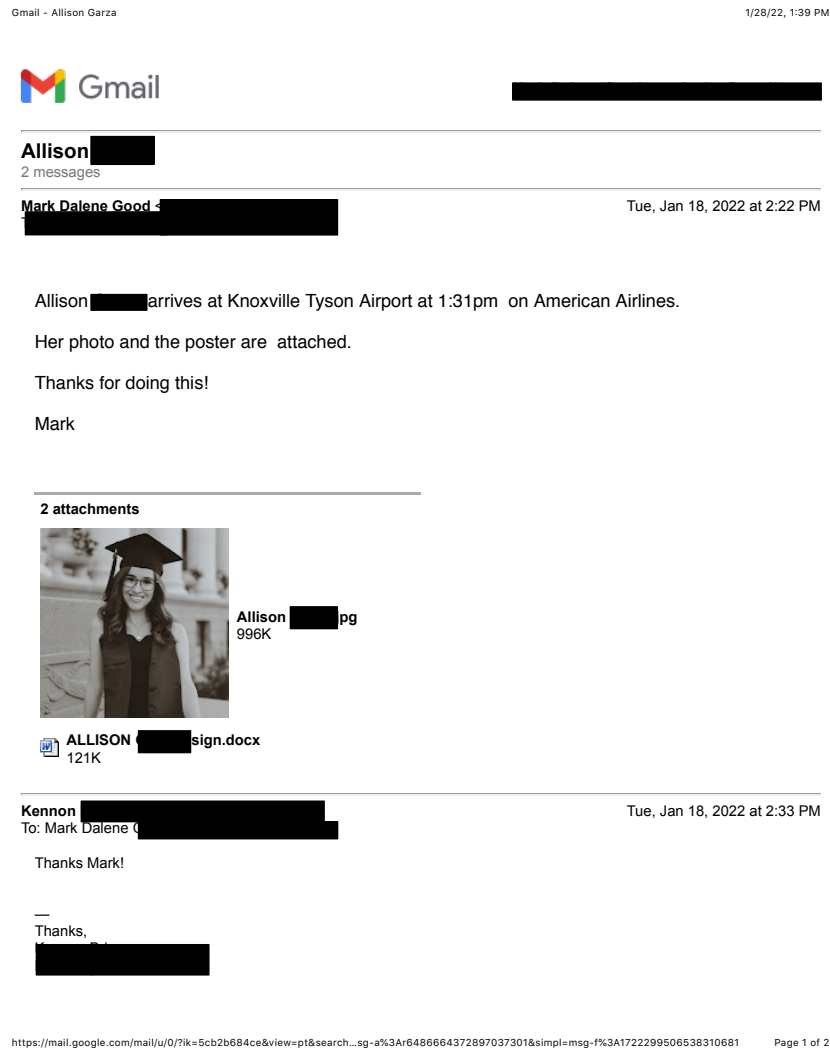


Figure 3.22. Airport pick-up coordination email.



Figure 3.23. Sample sign for airport.

Miscellaneous welcome touches

Welcome card content

Table 8. Individual scripture references for welcome cards

Morgan – Age 23 Jeremiah 1:4-7	Sydney – Age 21 Psalms 63:6-8
Paige - Age 17 John 1:41-54	Mia M. – Age 19 Isaiah 61:1-3
Austin – Age 23 Isaiah 54:2-4	Mia M. – Age 19 Isaiah 61:1-3
Amanda – Age 22 1 Timothy 4:12-16	Mireya - Age 17 Exodus 20:22-32
Paige K. – Age 22 1 Peter 4:8-11	Joy – Age 28 Matthew 4:18-21
Nic – Age 24 Jude 1:17-23	Clarissa – Age 21 Romans 10:13-15
Isaac – Age 19 2 Timothy 2:8-14	Tirzah – Age 20 Romans 10:4-7
Eunice – Age 17 Hosea 6:1-3	Kayleigh – Age 19 1 John 1:1-3
Brianna - Age 26 2 Timothy 1:6-11	Allison - Age 21 Matthew 14:22-29
Jackie – Age 25 Luke 22:25-30	Grace – Age 23 Philippians 1:4-6
Jerry – Age 26 1 John 1-3	Deb – Age 24 Matthew 5:14-16
Drake - Age 22 Isaiah 30:19-21	Sarai – Age 29 Colossians 3:15-17
Mia – Age 17 Judges 6:11-17	

Welcome bag gifts

Table 9. Individualized gifts

<i>Name</i>	<i>Gifts</i>
Morgan	Dog calendar and hot chocolate
Paige R	Coffee calendar and Starbucks Via packet
Austin	Spatula and Starbucks Via packet
Amanda	Spatula and vanilla chai
Paige K	Make-up blending sponge and tea
Joy	Coffee calendar and mint tea
Nic	Beach calendar and tea
Sydney	Basting brush and hot cocoa
Mia M	Jump rope and vanilla chai
Jerry	Bookmark and Starbucks Via packet
Mireya	Knitting yarn and hot cider
Isaac	Bible highlighter and spiced tea
Clarissa	Pen set and chai
Tirzah	Whisk and hot chocolate
Eunice	Spatula and hot chocolate
Kayleigh	Bookmark and chai
Brianna	Crochet needle, yarn, and vanilla latte
Daisy	Pencil sketch set and apple cider
Allison	Yarn and vanilla latte

Jackie	Collapsible hiking cup and tea
Grace	German coffee and spiced tea
Deb	Whisk and Starbucks Via packet
Drake	Jump rope and tea
Sarai	Pencil set and Starbucks Via packet

Orientation

Rooms

Table 10. Room assignment configuration

Bedroom 1 <i>1 King</i> Butrins	Bedroom 2 <i>4 Queens</i> Nic Austin Isaac Drake	Bedroom 3 <i>1 King</i> Trementozzis	Bedroom 4 <i>1 King</i> Priests
Bedroom 5 <i>1 King</i> Flecks	Bedroom 6 <i>1 King</i> Briggs	Bedroom 7 <i>1 King</i> Goods	Bedroom 8 <i>4 Queens</i> Mireya Kayleigh Mia M Paige R
Bedroom 9 <i>1 King</i> Grace <i>1 Futon</i> Tirzah	Bedroom 10 <i>1 King</i> Joy <i>1 Futon</i> Sarai	Bedroom 11 1 King Jackie <i>1 Futon</i> Mia S	Bedroom 12 1 King Amanda <i>1 Futon</i> Paige K
Bedroom 13 <i>1 King</i> Brianna	Bedroom 14 <i>1 King</i> Morgan <i>1 Futon</i> Eunice	Bedroom 15 <i>1 King</i> Chambliss	Bedroom 16 <i>6 Queens</i> Sydney M Daisy K Clarissa R Allison G

Digital Welcome Pack



Figure 3.24. Welcome sign with welcome pack QR code.

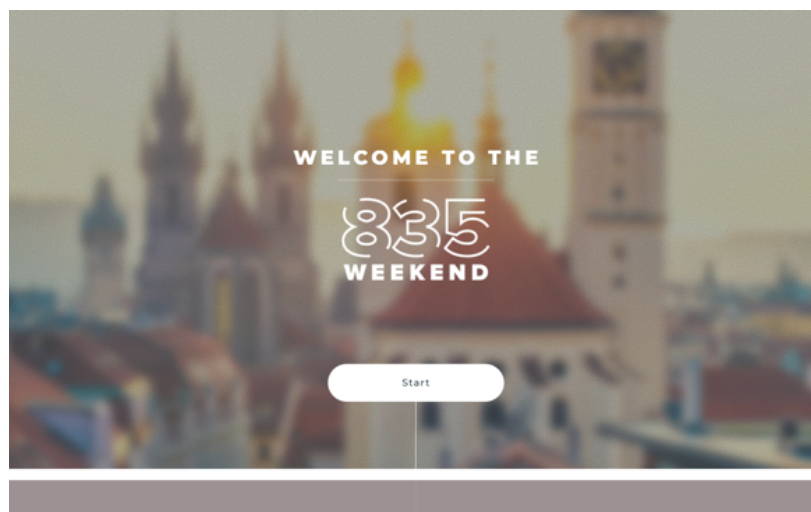


Figure 3.25. Welcome pack page 1.



Figure 3.26. Welcome pack page 2.

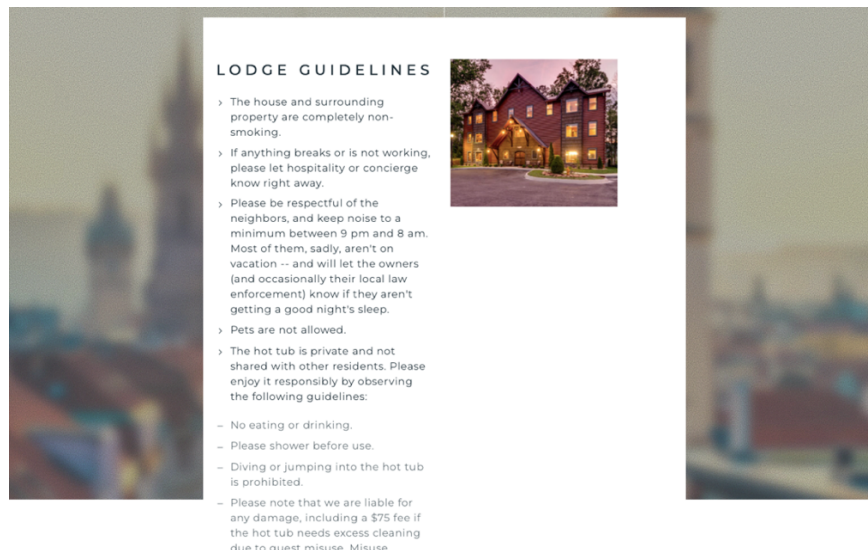


Figure 3.27. Welcome pack page 3.

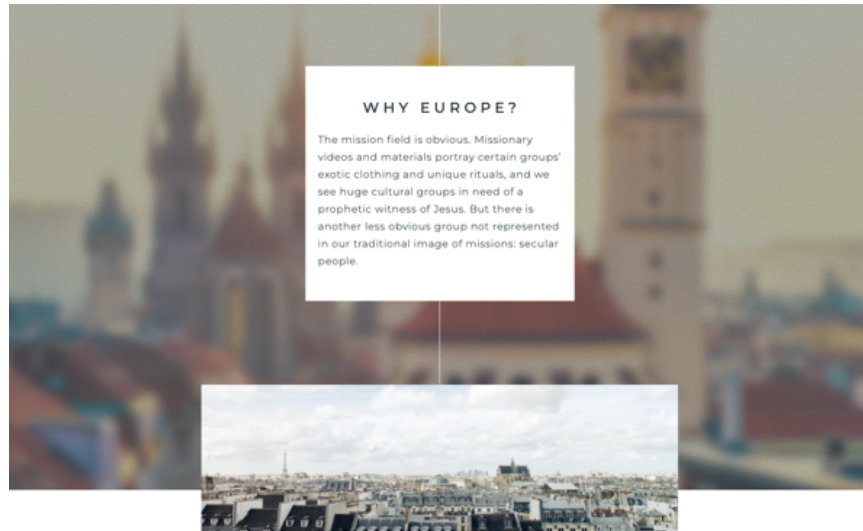


Figure 3.28. Welcome pack page 4.

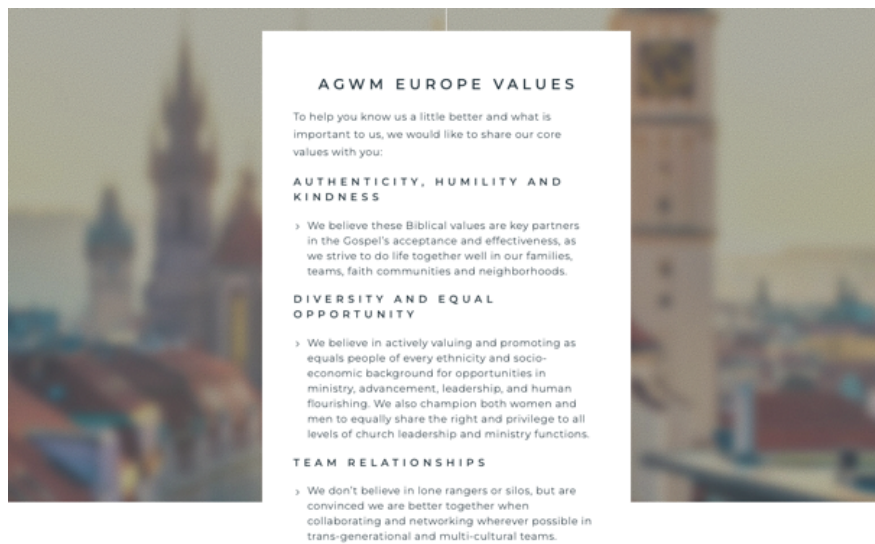


Figure 3.29. Welcome pack page 5.

Wall decor



Figure 3.30. Room theme decoration 1.



Figure 3.31. Room theme decoration 2.



Figure 3.32. Room theme decoration 3.



Figure 3.33. Room theme decoration 4.

Miscellaneous Sessions

Worship

Saturday AM

1. Won't Stop Now

I give You glory
For all You've brought me through
And now I'm ready
For whatever You want to do

I'm moving forward
To follow after You
And now I'm ready
For whatever You want to do

Your presence
Is an open door
We want You Lord like never before
Your presence
Is an open door
So come now Lord, like never before

In every season
Your grace has been enough
And I'm believing
The best is yet to come
The cross before me
My hope on things above
And in You Jesus
The best is yet to come

I know breakthrough is coming
By faith I see a miracle
My God made me a promise
And it won't stop now
My God made me a promise
And it won't stop now (won't stop now)
Your presence
Is an open door
We want You Lord like never before

2. Great Are You Lord

You give life, You are love
You bring light to the darkness
You give hope, You restore
Every heart that is broken
And great are You, Lord

It's Your breath in our lungs
So we pour out our praise
We pour out our praise
It's Your breath in our lungs
So we pour out our praise to You only

And all the earth will shout Your praise
Our hearts will cry, these bones will sing
Great are You, Lord
And all the earth will shout Your praise
Our hearts will cry, these bones will sing
Great are You, Lord

Saturday PM

1. God So Loved

Come all you weary
Come all you thirsty
Come to the well
That never runs dry
Drink of the water
Come and thirst no more

Well, come all you sinners
Come find His mercy
Come to the table
He will satisfy
Taste of His goodness
Find what you're looking for

For God so loved
The world that He gave us
His one and only
Son to save us
Whoever believes in Him
Will live forever

Bring all your failures
Bring your addictions
Come lay them down
At the foot of the cross
Jesus is waiting there

With open arms
see His open arms

2. Christ is Risen

Amazing grace, how sweet the sound
That saved a wretch like me
For I once was lost but now I'm found
Was blind but now I see

Hallelujah
Christ is risen from the grave
Hallelujah
Christ is risen from the grave

The prodigal is welcomed home
The sinner now a saint
For the God who died came back to life
And everything is changed

Hallelujah
Christ is risen from the grave
Hallelujah
Christ is risen from the grave

Oh death, where is your sting?
Oh fear, where is your power?
For the mighty King of kings has disarmed you
Delivered and redeemed
Eternal life resounds
Oh praise His name forever

And on the day You call me in
To Heaven's sweet embrace
I'll see Your scars, Your open arms
And the beauty of Your face
Through tears of joy, I'll lift my voice
In everlasting praise

Hallelujah
Christ is risen from the grave

3. Move Your Heart

Jesus, Jesus
Precious Lord
None on the earth
Nor heavens above
That I have found
More beautiful

You are my treasure
My great reward

And I just wanna move Your heart
It's all I wanna do
I just wanna stand in awe
And pour my love on You
No matter how much the cost
I freely give it all
To You, to You

Jesus, Jesus
My offering
All my ambitions
My hopes, my dreams
And here's my life, Lord
A sacrifice
Oh, just to bless You

Is it a fragrance?
Then I'll pour my oil out
Is it a life laid down?
Then here I give my vows
Is it a song I sing?
Then here's every melody
Just tell me what moves You
Just tell me what moves You

4. Worthy of It All

All the saints and angels
They bow before Your throne
All the elders cast their crowns
Before the Lamb of God and sing

You are worthy of it all
You are worthy of it all
For from You are all things
And to You are all things
You deserve the glory
Day and night night and day let incense arise
Day and night night and day let incense arise

Extended Response Songs (spontaneous)

5. On the Altar
6. All Hail King Jesus
7. Worthy of It All
8. Give Me Jesus

Miscellaneous Teaching notes

“Staying on the Wheel” full notes

Jeremiah 18:1-5

“This is the word that came to Jeremiah from the LORD: ‘Go down to the potter’s house, and there I will give you my message.’ So I went down to the potter’s house, and I saw him working at the wheel. But the pot he was shaping from the clay was marred in his hands; so, the potter formed it into another pot, shaping it as seemed best to him. Then the word of the LORD came to me. He said, ‘Can I not do with you, Israel, as this potter does?’ ... ‘Like clay in the hand of the potter, so are you in my hands.’”

God as Potter and mankind as clay = *as old as dirt!*

- Gen. - God formed man from the dust/clay of the Earth...
- 2 Cor. “we have this treasure in jars of clay.”
 - This imagery is all over the Bible.

Most of the time we think of ... 2 characters/roles in this illustration...

- the Potter and
- the Clay

But we don’t often think of **the Wheel**.

- What does the wheel represent?
 - It’s the tool that is used by the potter.
 - Its spin helps make a **balanced and stable** piece.
 - life’s circumstances
 - fierce storms & battles surround us, hit us on every side
 - bitter conflict
 - even difficult people
 - all kinds of loss
 - It’s the ugly/painful part of life
- This is what God uses to form us.

Just as the spin of a hurricane breaks buildings apart

- The spin of the Potter’s wheel is **meant to break you**.
- The Potter presses down
 - pulls & stretches until the clay is soft and submitted to His Will
- This part of Spiritual formation
 - Causes many Christians to “jump-ship”
 - too hard, too painful
 - can’t see with faith “how will this end?”
 - they don’t trust the Potter
 - Or they jump ship because
 - “This is not what was promised to me”
 - “Nobody told me about this part...”
 - “This is not what I signed up for!”
- But leaping off the wheel is not really an alternative.
 - in the dirt
 - no purpose

- trampled under foot

You see no matter what, you will be broken by something.

- This fallen world will break you.
- The enemy will break you
 - like a glazed & finished piece of pottery
 - he wants to shatter you into broken jagged shards
- But instead, God wants to break you
 - Not like shattered pottery
 - but like a horse is broken
 - broken by training
 - broken of the wild horse instincts
 - broken in the safety of HIS HANDS
 - **notice in the video...**
 - the potter's hands are all over, inside/outside the clay
 - He has complete control over the clay
- Being broken is uncomfortable and at times painful.
 - but on God's wheel you will be formed **with love and with purpose.**
 - knowing this ahead of time makes a difference
 - We can endure if we know the end goal.
- So even if he must cause pain by 'reworking' some things in our lives,
 - **we can be confident it is with glorious purpose!**
 - He never stops working on us
 - Or shaping and reshaping us.

So...how to stay on the wheel?

- Don't resist...relax
 - stay soft in His hands
 - humble
 - self aware
 - trusting
 - remember who He is
 - don't make counter moves
 - work with him
- Stay Centered
 - live a Christ-centered life
 - live worship... don't just sing it
 - live in community
 - who has permission to speak into your life?
 - allow 1-3 people in who can ask you the hard questions
- Be Still
 - develop a devotional life
 - in solitude
 - get ALONE with God

Finding My Fit on a Church Planting Team in Europe PPT



Figure 3.34. Finding My Fit Slide 1.

NEEDS
Opportunities for GenZ millennials
in AGWM Europe Missions



Figure 3.35. Finding My Fit Slide 2.

NEEDS
Opportunities for Gen Z millennials
in AGWM Europe Missions



Figure 3.36. Finding My Fit Slide 3.



Figure 3.37. Finding My Fit Slide 4.

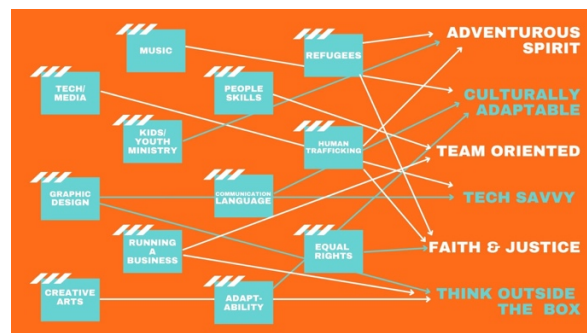


Figure 3.38. Finding My Fit Slide 5.

Afternoon activities

Block Printing activity

Notes to teaching

Introduction:

- Invitation: let's slow down...work with our hands... and open up our hearts.

- As you learn the steps of Block Printing I will be weaving in Devotional insights. God is the CREATOR and we were created in HIS IMAGE.
- So, when we create something ... in a very simple way we are doing what we were created to do... to be like the Father.

Brief explanation/ how it works.

- Choose a sketch template; trace you template image (face up) try to get as much detail as possible.
- Place image (face down) on rubber block center and tape image down.
- Rub over pencil lines to transfer.
- Use fingernail to create pressure.
- Lift corner of image to check transfer.
- Remove tape and paper and you're ready to carve!
- Once you have carved, we'll roll paint on and print.

Decide which space you will carve and which you won't

- the carved space = paper color. (White)
- the un-carved space = color. (Black)
- trace every line, everything you see.
 - fine lines with a fine stroke.
 - thicker lines with more pressure on pencil.
- begin Sketching by just following the lines.

Devotional application

What are our dreams?

- What is my purpose?
- When we come to Christ: for the first time I allowed ourselves to be in His hands, to trust Him and He began to sketch.
- Has God ever sketched something on your heart that you didn't understand?

Mary: Sketch: Luke 1: 26-38

- Angel: "Greetings... you have found favor with God!"
- Mary: (disturbed) "What???"
- Angel: "Things are going to happen... you're going to get pregnant... This kid is going to be great... And His Baby-Daddy will be the Most HIGH ...and he will be a King and his Kingdom will never end."
- Mary: "How... I am a virgin?"
- Angel: "The Holy Spirit will make it happen. He will be the Son of God!"
- Mary: "I am the Lord's servant. May everything you have said about me come true." And then the angel left her.
- Mary's response here is extraordinary!
 - She basically says, "I am yours Lord, I don't understand it all, but do whatever you want."
 - She is soft clay in God's hands.
 - She is like a blank block, willing and available for God to sketch his dream on her heart.
- How do you think Mary balanced her faith with her desire to understand what God was doing?

- How does the need to understand the plan or blueprints affect your flexibility in His hands?
- What dreams might be lying dormant that you need to allow him to sketch? How does this happen for you?

(Transfer onto block gives instruction).

Place drawing FACE DOWN on block then tape down.

- Try and keep it in the CENTER.
- Use wooden spoon, or plastic scraper to scratch on the back side of the paper.
 - This presses the pencil image onto the block.
- Lift paper up on one edge to make sure the transfer is dark enough.
- Transferred drawing will be the MIRROR image.
 - This can add confusion
- Cut/Carve: Scalpels up!
 - Which blade to start with?
 - How to hold the knife (Cut away from yourself!)
 - Don't be afraid to cut.
 - It can be very forgiving.
 - But remember, once you cut it's gone forever.
 - Think about that.
 - But what you are left with is so much more beautiful.
- As you begin, hold the knife and ask God:
 - "What are you wanting to engrave on my heart?"

My first Missions trip: prayer time

- Had a vision of a heart.
 - Then scissors cutting around it.
 - I asked God, "What are you cutting away?"
 - He said, "materialism and selfishness"
- less than 2 years later God called us to Germany.
 - God wants to carve his dream.
 - "God this can't be your will... it's breaking my heart!"
 - "Why shouldn't we experience heartbreak?"
 - God, this can't be you because this is breaking my heart.
 - heartbreak is something that God is ok with...

In Luke 2:35, Simeon (prophet): "And a sword will pierce your own soul too".

- This was only the beginning of Mary's God-ordained heartbreak.
- Was it only heartbreak? What else did Mary experience?
 - (Loss of control...Jesus, at the temple teaching, "Didn't you know I needed to be in my Father's house??")
 - (Loss of significance: "Jesus, your mother and brothers are here." "Who is my mother and brothers???")
 - (Utter devastation; She watched him be crucified and die).
- Sometimes we lose sight of the goal... the big picture. Sometimes the carving away can be so painful we forget about the beautiful moments AND the result.
- Mary lived to see the resurrection and to testify and watched the world begin to turn upside down!

Print: this is where it all starts to make sense.

- We reproduce what we are into other people when we can step back and see it. We finally understand and it is amazing.
- He has changed us on the inside. And when we faithfully walk, even as broken as we are, the Print is the reward.

For Mary: “What is her legacy? What did she publish??”

- Her last recorded words...
- Jesus’ first miracle: Water into Wine - “Do whatever He tells you to do.”
- Her legacy actually seems to lie in her silence.
 - She got out of the way.

What is sketched and carved onto your heart is for your own good, but ultimately it is not for you.

- It is meant for you to give away.
- What God does in you, He wants to work it through.

Pétanque

Rules to the game

Pétanque is most commonly played in teams of three. To begin with, players draw lots to decide who goes first. After the first leg, the player who threw the closest *boule* in the previous leg starts the next leg from the position of the *cochonnet*. The player who starts the leg must first draw a circle around her feet with a diameter of between 35 and 50 cm. Often, the measuring *baguette* is used to perform this duty. All players must keep both feet on the ground and within this circle when throwing. The player then throws the *cochonnet* which must land between 6 and 10 meters away and be at least half a meter away from any obstacle (such as the edge of the pitch or a tree).

The nearest *boule* to the *cochonnet* is always called the "best *boule*". Each player throws *boules* until that player runs out of *boules* or throws a *boule* that is “best *boule*”. Once a player achieves best *boule*, the next player on the opponent’s team plays in the same way. When a player runs out of *boules*, the next player in the same team takes over. When all the players in a team run out of *boules*, the opposing team finishes the leg by playing all their remaining *boules*

in an effort to increase their score. For scoring, the winner of the leg scores one point for each *boule* that is closer to the target than the opponent's best *boule*. The team that reaches 13 points first, wins. ¹

Friday Evening Message Notes

Lose Yourself call to Europe challenge

Kennon

Mark 8:35 NIV

For whoever wants to save their life will lose it, but whoever loses their life for me and for the gospel will save it.

Jesus is asking, “Are you willing to lose yourself for the sake of the gospel?”

Lose Your Assumptions

- Have you ever made an assumption about someone and found out it wasn't how you thought?
- Has anyone ever made an assumption about you that wasn't true?
 - [Funny story about assumptions: Friend dressed in "Target" clothes]
 - Assumptions, although not inherently evil, can create within us presuppositions (thoughts that lead us to think in a certain direction).
- Likewise, assumptions can also lead us not to think towards a certain area.
 - Plainly -- assumptions affect the way we think.
 - IF our assumption isn't right, our thoughts towards that person/thing aren't right either.
- Assumptions about Europe
 - Not a mission field
 - Churches on every corner
 - Gospel has been presented in the past
 - It's ALREADY Christian
 - Doesn't need missionaries
 - Greece is a member of the EU, so likewise thinking might apply here.
 - However: Stats about Greece
 - Greece was the first European country to be evangelized (Acts 16:10), but Christianity is now mostly a cultural expression.
 - Less than 3% of the population regularly attend church.
 - Evangelical churches represent less than 0.5% of the population

¹ <https://www.mastersofgames.com/rules/petanque-boule-rules.htm>

- Evangelism and discipleship remain the real needs in reaching Greece.
 - [Dina's story]
- Losing ourselves is a biblical call to follow Jesus.
 - According to the Bible, Jesus calls us to self-denial.
 - The enemy tries to distort our efforts of self-denial:
 - The 1st distortion leads to self-hatred.
 - He wants us to believe we are worthless.
 - This leads to legalism -- harsh on others and hard on self.
 - the 2nd distortion is not taking self-denial seriously
 - we dilute or ignore the call of Jesus to deny ourselves.
 - after all, our culture rewards self-advancement and self-focus
 - we become obsessed with self and try to work on our self-fulfillment, self-actualization, self-esteem, etc.
 - The world's desire is for self-discovery where my beliefs/rights are my identity.
 - People say "my self-identity gives me meaning and purpose". "I have a right to myself."
 - A friend of mine said it this way: "If there are no absolutes by which we judge society, society becomes the absolute."
 - Meaning, if the Bible isn't the absolute by which we live our lives, our lives will be dictated by the ever-changing culture around us.
 - If we are willing to lose ourselves, including our own rights/thoughts about ourselves:
 - Then our thoughts, although crucial to our lives, are made new in Christ!
 - Your feelings, emotions, and your identity are all ultimately to be submitted to God and He makes them usable!
 - The way you feel matters, but your feelings must be submitted to the design and purpose of your Creator.
 - For us to lose ourselves, we must stop connecting our identity to how we feel and cling to our identity in Christ instead.
 - To lose ourselves fully to God, we must also be willing to lose our AGENDA.

Lose Your Agenda

- Any Enneagram 1's?
 - The Rational, Idealistic Type
 - Principled, Purposeful, Self-Controlled, and Perfectionistic
 - Our agenda is based on what we expect to happen.
 - Short term trip agenda.
 - People can sense an agenda!
- Often, we don't do it on purpose but our desire to get them to know Jesus becomes more important than details about why they are the way they are!

- We want them to know Jesus!
- We can't neglect their story in the process.
- This often means days, months, years of conversations where we see little to no change.
- Don't confuse little to no change with a bad thought life or lack of time spent with Jesus on our end.
- We can't go into conversations assuming no change will occur because it hasn't happened yet.
- We must be FULL OF THE SPIRIT when we go into these difficult scenarios!
 - Our agendas must be completely submitted to God's agenda.
 - We must be willing to lose our agendas so that God can move!
 - Often you don't realize you have an agenda, based on expectations, until it's unmet.
 - Unmet expectations, however, can be a thief of progress!
- Our expectations can take the place of our dependency on God and hearing His voice!
 - Expect people to get it once they've had the presentation of the Gospel.
 - Reality = no change occurs because of deep rooted secularism
 - secularism is a "society (or worldview) in which God is not at the center of human life."
- To lead people out of secularism, we must get rid of secularism in ourselves.
 - We need to come to grips with our own self-centeredness.
 - We need to get rid of our missional fantasies, thinking we can "do missions" in a way that uses all our gifts all the time or that simply being present is enough to win the lost.
 - When we look beyond ourselves and focus on Jesus, we see there is so much more available than what we have to offer.
- Jesus said when we seek first His kingdom and His righteousness, "All these things will be added to you".
 - The extent to which we are willing to lose ourselves in Jesus is the extent of the fruitfulness we will see.
 - It's countercultural, bold, and radical, but when we stand confident in the gospel, we don't have to worry about our reputation.
 - When you lose yourself in Jesus, you gain everything.

Kirk

Lose yourself in adventure

- Europe is not an easy mission field
- As you've heard us talk about Europe, we've tried to counter the misconception that Europe is not a mission field.
 - I've even been told by other missionaries that they think ministry in Europe is "easy".
 - It's not a place of quick success... of simple models of ministry.
- When you live and work in secular-gospel deserts... where people are not interested in hearing about Jesus... when the very attempt at the "god

conversation” is considered at best absolutely irrelevant, and at worst bigoted or foolish.

- Often when I tell people I actually believe in Jesus Christ – they look at me like I just told them the earth is flat.
- Europe missionaries don’t usually have to fear being exposed as Christians and getting thrown in jail or deported for preaching Christ.
 - But in Europe it’s the death of 1,000 rejections due to the apathy and indifference.
 - NO one cares, now one wants to talk about spiritual things.
 - Missionary work among secular peoples is the slow, difficult work of planting seed in hard ground.
- We must lose our expectations of quick success.
 - You can’t “Google translate” and be doing ministry overnight.
 - Missionaries have to learn the language and the culture to reach the heart of the people in this kind of a society.
 - And that costs something – getting out of our comfort zone!
- But we often only think about what we give up – lose yourself – give up this or that – the promising career, the budding relationship but we need to understand that there is also so much to gain!
 - Yes, Jesus said take up your cross and follow him but he also makes us an incredible promise.
 - when you join this Jesus Adventure – you never know what is going to happen.
 - It’s not always easy – but in the middle of the challenges we face – He is there!
- As missionaries in Europe, we are blazing a new trail as pioneers.
 - There has never been mission work done in a post-Christian context before.
 - We are mapping new terrain. 21st century mission. Agnostics and Atheists.
 - Story: Adventures among people like my friend Andy. Andy talks to spiders...
- Mark 10:28-30 Then Peter spoke up, “We have left everything to follow you!” “Truly I tell you,” Jesus replied, “no one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel will fail to receive a hundred times as much in this present age: homes, brothers, sisters, mothers, children and fields—along with persecutions—and in the age to come eternal life.”
 - It’s not all about what you give up – but also what you gain!
 - Our Story of landing in Berlin – family so far away. But John & Gayle were there for us!
 - Treated us like their kids and loved on our kids.
- Jesus promises if you give it up – he’ll give you all of him!
- He promises us most of all the gift of His presence.
- God called us to missions because he wanted me to know him in a way that I couldn’t doing something else.
 - What is he calling you to?

- Whatever that is - He is already there!
- But he promised that journey – no matter how difficult – would be filled with joy and fulfillment.
- This generation has dreams.
 - Missions in Europe is a God-sized dream.
 - I don't know what your dream is, but God's adventure is greater than anything you could ever imagine, and he invites you to partner with him.
- For generations people have been coming to Europe to find themselves.
 - We're calling a new generation of missionaries to go to the hard places of Europe and to lose themselves.
 - His presence is our guarantee for success.
 - And He desires to unleash new gifts and to resurrect old ones in our lives!
 - Don't settle for safe or try to manage risk in your relationship with Christ.
 - Lose yourself for him and the sake of the Gospel and step out and find him!
 - Find life and purpose.
 - Find a missions and calling that is greater than you and be part of His great kingdom!

Farewells

Staff thank you gift contents

- Flowerpot
- Olive or eggplant tapenade
- Various chocolates
- Coffee
- Nougat
- Designer candy
- Sea Salt
- Thank-you card



Figure 3.39. Giving of staff thank you gifts.

REGIONAL RESOURCES

Europe
agwm.org/europe

JESUS CALLS US TO LOSE OURSELVES FOR HIS SAKE AND THE GOSPEL!
For generations people have come to Europe to find themselves. We are calling a new generation of workers to come and lose themselves for the sake of the Gospel.

LOSE YOURSELF

Embroidered 2" Patch
718-521 | \$6.00 each

Screen Printed T-Shirt
S 718-528 | \$12.00
M 718-529 | \$12.00
L 718-530 | \$12.00
XL 718-531 | \$12.00
XXL 718-532 | \$12.00

Square 1.5" Metal Pin
718-522 | \$1.00 each

Round 1" Metal Pin
718-524 | \$1.00 each

Lose Your Self Report
718-519 | 5 for \$10.00
Campaign publication

Engraved Silicone Rings
Black 718-520 | \$1.00 ea.
Gray 718-533 | \$1.00 ea.

Navy Cap
718-524 | \$18

Khaki Cap
718-525 | \$18

Black/White Trucker
718-526 | \$18

Gray Trucker
718-527 | \$18

Tiered Europe Brochure
ENGLISH 718-504 | SPANISH 718-505
20 for \$20.00

Give your church an introduction to our approach to ministry in Europe with this tiered brochure. This piece features the challenge of ministry in Europe, as well as information about our mandates to engage secular people, stand with the marginalized, and inspire church planting and revitalization.

Europe Mug 718-501 | \$6.00 each
These 12-oz. ceramic mugs feature a matte black surface with the Europe regional logo in white. They are perfect for gift baskets, as part of a table centerpiece, or just for drinking coffee while praying for Europe.

Europe Journal 718-502 | \$12.00 each
An elegant gift, these spiral-bound journals are filled with 100 sheets of ruled paper with an image from Europe under the translucent cover. Great for use as a prayer journal or just to take notes. Includes a Europe pen.

Europe Pen 718-503 | 10 for \$10.00
A black retractable ballpoint pen with a rubberized grip and the Europe logo in white.

Europe Bookmarks 718-500 | 50 for \$10.00
The Europe bookmark is a great useful introduction to the ministries of the Europe region, in a compact package. Full color on both sides, sold in packs of 50.

Europe Pop Socket 718-513 | \$7.00
Pop Socket makes it easier for texting, scrolling, and selfies. Just "pop" & expand one whenever you need a grip. Advanced reusable adhesive. 1.5" diameter

Europe Note Cards 718-512 | Pkg. of 12 for \$9.00 | 3 for \$25
Features beautiful photos of European scenery. Blank inside. 7" x 5" folded.

Luggage Scale 718-515 | \$8.00
Luggage weight scale made from engineering plastic with an easy-grip rubber handle. Adjustable black luggage strap can be attached to handles of most suitcases. Max. wt. capacity: 110 lbs.

Establishing the Church in Europe 718-507
This report of current ministries across Europe will inspire you to pray for the AGWM team and for churches across the region.

Secular 718-508
Learn more about what God is doing through our strategies to reach secular Europeans with the gospel.

Planting Europe 718-510
Features six inspiring stories from missionaries throughout Europe who are creatively planting churches among Europeans.

Europe Luggage Tag 718-514 | \$2.00 | 3 for \$5.00
This luggage tag is lightweight and easily recognizable but will also hold up to heavy wear and tear. It comes complete with a secure stainless steel key chain loop and can be personalized simply with a permanent pen.

Fleece Blanket RED 718-516 | CHARCOAL 718-517
This lightweight everyday blanket from cozy fleece is brushed for softness - so it will look great and feel even better. 100% Polyester. Dimensions: 50" x 60" \$25.00 each

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Figure 3.40. Europe and "Lose Yourself" branded give-a-ways.

Table 11. Prayer Groups

Priests	Jackie Mia S Drake Sydney Tirzah
Briggs	Paige K Clarissa Eunice Austin
Flecks	Mireya Joy Kayleigh Grace
Trementozzis	Jerry Deb Allison Brianna Allison

Butrins	Isaac Daisy Amanda Sarai
Goods	Paige R. Morgan Mia M Nic

Table 12. Departure groups

Priests – Cheddars in Pigeon Forge Picked up by family at restaurant Paige R Departing from airport at 6:30pm Paige K Departing from airport at 9:30pm Amanda Nic	Trementozzis – Italian restaurant in Gatlinburg Returning by car Grace Clarissa Mia Kayleigh Tirzah
Briggs – Fuddruckers in Sevierville Returning by car Daisy Isaac Sydney Mireya Eunice	Flecks – Cheddars in Pigeon Forge Returning by car Morgan Austin
Goods – Holsten’s Kitchen in Sevierville Departing from airport at 8:30pm Joy Sarai	Allison – lunch on own Departing from airport at 1:30pm Taking Uber from lodge

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